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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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Toronto, July, 1913

No. 7

Our Sunday Schools will not fail to note the great gathering at Zurich, Switzerland, of the WORLD'S Sunday School workers, on the second Sunday of this month. They are coming from many nations, and the problem to be discussed is how the Sunday School is to be made a greater force, especially in missionary lands.

The next best thing to being present will be to join, in your home School, in the Exercise which will be used in Zurich that day, and by Sunday Schools in every land. This is a brief, but comprehensive and altogether delightful, ORDER OF SERVICE, specially prepared for the purpose, including a page of interesting information as to what the World's Sunday School Association is and what it is doing in many countries.

This Order of Service is intended to be used as an opening exercise. It will not interfere with the regular studies of the day, but will greatly enrich them. We have therefore issued the Service in a neat four-page leaflet, at the rate of 50c. per hundred copies. We anticipate a wide demand. Address orders to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

The World's Seventh Sunday School Convention

From July 8 to 15 The World's Seventh Sunday School Convention will be in session at Zurich, Switzerland. The meetings will be held in the stately Tonhalle, seating 2,000 people, said to be one of the finest buildings ever used for a convention of this kind. Nearly every country in the world will be represented, directly or indirectly, at the great gathering. The central theme

for the Convention is the Sunday School and the Great Commission (see Matt. 28 : 19). Six groups of Sunday School workers, of from fifteen to twenty-five members each, have been studying the Sunday School conditions, needs and opportunities of : (1) Continental Europe ; (2) South Africa ; (3) India and Malaysia ; (4) The Orient, including Hawaii, Japan, Korea, China and the Philippines ; (5) Latin America ; and (6) Mohammedan Lands. These groups will each report to the Convention, and the information in the reports will afterwards be put into print. At least half a hundred foreign missionaries will be present on their way to or from their fields of labor. Amongst the 150 Canadian delegates is our own General Secretary for Sabbath Schools, Rev. J. C. Robertson, B.D.

Wait

The prophet Habakkuk was sorely perplexed. Everywhere about him in Judah he saw deeds of bloodshed and wrong. It was impossible for a righteous man to get justice before the public courts. Why, he complained, did God thus allow wickedness to triumph over right ?

God's answer only deepened the perplexity. It was, that the mighty and pitiless Chaldeans, like fierce beasts of prey, were about to swoop down upon the Judeans and make them their prey. True, the rule of these foreign conquerors was not to last forever, but meanwhile they were sweeping everything before them.

But why, again the prophet asked, should the righteous God remain silent, while these impious Chaldeans preyed upon helpless peoples, growing fat on the plunder stripped from the victims of their swords ? Were

not the destroyers themselves more deserving of punishment than those who were suffering at their hands?

For long there was no answer to the puzzled questionings of this so greatly tried man. He could only wait and watch to see what God would bring out of all these seemingly untoward happenings. But the answer, he was assured, would come, in the crashing downfall of the foreign foes and the triumphant establishment of the righteous.

And for every soul tormented by like questionings the right attitude is that of the prophet. Wait,—for God's work is not yet finished. In time,—in His good time—it will be seen that He is eternally on the side of right and against evil.

"My Words"

By Rev. W. M. Grant, B.A.

How insignificant seems a word,—merely a sound piercing the ear, a black mark upon a page, yet it is known by its fruits,—fettters of tyranny broken, unrighteousness beaten down or converted into righteousness, despairing humanity inspired with hope, the dying brought back to life.

Words pass away; some are forgotten. In about two hundred years, the average sage or great man is only a name. Think of those renowned in history,—even our own Gladstone,—and how few of their words are remembered; yet, after two thousand years the words of Jesus are remembered and treasured.

Other words are superseded by those uttered later. For example, the word that the world is flat was at one time accepted and believed, but another word, that the world is round, has supplanted it, and the former is no longer accepted.

Some there are, in our twentieth century, who say: "Surely more recent words can be found and used to meet modern conditions and needs than those uttered two thousand years ago." These forget that the mere passing of years is not progress: in some speech, as in some music and art, there is an eternal element. Because Jesus' words have this eternal element, they have neither been forgotten nor superseded.

Before and since Jesus' day, men have been busy with questions about a life after death. More than any others, perhaps, the poets have expressed a satisfying truth concerning immortality. On what do they base their belief in immortality? Take the last stanza of *In Memoriam*:

"That God, who ever lives and loves,
One God, one law, one element,
And one far-off divine event

To which the whole creation moves."

God is a living and loving God. This is the basis of the poet's belief, and it is founded on such words of Jesus as these: "God is not the God of the dead, but of the living;" "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life;" and "In my Father's house are many mansions." The poets have taken their thought from Jesus, their words are His.

Among social reformers to-day, the popular slogan is: "A living wage," a demand based upon the words of Jesus: "The laborer is worthy of his hire." "How much then is a man better than a sheep?"

May we not say that all great writers and workers collect the waters of life and give them out to thirsty men, while Jesus is Himself the water of life. They point men to the stars, He is the bright and morning star which guides men safely to their desired and intended haven.

Where is there a greater power than the word of the teacher and preacher, however feebly expressed, if they speak not their own but the words of Jesus. "To whom shall we go? Thou hast the words of eternal life." The invitation, too, is abiding and universal—"Come unto Me," a word warm from the heart of a loving Saviour and Friend.

Ayr, Ont.

"For Their Sakes"

By Rev. J. W. A. Nicholson, M.A.

The very essence of the gospel is in these words,—"for their sakes." It may touch no responsive chord in the selfish soul, but it is a watchword that kindles the flame of quenchless enthusiasm in every heroic heart.

The deeds that have won the world's applause and that thrill us into ecstasy still are the splendid efforts that have been made on behalf of others—"for their sakes."

On the towering summit of the loftiest mountain peak in the spiritual world is an altar. At that point where earth lifts itself nearest heaven, where heaven stoops closest to earth, the God-Man offers Himself a willing sacrifice. Let His own lips interpret His own most heroic act: "For their sakes I consecrate Myself." It is on the cross that manhood can claim the crown. Life lifts itself to its loftiest altitude, soaring as it sings: "for their sakes."

The mightiest ship that sails the seas, speeding across the Atlantic, crashes into an iceberg and founders at the dead of night carrying a thousand strong men into the hungry deep. A few hours previous these men stood bravely aside, while the lifeboats, filled with women and children, put

off from the side of the sinking ship. "For their sakes" the honors of a watery death were heroically faced.

Whenever there is hard work to be done, no stronger motive can inspire to its achievement than the thought that we are doing it "for their sakes." In the slow process of training the young for future citizenship and leadership in the kingdom, we are all prone to grow discouraged,—parents, pastors and teachers. The routine grows monotonous, the drudgery palls, and we are tempted to ask: "Why continue?" "Is it worth while?" In such a moment of discouragement, seek out a group of God's little ones, look them in the face, think of the promise and possibility of good and evil wrapped up in their growing lives, and take up your task again "for their sakes." "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Dartmouth, N.S.

THE TEACHER'S THREE S'S

By Rev. Gordon Dickie, M.A.

Is it not astonishing how much goes on in life and how little we know about it? The very earth upon which we walk is full of mystery. If we could know the myriad life it contains, what a different world it would be! If we could see the treasures of gold or other metals stored beneath us, how fortunate we would be! But these are nature's hidden forces, and it is only by searching we can find them out.

After the same manner we find that there are hidden forces in the spirit world. Religion reveals no new virtues, but rather puts us in touch with forces which have been around us from the very beginning.

Now these hidden forces, which our Master drew upon, and which are at our disposal, form the secret of all Christian service. We might call them the three S's of the Christian life.

First of all, there is sincerity. No one can dispute that this is a great power in life. When Jesus spoke in the synagogue at Nazareth, men were astonished at His

doctrine for He spoke with authority, that is, He had the air of one who told the truth. Men might say that He was an enthusiast or a visionary, but they never accused Him of being insincere. The lamp of His character burned with a pure white light that put all evil things to shame. He was the Israelite, in whom there was no guile.

As teachers, we cannot afford to ignore the value of sincerity. Our scholars sometimes know us better than we know ourselves. They are not always content with looking upon the outward appearance; they study the thoughts and purposes of life as well.

Then there is sympathy. Jesus was not only just; He was also gentle. He who looked round about with anger on the traffickers in the temple, could be as gentle as a child. Even "the smoking flax he would not quench." Very often the fire of life burns low in our hearts. There is no flame—just smoke—and the natural temptation is to stamp it out. But Christ would not do that, for He had come to seek and save

the lost. His heart was filled with sympathy even for the most abject and worthless specimens of human life.

Sympathy is the force which binds the fabric of life together and makes it a complete thing in itself. It is true there are the individual threads of which this fabric is constructed, but the design of the whole web of life depends upon the way in which these threads are united in one common purpose. The whole teaching of scripture shows that "no man can live unto himself." Not only should his life be hidden with Christ in God, but it should also be united in loving fellowship with his fellows.

Another power, hidden, not in the earth but the heavens, is sunshine. The world in the early morning hours is like a half-finished picture from a master's hand. The outlines of the hills are partly veiled as yet. Indistinct masses or shadows are grouped in the foreground. The whole thing lacks depth. You feel that it would be splendid beyond words, if only some unknown quality were added.

But now it comes—that one thing needful. It is the light of the sun. The greyish hill-tops are golden and full of splendour in the sunshine. Where all was vague and mysterious a few moments before you can now see the true lines and the color is there in every detail. A new sense of proportion—a new vision has come with the sunlight.

Is it too much to suppose that God can do the same for the human heart? He is the great master painter of character. He can transform the dark recesses of our lives by the magic of His genius. His sun of righteousness gladdens our whole life and changes the complexion of the whole earth. Walking in His light, we shall be redeemed from all sin.

St. John, N. B.

Talking to Children

By Miss Bessie B. Maxwell

I. UTTERANCE

"Thy speech betrayeth thee." How often in our Sunday Schools might this sentence be pronounced on the speakers who address,

review, or lead in prayer the young and precious souls assembled before them!

All too often we have heard an address delivered to a Sabbath School in such an indistinct tone or monotonous manner that, even to the adult mind catching a word here and there, and guessing the natural drift, the continued strain resulted in a most natural willingness to take for granted the value of the ideas set forth, and a complete cessation of all attempt to follow. Any one who knows aught of the limitations of childhood—and who has not been a child, and does not remember those limitations—can easily realize what a dead loss such an address is to the average child.

The average, normal, healthy child will interest himself only in that which calls for the attention, forcibly arrests that attention, and holds it captive. Such a result can never be achieved by a speaker who uses an indistinct or indifferent tone. The child, except in very rare cases, will not make the effort necessary to grasp the thought, however valuable and attractive in itself, expressed in such a manner.

One of the worst abuses of the God-given faculty of speech, to my mind, is an opening or closing prayer which reaches only the nearest or sharpest ears of the School. Verily "he speaketh not unto men but unto God: for no man understandeth him"—a correct enough condition for private prayer; but the primary purpose of public prayer,—to lead and unite private petitions—is lamentably unfulfilled.

Even more to be regretted is the lack of reverence and disorderly tendencies inspired, for the lowest voice is not necessarily the most solemn or reverent, and rarely impresses a School with either feeling. Of course, on the other hand, boisterous or irreverent speaking is as much to be avoided. This plea is for clearness, distinctness, forcefulness.

In actual experience, we have, more than once, seen a School, on the verge of disorder resulting from a lengthy and indistinct review-from-the-desk, hushed into reverent calm by the clear voice of one, who realized the value of that clearness and carefully cultivated it, who spoke to God, but also

bore with him irresistibly into the divine presence the minds and hearts of his hearers.

We cannot all be orators,—Demosthenes may never suffer by comparison with us—but we can all, or nearly all, develop with care the necessary clearness of speech. If not, if our “speech,” that is, public speech, can never be “silver,” is not ours a case

where “silence” is surely “golden?” At least let us reserve our indistinct speech for adult ears where the result will be less disastrous, and also comfort ourselves with the reflection that, as gifts differ, our classroom work may be just as excellent as that of the most silver-tongued orator.

Westville, N. S.

WHEN THE TEACHERS THIN OUT

By Rev. Alex. Macgillivray, D.D.

That will be soon. Has every teacher a right to a vacation? That is, has it been earned by faithful work? The holiday, like every other good thing, is for him who earns. Rest can only be appreciated by those who have labored. Recreation is only possible where strength and nerve force have been depleted.

Judging by the number of classes that will be teacherless for one or more Sundays during the next two months, it would appear that a great deal of energy has been exhausted, that the average teacher gave his best and gave until there was nothing left, hence this hieing away to the wilderness to rest awhile. What shall be done with the class? Shall it disband for a season? What of the School? Will the flag be kept flying?

To the class about to disband, and School contemplating shutting down,—DON'T! All the scholars don't go away, and if they do, they don't all go at the same time, and those who go, are not away for the full two months. What of those who do not go at all? What of those only away for a week or two? By all means let the teacher have his vacation. He will enjoy it all the more by making provision for his class.

It is here that scholars look to him as their friend, as well as teacher. How keen their disappointment when they meet some fine afternoon,—teacher away, no one to take his place, not one word of explanation forthcoming,—is that all he thinks of? Their idol has been found to be part clay. The superintendent should always be informed of the teacher's intended absence, and

provision made. The teacher failing to provide a substitute, it will be up to the superintendent to secure a teacher. Should the superintendent fail to find temporary supply, two or more classes may be taught together for a few Sundays.

Uniting classes is always attended with some risk. For the time being the class loses its identity, enthusiasm wanes, some disappear and walk no more with us. When teachers thin out some superintendents teach the whole School as one class, and when a superintendent is master of his job, this works well. If the pastor is not holidaying at the same time, he might profitably take the School for a day, or if the School has a number of departments, he will find it most interesting to take a department each Sunday until he has made the round.

The experience will be invaluable. Oh yes,—just let a layman take a preaching engagement if need be, that the pastor may do a little shepherding of the lambs. Better that the men miss the strong meat, than that the babes should go without the milk. Service must be given where it is most needed. There it does the most good.

Finally, beloved, have your holiday. Don't make it too long. If only two weeks, don't crowd three Sundays into it. Don't all go at the same time. Write a post card to each member of the class. It will be prized. Write—oh, such a nice little letter to be read to the class. It will be listened to. Go to Sunday School yourself, if there is one to go to, it will be something to talk about when you return. There may be a class there needing just such a teacher.

One word more. Superintendents, officers, and teachers, make the School as good as good can be, for those who remain, when teachers thin out and scholars do the same. All times and seasons are the Master's.

Toronto

A Summer Holiday School

By Rev. D. McTavish, D.Sc.

The truth of the old adage—"Where there's a will, there's a way"—is ever having fresh verification. How can Sabbath School work be carried on at a summer resort where almost all the supposed necessary modern appliances are lacking? Such a problem faced a few of us at a beautiful summer resort on the shores of the now famous Lake of Bays, where we loved to foregather each holiday season.

The little mission church was a mile and a half away, with a hot dusty up-hill road to reach it. A School there could not succeed. We must do our work where our material was. But what about accommodation? Two or three very modest boathouses stood along the shore, and there was nature's great schoolroom, roofed with the leafy canopy of matchless trees.

The regular service for worship was held first, and on fine days the meeting place was beneath the shade of the trees where the worshipers disposed themselves on planks, cushions, or the kindly lap of mother earth. One can never forget those services and their surroundings. The great granite rocks rose in the background, the leaves rustled overhead, and the sparkling waters of the lake stretched away out to the green hills on the distant shores.

The Sabbath School followed directly after this service. The first condition of successful teaching is attention, and in the open air where so many things are to be seen and heard and where each normal boy and girl has a thousand ears and eyes, it is no easy matter to secure this pedagogical pre-requisite.

But here's where the boathouses come in. After opening, the following were like the announcements: "The primary class will go to Mr. N.'s boathouse; the girl's class

to Mr. B.'s; the boy's class to the loft of Mr. H.'s; and the Bible Class will stay where they are." We had the valuable aid of Illustrated Papers and Lesson Helps from our own Publications Department, and never have they been more carefully read. We had several experienced teachers, and after all that is everywhere the prime factor in a successful Sabbath School. Quite as good work was done in those curious surroundings as in many a fine up-to-date schoolroom. It kept the children from getting out of touch with the Sabbath School and from degenerating, as they so often do, into summer-resort heathen.

A great fashionable summer hotel has come in with all the accompanying dress and conventionality. A fine hall has been built for the Sabbath services. But some of us often sigh for the old days of the simple life and the boathouse Sunday School classes.

Toronto

"I Will Teach That Class"

On his return from college, George Hamilton went to work in his native town. But he felt himself in many ways a stranger in his old home, for many of his boyhood friends had left the village. The very church did not seem like the church that he had formerly known. When the superintendent of the Sunday School asked him to teach a class, he flatly declined.

A day or so afterward George met the minister, who spoke to him of his refusal. "I am sorry," he said, "that you are not willing to take that class. The Sunday School needs you."

"There's no penalty for refusing, is there?" said George, with resentful flippancy.

"Yes," said the minister, gravely, "there is. There is the penalty of never knowing the good you have failed to do."

"If I never know it," said George, still in his flippant mood, "I guess I won't miss it."

But the minister, although pained, kept on. "Do you remember," he said, "this incident in the life of Jesus? Once when on His way to Jerusalem, He sent two disciples to ask shelter at a Samaritan village; but as His face was set toward Jerusalem, they would not receive Him. Certain of the disciples wanted

to call down fire and brimstone on that village, but Jesus, reproving them, patiently resumed His journey."

"I remember," said George. "We read about it in Sunday School."

"What was the penalty?"

"I don't think there was any. So far as I can remember, nothing happened to the village."

"No," the minister agreed, "nothing happened. People put out their lights, and went to bed as usual; the next morning they rose just as they always did. Nothing happened, indeed; no sick were healed, no new parable was spoken, no new disciple found. Had any one of these things happened, the village would have had a place in history to the end of time; as things are, even its name is unknown."

For a moment George was silent; then he said, "I thank you for the reminder. I will teach that class."—Youth's Companion

Our Sabbath School Army

372,473 teachers, officers and scholars! That is the number of our church's Sabbath School army as reported to the General Assembly last month. This enrolment represents 3,159 Presbyterian, and 425 Union, Schools, or a total of 3,584. This is 55 Schools more than in the preceding year.

The army has four great divisions: The Sabbath School proper; the Bible Classes; the Cradle Rolls; and the Home Department. In each of these there has been an increase, showing that the Sabbath School is a going and growing concern.

In the Sabbath School proper, there are 274,316 teachers, officers and scholars. Of these 15,495 were added during the year. The Bible Classes made a gain of 7,116, the total membership now being 56,902. In the Cradle Rolls there is an increase of 4,371 names, bringing the number of "babies" on the lists up to 30,326. The 327 Home Departments have a membership of 10,929, which is a small increase of 66.

The annual givings of the Sabbath Schools is a very considerable sum. For the year they contributed, in addition to \$135,257 for their own support, \$14,885 to Children's

Day Fund, to the other Schemes of the Church, \$50,572, and to other objects \$33,883. The contributions to Children's Day Fund come from 2,074 Schools, and those to the other Schemes of the Church from 1,264 Schools. When all the 3,584 Schools give to Children's Day Fund and to the other Schemes, what a splendid total there will be!

The wise business man, in getting at his precise financial position, takes account of his losses as well as his gains, so that the losses may be made up and the gains increased. There were some very serious Sabbath School losses in 1912. Teacher Training Classes, while there were 11 more of them than in 1911, had 470 fewer members. The Classes number 401, with a membership of 3,439. A lot of ground has to be gained before there is a Teacher Training Class in every School of the 3,584. Only 1,201 Schools report new communicants, and this is 47 less than in 1911, while the number of new communicants reported is 6,164, or less by 578 than in the preceding year. Such losses should not discourage; but they should fire to greater effort. These figures say to every Sabbath School worker, more loudly than words: "Get busy, and see to it, that if there is no Teacher Training Class or no addition to the communion roll in your School, the blame shall not be yours."

The number of Schools reported as open all the year round is 2,227, a gain of 311. There are, however, 1,357 Schools which are open only during the summer. It is up to the teachers and scholars of these Schools, many of them in mission fields, to make the most of these precious months. And must they all close in the fall? In many cases a little effort only is needed to make the School "evergreen." Where this cannot be done, the work of the School may be carried on during the winter months by means of the Home Department. That 311 gain ought to be much larger next year.

The fall season, with its opportunities for a fresh start, is swiftly drawing near. Steady, well directed,—and, need it be said, above all, prayerful—work will accomplish great things, and make the Report for 1913 even more full of encouragement and cheer than is the one for 1912.

HOW THE WORK GOES ON

Twenty-five Sunday Schools in Toronto have orchestras for leading the service of praise, one of these having twenty, and another, twenty, and another, twenty-three pieces.

The extent to which Teacher Training is taking hold of the Sunday Schools of our church is evidenced by the fact that on an average a fresh examination paper is prepared and issued each week, and that over twenty-two papers a week from candidates are read in the General Secretary's Office.

Regular Teacher Training Classes were carried on during last year at the Ontario Provincial Normal Schools at Toronto and Hamilton, and in one of the Extension Courses of the University of Toronto, in all of which the usual Teacher Training Certificates were awarded to the Presbyterian students who passed the required examination.

Last year Rev. Dr. A. J. W. Myers gave a short course of lectures on religious education "in Robertson College, Edmonton, Manitoba College, Winnipeg, Presbyterian College, Halifax, the Missionary and Deaconess Training Home, Toronto, and the Night Classes for Christian Workers in Knox College, Toronto."

The General Assembly of our church, on the recommendation of its Committee on Sabbath Schools and Young People's Societies, has instructed the Synod and Presbytery Committees to conduct a vigorous campaign with a view to increasing the number of Sabbath Schools wherever possible and to bringing every Sabbath School in the church into vital touch with some organized effort for its improvement.

In the Sunday School of St. Paul's Presbyterian Church, Brandon, in which the International Graded Lessons of the Beginners', Primary, Junior and Intermediate Departments are used, the following standard of marking in the Junior Department has been adopted: Present 1, Church attendance

1, Bible 1, Collection 1, Memory verses 1, Weekly work in text book 5; total 10. The Standard in the Intermediate Department is: Present 1, Weekly work in note book 5, Quarterly examination test 4; total 10.

The Presbyterian Lantern Slide Department is prepared to supply all needs along the line of optical projection. Any slides catalogued by Mr. F. W. Moffat may still be ordered under the original numbers. Several thousand slides have been added, and the stock is growing daily. Schools desiring slides made from pictures of local scenes may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order. No matter what is needed in apparatus, equipment or accessories, the Department is prepared to give quotations and supply the need. Address all correspondence to the Acting Secretary, Rev. F. A. Robinson, 630 Confederation Life Building, Toronto.

There has been a gratifying increase in the number of scholars taking up systematically the memorizing of selected Scripture passages and the Shorter Catechism. The number of General Assembly awards for memorizing of Scripture in 1912 was 4,636, while for 1911, it was 3,939; and for Shorter Catechism, 535 in 1912, and 409 in 1911. The individual School receiving the largest number of awards during 1912, was Davenport Road, Toronto, with 80 to its credit for the year. The largest number of awards secured by any school in the Maritime Provinces was 53, received by the Sunday School at River Dennis, Nova Scotia. Pietou Presbytery leads all the Presbyteries of the Church in Canada with 315.

The Daily Vacation Bible School, of which Dr. Robert E. Speer is president, has for its purpose to encourage and to arrange for the opening of city churches every week day through six weeks of July and August for Bible Schools to which the children of the neighborhood shall be invited. Last summer in twenty-four cities 160 churches

opened schools of this sort, and 38,000 boys and girls came to learn from the Bible. It is calculated that in 50 United States city centres there are no less than 1,500,000 children who could be brought into touch with the churches through this ministry.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FOR THE QUARTER ENDING MARCH, 1913

II. ADVANCED STANDARD COURSE

Hunter's Mountain, N.S.—Rev. A. Murray, Minister. Books of Old Testament : Nora M. MacLean, Isabel C. MacLeod, Helen A. Matheson.

Valley Station, N.S.—Rev. W. K. Read, Minister. Missions : Edith I. Fox.

Pictou, N.S.—Rev. A. W. Thomson, Minister. One to Twenty-one : Annie I. Fraser, Christine Gilchrist, Mrs. A. G. Gilchrist, Mrs. John Mowatt, Lilas Robson, Edna V. Williams, Addie F. Robinson, Annie Crockford, Helen MacLeod, Katherine Fraser, Margaret Fraser, Agnes M. Thomson.

Truro, N.S.—Rev. P. A. McLeod, Minister. Life and Times of Christ : Clara English.

Sherbrooke, N.S.—Rev. V. M. Purdy, Minister. Life and Times of Christ : M. Lillian McDonald, Kate Manson, Libbie B. Archibald, Annie C. Murray, Kate Archibald.

Stratford, Ont.—Rev. R. Martin, Minister. Books of Old Testament : Nellie B. Armstrong, Florence E. Reynolds, Clement Macpherson, Edith G. Wilson. **Diploma—Nellie B. Armstrong.**

Ramsayville, Ont.—Rev. J. A. McDonald, Minister. Books of Old Testament : Bena Kettles, Jessie Anderson. One to Twenty-One : Margaret G. McDonald, Agnes M. McDonald.

North Pelham, Ont.—Rev. P. Reith, Minister. Missions : Mary H. Julian.

Martintown, Ont.—Rev. J. B. MacLeod, Minister. Books of New Testament : Edna M. Lowne.

Normal School, Toronto.—Rev. M. B. Davidson, Instructor. Life and Times of Christ : Jean Armstrong, Marjory Chambers, Ethel S. Baker, Jessie E. Campbell, Charlotte Crewson, Jessie H. Emberson, Lillian M. Hunter, Margaret M. MacDonald, Effie McGill, Pauline McInnes, Hazel B. McFarlane, Jean T. Moore, J. Patton, Edna E. Richardson, Mary M. Rigg, Pearl A. Cameron, Maud Chesterman, Marjorie Hedges, Catharine A. Beamish, Erma L. Irwin, Mabel B. Morrison, Leona I. Chisholm, Zeta E. Black, Elva McPhaden, Annette Faris, Una I. Fraser, Perina C. Williams, Margaret Stubbs, Annie D. Atkinson, Ethel Leslie, Clara E. Watson, Fern Young, Kathleen Story, Edith A. Sinclair, Roberta Stewart, Hazel R. Reid, Annie L. Lethbridge, Ella I. Moore, Jeanette MacLeod, Anne C. Osborne, Lillian E. Lackner, Ethel M. Kennedy, Annie Treure, Margaret McCallum, Katie R. Smith, Florence D. McLean, Anabel McLay.

Caledon East, Ont.—Rev. Wm. Wallace, Minister. Missions : Mrs. Robt. Cowan.

Colborne, Ont.—One to Twenty-One, Teacher and School, Missions : M. Helen Haig.

Markham, Ont.—Rev. J. A. Moir, Minister. Books of New Testament : Bella Grant, Annie Moir, Katharine Grant.

Corbetton, Ont.—Mrs. G. W. Rose, Instructor. Books of Old Testament : Eric F. Sturge.

Brigden, Ont.—Rev. T. Oswald, Minister. Books of New Testament : A. Hazel Reid, Tena Nicholson Jeannie D. Oswald.

North Gower, Ont.—Life and Times of Christ : Elizabeth Wallace, Norman R. Wallace, Janet G. Wallace, Mrs. D. A. McCuaig.

Melrose, Ont.—Rev. A. E. Cameron, Minister. Life and Times of Christ : Mrs. A. E. Cameron, Mrs. Harry Hill.

FOR THE MONTH OF MAY, 1913

I. FIRST STANDARD COURSE.

French River, N. S.—Mr. John Y. Craigie, Instructor. Old Testament : Katherine E. Butler, John A. Fraser May M. Butler.

Walkerton, Ont.—Rev. Thos. Wilson, Minister. School : Nellie Little. **Diploma—Nellie Little.**

Pembroke, Ont.—Rev. W. J. Knox, Minister. Pupil : Gladys Willison, Margaret McGaughey, Helen J. Sparling, Jennie Stewart, Nora Christmann.

Avenue Road Church, Toronto.—Teacher : Lillian Shield, Jean Walker, Annie M. Rae, F. Marion Tait, Edna Graham, Myrtle Tait.

Winnipeg, Man.—Rev. W. A. Maclean, Minister. Old Testament : Isabel J. Cross. **Diploma—Isabel J. Cross.**

Oyen, Alta.—Rev. G. A. Steele, Minister. New Testament : Jean M. Bray. Pupil : Grace C. Bray.

Abbotsford, B. C.—Rev. J. L. Campbell, Minister. Teacher : Myrtle Ryall, Minnie E. Rucker, Annetta Trethewey, Mrs. J. L. Campbell, Clarice Trethewey.

II. ADVANCED STANDARD COURSE.

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New Hamburg, Ont.—Teacher, School : Carrie Rennie, Hazel G. Crerar, Maimie Kelly, Avanel M. Taviah, Mrs. Wm. Cormac, Grace Fraser, Mrs. Jas. Hamilton, Jessie M. Fraser, Agnes M. Rennie.

Brantford, Ont.—Rev. D. T. McClintock, Minister. One to Twenty-One : Alfred W. Jex, John A. Conway Mrs. Duffie, Mrs. Grace McClintock.

Winnipeg, Man.—Rev. W. A. Maclean, Minister. Books of Old Testament : Mary J. B. Patterson.

Moffat, Sask.—Rev. A. Fraser, Minister. One to Twenty-One : Emma A. Coles.

Vancouver, B. C.—Rev. Angus C. Cameron, Minister. Books of New Testament : Hilda Forbes, Fern Howard, Minnie Buicks, Mrs. Charlotte Oille, Bertha M. Mitchell, Amy W. Paddon, George M. Smart, John Norris, Robert Newbigging, Mackenzie Rutherford, Mary Drummond.

N.B.—The next regular examination will be held the last week in September. Information may be had from Rev. J. C. Robertson, at the address at top of page 315.

OUR SUNDAY SCHOOL PERIODICALS, 1913

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Lesson Calendar: Third Quarter

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

Lesson I. THE CHILD MOSES SAVED FROM DEATH July 6, 1913

Exodus 1 : 22 to 2 : 10. Study Exodus 1 : 8-14, 22 to 2 : 10. Read Exodus, ch. 1. *Commit to memory vs. 9, 10.

GOLDEN TEXT—Whoso shall receive one such little child in my name receiveth me.—Matthew 18 : 5.

22 And Phar'ah charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Ch. 2 : 1 And there went a man of the house of Le'vi, and took to wife a daughter of Le'vi.

2 And the woman conceived, and bare a son : and when she saw him that he was a goodly child, she hid him three months.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein ; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Phar'ah came down to wash herself at the river ; and her maidens walked along by the river's side ; and when she saw the ark

Revised Version—she ; ¹ Omit she ; ² know ; ³ bathe at ; ⁴ river side ; ⁵ Omit when ; ⁶ and sent ; ⁷ handmaid ; ⁸ And she opened it, and saw ; ⁹ Omit to.

LESSON PLAN

- I. Moses' Peril, 22 ; ch. 2 : 1, 2.
- II. Moses' Guardian, 3, 4.
- III. Rescue, 5, 6.
- IV. Moses' Upbringing, 7-10.

DAILY READINGS

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

M.—Israel's affliction, Ex. 1 : 8-14. T.—The child Moses saved from death, Ex. 1 : 22 to 2 : 10. W.—God's ample care, Isa. 49 : 18-23. Th.—God, my hiding-place, Ps. 27 : 1-10. F.—Stephen's testimony, Acts 7 : 14-21. S.—God's protecting power, Ps. 118 : 14-21. S.—The Child Jesus preserved, Matt. 2 : 13-23.

Shorter Catechism—*Ques. 61. What is forbidden in the fourth commandment?* A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works about worldly employments, or recreations.

The Question on Missions—(Third Quarter, OUR HOME MISSION WORK—EAST, NORTH AND WEST.)—1. What kind of immigrants are coming into the Maritime Provinces? They are largely from

among the flags, ⁷ she sent her ⁸ maid to fetch it.

6 ⁶ And when she had opened it, she saw the child : and, behold, the babe wept. And she had compassion on him, and said, This is one of the He'brews' children.

7 Then said his sister to Phar'ah's daughter, Shall I go and call ¹⁰ to thee a nurse of the He'brew women, that she may nurse the child for thee?

8 And Phar'ah's daughter said to her, Go. And the maid went and called the child's mother.

9 And Phar'ah's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Phar'ah's daughter, and he became her son. And she called his name Mo'ses : and she said, Because I drew him out of the water.

the continent of Europe,—Italians, Galicians, Belgians, Germans, Poles and Slavs, mostly Roman or Greek Catholics, though a good number are Protestants. The men and the children attending school soon learn English, but few of the women ever learn it.

Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 272, 262, 98 (Ps. Sel.), 516 (from PRIMARY QUARTERLY), 251.

Special Scripture Reading—1 Pet. 2 : 19-24. (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.

Lantern Slides—For Lesson, B. 1357. The Egyptian Bondage ; B. 944. The Child Moses Found ; B. 687. "Take this child away and nurse it for me." For Question on Missions, H.M. 550. Just Arrived. The Problem of Immigration. (These Slides are obtained from the Presbyrian Lantern Slide Department, 630 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, The Palm-Fringed Nile, Egypt (Underwood & Underwood, Dept. D., 62 Adelaide St., East, Toronto), set of 12 stereographs, for this Quarter's Lessons, \$2.00. Four for July, 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. J. M. Duncan, D.D.

Time and Place—About B.C. 1300 ; Egypt, in the land of Goshen.

Connecting Links—In the last regular Lesson (Lesson XI., June 15, Gen. 47 : 1-12), Joseph was prime minister of Egypt. Soon after he reached that high office, his father and the whole family came down to Egypt, and settled in Goshen. Joseph lived to be 110, after ruling Egypt for 80 years, and saw his great-grandchildren (see Gen. 50 : 23, 26). The Lessons now take up, after an interval of about 400 years, the story of God's training of Israel, with a view to their deliverance from Egypt.

A king, held by most scholars to have

been Rameses II. (B.C. 1340 to B.C. 1275), belonging to a new dynasty which had succeeded that of the Pharaoh of Joseph's time, now ruled over Egypt. This monarch, alarmed by the growing numbers and prosperity of the Israelites, attempted to decrease this foreign population, first by a harsh system of forced labor (vs. 8-14) and secondly, by commanding the Hebrew midwives to kill every boy child as soon as it was born, vs. 15-21.

I. Moses' Peril, 22 ; ch. 2 : 1, 2.

V. 22. *Pharaoh* ; the official title, not the personal name of Egyptian kings. It comes from the Egyptian word Pr-'o, which means

*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.

strictly, "Great House," and at first denoted simply the royal palace or estate, but afterwards became a title of the monarch himself, somewhat as the Turkish Government is called the Sublime Porte ("lofty gate") from the ancient custom of transacting public business in the gateways of cities or of kings' palaces. *Charged all his people*; the king's third measures. The Egyptians themselves are to see that every son born in a Hebrew home shall be cast into the river; that is, the Nile, the source of Egypt's fertility, which was honored as a god throughout the whole land. *Every daughter . . . save alive*; that they might become slaves to the Egyptians, and so the Hebrew race would be absorbed into that of Egypt.

Ch. 2:1, 2. A man of the house (tribe) of Levi; the tribe to whom the priesthood in Israel was afterwards given. The name of Moses' father was Amram (ch. 6:16, 18), and of his mother Jochebed, ch. 6:20. A goodly (beautiful) child; "fair to God," Stephen described him (Acts 7:20 Margin), that is, "divinely fair." Hid him three months. The parents did their part to save the child's life, trusting God for the outcome,—an act of real faith, Heb. 11:23.

II. Moses' Guardian, 3, 4.

Vs. 3, 4. *Could not longer hide him*. The sturdy child could not be kept from attracting the attention of passers-by. *An ark*; a small covered box or basket. The word is elsewhere used only of Noah's ark, which Jochebed's contrivance no doubt resembled in shape. The name would recall a similar danger and suggest a similar deliverance. *Of bulrushes*. See Light from the East. *Slime*; (bitumen in the form of asphalt, which forms a hard, glossy wax) and . . . *pitch*; to make it water-tight. *In the flags*; Hebrew "suph," some kind of water weeds, which gave its Hebrew name, "Yam Suph" ("Sea of Weeds") to the Red Sea. *His sister*; Miriam (ch. 15:20), who must have been several years older than Moses. *Stood afar off*; so as not to betray her purpose. *To wit*; Rev. Ver., "to know."

III. Moses' Rescue, 5, 6.

Vs. 5, 6. *The daughter of Pharaoh*. As an Egyptian princess, she would be an important personage, with an establishment of her own

and, perhaps, much political influence. *Came down*; from her palace. *To bathe* (probably in a private bath house) *at the river* (Rev. Ver). To bathe in the sacred Nile was part of a religious ceremony. *Her maidens*; the court ladies in attendance on the princess. *Saw the ark*; as Moses' mother, who likely knew the princess' custom, had hoped. *Sent her handmaid* (Rev. Ver.); the slave who was her personal attendant. *And, behold, the babe wept*; literally, "And lo! a weeping boy,"—hungry or chilled or frightened, perhaps all three. *She had compassion*. "Even a king's daughter," says Dr. Joseph Parker, "is the richer and gladder for this stoop of love." *One of the Hebrews' children*. Only a Hebrew mother would be compelled so to hide her child. Besides, the Hebrews were of a lighter complexion than the Egyptians, and had different features.

IV. Moses' Upbringing, 7-10.

Vs. 7, 8. *Then said his sister*. Miriam, seeing that the ark had been found, had ventured to join the princess' attendants to be ready for any opportunity to save her baby brother. *Shall I . . . call . . . a nurse of the Hebrew women . . . ?* The ancient Egyptians were exclusive and unfriendly towards foreigners. No native Egyptian woman, therefore, would willingly have undertaken the task. *Go*. No second bidding was needed to give wings to Miriam's feet. *The maid*. The Hebrew word means a grown up girl, perhaps of 15 or 16. *Called the child's mother*; to the reward of her courage and faith.

9, 10. *Take this child away*, etc. "The princess must have seen that the nurse was Moses' mother. The plot was plain enough; but she enters into the fun of it" (Dr. W. F. Adeney). *Thy wages*. The mother was to be paid for nursing her own child,—a detail which heightens the humor of the story. *The child grew*; remaining in his mother's home perhaps for several years. *Became her son*; being removed to the palace, though, doubtless, his connection with his Hebrew home was not entirely broken. *Moses*; from an Egyptian word meaning "son" or "child," resembling in sound the Hebrew "mashah," to draw out.

Light from the East

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

BULRUSHES—This was the famous papyrus plant, the paper reed of Egypt, every stalk of which had a round tuft of foliage on the top. In those days it grew along the river side and in all swampy places in dense thickets ten or fifteen feet high, in which the nobles hunted wild beasts and birds of every wing. Now there is not a stalk of it in all Egypt; it is confined to the White Nile in Southern Nubia, Abyssinia, and parts of Syria. In many Egyptian arts it was a substitute for wood, which was always scarce. The reeds were pulled up by the roots by laborers who worked naked and who brought them to the workshops tied in

bundles. Light skiffs were made out of them, mats were plaited, ropes twisted, sandals and sails woven, the pith was used for food and the root for fuel, but the most interesting use of it was to make paper. For this purpose the stalks were cut lengthwise into thin strips which were laid close together, a second layer of strips was laid crosswise over the first, and the whole was moistened by turbid Nile water, which loosened an adhesive gum in the plant. The sheet was then pressed between two flat surfaces and dried in the sun. Although apparently very brittle and perishable there are a few leaves in existence which have lasted fifty-five centuries.

THE LESSON APPLIED

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

The supreme factor in human life is God. The forces of a mighty king were here arrayed against the wit of a weak woman. Yet Pharaoh failed, for God was on the mother's side. How cleverly, in after years, the cruel and powerful Herod laid his plans to encompass the death of the Babe born in the manger, but how simply were his plans frustrated by the overruling God. Napoleon, by an almost unbroken series of brilliant victories, had reached the height of his power and seemed the master of Europe, and marched his army into the heart of Russia. When his soldiers reached the gates of Moscow, the inhabitants fled. Then God marshaled His forces against the proud conqueror,—the snow and frost and biting north wind; and the path of Napoleon's retreating army was strewn with corpses. The supremacy of God has a twofold meaning for us. If we live in opposition to Him, our lives are doomed to defeat. But if we co-operate with Him, and make His will supreme in our lives, then His omnipotent power and eternal love are made to serve us.

God does more than merely thwart the evil ambitions of His enemies; He often makes their very schemes work out His own purposes. Pharaoh's command, aimed to crush the Hebrews, at once united them against him and proved the means of bringing their future deliverer to the royal court

to be educated and prepared for his mission. During the siege of Sebastopol, a Russian shell buried itself in the side of a hill without the city, and opened a spring. A little fountain bubbled forth where the cannon shot had fallen, and during the remainder of the siege afforded to the thirsty troops, who were stationed in that vicinity, an abundant supply of pure cold water. Thus the missile of death from an enemy, under the direction of an overruling providence, proved an almoner of mercy to the parched soldiers of the allies. Doubtless, as Jochebed hugged her babe to her breast and thought of the cruel law and the tyrant's power, many an evil foreboding haunted her heart. But when she dared to trust her all to God she found the very forces she so much feared working in her interest. So God's children ever find, amid the hostile forces that war against their peace and goodness, that if they trust God utterly, He makes all things—all things—work together for their good.

How beautifully through the Bible shines out God's care for the child. Here it is the babe Moses. Again, it is the boy Samuel in the temple. God had pity on heathen Nineveh because there were in that city "sixscore thousand persons that cannot discern between their right hand and their left hand" (see Jonah 4:11). And when Jesus came, He tenderly gathered the little

babes in His arms and blessed them; and when the children sang hosannas in the temple, He gratefully accepted their praises. His final charge to Peter was, "Feed My lambs." The child is precious in God's sight. There is a place in the Father's heart for every boy and girl.

When God came to the rescue of the little child, He restored him first to his parents. God thus set His seal upon the value of parental teaching and the power of parental influence. Moses' home had a contribution to make to the fulness of his life that no other agency could make. "I can see my dear father's life in some measure as the sunk pillar on which mine was to rise and be built," writes Carlyle. And Dr. John G. Paton tells how, "though everything else in religion were by some unthinkable catastrophe to be swept out of memory," still his soul would wander back to the scenes of his childhood, and recalling the family worship and religious atmosphere of his old home, would hurl back all doubts triumphantly. Our

homes are priceless gifts from God. How grateful we should be for our parents' tender care and godly example! How gladly should we listen to their instruction.

God, by placing Moses in the way of a schooling in all the wisdom of Egypt, set His seal upon the value of a thorough education. For His highest tasks God chooses men, as a rule, well trained in all the wisdom of their age. Paul had sat at the feet of Gamaliel before God called him to the leadership of His great missionary enterprise. Those who use faithfully the opportunities of their youth for the acquisition of knowledge and the training of their minds, are in the way of promotion to higher work than is possible to those who despise an education.

"The God of the frail," in bending to the rescue of the babe in the ark, assures us that amid all the dangers and trials of our lives and all the temptations to which our weakness exposes us, He is near, and when He hears our feeble cry will draw us forth from the fears and perils that encompass us.

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.

As this is the first Lesson from Exodus, take time to make the class acquainted with the main facts of the book itself. As Genesis gives the history of individuals, Exodus gives the story of the development of the chosen family into the chosen nation. Direct attention to the two divisions: history in chaps. 1-18, and legislation in chs. 19-40, which made permanent the social and religious life.

Bring out the fact that about 400 years had passed since the time of Lesson XI., Second Quarter. Refer to Num. 11:5; Deut. 11:10, as interesting sidelights illustrating the experiences of the Hebrews during their sojourn in Egypt. Bring out, by questioning, the character of the new king, the remarkable growth of the Hebrew people (ch. 1:7) and the efforts made to bring them into subjection. In advanced classes discuss the political background of the oppression, namely, Egypt's fear that

the Hebrews would join with foreign foes and overthrow the reigning dynasty. In this connection, emphasize the moral effect of this adversity upon the Hebrews as uniting the people, separating them from the Egyptians and turning them to God. For the main lines of teaching lead the class in a discussion of:

1. *God's overruling providence in the interests of His people.* Bring out: (a) the fact that Moses' parents were inspired by faith in God as able to save from destruction, Heb. 11:23; (b) he was such a promising child, which intensified the ambition of his parents to save him and of Pharaoh's daughter to adopt him (see Acts 7:20; Heb. 11:23); (c) how the king's cruel edict became the means of sending a Hebrew child into the palace of Pharaoh, there to be trained to become the deliverer of his people. Impress the fact that the lowliest marriage is an event of supreme significance and that each child in God's order may become a great leader. The world's history has been made by men whose greatness no one could predict. This is a good place to dwell upon

the necessity of saving the children physically, socially, spiritually.

2. *The variety of human agencies God uses in His plan.* Take up: (a) the mother's part, calling attention to her faith in the wise use of means and God's overruling care. Bring out the great work she did for the world as Moses' nurse and early trainer; (b) the sister's part in watching and so quickly suggesting means of caring for him; (c) the princess' part in letting her sympathy lead her to save the babe.

The lesson to apply and enforce is, that God uses and blesses human agency in the carrying out of His will. Note how faith constantly works with God and wins its victories. Impress the truth that God overrules even the wrath of man to His own ends.

For Teachers of the Senior Scholars

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

Have a talk with the class about the Book of Exodus (see For Teachers of Bible Classes). Lead the class to see that Ex. 1 : 7 points to a time of great prosperity, when the family developed into a nation, when the memory of Joseph was still fresh in the minds of the Egyptians, and led them to look with favor upon the kindred of their great prime minister.

What led to a change of spirit, a change of policy, on the part of the ruling classes? (Ex. 1 : 8-10.) What form did this cruel persecution first take? (See Ex. 1 : 11-14.) How did this plan succeed? Our Lesson to-day deals with Pharaoh's last and most revolting device.

1. *The King's Decree*, v. 22. Has this decree any parallel in history? (See Matt. 2 : 16-18.) Is there anything incredible in a decree of this kind? An Egyptian king would think nothing of condemning a lot of Hebrew children to death if in that way he could advance his own interests. Impress upon the class what Christianity has done for the weak and helpless in investing life with a feeling of sacredness, in providing homes for the homeless, and hospitals for the sick.

2. *A Mother's Device*, ch. 2 : 1-4. Remind the class that the king's decree must have brought trouble to many a Hebrew home.

According to Jewish legends many a mother tried to save her baby boy. Some succeeded, but many were found out and punished. Ask one of the scholars to tell about the Hebrew home in to-day's Lesson. What were the names of the father and mother? How many children were there in the home? Tell what you know about the baby. How did this mother try to save her child? Note that the father, Amram, does not appear in this story. We wonder where he was and what he was doing while all this was going on at home. Perhaps he was in the quarry working as a slave, sustained by the love of God and home. In Hebrew tradition he is a man of the nobler sort. In Heb. 11 : 23 he is associated with his wife in trying to save the child.

3. *Baby Moses Rescued*, vs. 5-10. This is one of the most fascinating stories in literature. Dwell upon how God's overruling Providence made everything work together for good to this child and to the Hebrews, and how it is possible for us to live in such a way that this may be our experience.

For Teachers of the Boys and Girls

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

Begin by calling for the title of the Egyptian kings. Recall the friendliness of the Pharaoh of Joseph's time towards the Hebrews. Bring out the facts that 80 years had passed by since Joseph became prime minister of Egypt, and that the Pharaoh now on the throne had become afraid that the Hebrews would grow too numerous and powerful. Question about the two measures described in vs. 8-21 to lessen their numbers. Then elicit the Lesson facts by getting answers to the following questions:

1. *What cruel decree did Pharaoh next issue?* (V. 22.) The scholars will readily tell about the order to all the Egyptians that they should cast all the Hebrew boy babies into the river and save the girls to become slaves.

2. *How did a brave Hebrew father and mother defy the king?* (Ch 2 : 1, 2.) Here the points to be brought out are the names of Moses' parents, the beauty of the child and the courage and faith of the father and mother in hiding their little one.

3. *What plan did Moses' mother contrive to save him?* (Vs. 3, 4.) There are plenty of materials in these verses for conversation about the ark of bulrushes, the slime and pitch, the flags amongst which the "ark" was concealed and the older sister who was set to watch over her baby brother.

4. *What great lady discovered the ark?* (Vs. 5, 6). Question about the "daughter of Pharaoh," the court ladies or "maidens," who accompanied her, the discovery of the ark and its being brought by the princess' attendant, the opening of the ark and the sight of the weeping babe within, the princess' compassion and her instant recognition of the child as belonging to the Hebrews.

5. *How was Moses given back to his mother?* (Vs. 7-9.) Bring out the quick-wittedness

of clever Miriam in proposing to find a Hebrew nurse (her mother, of course), the princess' ready consent, the joyful coming of the mother, the giving back of the babe with the offer of wages for taking care of it, and the mother's happy return.

6. *Whose son did Moses become?* (V. 10.) Ask how long Moses remained in the home of his parents (it may have been for several years), and then follow him to the palace of Pharaoh's daughter, where he became her son and was educated as a prince. Talk of the name which the princess gave to Moses,—its meaning and that of the Hebrew word which it resembled in sound.

The point to emphasize is, that when we are doing right, as Moses' parents did in saving his life, we can trust God to bless us.

THE GEOGRAPHY LESSON

If we take our stand on an island in the river near the busy modern city of Cairo, we shall see there a good many things which are the same to-day as they were when Moses was born. The broad stream is spread out at our feet. Tall palm trees, with their feathery foliage, all massed at the tops of the trunks, grow along the edge of the bank. Small sail boats with slender, slanting masts are tied here and there along the shore. A tent of coarse homespun cloth is pitched among the palm trees. The women and children who stand near have not Hebrew

complexions nor Hebrew features, but their loose cotton gowas and the cloth veils which they wear on their heads are practically the same that were worn by the mother of Moses. The tall and strong papyrus reeds (bulrushes) do not grow here now. They used to form little thickets at a good many places alongside the stream, offering material for weaving mats and baskets, or, when left uncut, furnishing shelter for those who came to bathe and to wash the family linen.

Use a stereograph entitled, *The Palm-Fringed Nile, Egypt.*

ADDED HINTS AND HELPS

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

Lesson Points

No human power is great enough to overthrow God's purpose. v. 22

God's help never fails those who trust in Him. ch. 2 : 2.

Belief in providence should not hinder us from taking wise precautions. v. 3.

It is the duty of the older and stronger to help the younger and weaker. v. 4.

The highest and the lowest amongst men are alike servants of God. v. 5.

Nothing becomes a prince more than a pitiful heart. v. 6.

Finding workers is often our best way of helping a good cause. v. 7.

Promptness is a great multiplier of effectiveness. v. 8.

God never remains in debt to any one who serves Him. v. 9.

Not every one can reach a high position, but every one may have a noble heart. v. 10.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Many, many years after this, another king ordered all the boy babies in his kingdom to be killed. Who was the king, and where is the story written?

2. "The Lord shall preserve thee from all evil." Find this promise.

ANSWERS, LESSON XII., Second Quarter
—(1) 2 Tim. 2 : 19. (2) 1 Thess. 5 : 22.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Has persecution been a help or a hindrance to religion ?

2. Which have done more to help God's cause in the world—men or women ?

Prove from Scripture

That great men may have humble origins.

The Catechism

Ques. 61. *What the Fourth Commandment forbids.* The Fourth Commandment may be broken in two ways : 1. By not using the Sabbath for its intended purposes. These purposes have been set forth in Ques. 60. Worship, along with deeds of love, should fill the hours of the holy day. 2. By using the Sabbath for purposes not intended. It is not to be occupied with thoughts, or speech, or labor connected with our daily business. The Fourth Commandment lays down the principle, that the Sabbath is to be kept free from ordinary work. Other scriptures guide us in applying this principle. Such passages as Ex. 16 : 23 ; 35 : 3 ; Num. 15 : 32-36, teach us that household toil is to be strictly

limited. From Ex. 16 : 29 we learn that all needless traveling should be avoided. In Neh. 10 : 31 ; 13 : 19 ; Jer. 17 : 21, marketing and trading are forbidden.

The Question on Missions

Ques. 1. *What kind of immigrants are coming into the Maritime Provinces ?* While the census shows a small increase in the population of these Provinces, the native population is at a standstill, large numbers having left chiefly for Western Canada. The increase is due to the influx of foreigners, largely from continental Europe,—Italians, Galicians, Poles, Belgians, Germans, and Slavs. They have come because there is a demand for cheap labor. The Protestants amongst them are sober, industrious and intelligent, and the same can be said regarding many of the Catholics. Many of these immigrants are Socialists and have entirely broken with their church. The ignorant foreigner is dirty in his habits and low in his morals, and therefore a danger to the community. The Socialists, especially, are very ready to enter into discussion with a missionary who speaks their tongue, and thus an avenue is opened up for the gospel. The task of the church is to win these people to Christ and help to make them good citizens.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Subject for the Quarter—Man and God.

Golden Text for the Quarter—Thou art a God ready to pardon, gracious and merciful,

slow to anger, and of great kindness.—Nehemiah 9 : 17.

In our Lessons this Quarter, we shall continue to hear stories about God's dealings with His people, the children of Israel. We shall see them sometimes wilful and disobedient, but God ever gracious, patient, forgiving, abundant in loving kindness. Let us take God's KINDNESS as our thought for the Quarter and God's HAND as our symbol.

Lesson Subject—God protecting a babe.



Introduction—God loves little children. The girls all know about "dolly's cradle." Some of you have seen mother or nurse rocking baby in a cradle or putting baby into his basket bed. We are going to hear about a babe in a basket cradle.

Repeat with rocking motions of the arms :

"Just a baby in a cradle

On the waters of the Nile ;

Then the leader of a nation

Like an army rank and file.

This is how God works His wonders

Without trumpet or display.

Oh, we know not what is rocking

In the cradles of to-day."

As we look at baby brother or sister lying so helpless, we cannot tell what they will grow to be, but God knows what each one will be and do.

Recall the going of Joseph and his brothers to Egypt. Describe their new home (see Geography Lesson). Name the brothers. Tell of their increase, vs. 1-7. For a time they were happy ; but at last Joseph died and his brothers died. A great many families of their children grew up to be men and women. The kind Pharaoh died, and there was a new king who did not know Joseph, vs. 8-10.

In Bondage—The new king is afraid that the Hebrews will become too many in the

land and that they will help his enemies. So he gives orders that they shall be treated cruelly. Tell of the cruel treatment given to these foreign people. Why? (How do we treat foreigners?) They became slaves. Pharaoh made them the builders, to work with brick and mortar and to do all kinds of hard work in the fields. Describe the task-masters. Pharaoh hoped to kill them with work, but God gave them strength. We see, don't we, that people who fight against God always get the worst of it. The only way to succeed in the end is to work along with God. Pharaoh tried another plan. Tell of the order for the killing of all the baby boys (v. 22), so there would be none to grow up to fight the Egyptians.

Moses in the Basket—The children love the story of the beautiful boy baby Moses in the basket hidden at the edge of the great river Nile. Sketch the basket amongst the flags. Let the children tell you the story, ch.2 : 2-10.

Symbol—GOD'S PROTECTING HAND. God is still watching over the cradles. His kind protecting hand is stretched out over us. He will keep us safe.

Golden Text—Jesus loves little children. He took little ones in His arms and blessed them. He said the words of our Golden Text (repeat).

To Think About—God keeps me safe.

FROM THE PLATFORM

MOSES IN THE HOME ARK PALACE

Print on the blackboard, MOSES IN THE HOME, and question somewhat as follows : What cruel order had Pharaoh given? What was the name of Moses' father? Who was his mother? Why did his mother hide him? For how long? Next, print ARK, and proceed thus with the questioning : What did Moses' mother do with him at the end of three months? Why did she do this? What was the ark like? Where was it placed? Who was set to watch it? Who discovered it? What did Miriam ask of the princess? Give the princess' answer. Whom did Miriam bring as a nurse for the child? Whither was Moses then taken? How long may he have been kept at home? Whither was he then taken? Print PALACE. What did the princess do for Moses? How did Moses' parents show their trust in God? Impress the lesson that if we do right, God will not fail to bless us.

Lesson II.

MOSES PREPARED FOR HIS WORK

July 13, 1913

Exodus 2 : 11-25. Study Exodus 2 : 11-25 ; Acts 7 : 17-29 ; Hebrews 11 : 23-27. Read Exodus, ch. 2. Commit to memory vs. 11, 12.

GOLDEN TEXT—Blessed are the meek : for they shall inherit the earth.—Matthew 5 : 5.

11 And it came to pass in those days, when Mo'ses was grown, that he went out unto his brethren, and looked on their burdens : and he spied an Egyptian smiting an He'brew, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the He'brews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow ?

14 And he said, Who made thee a prince and a judge over us ? intendest thou to kill me, as thou killedst the Egyptian ? And Mo'ses feared, and said, Surely this thing is known.

15 Now when Phar'ah heard this thing, he sought to slay Mo'ses. But Mo'ses fled from the face of Phar'ah, and dwelt in the land of Mid'ian : and he sat down by a well.

16 And the priest of Mid'ian had seven daughters : and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away :

Revised Version—¹grown up ; ²saw ; ³smote ; ⁴thinkest ; ⁵the ; ⁶moreover he drew water for ; ⁷Omit him ; ⁸sojourner ; ⁹the course of those many days ; ¹⁰saw ; ¹¹took knowledge of.

LESSON PLAN

- I. Sympathy, 11-14.
- II. Discipline, 15-22.
- III. Opportunity, 23-25.

DAILY READINGS

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

M.—Moses prepared for his work, Ex. 2 : 11-25. T.—Self denial, Matt. 16 : 21-23. W.—John the Baptist's mission, Luke 1 : 68-80. Th.—Faith's triumph over adversity, Acts 7 : 22-29. F.—Timothy's preparation, 2 Tim. 3 : 10-17. S.—Faith in affliction, Heb. 11 : 23-27. S.—Prepared for service, Rom. 12 : 1-8.

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

THE LESSON EXPLAINED

Time and Place—From about B.C. 1300 to B.C. 1260 ; Egypt in the land of Goshen and the Arabian peninsula.

Connecting Links—The Lesson follows immediately upon that for last Sabbath.

I. Sympathy, 11-14.

Vs. 11, 12. *In those days* ; the days of the oppression of the Hebrews by the Egyptians. *When Moses was grown up* (Rev. Ver.) ; forty years old, Stephen tells us (Acts 7 : 23), while Heb. 11 : 24-27 describes his definite choice at this time between the court and his own people. *His brethren*. Moses knew the story of his birth. *Looked on* ; with sympathy and grief. *Their burdens* ; their cruel forced labors. *Saw an Egyptian* (Rev. Ver.) ; perhaps one of the taskmasters,

but Mo'ses stood up and helped them, and watered their flock.

18 And when they came to Reu'el their father, he said, How is it that ye are come so soon to day ?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where is he ? why is it that ye have left the man ? call him, that he may eat bread.

21 And Mo'ses was content to dwell with the man : and he gave Mo'ses Zip'orah his daughter.

22 And she bare him a son, and he called his name Ger'shom : for he said, I have been a stranger in a strange land.

23 And it came to pass in process of time, that the king of Egypt died : and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

The Question on Missions—2. What is the church doing for these immigrants ? A missionary of our church works in Sydney, Nova Scotia, and the nearby towns, where most of the foreigners are, preaching to them, visiting the people at their work and at home, and especially the sick in the hospitals.

Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 250, 246, 43 (Ps. Sel.), 578 (from PRIMARY QUARTERLY), 255.

Special Scripture Reading—Eph. 6 : 10-20. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 454, Moses Prepares to Slay the Egyptian Taskmaster ; B. 1391, Moses Quitting the Palace of Pharaoh ; B. 963, Moses in the Land of Midian. For Question on Missions, H. M. 651, Service in a Mining Camp. (Slides are obtained from the Presbyterian Lantern Slide Department, 630 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Making Bread in a Bedouin Tent (Underwood & Underwood, see page 317).

literally, "hard pressers," or superintendents of the labor gangs. *Smiting an Hebrew* ; likely by the bastinado, a common Oriental punishment, consisting in beating, especially the soles of the feet, with a light pliable stick, which caused intense agony. *Looked this way and that* ; to make sure he was not observed. *Slew the Egyptian* ; a hasty and rash act for Moses, but not more than the desert of the Egyptian. *Had him in the sand* ; which in Egypt always creeps up to the edge of the cultivated ground. The embalming of the body was thus prevented, without which, in the Egyptian belief, no soul could ever enter heaven.

Vs. 13, 14. *The second day* ; the following day. Moses seems now definitely to have

joined the Hebrews. *Two . . . Hebrews strove together*; though their common suffering should have kept them friends. *He said*, etc. Moses saw that such quarrels would ruin the Hebrews' hope of escape from oppression, and spoke out with the authority of a strong, educated man who had given up everything to save his people. *He said*, etc. The reply showed Moses, first, that his rash deed was publicly known, and second, that his own people were not ready to trust him. *Fear*; lest he himself should be put to death and so be able to do no more for his people.

II. Discipline, 15-22.

Vs. 15, 16. *Pharaoh . . . sought to slay Moses*; for breaking the law in slaying the Egyptian. *Moses fled*; his one chance of safety lying in escape to some country beyond Egyptian influence. *Land of Midian*; the home of a tribe descended from Abraham (see Gen. 25 : 4), to the east of the eastern branch of the Red Sea, whence, however, they seem to have spread to the Sinai peninsula. *A well*; literally, "the well," that is a well known to all in the district. *Priest of Midian*; and also chief of his tribe. *Seven daughters . . . drew water*. To this day amongst the Bedouin of the Sinai peninsula, caring for the flocks is the duty of the unmarried girls. *Troughs*; found regularly about Eastern wells, often made of stone.

Vs. 17-19. *Shepherds . . . drove them away*; wishing to water their own flocks first. *Moses . . . helped them*; proving more than a match for them, single-handed. *Reuel*; "friend" or "companion of God," also called Jethro, ch. 3 : 1 ; 4 : 18. *So soon to day*. Apparently the interference of the shepherds was a common occurrence. *An Egyptian*. Such Moses seemed in appearance and dress. *Drew*; "actually drew:" surprise is expressed at the action.

Vs. 20-22. *Where is he?* etc. The hospitable Arab is vexed that his daughters have not offered entertainment to their defender. *Eat bread*; join in a meal. *Was content*; consented, no doubt after being requested. *Gave*; as a wife. *Zipporah*; meaning "little bird" *Gershom*; from the Hebrew words "ger," a sojourner, and "shom," there.

III. Opportunity, 23-25.

Vs. 23-25. *These many days* (Rev. Ver.); 40 years, the period of Moses' exile from Egypt. *The king of Egypt died*; that is "the Pharaoh of the Oppression," commonly believed to have been Rameses II. (about B.C. 1340 to B.C. 1265). His successor was "the Pharaoh of the Exodus," that is, Merenptah (B.C. 1234 to B.C. 1214). *Sighed . . . cried*; calling to God in their deep distress. *God heard their groaning*; and with Him to hear was to help. *Remembered his covenant*; the promise which He had made to Abraham and Isaac (see Gen. 17 : 1-8, 19) and to Jacob, 35 : 12. *Saw* (Rev. Ver.); with attention and interest. *Took knowledge of them* (Rev. Ver.); entered into their circumstances and looked into their heart.

Light from the East

GROWN—Moses received the education given to the priests and to the royal princes of Egypt. All through Egyptian literature there is an enthusiastic reverence for books because learning divided the ruling classes from those who were ruled. Even most working men could read and write after a fashion. Boys intended for scribes were educated with the princes and their school discipline was quite severe. They were roused early in the morning, they were often beaten, three rolls of bread and two jugs of beer were the provision for each boy for a day and were brought by his mother from home. The scholar was first drilled in the spelling and writing of the language and as the letters are mostly pictures their appearance is both artistic and pleasing when they are well formed. They were exceedingly proud of their writing, for they believe that one of the gods taught it to their fathers. The lad got passages to copy as soon as he could write, which gave him practice and helped to form his own style. They were mostly rules for wise conduct and good manners. Then followed arithmetic, geometry and astronomy, in which they had made considerable progress, also medicine, history and engineering. The priesthood and the king completed their course with theology and morals. Many of the precepts of the Book of the Dead are sound sense.

THE LESSON APPLIED

Will Moses remain in the royal court with all its privileges and pleasures, or will he identify himself with a nation of slaves? A trivial incident called forth the great decision, but his choice was more than a sudden impulse, it was the outcome of the "silent shaping of the years." Along the St. John River, are stretches of land that are submerged during part of each year. When the snows of winter thaw and the spring rains come, the water overflows these plains; but in doing so it leaves a rich deposit of soil out of which, when the water subsides, grow most bountiful harvests. Behind the momentous, but seemingly impulsive, choice of Moses lies, in reality, a deposit of faith and chivalry and high ideal left by his mother's influence, the stories he had heard from her lips, of his people's early history, the temptations he had daily resisted, the innumerable little decisions he had made, and all the wise and noble things he had heeded or wrought or prayed for. This deposit determined the character of his choice. Not one of us can foretell what day or event may surprise us into a choice that will prove a determining factor in our life and happiness. But, if day by day we seek to grow in wisdom, love and favor with God and man, the testing hour will find us prepared, and out of the deposit of the passing years will spring a right decision.

When Mazzini, the Italian patriot, was taken, a delicate child, for his first walk, at the age of six, he saw for the first time a beggar. He stood transfixed, then broke from his mother, threw his arms round the beggar's neck, and kissed him, crying, "Give him something, mother, give him something." "Love him well, lady," said the aged man, "he is one who will love the people." So it turned out, for in after years he gave his life without stint to make Italy free, strong and good, until his death in 1872. In like manner did Moses here reveal that fine sympathy for the oppressed that gives promise of future heroic service in their behalf, when he stands up and helps a few stranger women at a country well. Here was genuine sympathy, for it not only

felt pity but it also issued in kindly and self-forgetful deeds. It was simple service these men thus rendered, but it showed what kind of men they were, and because it was true service it gave promise of greater things to come. By the little things we do day by day we are showing what kind of character we have, and if it is the right kind of character God will give us greater things to do. And that is the right kind of character that seeks to serve the weak and the wronged, for it is so much like that of Christ who always "went about doing good."

Yet we cannot fail to see that Moses is too rash, impetuous and self-confident. He must learn patience and dependence upon God. He needed the desert discipline to perfect his preparation. Its leisure and its silence encouraged devout meditation and made it possible to hear the still, small voice of God. Regular study of God's Word and reflection upon God's ways, and fellowship with God in private prayer,—these are still divinely appointed methods by which God reveals Himself unto us and perfects us for life's labors and dangers.

To an eager, energetic man of action like Moses the desert discipline must have been very irksome. Only afterwards would he understand God's gracious purpose in it. In one of George Macdonald's stories, Mrs. Faber says bitterly: "I wonder why God made us. I'm sure I don't know where was the use of making me." "Perhaps not much yet," replied Dorothy, "but then He hasn't made you; He hasn't done with you yet. He is making you now, and you don't like it." When we see the pure gold flow from the furnace we understand the meaning and the need of the merciless flames that enwrap the ore. At the time we cannot always see the exact purpose of God's testings, our parent's strict discipline, the restraints of school, the many disappointed hopes and thwarted plans of our lives, but if we remain patient and faithful through all, afterwards we shall see that these experiences played an important part in the enriching of our characters.

THE LESSON GRADED

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

For Teachers of Bible Classes

This Lesson is an illustration in the life of Moses of the strange manner in which God trains His people for their life work. Bring out:

1. *The part played by Moses' Egyptian education.* Begin by taking up Acts 7 : 22 as a summary of Moses' life for the forty years between last Lesson and this. Some account of Egyptian scholarship and the remains of their civilization will assist the class in its idea of Moses' attainments (see Light from the East). God trained a deliverer in the very heart of the system from which He would save His people. For illustration, see Paul at the feet of Gamaliel, Acts 22 : 3. Discuss Maclaren's statement, "For the most part the men whom God had used for His highest service have been trained in all the wisdom of their age. When it has been piled up into an altar, then the fire of God falls."

2. *The influence of his Hebrew home.* Likely, even after his removal to the palace, Moses was permitted to associate constantly with his real family. He would thus learn the principles of true religion, the history of his people and the promises of God concerning their future greatness. Emphasize the fact that, along with his careful education in the wisdom of Egypt, he was gripped by the religion of his people, and he decided to choose the lot of his people (see Heb. 11 : 26). Dwell upon the occasion which led to his decision, the sad burdens of his people. Show that advantages are given for the sake of the burdened. Compare the temptation and choice of Jesus.

3. *His hasty act and flight into the wilderness.* Take up: (a) The quick temper which led to his attack upon the Egyptian. Discuss the Golden Text and Moses' later life, to show how he gradually gained the victory. After forty years of training contrast his strength with this weakness. (b) The ungracious attitude of the Hebrew in so recklessly repudiating the leadership of Moses. (Compare Gen. 37 : 8-11 ; Num. 16 : 3 ; Matt. 21 : 23 ; Luke 19 : 14, 27 ; Acts 7 : 26-28.) (c) The complete severance

of all ties with the king, thereby making his life's attitude final. Dwell here on the importance of decision. (d) Moses' readiness to defend the weak against the strong (he was here learning the secret of success). (e) His life in the wilderness as a preparation with special reference to his shepherd experience, as giving him knowledge of the country, developing his patience and strengthening the habit of communion with God.

Impress the lesson that the very consequences of our own wrong-doing can become a valuable moral and spiritual discipline, and that when we are ready for our work, the way opens up.

For Teachers of the Senior Scholars

Point out that we are told in three different Books of the Bible what a beautiful baby Moses was. (See Ex. 2 : 2 ; Acts 7 : 20 ; and Hebrews 11 : 23.) An old historian tells us that when the princess took him to her father and placed him in the arms of Pharaoh, she called him her divine child. The king fell in love with him at once, and clasping him to his heart, placed the royal diadem upon the child's head ; but Moses in wilful fashion clutched the crown of gold and threw it on the floor, thus awakening a suspicion in the minds of the courtiers that this child boded ill for Egypt. Dwell upon :

1. *Moses' Education.* See Acts 7 : 22. Have a talk with the class about the educational advantages of those days,—about the great Egyptian schools of learning, the best in the world at that time. A country that could build the pyramids must have excelled in mathematics. Architecture and music and painting and poetry were taught in the great universities, which celebrated Greeks like Plato and Herodotus attended. Remind the class that the very best part of his education he received in his father's home, out of his mother's heart. It was there that he learned to know God and to love Him. Impress upon the class that no amount of secular education alone can qualify a person for his life work. A touch of God in the heart and conscience is worth more than a whole library in the head. Dwell on the fact that the education which Moses received

as a son of Pharaoh's daughter did not wean his heart from the home of his childhood, and did not weaken his love for his own people whose cruel burdens were making their lives bitter. Education is a poor thing when it weakens the home-ties.

2. *His Choice*, vs. 2:11-14, and Heb. 2:24-26. How old was he at the time? (Acts 7:23.) Bring out the incidents which led him to reveal himself, to show where his heart was. Question the class about what Moses lost and what he gained by choosing as he did, and remind them that there must be something like this in every life, a choice of what is right regardless of consequences, and that the advantages are always on the side of choosing well. A choice of Christ as a friend is the best preparation for life work.

3. *His Desert Discipline*, vs. 15-22. How long did this life in the desert last? (Acts 7:30.) How did this period serve as a preparation for his great life-work? We can never do our best work if we leave no room in life for quiet times alone with God.

For Teachers of the Boys and Girls

Begin by telling the story of the Choice of Hercules, which was so great a favorite amongst the Greeks and Romans:—how this famous hero, when he was a young man, sat one day on a green bank, buried in thought, and two female figures approached him, each beckoning him to follow her. The name of the one figure was Virtue and of the other Vice. Hercules, in spite of all the pleasures which Vice promised him, resolved

to follow Virtue and spend his life in doing noble deeds and making others happy.

Now ask the scholars who it was in the Lesson who made a great choice. Of course they will answer, Moses. Talk about this choice, bringing out all that Moses had to give up in taking sides with his people, and the two deeds which showed that he had made the choice,—the slaying of the Egyptian and the attempt to reconcile the two Hebrews who had quarreled. Write on the blackboard, or have the scholars write on pads: I. MOSES' CHOICE.

Next, question about the results of Moses' choice. Get the scholars to tell you about the flight to Midian, the meeting with the daughters of Reuel, the invitation to Reuel's home and Moses' settling down in the land of Midian, his marriage and the birth of his son. Then write or have written as before: II. THE RESULTS OF THE CHOICE.

Start a third line of questioning by asking whether Moses ever got an opportunity to return to Egypt. The scholars will tell you how the death of the king of Egypt, who had sought to slay Moses, removed the great hindrance to his going back. They will tell you, also, how God was looking down with pity upon this people's sufferings, ready to deliver them when the right time came. With a little help the scholars will see how the way was opening up for Moses to return to his work in Egypt. Write or have written: III. MOSES' OPPORTUNITY.

Close with a little talk about the choice of Jesus as our Saviour and guide.

THE GEOGRAPHY LESSON

A stereograph, recently made at a Bedouin camp, far from any civilized centre, gives us a chance to see just such a mode of life as Moses learned to share with the family of Jethro. The home is a movable tent woven by the women folk from the hair of camels and goats. You can see how the heavy cloth is supported by rough tent poles. A young woman, dressed in homespun stuff, such as Zipporah made and wore, sits on the ground directly before us kneading bread dough in a big, shallow bowl. Just beyond her you see where a fire has been built within a small enclosure of stones and covered with

an iron plate. A sheet of the dough has been laid over that hot plate and is cooking. Several finished cakes lie on a mat close by. A little child, like the Gershom of our Bible story, stands just beyond the primitive oven, nestling shyly at the knee of his mother while she watches the baking. People like the kinsmen of Moses, who owned sheep and goats and who had among them clever weavers, pottery makers and metal workers, could afford to abandon sophisticated Egypt and take to the open country.

Use a stereograph entitled, Making Bread in a Bedouin Tent.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where is it written in the New Testament that meekness is one of the fruits of the Spirit?

2. Find the verse in Numbers that says that Moses was the meekest of all men.

ANSWERS, Lesson I.—(1) Herod; Matt. 2:16. (2) Ps. 121:7.

For Discussion

1. Was Moses justified in killing the Egyptian?

2. When is it right, and when is it wrong, to flee from danger?

Prove from Scripture

That God hears the sufferer's cry.

The Catechism

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

belonging to another against his will. 3. God's own example. His resting on the seventh day (Gen. 2:2; Ex. 31:17) furnishes an example to be followed by men, of keeping sacred a seventh part of their time. 4. God's blessing the Sabbath day; which means that those who observe the Sabbath will receive a blessing.

The Question on Missions

Ques. 2. *What is the church doing for these immigrants?* Our missionary, Mr. Kinsele, is the friend and counselor of the foreigner in Sydney and the adjacent towns. He conducts preaching services, visits patients in the hospitals and the people in their shops and homes. The Presbytery of Sydney has become responsible for the rental of a house and traveling expenses for the missionary. A suitable building and equipment for the work is urgently needed. The Belgians speak the French language, and are to be found in considerable numbers at Sydney Mines, Inverness, Stellarton and Joggins. A missionary is at work amongst them with remarkable encouragement. Three missionaries are needed to overtake the work. A heavy responsibility rests upon our church, along with the other churches in Canada, to give the gospel to these newcomers whom God has sent to our shores.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God preparing to deliver His people.

Introduction—"Father, do you know what Jim did?"

He struck Ned and knocked him down and hurt him when Ned struck Jim's little brother Billy. Wasn't Jim a bad boy, Father?" What do the children think about Jim's conduct?

In our Lesson to-day we hear of Moses doing something like that. Recall last Lesson. The boy Moses grew up, God all the time preparing him for his work. (See Acts 7:20-29.) Now Moses is a man. He has been living in the palace but he thinks of his own people in slavery working under the cruel taskmasters. He leaves the



palace and goes to his people. He refuses to be called the son of Pharaoh's daughter, choosing rather to suffer trials with the people of God, than to enjoy the pleasures of sin in the heathen court of Pharaoh, Heb. 11 : 24, 25.

Lesson—Tell the incident about Moses killing the Egyptian, v. 12. In fear of Pharaoh's anger Moses went away to the land of Midian and lived there for many years, a humble shepherd, meek and lowly, not proud because he had lived as the king's son, and been educated in all the wisdom and learning of the Egyptians.

God Hears the Cries of His People—God hears the sighs and groans and weeping of His people and is preparing to deliver them (see Gen. 15 : 14 ; 46 : 4).

Symbol—GOD'S PREPARING HAND is getting Moses ready to be the leader of his people, out of slavery, away to the Promised Land.

Golden Text—Print and repeat, BLESSED ARE THE MEEK, etc.

Meekness—Moses is called the meekest man that ever lived. God is going to choose this meek, humble Moses who clung to his own people rather than stay in the king's

palace. It is better to keep close to God and to God's people than to go amongst people who do not love God. God knows all about you. God likes girls and boys to be meek and humble, not proud and self-confident and selfish, but ready to serve others.

A Prince of a Boy—"He is just a prince of a boy," said a lady, of Willie Hatton. I listened and watched, for a prince, you know, is the son of a king, and I wanted to see if Willie was like a king I had read of. When Willie dropped his hoop and ran in to amuse baby for mother and did it so pleasantly, I began to get my answer. When he came out of school smiling instead of pouting because he had been kept late, I felt pretty sure, but when he cut his apple in two and gave half to ragged Ned Brown, I was satisfied. Yes, Willie is a 'prince of a boy,' because he tries to do just like that king who is kind to all, and like that son of a king, who came to minister and not be ministered unto, whose first thought was not of Himself, but always of others."

Something to Think About—I should be meek.

FROM THE PLATFORM

"Moses feared."

"Moses fled."

"Moses . . . helped."

Write on the blackboard, "*Moses feared*," and question out the reason why he was afraid. The questions here will cover the story of Moses' leaving the palace to take sides with his own people, his rash killing of the Egyptian taskmaster, his attempts to reconcile his quarreling fellow countrymen, through which his slaying of the Egyptian became known to Pharaoh, and the king's purpose to put Moses to death. Next write, "*Moses fled*," and let the questions follow the fugitive from Egypt to Midian. Finally, write, "*Moses helped*." The questions here should bring out the details of the incident at the well, and its sequel in the invitation to be Reuel's guest and later to settle down in the land of Midian. Now ask what good it did Moses to have to go and live for forty years in the desert. Impress the importance of training for the work of life, and urge the scholars to make the best use of their years of training.

Lesson III.

MOSES CALLED TO DELIVER ISRAEL

July 20, 1913

Exodus 3 : 1-14. Study Exodus 3 : 1 to 4 : 20. Read Exodus, chs. 3, 4. Commit to memory vs. 13, 14.

Blessed are the pure in heart : for they shall see God.—Matthew 5 : 8.

1 Now Mo'ses¹ kept the flock of Jeth'ro his father in law, the priest of Mid'ian : and he led the flock to the² backside of the desert, and came to the mountain of God,³ even to Hor'eb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Mo'ses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Mo'ses, Mo'ses. And he said, Here am I.

5 And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of A'braham, the God of I'saac, and the God of Ja'cob. And Mo'ses hid his face ; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in E'gypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ;

8 And I am come down to deliver them out of the hand of the E'gyptians, and to bring them up out of

Revised Version—¹ was keeping ; ² back of the wilderness ; ³ unto Horeb ; ⁴ Canaanite (and so on) ; ⁵ And now, behold ; ⁶ moreover I have seen ; ⁷ the.

LESSON PLAN

- I. The Call, 1-6.
- II. The Commission, 7-10.
- III. The Confidence, 11-14.

DAILY READINGS

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

M.—Moses called to deliver Israel, Ex. 3 : 1-14. T.—Moses instructed, Ex. 3 : 15-22. W.—Moses encouraged, Ex. 4 : 1-9. Th.—An ungracious excuse, Ex. 4 : 10-17. F.—The Master's encouragement, Matt. 10 : 24-31. S.—The call of Isaiah, Isa. 6 : 1-8. S.—The call of Jeremiah, Jer. 1 : 7-19.

Shorter Catechism—Ques. 63. Which is the fifth commandment ? A. The fifth commandment is, Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

The Question on Missions—3. Describe our

that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the⁴ Ca'naanites, and the Hi'vites, and the Am'orites, and the Periz'ites, and the Hi'vites, and the Jeb'usites.

9⁵ Now therefore, behold, the cry of the children of Is'rael is come unto me : ⁶ and I have also seen the oppression wherewith the E'gyptians oppress them.

10 Come now therefore, and I will send thee unto Phar'aoth, that thou mayest bring forth my people the children of Is'rael out of E'gypt.

11 And Mo'ses said unto God, Who am I, that I should go unto Phar'aoth, and that I should bring forth the children of Is'rael out of E'gypt ?

12 And he said, Certainly I will be with thee ; and this shall be⁷ a token unto thee, that I have sent thee : When thou hast brought forth the people out of E'gypt, ye shall serve God upon this mountain.

13 And Mo'ses said unto God, Behold, when I come unto the children of Is'rael, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ?

14 And God said unto Mo'ses, I AM THAT I AM ; and he said, Thus shalt thou say unto the children of Is'rael, I AM hath sent me unto you.

mission fields in New Ontario. New Ontario includes an immense area, nearly nine-tenths of the whole province. It has 118 mission fields and augmented charges, with about 300 preaching stations, amongst lumbermen, railway builders, miners and farmers. Many thousands of these people are foreign immigrants.

Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 1, 4, 35 (Ps. Sel.), 219 (from PRIMARY QUARTERLY), 246.

Special Scripture Reading—Acts 26 : 12-20. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1010, The Lord Appears to Moses in the Burning Bush. For Question on Missions, H.M. 475, The "Sky Pilot" on His Rounds, Gowganda. (Slides are obtained from the Presbyterian Lantern Slide Department, 630 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Wayside Spring on Horeb's Rocky Slope, Near Where Moses Saw the Burning Bush (Underwood & Underwood, see page 317).

THE LESSON EXPLAINED

Time and Place—B.C. 1220; near Mount Horeb or Sinai.

Connecting Links—There is no break between the Lesson for last Sabbath and that for to-day.

I. The Call, 1-6.

V. 1. *Moses* ; now 80 years of age, ch. 7 : 7. *Was keeping the flock* (Rev. Ver.) ; busy with his common daily task. "The humblest labor is a preparation for the brightest revelations." Amos was a farmer, David a shepherd ; Paul a tentmaker, Peter a fisherman, Jesus a carpenter. *Jethro* ; another name for Reuel, ch. 2 : 18. *Back of the wilderness* (Rev. Ver.) ; inland, away from the sea. "In our day the shepherds of the eastern

low country there, at the beginning of summer, take their flocks west, to the central uplands of Sinai, where there is moisture and consequently grass." *The mountain of God* ; that is, a sacred mountain, so named from the giving of the law upon it.

V. 2. *The angel of the Lord* (Jehovah) ; the representative, perhaps in human form, of the unseen God. *In a flame of fire* ; a frequent emblem of God, ch. 19 : 18 ; 24 : 17 ; Ezek. 1 : 27 ; 8 : 2. *Out of* ; rising up from. *A bush* ; the acacia, common in the desert, often growing from 15 to 25 feet high, with a trunk two feet thick. *Burned . . . not consumed* ; and thus an emblem of Israel now in a fiery furnace of affliction, yet not destroyed,

because God was with them. The burning bush, with the motto *NEC TAMEN CONSUMEBATUR* ("Yet It Was Not Consumed") is the emblem of the Presbyterian Church throughout the world.

Vs. 3-5. *I will . . . turn aside.* Moses' attention was attracted,—the first step towards his receiving God's message. It often takes something unusual to make people listen to God. *See this great sight.* There was only curiosity in Moses so far, and that was not the right feeling with which to approach God. *Put off thy shoes* (sandals, see illustration in *QUARTERLIES* and *LEAFLETS*); a mark of reverence still customary in the East in entering a mosque or holy place, and even in making an ordinary visit to an important person. *Holy ground.* The place may have been an ancient sanctuary, or thought of as rendered sacred by this divine appearance.

V. 6. *The God of thy father;* the God worshiped by thy father, and also of thy forefathers, *Abraham . . . Isaac, and . . . Jacob.* *Moses hid his face;* like Elijah (1 Kgs. 19 : 13), and Isaiah (Isa. 6 : 2), in trembling awe and reverence. *Afraid to look,* etc. See ch. 33 : 20 and compare Luke 5 : 8.

II. The Commission, 7-10.

Vs. 7, 8. *I have surely seen,* etc.; with an eye of pity for the sufferers and indignation against the persecutors. *Have heard their cry;* of bitter anguish and dread. *By reason of;* literally, "from the face of," as if in terror of the descending lash. *Taskmasters;* the superintendents, or rather, drivers, of the labor gangs. *I am come down;* to reckon with the oppressors of Israel, and deliver those so long held in bondage. *A good land.* See Deut. 8 : 7-10. *Milk;* an essential article of diet in the East. *Honey;* including, besides the honey of bees, what is called in Arabic "dibs," that is, grape juice boiled down into a golden-brown syrup, intensely sweet, and much used in Palestine as a condiment to food. *Canaanites;* inhabitants of the maritime plain and the Jordan Valley. *Hittites;* a great nation to the north of Palestine, with settlements about Hebron. *Amorites;* inhabitants of north and north-east Palestine. *Perizzites;* a tribe near Bethel, or, the name is a general description of villages, country folk, "fellahin" or

laborers, as they are now called. *Hivites;* a petty tribe in Central Palestine. *Jebusites;* tribe occupying the stronghold of Jerusalem.

Vs. 9, 10. *And now.* The hour for God to interpose had struck. *The cry;* which had been heard and would speedily be answered. *The oppression;* permitted for God's wise purposes, but at last to be punished as it deserved. *Come now therefore;* because God's time to act has arrived. *I will send thee;* with all the power of God behind him. *Unto Pharaoh;* the messenger of heaven's king, and therefore more than a match for the mighty earthly monarch. *Bring forth;* in spite of all opposition.

III. The Confidence, 11-14.

Vs. 11, 12. *Moses said.* He is no longer the confident, impulsive Moses of ch. 2 : 11-13, but deeply distrustful of his own powers in view of the great task set before him. He raises four difficulties. *Who am I?* A fugitive and shepherd, without influence or position,—I, to deal with Pharaoh or become a leader of my people—the first difficulty. *I will be with thee.* God's first answer, pledging help and support. "Not you, but I," He says to Moses. *A token;* a sign. God seeks to inspire Moses with confidence by declaring His clear, resolute purpose that Israel shall worship Him *upon this mountain,* the very mountain on which Moses was then standing.

Vs. 13, 14. *What is his name?* The name of God was His nature and character. Moses was sure to be asked what this was. His people would require him to explain who God really was. *What shall I say?* The second difficulty,—Moses' ignorance of God. He could not so speak of God that the Egyptians would fear, and Israel would trust Him. *I AM THAT I AM;*—God's second answer. The meaning is, that what God is cannot be put into words, but that His people would find Him more to them than they could imagine or hope for.

Moses' third difficulty, that the Israelites will not listen to or believe him, is answered by God's giving him the power to work miracles; and the fourth difficulty urged by Moses, that he is slow of speech, God answers by appointing the more eloquent Aaron as Moses' spokesman. Chs. 3 : 15 to 4 : 20.

Light from the East

OPPRESSION—The Israelites were not reduced to formal slavery or treated as captives of war. They retained possession of their homes, cultivated their land and owned their flocks and herds until the Exodus. But in accordance with a long established custom of Eastern despotism they were compelled to render so much labor every year on public works without remuneration. This labor was furnished by them in detachments, so many of them working for a given time and then being relieved by others. They were compelled to do a certain amount of work every day; a careful record of it was kept; their leaders were held responsible

for it and were mercilessly beaten when they failed to render it. They were employed at brickmaking and field work on the emperor's land.

NAME—The Egyptians thought that every god had a secret name on which his power was founded, which bestowed magical might on those who knew it and was a kind of talisman among his initiated worshipers. Moses wished a name that would be an indubitable sign to the elders of Israel that God had spoken to him. Up to that time Jehovah had been known by general epithets, The Strong, The Almighty, The Existent, but now He singles out one to be a proper name, The Alone Existent.

THE LESSON APPLIED

The world of to-morrow depends for its advance upon the young people of to-day. But only those prove worthy when the hour strikes who have thoroughly fitted themselves beforehand. Behind power lies adequate preparation, and behind vision varied experience. The lengthened preparation of Moses ere he received his call to his great mission is a rebuke to our hot impatience and satisfaction with superficial knowledge and training. Those who ultimately lead in great causes, as a rule, are those who patiently plod and humbly and earnestly serve day by day. Efficiency waits upon thoroughness.

Moses' preparation is now complete. One thing alone he lacks—the conscious touch of God. This he receives in the burning bush.

It was to him, first, a revelation of God's inextinguishable power and wisdom, the power symbolized by fire, the wisdom symbolized by light. The power of Pharaoh seemed great. But the deliverance of his people was not impossible to Moses if God took the responsibility. "Do you expect to make an impression on China's millions?" was rather scornfully asked of Robert Morrison a century ago. "No," was Morrison's confident reply, "but I expect God will." And in every battle for righteousness we wage, every temptation we strive to overcome, every good cause we espouse, we may have the confidence and courage of conquerors if only we remember the divine resources

at our disposal, and link our weakness to the divine strength.

It was to him, secondly, a prophecy for his people. Fiery trials were apparently wasting the Hebrews without any check, and extinction seemed near; but they would surely survive their bitterest tribulations, and emerge at last a nation free and powerful. When, in the early summer of 1899, the Boxer rebellion broke out, the Christian church feared for the future of missions in the great Chinese empire. Orders went forth from Peking that the Christians were to recant or die. Panic fell upon the ranks of the native church. Every known form of cruelty was practised upon those who remained faithful. The destruction of property was upon an enormous scale. As a result, in many places the native church was hopelessly dispersed, in others literally exterminated. How the fires of persecution raged and consumed! To-day, the outlook of Christianity in China is exceedingly bright and the Chinese church "is far stronger and more self-conscious of the eternal indwelling Spirit than ever before." How often has the church of Christ trembled under tribulations, mighty, conspicuous and paralyzing, only to gain a fresh vision of the reality of the personal presence of God, overruling and overcoming them all.

In a common acacia bush of the desert God met Moses,—of the desert that seemed so empty and devoid of life, and so common-

place. And as Moses turned aside and found God there, he learned the sacredness of the present time, the present place and the present task. To Henry Drummond a ploughed field was just a ploughed field until he came to read Ruskin and look through his eyes. To Ruskin a ploughed field was a wonderful study in color, and so, through the awakening Ruskin brought, it became the same to Drummond, transfigured, beautiful, increasingly interesting. So when God opens our eyes to the wonderful truth of His personal presence with us everywhere and always, life, whatever its task, its discipline or its setting, becomes worthy, sacred, divine. "My deepest wish," wrote Susan Ferrier, daughter of the great philosopher, "is that life to me may never lose its halo." To those whose hearts have been purged by God, and who have awakened to His love and nearness, no service, no experience, no day should henceforth appear commonplace.

"Who am I, that I should go?" The old impulsive self-confidence is gone. The greatness of the task to which God calls him staggers him. Only the sense of great unfitness fills his soul. Carlyle says of John Knox that when, during the siege of St.

Andrews Castle, he was bidden by his brethren to come out of comparative obscurity and take the part of a leader for the reformed faith in those persecuting days, he "could say no word;—burst into a flood of tears, and ran out . . . He was in grievous trouble for some days. He felt what a small faculty was his for this great work." God uses such men because He can use them. Feeling their own weakness, they rely wholly on Him. Feeble and ignorant, they are ready to lean on the strength of God and make it their own. They accomplish results because they follow the guidance of God. They are undaunted by difficulties because behind them is the everlasting wisdom and power of the Most High. No one can measure the great achievements possible when God gains full possession of any life.

"Certainly I will be with thee,"—what comfort, what courage, what peace this assurance gives us. God is not afar off, but near. And He is with us to-day, as He was with Moses, not as a mere spectator, but as our friend and our support. In Jesus he has given us the assurance of His loving sympathy and helpfulness. The cross is the eternal pledge of the divine compassion. Because God is present all is well with us.

THE LESSON GRADED

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

For Teachers of Bible Classes

This is to be treated as a missionary Lesson. The Hebrews may be regarded as the mission field and Moses as the missionary, but the teaching of the Lesson is of universal application. Let the class discussion gather round the following truths:

1. *The character of God as the supreme factor in missions.* The following facts should be emphasized: (1) Absoluteness, (2) spirituality, (3) personality, (4) holiness, (5) faithful to His promises, (6) sympathy with sufferers, (7) redeemer, (8) the giver of peace and plenty to His people. Such a God necessarily seeks that all His children should be saved and fitted for highest service and worship.

2. *The spirituality of man.* The Golden

Text is a vital expression of this truth. Take v. 6 and bring out the oneness of nature between God and His people. The fact that man is divine, in nature makes possible his redemption.

3. *The necessity of a proper attitude toward God.* Discuss Moses' objection based on the fact that he was not eloquent. Emphasize the demand of Jehovah that Moses be reverential. Take up the assurance in v. 12 that God's presence would be with Moses. See the three provisions God made over against Moses' objections. Dwell upon the three great things God told Moses concerning the need of the people and the three things he intended doing (see vs. 7, 8). Contrast the rash readiness of Moses in slaying the Egyptian, his shrinking now from the task laid upon him. Take up the sense of unworthiness as one of the prerequisites for leaning upon God for success.

Illustrations of this fact run through the life of all great men. When Luther was asked to preach he said, "No, no, it is not a little thing to speak before men in the place of God."

4. *The way God calls.* The points to elicit are: (a) the human basis, as Moses' early education in the knowledge of God in his home. Press home the obligation this brings; (b) his own study of the great affliction of the people. Dwell on the value of missionary information; (c) the personal summons to the work. The point where Moses hesitated was over his qualifications, not over the call.

Press these questions: Do you believe your life work should be for the good of others rather than your own selfish ends? Do you believe your education was for selfishness? Do you believe the cry of the oppressed is a call to service from some one? Have you heard God's call to become a missionary? Will your objections stand the scrutiny of God's call and promises?

For Teachers of the Senior Scholars

Have a talk with the class about the length of time necessary to prepare a man for his life-work, for his occupation or profession, and about the tendency of the present age to shorten this period. We are in a hurry to get to work. Is this wise? How long was Moses preparing for the great work which God had for him to do in the world? Point out what a humble, obscure life he lived in the desert. How could this fit him to be one of the world's greatest men? Was he not too old to undertake so stupendous a task?

1. *The Vision*, vs. 1-3. Note that the vision splendid came when he was engaged in his everyday work. Ask for other illustrations of this kind, such as Gideon and David and the fishermen by the Lake of Galilee. A most interesting illustration in literature will be found in the familiar story told by Longfellow, in *The Legend Beautiful*, of the monk to whom the heavenly vision came and lingered while he fed the poor and went about his humble daily work. Question the class as to the significance of this vision,—how fire is a symbol of God,—how fire in a poor little thornbush which is illum-

ined, but not consumed, is a reminder of how the divine presence in life glorifies the commonplace. Moses could see in this what his own life, so poor and weak in his own eyes, might be when filled with God. What does the emblem of the burning bush mean as employed by the Presbyterian Church? Can this in any way be an appropriate emblem for our Canadian Church?

2. *The Voice*, vs. 4-10. Note the spirit of reverence enjoined, vs. 4-6. This spirit of reverence finds outward expression. Impress upon the class how necessary it is to cherish this spirit in the heart, in order that life may be lived well. Bring out, by questioning, the reasons given for calling Moses at this time and the exact nature of the work which God had for him to do, vs. 7-10.

Dwell upon the call which comes to us to do something for God at home or abroad. God's voice comes to us in many ways. Every common bush is afire with God. Every case of need is a voice of God. How did Moses respond to this call? (Vs. 11-14.) Remind the class that this consciousness of his own weakness was an indication of his fitness. What encouragement does God give him? We have the same encouragement when we feel unequal to the work to which God calls us (see Matt. 28 :20).

For Teachers of the Boys and Girls

Begin with a little talk about the custom in Eastern lands of removing the shoes on entering a mosque or other holy place. Bring out the meaning of this act as a token of reverence. Then ask why Moses, in the Lesson, was bidden to remove his shoes or sandals. After some such introduction, the following questions may serve as finger posts to guide the conversation:

1. *Where was Moses at this time and what was he doing?* V. 1. The answer to this question will bring out Moses' occupation as a shepherd and the reason why he had led his flock to the vicinity of Mount Horeb or Sinai, of which the scholars should know the position.

2. *Who appeared to Moses, and in what manner?* V. 2. Here the scholars should describe the coming of the angel of the Lord in the burning bush. Bring out what

this bush was and what its burning without being consumed taught regarding Israel.

3. *What was Moses' first impulse when he saw the burning bush?* V. 3. The point to bring out here is, that Moses' curiosity was excited and he wished to examine the "great sight."

4. *What did the Lord bid Moses do?* Vs. 4, 5. Recall, from the opening of the Lesson, that putting off the shoes or sandals betokened reverence. Impress the importance of the reverent spirit and manner when we approach God. Emphasize this in relation to all the services of God's house.

5. *How did God describe Himself to Moses?* V. 6. Bring out the fact that it was no new God who spoke to Moses, but the same God who had done so much for his forefathers.

6. *Why was Moses "afraid?"* V. 6. Get the scholars to see that he was filled with awe and reverence. Refer to 1 Kgs. 19 : 13 and Isa. 6 : 2.

7. *What did the Lord say that He had seen and heard?* V. 7. Dwell on God's interest in Israel and His sympathy with them.

8. *What did the Lord say that He would do*

for His people? Vs. 8, 9. Talk about the land of Canaan and the tribes who were to be driven out.

9. *To whom was Moses to be sent and wherefore?* V. 10. Bring out the thought of God's power over against Pharaoh's, and God's purpose for Israel.

10. *What difficulty did Moses first mention, and what was God's answer?* Vs. 11, 12. A poor shepherd, an exile under sentence of death, an old man, to confront the world's mightiest monarch and become the deliverer of his people. Bring out these elements in the difficulty, and set over against them God's promise and purpose.

11. *What was Moses' second difficulty, and how did God meet it?* Vs. 13, 14. Deal similarly with this point.

12. *What further difficulties did Moses put forward, and what was God's answer to each?* Bring out here the main points in the unprinted portion of the Lesson, ch. 3 : 15 to 4 : 20.

The point for closing emphasis is, that God can and will strengthen us for all He bids us do.

THE GEOGRAPHY LESSON

Notice where the encircled number 26 on our Sinai map marks a spot on the side of Mt. Sinai. It is reached by slow, hard climbing up the steep mountain side above a famous old monastery wheresome of the oldest Bible manuscripts in the world are treasured by monks of the Greek church. Standing at the spot marked, we look across a level space a few rods wide that forms a sort of shelf on the mountain's shoulder. At the farther side of the little plateau great ragged cliffs of bare, reddish-brown rock rise steeply, forming part of the upper mass of the mountain. Direct-



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ly before us, only a few feet away, a bearded monk stands at the brink of a large spring of water, bordered with clumps of very coarse grass that reach as high as your waist. He is silently watching the devotions of another man—a turbaned Mohammedan who has just washed his hands at the spring and is now praying to the God of Moses. Moslem and Christian, Catholic and Protestant agree in devout feeling here. The pool

is traditionally known as "Jethro's Spring." Use a stereograph entitled, Wayside Spring on Horeb's Rocky Slope, Near Where Moses Saw the Burning Bush.

ADDED HINTS AND HELPS

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

Something to Look Up

1. There is a story in Kings of a prophet who "wrapped his face in his mantle" when the Lord spoke to him. Who was he? Read the story.

2. "My strength is made perfect in weakness." Find these words.

ANSWERS, Lesson II.—(1) Gal. 5 : 23.
(2) Num. 12 : 3.

For Discussion

1. Should we be afraid of God?
2. Is any duty too difficult for us?

Prove from Scripture

That we should be reverent.

The Catechism

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

citizens. *The promise*, some hold, refers only to the nation, and means that a people among whom honor is paid to parents will be prosperous. But it is true also that honor to parents will, as a rule, be rewarded by long and happy lives.

The Question on Missions

Ques. 3. *Describe our mission fields in New Ontario.* "A few years ago," writes Rev. J. D. Byrnes, Home Mission Superintendent for New Ontario, "this country was the home of the Indian and the moose . . . , but the attraction of copper and nickel, silver and gold, pulp and pine . . . brought prospectors, bush rangers and adventurers by the thousand . . . until the population has increased many hundredfold during the last decade. These newcomers are of almost every tribe and nation—Russians, Austrians, Germans, Finlanders, Norwegians, Swedes, Poles, Icelanders, Turks, Hindus, Roumanians, Chinese, Mohammedans, and many others. It is no easy task to give the message of our Father's love to the lonely homesteader, the roaming prospector . . . , to the laborer in railroad or lumbering camp, to the man who is blinded by his intense passion for wealth, or the chap who has lost his grip and feels that no one cares, . . . but it is the problem the church must face in this new land."

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God calling a deliverer.

Introduction—"There is Father beckoning to me. I must go home. He has something

for me to do," said Jack, as he picked up his bat and ball and hurried home. I hope you are all prompt to obey father's and mother's beckoning hand.

Symbol—In our Lesson to-day we shall see GOD'S BECKONING HAND calling Moses to do a great work.

Review—Recall last Lesson and Golden Text.

Golden Text—Our Golden Text to-day is, "Blessed are the pure in heart," etc. We shall hear of God speaking to Moses and showing him His presence



in a bright and glowing flame of fire.

Lesson—Picture Moses with his sheep at Mount Horeb. Picture the burning bush. Tell vs. 2, 3.

The Beckoning Hand of God—God called to Moses from the midst of the bush (vs. 5-10), "Come now therefore," etc.

God, Moses' Helper—Moses listens with astonishment. Can God really be speaking to him, calling him to be a great leader, this meek and humble Moses! Tell Moses' reply, v. 11. God helps His workers—"Certainly I will be with thee." Moses was not to be left alone to do his work, God would be beside him all the time ready to command, to advise and to help. Moses must go right on with his work. He must not fear the people, not mind what they would think of him. "God . . . hath sent me unto you." That is enough.

Letting God Take Hold—It makes a great deal of difference whether we take hold of God or God takes hold of us. Said a father: "My little girl to-day refused to let me take hold of her hand when we were walking together. She thought she could go alone, but when we came to a place that was slippery she took hold first of my little finger, then as it grew more icy, of my whole hand.

As we went on and it was growing harder to walk, she let go my hand entirely, and said, 'Papa, take hold of me.' She knew I was strong, She could not fall unless I did." Let us ask God to take hold of us. Then we cannot go wrong. Then we will be strong to do our work in life.

Golden Text—Print and repeat, BLESSED ARE THE PURE IN HEART, etc. Boys and girls who are pure in heart are the kind of boys and girls God wants for His workers. Is the boy who lounges around the street corners, using rough words,—smoking, perhaps—one of this kind? Is the girl who is cross and impatient, one of this kind? Is the girl who spends her time in fine dressing and foolish pleasures a "pure in heart" girl? (Describe a "pure in heart" girl or boy.) To each child may be given a white card-board heart with the Golden Text written upon it. Would they not each like to belong to the "pure in heart" band?

A Missionary Thought—God calls us all to be leaders in all that is good. He calls us to lead people to Jesus (Missionary Lesson). Outline our symbol, GOD'S BECKONING HAND.

Something to Think About—God has work for me.

FROM THE PLATFORM

NEC TAMEN CONSUMEBATUR

Print on the blackboard, NEC TAMEN CONSUMEBATUR. Call for the meaning of this Latin motto, explaining, if necessary, that in English it is, "Yet it was not consumed." Bring out the fact that this is the motto of the Presbyterian Church throughout the world. Ask from what circumstance in the Lesson the motto is taken. The scholars will readily answer, that this is the burning of the bush which yet was unconsumed. Remind them that the emblem of the burning bush goes along with the motto of our church. Now bring out the teaching of the burning bush as to the condition of Israel in Egypt,—namely, that though their sufferings were so great, they would not be utterly destroyed. Emphasize the same truth in relation to the church to-day, that in spite of opposition, and even persecution, it will remain, and at last conquer the world.

Lesson IV.

MOSES' REQUEST REFUSED

July 27, 1913

Exodus 5 : 1-14. Study Exodus 4 : 29 to 6 : 1. Read Exodus, chs. 5, 6. Commit to memory vs. 1, 2.

GOLDEN TEXT—Blessed are they that mourn : for they shall be comforted.—Matthew 5 : 4.

1 And afterward Mo'ses and Aa'ron went in, and told Phar'ah, Thus saith the Lord God of Is'rael, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Phar'ah said, Who is the Lord, that I should obey his voice to let Is'rael go? I know not the Lord, neither will I let Is'rael go.

3 And they said, The God of the He'brews hath met with us : let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God ; lest he fall upon us with pestilence, or with the sword.

4 And the king of E'gypt said unto them, Wherefore do ye, Mo'ses and Aa'ron, let the people from their works? get you unto your burdens.

5 And Phar'ah said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Phar'ah commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore : let them go and gather straw for themselves.

Revised Version—¹ came, and said unto ; ² Lord, the God of Is'rael ; ³ hearken unto ; ⁴ and moreover I will not ; ⁵ wilderness ; ⁶ loose ; ⁷ heavier work ; ⁸ lying ; ⁹ yourselves ; ¹⁰ for nought ; ¹¹ for ; ¹² were urgent.

LESSON PLAN

I. A Harsh Refusal, 1-5.

II. A Cruel Order, 6-9.

III. Crushing Tasks, 10-14.

DAILY READINGS

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

M.—Moses' request refused, Ex. 5 : 1-14. T.—The discouragement to Moses, Ex. 5 : 15-23. W.—A proud boast, 2 Kgs. 18 : 29-37. Th.—Have patience, Jas. 5 : 7-11. F.—Despondency, Lam. 3 : 1-9. S.—Yet have I hope, Lam. 3 : 22-33. S.—The Lord delivereth, Ps. 34 : 9-22.

Shorter Catechism—Review Questions 61-63.

The Question on Missions—4. How is mission work done in the lumber camps? Under the season 1912-13, seventeen of our missionaries visited the camps in their neighborhoods, holding services, speaking to the men and distributing literature. Besides,

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them : ye shall not diminish *ought* thereof : for they be idle : therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein ; and let them not regard *vain words*.

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Phar'ah, I will not give you straw.

11 Go ye, get your straw where ye can find it : *ye* yet not *ought* of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of E'gypt to gather stubble *instead of straw*.

13 And the taskmasters *hasted them*, saying, Fulfill your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Is'rael, which Phar'ah's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

the camps are visited by representatives of the Women's Christian Temperance Union, the Shantymen's Christian Association and the Reading Camp Association.

Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 280, 247, 74 (Ps. Sel.), 514 (from PRIMARY QUARTERLY), 245.

Special Scripture Reading—Pa. 46. (To be read respectively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 844, Moses and Aaron Before Pharaoh ; B. 1009, The Israelites' Cruel Bondage in Egypt. For Question on Missions, H.M. 514, Missionary Distributing Gospel Tracts Amongst Typical Lumberjacks in Northern Ontario. (Slides are obtained from the Presbyterian Lantern Slide Department, 630 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Brick Store-Chambers of Pithom, Built by Hebrew Slaves (Underwood & Underwood, see page 317).

THE LESSON EXPLAINED

Time and Place—B.C. 1310 ; Egypt in the land of Goshen.

Connecting Links—Moses, with his wife and two sons, set out on the return journey from Midian to Egypt. On the way he met Aaron at Mount Horeb, and made known to him the revelation received from God.

Moses and Aaron, on their return to Egypt, make known to the Israelites, through their elders, God's purpose to deliver them. The people believed the message, and worshipped God. Ch. 4 : 29-31.

I. A Harsh Refusal, 1-5.

V. 1. *Afterwards* ; after they had spoken to the Israelites. *Moses and Aaron* ; Aaron as spokesman for Moses according to ch. 4 : 15, 16. *Said unto Pharaoh* (Rev. Ver.) ; impressing on the Egyptian king that God

had appeared to them and that they were the bearers of a divine message. *Let my people go . . . hold a feast* ; a feast including a pilgrimage to a holy place, like the four Hebrew feasts of the Passover and Unleavened Bread, Pentecost, and Tabernacles (ch. 23 : 14-17) or the modern pilgrimage to Mecca, which every faithful Mohammedan tries to make at least once in his life.

Vs. 2, 3. *Who is the Lord . . . ?* An expression of contempt. Pharaoh knows nothing of Jehovah, and will give no heed to His commands. *I will not let Israel go* (Rev. Ver.). Pharaoh throws down the gauntlet of defiance against the God of Israel, and the long conflict begins. *God of the Hebrews*. This title may have been used because Hebrews was the name by which Israel was

known to the Egyptians. *Let us go . . . three days' journey*; a small request, which would test Pharaoh; if he refused this, much more would he refuse to set Israel altogether free. *Wilderness* (Rev. Ver.); where they would be free from intrusion. *Fall upon us*; punish us for neglecting His worship. *Pestilence*; some destructive disease. *Sword*; of enemies, perhaps desert tribes whom God might stir up against them.

Vs. 4, 5. *Wherefore do ye . . . loose the people* (Rev. Ver.); like school boys for a holiday. The king regards the pilgrimage as a mere excuse for idleness. *Get you*; Moses and Aaron as the representatives of Israel. *Unto your burdens*; the work of the kilns or brick fields. *The people of the land*; the common work people, an expression of contempt. *Many*; and already, therefore, a menace to their masters. *Ye make them rest*; seek that they may go idle, which would make them still more dangerous.

II. A Cruel Order, 6-9.

Vs. 6, 7. *Pharaoh commanded*; as a punishment for these insolent slaves. *The taskmasters*; the Egyptian superintendents of the labor gangs. *Their officers*; the minor officials from amongst the Hebrews themselves, who acted as the immediate overseers of the labor gangs, keeping lists of the workmen and an account of the work done. *No more give . . . straw*. Bricks in Egypt in early times were much larger than our bricks, being usually about 15 x 7 x 4½ inches, and were made of Nile-mud mixed with chopped straw or reeds to make them more cohesive and prevent cracks while drying. They were dried in the sun and remained black. *Gather straw*; from the fields.

Vs. 8, 9. *Tale*; that which is told or counted, an old word for number. *Ye shall not diminish*; but exact the same as when straw was furnished. *They be idle*; and not religious as they pretend. *Therefore they cry*; screening their laziness, so the king would say, under a pretended desire to go and worship God. *More work*; so that, being fully occupied, they may give no heed to *lying words* (Rev. Ver.), as if God had really required a pilgrimage of them.

III. Crushing Tasks, 10-14.

Vs. 10, 11. *Went out*; from the presence of

Pharaoh who had summoned them to receive his personal commands. *And their officers*. See on v. 6. *Thus saith Pharaoh*; and behind his cruel order was all the might of Egypt. *I will not give you straw*. It has been discovered that, in the walls of the city of Pithom, which the Israelites built (ch. 1 : 11), the lower courses, and for some distance up, are of well made bricks with chopped straw in them, but higher up the courses of brick are not so good, the straw being long and scanty, while the last courses have no straw at all, but sedges, rushes and water plants. *Get you straw*. This would lessen the number of workers, but, in spite of this, the amount of work required was not diminished.

Vs. 12-14. *People . . . scattered . . . to gather stubble*; which might be difficult to find, except after harvest. *Taskmasters were urgent* (Rev. Ver.); carrying out Pharaoh's orders to the letter. *Your daily tasks*; literally, "the matter of a day in its day." *Officers* (the Israelitish overseers) . . . *were beaten*; bastinadoed. In Oriental lands to-day the rank of an officer does not save from the degradation of bodily punishment. *Demanded*; "asked." Driven by the "taskmasters," they were compelled to require of the people their allotted task.

The officers of Israel appealed to Pharaoh for justice; but he refused to lessen the burdens of the people. Coming out from Pharaoh's presence, the officers met Moses and Aaron, and upbraided them for the evils which had come upon them. Moses appealed to the Lord, and was assured that Pharaoh would soon be made, not only willing, but eager, to let the Israelites go. Ch. 5 : 15 to 6 : 1.

Light from the East

BRICKS—While all the temples, public buildings and monuments were built of granite, the houses of the common people, the granaries and all buildings of general utility, were made of sun-dried bricks. The Nile mud was carried to a convenient place and mixed by a hoe with chopped straw, sand and water and trodden by the slaves' naked feet into a paste. This was carried in baskets to a smooth, sandy place

and filled into a wooden mould without a bottom, fifteen inches long, seven inches wide and four and a half inches deep. The paste was smoothed level on the top and impressed with a stamp bearing the king's name. The mould was then lifted, leaving the brick on the ground. It was placed alongside of the wet brick and filled again. After the bricks had lain ten days under an Egyptian

sun, they were ready to be built into a wall. Two rows were laid lengthwise side by side along the wall, an inch apart and packed with mortar of Nile mud. The next row was laid crosswise on their edges, not flat as with us. They could resist a very heavy pressure and larger pyramids were sometimes built of them. The houses of all Egyptian farmers are still built of these sun-dried bricks.

THE LESSON APPLIED

Will the courage of Moses fail him when he stands in the presence of the haughty and defiant Pharaoh? He has two sources of encouragement, the assurance of his divine commission and the presence of his brother. First, then, he felt he had been sent of God to demand from Pharaoh the liberty of his people. The Duke of Wellington admitted that had it not been for his sense of duty he would have retired ignominiously from his first encounter. To be sure that the thing we are doing is the thing we ought to do, the thing God demands of us, is to be strong to do it at whatever cost. If we have been sent of God, if He has commissioned us, then we cannot show a craven spirit, or act a coward's part. And every Christian has been sent of God into this world to do the Father's will, and to carry forward the Father's work. "As my Father hath sent Me, even so send I you."

Secondly, he had his brother with him. The human heart craves for sympathy and companionship. The very presence of a true friend in an hour that tests and tries us is a means of strength. Only let our friends be of God's choosing. Otherwise they may become for us a curse rather than a blessing. Does the company we are keeping help us to a cleaner life, to sweeter thoughts and nobler ideals? Are our friends making the Christian life more natural and easy for us? Or do we sometimes have to part company with the great friend to keep caste with them? We need to use great wisdom, we need to seek divine guidance, in the choice of our friends. And when their quality is proved, in appreciation of their great value, we should put ourselves about to be loyal to them and to bind them to us in permanent union.

We are not altogether surprised at the bold defiance of Pharaoh in answer to Moses', "Thus saith the Lord," for his power was so great and had been so long unquestioned. But are we ready to acknowledge that there are forces at work in our lives that left uncontrolled will harden our hearts like Pharaoh's until the word of the Lord means as little to us. Dr. Watkinson tells of seeing a string of prisoners on their way to the county jail. "One of the prisoners was a young girl on her way for the first time to prison; the tears were in her eyes; she seemed overcome with shame and sorrow. . . . But another prisoner, an old woman, showed no sign of shame and sorrow; she laughed heartily, smoked her pipe, danced a little jig, told how many times she had already been in prison, and so ran on with no end of jokes and oaths and laughter. The hoary sinner had once been the child at the other end of the chain, striving to hide her face and her tears, but habitual sin had done its work, and the withered criminal could no longer blush." Wrapped up in every sin we persist in is this hardening process. Safety lies only in turning away from all sin and taking refuge in Jesus Christ.

Instead of deliverance for Israel there came increased burdens. God seemed to mock the faith they had placed in Him. The result of obeying Him seemed to make an apparently impossible deliverance even more impossible. We may expect our faith to be tested. We may find it difficult often to harmonize God's promises with His present dealings with us. Robert Moffat and his wife could not point to a single convert after ten years of faithful service in Africa. The Master's promises of blessing were many, yet their labors seemed fruitless. Just at

that time a friend in England wrote to Mary Moffat asking what she wished to have sent them, and the brave answer went back: "Send us a communion service; we shall want it some day." It arrived three years later, on the day before their first converts were baptized. Whatever aspect God's dealings may present, if we still cling to the promises our faith will be vindicated, and we will come to know from triumphant experience that God never fails to fulfil His word.

In his perplexity Moses turned to God. He had done what he had been commanded, and with what a result! To whom could he turn in his despair but to God? There are times when our faith threatens to fail us, when we have been doing our very best, but everything has turned out contrary to all our wishes and hopes, when we feel that we have been sorry bunglers in the Master's

service and we begin to question whether we have not been presumptuous or deceived. It is well then to have it out with God in prayer. And often we will find that God's plan has been working out all unknown to us in the midst of the very situations that seemed to suggest the absence of God's working altogether. So Moses found, when in spite of all that was untoward, he kept steadily on in the path of appointed duty.

But what of the unutterable anguish of the people? Had their God deserted them altogether? We know He had not. So just beyond our darkest hour lies the dawn. Let us be patient and wait.

"The lives which seem so poor and low,

The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and Lo!

They blossom to the beautiful."

THE LESSON GRADED

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

For Teachers of Bible Classes

As preparatory to to-day's Lesson take up ch. 4:29-31 in order to get the sympathetic response of the people to the great summons, dwelling upon the credentials of Moses which attested his divine mission. Discuss this attitude as the fruit of years of adversity and sorrow now brightened by the tokens of coming deliverance. Teach the truth, that adversity is a good educationalist. Lead the class into a discussion of:

1. *The great demand.* Dwell on the great courage which was implied in making this demand. Show that this demand had a distinct meaning for Pharaoh and the Hebrews. Bring out the meaning to: (a) Pharaoh. It was the beginning of profound changes in the government of the land, the acknowledgment of the right of the Hebrews to obey their own God, implying the right to leave their work for this purpose. The economic side was most serious. It was decidedly revolutionary. (b) The Hebrews. It was the beginning of a new religious life. They had long neglected their privileges,

they had become insensible to their need and were in danger of discipline at God's hand. Here they would be free in the exercise of their worship, feel the power of united action and develop a national spirit. It was an open, honest test without unreasonable demands or threatening. Now take up the modern problem of oppression in industry and the slavery resulting from the despotism of capitalism. Emphasize the demand that labor be organized in such a way as to permit the toiler to give proper place to spiritual culture, home comforts and active citizenship.

2. *The great refusal.* Bring out the three notes: (a) Pharaoh's contempt for Jehovah, —the first avowed agnostic. Trace the same spirit in modern times; (b) his personal attack on Moses and Aaron. Consider this as a type of the accusation of God's enemies in saying that Christianity unfits people for their work (compare Jer. 38:8; Amos 7:10; Luke 23:2; Acts 16:20); (c) the increase of the burdens of the Hebrew people. Direct attention to the reason, —that they had become so many they could do the work easily.

Now take this as typical of modern conditions. Every forward movement meets

these same criticisms, Who are you? Who is the Lord? What is this new plan? Yet it is still true that great fortunes are being built out of oppression, greed and monopoly. Life has been kept at small value and society pays the price to the god of greed and gold.

3. *The bitterness of first defeat as reflected in the people and Pharaoh*, ch. 5: 20-23. Impress the truth that in the path of duty seeming defeat becomes part of ultimate victory. Cite Rom. 8:18 as an expression of the Christian view.

For Teachers of the Senior Scholars

The points for discussion are:

1. *Interview with the King*, vs. 1-5. What must have been the feelings of Moses as he enters again the old familiar palace where his boyhood and early manhood had been spent? We are sure that the old scenes awakened no regrets in his heart that he had forty years ago refused to be called the son of Pharaoh's daughter. Question the class about the request which the brothers made that day (v. 1), how careful they were to state that it was the Lord God of Israel, whose people the Hebrews were, who was making this request. Show what a reasonable request it was,—that the people might have an opportunity to worship their God free from the molestations of the Egyptians. Remind the class that there was nothing dishonest about this request. Moses and Aaron were not concealing God's real intentions. Note the danger to which they would be exposed if they neglected to worship their God, v. 3. Teach the class that we are always endangering our lives by neglecting God. Sometimes the danger is physical as in the case of a sensual life. It is always moral and spiritual in a weakened character and a cramped soul. Question the scholars about the king's refusal to grant this reasonable request,—his pride, his insolence, his selfishness, his stupidity. Sin blinds a man to his own best interests.

2. *Pharaoh's Cruel Mandate*, vs. 6-9. Note that this would double each day's work. Why did he issue so pitiless a decree? He wished to crush the national and religious spirit out of them. He would give them so much to do that they would have no time or

spirit to think about worshipping their God. What manifestation of this spirit have we to-day? If men are compelled to work seven days in the week all the highest aspirations are crushed out of the soul, and man becomes little better than a beast of burden. Edwin Markham's poem on "The Man with the Hoe" voices this terrible human experience in an unforgettable way. If the teacher has access to it he will do well to read some portions of it to the class. Pharaoh still lives in a good many soulless corporations.

3. *The Rigorous Enforcement of the New Law*, vs. 10-14. Note how merciless the taskmasters were. Dwell upon what Christianity has done to ease the physical burdens of life. Much still remains to be done, for man's inhumanity to man still makes countless thousands mourn.

For Teachers of the Boys and Girls

Six headings may be written, one by one, as the Lesson proceeds, on the blackboard or on the teacher's or scholar's pad. The unprinted portion of the Lesson, ch. 5:15 to 6:1, should be included in the teaching material.

I. MOSES AND AARON BEFORE PHARAOH, vs. 1-5. The questions should bring out the message which Moses and Aaron presented to Pharaoh, that the king should give the Israelites leave to go and hold a feast in the wilderness, the contemptuous refusal of Pharaoh, the repetition of the request and the king's declaration that the mention of a religious feast was merely a blind, and that Moses and Aaron were simply trying to get a holiday for their fellow countrymen. Get the scholars to see how Pharaoh defied the God of Israel and how his refusal of the slight request at first made it certain that he would not let Israel go entirely free.

II. PHARAOH AND THE TASKMASTERS, vs. 6-9. Bring out the fact that Pharaoh seems to have summoned the taskmasters (the scholars will tell you who these were) into his presence on the same day as that of Moses' visit to his court. Question about the command which the king laid upon them. Talk about the use to which the Egyptians of ancient times put straw in the making of brick and the great hardships which would

be inflicted on the Israelites in refusing to supply them with straw while the same quantity of brick as before was required of them.

III. THE TASKMASTERS AND ISRAELITES, vs. 10-14. The points to elicit here are the carrying out of Pharaoh's cruel orders by the taskmasters through the "officers" (be sure that the scholars know who these were), the scattering of the Israelites all over the land in search of stubble to take the place of straw and the beating of the officers for failing to get the people to make up the required number of bricks.

IV. PHARAOH AND THE OFFICERS, vs. 15-

19. Question about the officers' complaint to the king of the refusal to provide straw and of the beating inflicted on themselves, about the king's reply charging the Israelites with idleness and ordering the officers to go back and compel the people to supply the required number of bricks.

V. ISRAEL AND MOSES AND AARON, vs. 20, 21. Bring out the complaint of the people against their leaders and its grounds.

VI. GOD AND MOSES, v. 22 to ch. 6 : 1. Dwell on Moses' complaint to the Lord and the Lord's promise, and close by impressing the thought that God cares for His people and will come to their help at the right time.

THE GEOGRAPHY LESSON

Our map of lower Egypt and Sinai marks with the number 27 a position at Pithom, where within a few years archaeologists uncovered one of the lost towns of thirty-five or forty centuries ago. If you stand at the point of that V and face north, you see the low brick walls of some of the ancient buildings. You can still distinguish many rooms and even see old doorways. The original roofs were of timber, laid across the tops of the brick walls, and they vanished long ago, since wood



is so easily burned or decayed. The explorers who superintended the digging here found that some of the oldest bricks, at the foundation, had chopped straw mixed with the clayey mud for a "binder," while the upper bricks were almost entirely without straw. Beyond the remains of the old town you see a long row of palm trees that grow along a narrow valley where there is moisture enough to feed them.

Use a stereograph entitled, Brick Store-Chambers of Pithom, Built by Hebrew Slaves.

ADDED HINTS AND HELPS

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

Lesson Points

Earthly kings, no less than their people, are subjects to the king of kings. v. 1.

He who defies God is his own destroyer. v. 2.

No one can break God's laws without suffering God's penalties. v. 3.

Those who reject God's messengers are guilty of rejecting God Himself. v. 4.

The one who is always suspicious of an-

other's motives reveals thereby the meanness of his own soul. v. 8.

"The good are better made by ill, As odors crushed are sweeter still." v. 9.

No one can hold his brother down without staying down beside him. v. 10.

Any life worth while is swimming not with but against the current. v. 12.

Injustice is a boomerang which will return to smite its perpetrators. v. 13.

Things which make us strong are better than those which make us happy. v. 14.

Something to Look Up

1. "The trying of your faith worketh patience." Who says this and in what chapter and verse?

2. "Through God we shall do valiantly: for He it is that shall tread down our enemies." Where does the psalmist say these words?

ANSWERS, Lesson III.—(1) Elijah; 1 Kgs. 19: 13. (2) 2 Cor. 12: 9.

For Discussion

1. Which was the greater of the two brothers—Moses or Aaron?

2. Had the Hebrews good reason for their complaint against Moses?

Prove from Scripture

That God commands our obedience.

The Catechism

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

people is called a "Sabbath rest." Turning now to the Fifth Commandment (Ques. 63), point to Jesus' words in John 8: 49, "I honor My Father, and ye do dishonor Me," as throwing light on what honor to parents means. The loving reverence which Jesus cherished towards God, we are to show towards our father and mother.

The Question on Missions

Ques. 4. *How is mission work done in the lumber camps?* According to Government reports nearly 40 per cent. of the total timber cut in the Dominion comes from New Ontario. Much good is being done amongst the thousands of men at work in the woods every winter by visits from missionaries in the neighborhood of the camps and by representatives of the Women's Christian Temperance Union, the Shanty Men's Christian Association, and the Reading Camp Association. But, according to Mr. Byrnes, no systematic effort is being made to cover the whole field. Mr. Byrnes says that the camps should be visited at least once a week, so that the missionary might get into close touch with the men and thus win their confidence and esteem, teach the foreigners our language and provide a rendezvous for them other than the bar rooms, in the lumbering towns, when the camp breaks up or the drive comes in.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God taking His people's part.

Introduction—Did you ever hear a boy or girl say, "I can't," when asked to do something?

You would not think Moses would say that to God, but he did. (Recall last Lesson.) Moses said, "I can't speak in fine words to the people and they will not listen to me," ch. 4: 10-17.

God was angry with Moses. He told Moses that Aaron his brother should be the speaker. God would tell Moses and Moses would tell Aaron what to say to the people.

Israel Glad—Tell of the joy of the people when Aaron told them that God is going to help



them out of their troubles, ch. 4 : 29-31.

Symbol—To-day we are going to see God's SYMPATHIZING HAND stretched towards His people in their sorrow and slavery.

Israel's Bondage—Yes, this is a common building brick that I am showing you. Some of you may tell me how it is made. When the children of Israel were in bondage in Egypt they had to make the bricks with which they built the treasure cities for Pharaoh. It was hard work, but Pharaoh gave the people still harder work to do. We shall hear about it to-day.

Pharaoh Refuses Moses' Request—Tell of Moses and Aaron before Pharaoh, vs. 1-5. They ask leave to go out a distance into the desert to sacrifice to the Lord their God, but Pharaoh will not let them stop their work to go to worship their God. (The Egyptians were heathen.) He sent Moses and Aaron back to their work.

Bricks Without Straw—Pharaoh became even more cruel to God's people, vs. 6-14. Can you imagine you see the men going through the empty grain fields? Do you know what "stubble" is? They were not allowed to go where there was straw to be had, they must gather only stubble, and at the end of the day the cruel taskmasters expected

them to have made as many bricks as they used to make when the straw was given to them. When the bricks were not made the poor people were beaten and ill used. In their trouble they complain against Moses and Aaron for bringing on this worse state of affairs, vs. 15-23.

Golden Text—Print and repeat, BLESSED ARE THEY THAT MOURN, etc.

God's Sympathy and Help—Now we see God's sympathizing hand helping His people, ch. 6 : 1-8. They are in such misery they cannot believe that any help is coming (v. 9), but all the time God is getting ready to take them out of Egypt away from the cruel taskmasters, away from cruel Pharaoh. Does God know when little hearts are sad? Is God sorry for us in our troubles? What kind of troubles have you little people? Is God sorry for Ned with the crippled legs? Is God sorry for Mamie whose own dear mother is dead? Do the bigger boys tease you? God will take your part.

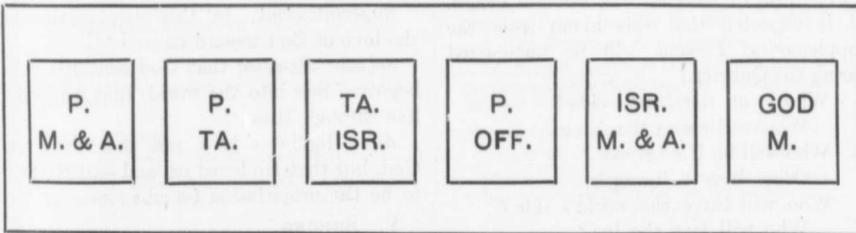
Jesus Our Friend—Sing :

"What a Friend we have in Jesus,
All our sins and griefs to bear!"

—Hymn 404, Book of Praise

Something to Think About—God takes my part.

FROM THE PLATFORM



Draw on the blackboard six squares, telling the scholars that these represent as many pictures found in the Lesson, including the unprinted portion, chs. 5 : 15 to 6 : 1. Describe the first picture as one in which two men are making a request of a king (see vs. 1-4). When the scholars have given the name of the king and of the two men, print in the first square P. for Pharaoh, and M. & A. for Moses and Aaron. Then bring out what the request was which Moses and Aaron presented to Pharaoh and how it was treated by him. Deal similarly with the second picture (vs. 6-9), in which the figures are Pharaoh and the taskmasters; the third (vs. 10-14) which presents the taskmasters and Israel; the fourth (vs. 15-19), Pharaoh and the officers; the fifth (vs. 20, 21), Israel and Moses and Aaron; and the sixth (vs. 22 to 6 : 1), God and Moses. Dwell on the thought of the last picture, that God is sure to help those who trust in Him.

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. PRAYER. All stand.

II. SINGING.

O worship the King, all-glorious above,
O gratefully sing His power and His love—
Our shield and defender, the Ancient of
Days,
Pavilioned in splendor, and girded with
praise.

—Hymn 22, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 37 :
1-5.

Superintendent. Fret not thyself because
of evildoers,

School. Neither be thou envious against
the workers of iniquity.

Superintendent. Trust in the Lord, and
do good ;

School. So shalt thou dwell in the land,
and verily thou shalt be fed.

Superintendent. Delight thyself also in
the Lord ;

School. And He shall give thee the desires
of thine heart.

All. Commit thy way unto the Lord ;
trust also in Him ; and He shall bring it to
pass.

IV. SINGING. Hymn 252, Book of Praise.
[It is expected that this hymn from the
Supplemental Lessons will be memorized
during the Quarter.]

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 ?

V. BIBLE WORK. From the Supplemental
Lesson.

VI. PRAYER.

VII. READING OF LESSON PASSAGE.

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

Class Work

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

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

II. OFFERING ; which may be taken in
a Class Envelope, or Class and Report En-
velope. 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. Cate-
chism. 3. The Question on Missions from
the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected.

II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard
Review, may include one or more of the fol-
lowing 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. RESPONSIVE SENTENCES.

Superintendent. In this was manifested
the love of God toward us,

School. Because that God sent His only
begotten Son into the world, that we might
live through Him.

All. Herein is love, not that we loved
God, but that He loved us, and sent His Son
to be the propitiation for our sins.

V. SINGING.

To Him that loved the souls of men,

And washed us in His blood,

To royal honors raised our head,

And made us priests to God,

To Him let every tongue be praise,

And every heart be love !

All grateful honors paid on earth,

And nobler songs above ! Amen.

—Hymn 617, Book of Praise

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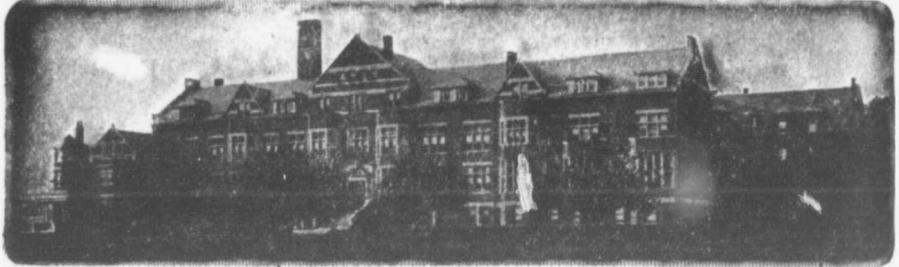
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THE BOOK PAGE

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the same unrest prevails; and the path of deliverance is the same, unfettered freedom to every man, in government and in the pursuits of his daily life.

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