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Presbyterian Church in Canada.

Rev. R. Douglas Fraser,
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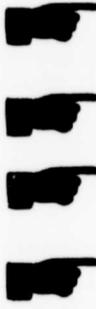


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The Teachers Monthly

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

Vol. XIII.

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No. 6

The papers, in the present issue, on the problems of the summer, are all by practical workers, and will be found worthy of a very careful reading.

One of the most satisfactory methods of holding the absent scholar to his duties and to his interest in the school during the long summer holidays, is the Vacation Card. It provides for a complete registration of his attendance, etc., at whatever school he may be present while away, and these marks are credited to him on his return. The Vacation Cards cost 50c. a hundred. Send to us for them.

Considerable interest has been manifested in the Patriotic Service for the last Sabbath of June, the day before Dominion Day. It is most timely. The Service is printed in colors, with the Union Jack and beaver, and will make an exceedingly pretty souvenir. "What the Sabbath School may do in Nation Building", is the topic suggested for the address, and suitable hymns and scripture readings are given. It may be obtained from our offices at 50c. per 100 copies.

The church is beginning to take the Sabbath School seriously as a missionary force. It is coming to understand that mere Bible study, apart from some form of Christian activity, is sadly defective in spiritual efficacy. There must be effort, as well as acquisition of knowledge or access of feeling. It is being clearly seen, also, that in the Sabbath School, thoroughly organized as it is, we have a complete "plant", so to speak, for the promotion of missions. In the matter of study, for example, the class and the teacher

are there, ready to go to work; and in the matter of giving, again, there is the class, and the whole school organization.

The Young People's Missionary Movement has, perhaps, especially recognized the possibilities of the Sabbath School in these respects. It has appointed a Secretary for this particular part of its work, and has issued kindergarten material illustrative of life in mission lands, and missionary study books for the junior and intermediate classes, as well as for the grown-ups. At its summer conferences, at Whitby, Ont., July 4-12, and Silver Bay, Lake George, N.Y., July 12-18, a large share of attention will be devoted to Missions and the Sabbath School.

Teachers and officers of our schools will do well to attend one or other of these conferences. But, more important still, is to make a beginning of missionary teaching and systematic missionary giving in your own school.

The Divine Search

By Rev. Professor John E. McFadyen, M.A.

"Search me, O God, and . . . try me." Was ever a bolder challenge than this? And is it not strange that the man who thus flings his life open to the scrutiny of the divine eyes is just the man who knew that God was besetting him behind and before, that He knew every word upon his tongue and every aspiration in his heart?

One way in which God searches men is by leading them to search themselves; and one reason why life is often empty and progress slow, is that the days have not been closed with searchings of heart. We will not take a few moments in the darkness and the silence to look the day's work honestly in the

face and humbly learn from its failures and falls. It is too fearful a thing, perhaps, to be in our own company in the dark, and we would rather plunge from the distractions of the day into the blessed repose of the night, without facing ourselves.

But if we have never faced ourselves, how shall we hope to face our Judge? One day the door will swing open, and we shall have to enter, and look with troubled eyes upon a Judge whom no money can bribe and no excuse deceive. And shall we dash ourselves thoughtlessly upon that tremendous issue, without ever once having summoned its sternness before our imagination? Every day, above all, every night, brings us moments when we can, if we will, rehearse the final judgment: and he is a bold man who will face such an ordeal without rehearsal.

Let us live the day over again in imagination, listen again with sorrow to its hasty words, its unkind, unbrotherly criticisms, watch again its opportunities neglected, its temptations unresisted: let us gaze with surprise and pain at its large and barren tracts, unlit by any thought of God. And, as the day passes sorrowfully, accusingly, before us, let us lift up our hearts to Almighty God, and ask Him to forgive the erring step, the broken vow, the cruel word, the unquenched passion, the frequent fall.

"Search me, and try me", said the Psalmist, and his boldness amazes us. But it no longer amazes us when we remember that he began with the confession, "O Lord, Thou hast searched me". He lived evermore in the conscious presence of God. It was not for him, as it would be for most of us, a new and terrible experience to find his life laid bare before the eyes of God. He did not fear those eyes; for he knew that they were ever upon him.

How the sense of the presence of God would uplift and purify life! Could we utter a thoughtless word about a brother, did we remember, "There is not a word in my tongue, but lo, O Lord, Thou knowest it altogether"? Could we harbor an impure imagination in our heart, if we remembered, "Thou understandest my thought afar off"? We shall be increasingly delivered from the sins that so easily beset us, and lifted up

to the best of which we are capable, if all our activity is overshadowed by the thought of that gracious, austere, eternal Presence, from which there is no escape.

Knox College, Toronto

Life Indeed

By Rev. R. S. Laidlaw, B.A.

The greatest forces in the universe are its unseen forces. Through these we enter the life that is life indeed. Through these are we drawn nearer, held close, to God. Gazing with clarified spiritual vision on Him, "we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the Spirit."

Faith, "the substance of things hoped for, the evidence of things not seen," what a potent influence in life! That which penetrates the outward and attaches itself to the inward; which relegates the material things in the world to the subordinate place and exalts the spiritual as supreme; which chooses the right, the honorable, the true, in preference to the wrong, the unworthy, the false; which brings peace in the time of soul conflict, joy in the midst of pain, comfort when sorrow overwhelms; which ushers in a vision of eternal Love, of the eternal God, to supplant the fleeting temporalities of world enjoyment; which steadies itself upon God and grows in strength.

"Hope springs exulting on triumphant wing," and carries the life in safety over many a barren, wilderness experience. How essential and influential in life is hope! The mother in her expectations for her child; the youth in his aspirations for future glory; the business man in his planning for enlarged enterprises; the scientist in his active and accurate research; all find in hope the subtle energizing force sustaining and promoting life activity. The saint, buffeted and baffled by temptations subtle and strong, conscious of imperfection and weakness, is buoyed up by hope in that fuller and final emancipation, when there shall be no more curse, when the rest that remaineth to the people of God shall be entered and evermore enjoyed.

Love, the greatest of all, is unspeakably

influential in molding life effort. Love of the home, of the friend, the loving expectation of dear ones, how precious, how stimulating! Love of the Christ, the unseen Christ! He has gone. He has come. "I go away." "I come again." "It is expedient that I go." "I go, that I may more truly come. I depart, that I through the Spirit may be the more present with you." "Whom having not seen, ye love." Love to God, love to the Christ prompted and sustained by the indwelling Spirit's presence!

Influences unseen are ever beating in upon the heart citadel, and a great work of displacement is constantly carried on. Happy are we, if, holding the key to this citadel, we open its portal for the entrance of those higher gifts and graces which enrich life.

Belleville, Ont.

The Marks of True Religion

By Rev. Henry Dickie, D.D.

"If any man among you", says James, "seem to be religious". There is religion which is only a seeming. And plentiful as it may be, it is "vain",—empty, says this apostle. It has no quality. It lacks vitality and truth. The genuine article, however, does exist. And James tells us how we many know it. The marks are three in number:

First, self-control. "If any man among you . . . bridleth not his tongue, this man's religion is vain." The tongue is the member by which we most frequently express our personality, so that if a man has a bridle upon his tongue, it is pretty good evidence that he has a bridle upon himself. Self-mastery, then, is an infallible mark of true religion. The religious man is self-masterful, self-controlled, ever subordinating the lower to the higher! And, "they that are Christ's", says Paul, "have crucified the flesh with the affections and lusts".

The second mark, according to James, is "visiting the fatherless and widows in their affliction", or to use a modern term, philanthropy. This stands for a man's interest in the world outside of his own little interest. It recognizes the claims upon one, of those in need. A man has something

more to do than attend to saving his own soul. He has something to do in helping other people. Here we are simply upon the common platform as children of God, members of human society, each having a work to do, and each valuable in his place. This we call philanthropy, which must be a power in a Christian man's life. It is a large word, and full of meaning. It means churches, and schools, and hospitals, and asylums, and Houses of Refuge, and deeds of kindness and mercy, not, of course, to take the place of salvation by faith in Christ, but as an expression of this salvation. And is not the world becoming more and more awake to the power of this philanthropy, which is going forth into all lands?

James' third mark of true religion is, "keeping oneself unspotted from the world", that is, free from that which contaminates. This is none other than the demand that a man must be holy. But surely they were wrong, who, in some of the early centuries, thought that a man could only be holy in proportion as he cut himself off from his fellows. There never was a greater mistake than giving the name of a religious life to going out of business, banishing oneself from society and shutting oneself up in a monastery to a mere round of devotion and worship and meditation. The best and saintliest men have been busy men—men working hard with brain or hand, or both, who had little leisure, who put their religion into their business, served God in it, carried it on as unto the Lord, and amid all the pressure of business were earnest students of the Word, and found time for prayer, and maintained a close walk with God.

Woodstock, Ont.

The Primary Class and The Home

IN TWELVE ARTICLES

By Esther Miller

VI. THE BIBLE IN THE HOME

The Sunday School teacher must make the Bible the foundation of her teaching; so also must the mother. Children coming from Bible homes are rarely overcome by the world's temptations in after life. A thorough training in God's Word makes a

sure defence against evil, which every true mother must surely yearn to see her children possess. What the Bible has done in the past it can do to-day, and upon the mother devolves the chief responsibility of having it taught.

What is the best plan for the mother to adopt in her teaching? We have considered her work on Sunday, but we must not stop there. A Bible Lesson once a week, though vastly better than none, will accomplish little. The child's body needs daily nourishment, and just as frequently does his soul require the bread of life. He must have the right way constantly pointed out to him, until right habits have become fixed. A perfunctory lesson given just when convenient, and neglected when anything interferes, will give the child but a poor idea of the importance of the Bible. The secret of success in this, as in any other teaching, is system. A mother's time, of course, is subject to endless inroads, and her work is very often interrupted. But, as far as lies in her power, she should try to set apart a portion of each day, even though it be a very small portion, for quiet Bible teaching.

With the little ones who cannot read, the lessons would consist in telling a short Bible story in the simplest language, and repeating with them some text to be memorized. The story might deal with the Sunday School Lesson, or might be suggested by some act of the children themselves. Have they been quarrelsome? Tell them of the beautiful Sermon on the Mount, and how Jesus said, "Blessed are the peacemakers". Has one of them shown a disposition to be selfish? The story of how God was so kind, that He spared not His own Son, for our salvation, will have a good effect.

This may seem too hard for some busy mothers, but if they can spare only a very few minutes a day, the results which will soon show will render them eager to make almost any sacrifice rather than miss the daily lesson.

And if, some day, the mother's cares and duties prevent her attending to this important duty, the father can take it, and the little ones will be doubly eager to show him how much progress they have made since he last taught them.

Mothers need all the aids in teaching they can get. If trained teachers need to read constantly to keep themselves up to the best standard in their work, surely the mother should also avail herself of all the helps possible. There are many beautiful Bible pictures which cost very little and which she could find of great assistance. A little blackboard, too, such as a child can use, will aid wonderfully. And picture the joy of a family I visited not long ago, when the children had a big sand-pan in the attic, with a map of the Holy Land in it, and real ships sailing down a real Jordan!

"A little at a time", must be the mother's motto in teaching the smaller children; but that little, if added to every day, will have grown to fine proportions by the time the babies are old enough to leave mother's side. And when they grow up and go out to meet the evils and temptations of the world, she will have the blessed consciousness that she has given them, for their protection, that which can never fail them, "the sword of the Spirit, which is the Word of God".



How well provided the Sunday School is with literature and appliances of all sorts, was seen in the Exposition at the World's Fifth Sunday School Convention held in Rome last month, of Sunday School periodicals, maps, charts, books and general appliances for administration. The Exposition was organized and directed by Rev. Dr. C. R. Blackall, of Philadelphia, and embraced specimens of no less than 328 different Sunday School periodicals, of which 131 were for teachers, and 197 for the scholars in the various departments, and representing a total issue for one year of over 400,000,000 copies. Not to mention music books, concert exercises for Rally Day, Christmas, Easter, etc., there were also in bewildering variety, Pictures for the Primary and Junior Departments, Missionary Pictures and Symbols, Sunday School and Missionary Booklets, Sunday School and Missionary Maps and Charts, Collection Devices, Sunday School Records, Sunday School Emblems, Class Pins and Buttons, Manual Work, Diplomas and Certificates, and so on.

Summer School Problems

Summer brings its problems to the Sabbath School. In the country, it is, How shall the broken section of the year be best utilized? And incidentally, it ought to be also, How shall we plan so as to keep the school open next winter? In the city, the questions hardest to answer are, How shall we keep in touch with teachers and scholars scattered to the four winds on holidays, and How do the best possible for those that remain; and How best rally the forces when the holiday season is over? The papers following will help, it is hoped, to practical answers.

THE PROBLEM IN THE COUNTRY

The Lessons That Are Left Out

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

The Sunday School opened for the summer, let us say, on the first Sabbath of April. The teacher preparing to meet his class found that the Lesson for the day was, Jacob's Vision and God's Promise, Gen. 28 : 1-5, 10-22. He would, of course, read the story of Jacob's departure from the home of his father Isaac, his journey as far as Bethel on the way to Haran, his lying down to sleep under the open sky, with a stone for his pillow; of the wonderful dream by night, and the still more marvelous appearance of God in the morning, with the promise that called forth from Jacob, first reverent worship, and then a vow of gratitude and service.

But the Lessons for the preceding Quarter were taken from the Old Testament history previous to Jacob's vision at Bethel. The teacher, most likely, refreshed his memory by going over these Lessons, which dealt with such great topics, as the Creation, the Fall, Abel's murder by Cain, the Flood, the entrance of Abraham and Lot into Canaan and their life there, Isaac's peaceful career, and Jacob's hard bargain with Esau. Meeting his class on the opening day, he ran rapidly through these earlier Lessons before taking up the Lesson for the day, in this way helping the scholars to get a connected view of the Bible narrative. After this backward glance they would enter upon their summer study with all the keener zest.

Then, Sunday after Sunday, during the bright months of summer are studied, with ever growing interest, the Lessons that tell the wonderful story of Joseph, and after that, the story of Israel's oppression and deliverance, and of their journeyings in the wilder-

ness, until they reach the borders of Canaan, with only the Jordan to cross, in order to enter the Promised Land.

All too soon, the brief summer session of the Sunday School will come to a close, at the end, say of September or October. The Lessons, by that time, will have reached the death of Moses. Between the closing of the school in the autumn and its re-opening next spring, the Lessons up to the New Year will cover the stories of Joshua and Caleb and Gideon and Samson and Ruth, and then, passing to the New Testament, there will be a Quarter's Lessons from the Gospel of John. How can it be secured that teachers and scholars shall not miss the untold benefit of the study of these intervening Lessons? Two or three simple suggestions are offered :

1. Teachers and scholars should be provided with Lesson Helps during the winter months, as well as in the summer. If this is done, and the teacher, before the school breaks up, goes over in outline, with the class, the work to be done, a great step will have been taken in promoting the study of "the Lessons that are left out".

2. Families or individuals living near one another should be encouraged to meet for the study of the Lessons. Besides, it might be urged upon heads of families to use the Lessons and Daily Readings at family worship.

3. Valuable help may be derived from the Home Department. There are few, if any, communities, in which it may not be worked, and it will do much to overcome the disadvantages of the winter interruption of the school session, and place teachers and scholars in a much better position for taking up their work again when the school re-opens in the spring for another season's work.

Missions in the Summer School

By Rev. D. Stiles Fraser

What "summer school"? The Sabbath School that is open only during the summer. How can this school be interested in missions? The break in the sessions, if also a break in the work, of the school, is a serious disadvantage. How can it be overcome?

Every Sabbath School should be a missionary school. It should study missions, especially those of its own church. It should also systematically contribute to missions. Repeat it! Emphasize it!! Re-emphasize it!!! Our church has yet far to go to reach this ideal. We should never rest satisfied until it is realized.

Do difficulties loom up? A better question—Do you, pastors, superintendents, teachers, really and truly want your schools to be interested in, and to give for, missions? That is the root of the matter; for, when you are really in earnest, the way will be found.

Do not attempt too much. Suppose you give five minutes each Sabbath to missions. Drill your school in the names, location, and leading facts of our mission fields; in the names of our pioneer and living missionaries, and in interesting facts about them and their work. Make, or have some of your scholars make, mission charts and maps, either on suitable paper, or on blackboard, with colored chalks. Use our own Lesson Helps with the Question on Missions, which each Lesson contains, and our own Illustrated Papers for the children and the young people.

What about the break from closing in winter? Why should this closing make any break in the work? In scattered country districts, in which summer schools are found, the conditions are most favorable for home study, which should, during the winter, be a continuation of the summer's work, by means of the Home Department, or otherwise. This plan may be made an inestimable blessing to the home, especially where preaching services are few and irregular; and it is thoroughly practicable.

The Session should take oversight of this work, as it has of the school, and see that directly, or through the school organization, Lesson Helps and suitable missionary liter-

ature,—such as the church papers, The Record, The Message, The Tidings, The Woman's Missionary Outlook, The Pioneer, and our Illustrated Papers—find their way into the homes.

This work is most important. The need is most pressing. No one can estimate the possible results. Sow the seed. God will give the increase. Have you the desire? Is it in your heart? In some way crystalize the desire into action. The Saviour calls.

Shelburne, N.S.

Can we Keep Open all Winter?

By Rev. N. D. Keith

Ships that tie up for the winter require considerable overhauling before they are fit to go to sea on another season's business. The ropes get stiff, the chains rust, the paint becomes abraded, the dirt gathers, and, accordingly, much work has to be done to put things shipshape again. This, of course, involves the expenditure of energy and the loss of time.

So is it with the winter-closing Sabbath School. There is always dislocation of arrangements, with a consequent loss of interest and efficiency. The question therefore, arises, Can the school be kept running all winter? Can the hibernating habit be sloughed off? I think it can, in the majority of cases. Where the school meets in a church in which regular services are held, it is comparatively easy to keep open all winter, by holding the school immediately before or after the service. In such a case, encouragement should be given to the parents to be present. Form them into a Bible Class, and assign to them the most competent teacher available. The writer knows a rural school, drawn from some 35 or 40 families, whose winter average for the last three years is about 110. It meets an hour and a half before the preaching service, and the attendance is always large. Sometimes the roads are bad, the drifts all but impassable; but that school keeps open both winter and summer, rain or shine. An effort is made to have some special features occasionally, such as a solo or a duet, or an address by a visitor. The interest never lags. The

school is animated by a certain esprit de corps, which is shared by all, from the tiniest child to the gray-haired great-grandmother; and some of the pupils have a record of perfect attendance for several years.

The problem is more difficult, where the school meets in a private house, or in a schoolhouse where no preaching services are held. In this case, very much will depend on the superintendent and teachers. But even here, let a firm resolve be made that the school will keep open throughout the whole year, and let the joys of high achievement be tasted; and obstacles will vanish like the morning cloud and the early dew. Will some hibernating school make trial of it?

Blackwater Junction, Ont.

Getting Ready

By Rev. James F. McCurdy, B.A.

By the "summer" school is meant the Sabbath School which is open only during the summer months. Such schools are generally in the country, in thinly settled districts, are small, and poorly equipped. Nevertheless, they are of great interest and value to the church, as may be understood from the fact that they form a large proportion of the whole number of Sabbath Schools. In the Presbytery of Miramichi, for example, they are this year forty-three per cent. of the total. Moreover, in some instances they provide the only opportunity of public worship available for the people, and hold the fort, awaiting the day of larger things.

Many summer schools might open much earlier than they do if a sufficiently determined effort were made by superintendent and teachers. Schools that usually re-open in May, should consider the advantage of

commencing work at the beginning of a Quarter, namely in April. By opening thus early the school can usually continue its work for eight months, that is, until the end of November, and possibly for nine months.

Superintendents should get ready, by having the organization well in hand. They can ascertain how many scholars are likely to attend, how many teachers will be required, and who will give their services. Plenty of supplies should be on hand, a TEACHERS MONTHLY for each teacher, a QUARTERLY for each scholar, a hymn book for every teacher and scholar, and a small quantity of the various supplies in reserve. It is sorry economy indeed to scrimp in these things. The school that lacks any of these helps suffers greatly.

The minister, if there is one in the locality, has his part in this getting ready for the summer school. Let him not suffer any to surpass him in zeal. Let him call the superintendent into conference about it. Let him call the school together when all is ready, and let him not forget it in his pulpit prayers.

During the week following the re-opening day let the parents of such as were not present and should have been, be interviewed and persuaded to send their children. If the Home Department has been maintained, there will be few such homes to visit, and where there are still a few, persuasion will be easy.

In getting ready, the superintendent should resolve to take a collection in the school each Sabbath. Let the scholars be taught to give not only for self-support, but for missionary and benevolent purposes. By this means, rightly used, the scholars learn the duty of self-denial for a worthy cause, and realize the joy of being fellow-workers with Christ.

Canard, N.S.

THE PROBLEM IN THE CITY

The Supply of Teachers

By Rev. K. J. Macdonald, B.D.

To show how we manage the supply of teachers during the summer holidays, it may be well to give some idea of the normal conditions under which we work. We have an enrolment of over seven hundred (including

teachers and officers); these are divided over the following departments—Primary, Junior, Intermediate, and Bible Classes. The departments meet in separate rooms, and only come together on special occasions, each having its own staff of officers and teachers.

During the holidays, a considerable num-

ber of both teachers and scholars are away during the whole season; but the larger number are away part of the time only, so that we have an average attendance during July and August of about seventy per cent. of the average for the other ten months. This large attendance more than justifies us in keeping the school open. The scholars would feel much disappointed were the school closed on the hottest day.

How the work is done. In the Primary Department, the superintendent, for the last two years, has adopted the plan of teaching the lesson from her desk. The teachers present are placed where they can assist in maintaining order, etc. This she finds more satisfactory than securing substitute teachers and combining classes. The summer attendance here is over one hundred.

In the Junior Department, the ordinary class method is carried out as far as possible. Classes are reduced in number by amalgamation, and the supply of teachers is usually equal to the demand. Here the class spirit is not so strong, and with very little difficulty two or three reduced classes are made into one. Sometimes the lesson is taught from the superintendent's desk, but the number in this Department being not so large, the class method generally prevails.

In the Intermediate Department, where the class spirit is strongest, it is difficult to combine classes under such teachers as may be present. Generally speaking, one class does not care to go in with another; so we find the best plan is to disband classes, throw the school into one and have the lesson taught from the desk, sometimes by the superintendent, sometimes by a teacher. The teachers present, however, meet their scholars, and keep in touch with them as closely as possible.

In all the departments, singing is a special feature of the service, the exercises are made as bright as possible, and everything that tends to weariness carefully guarded against; and while the work done may not be as thorough as that done under ordinary conditions, we believe that it is decidedly in the best interests of the school to have our doors open the year round.

St. Matthew's Church, Montreal

Keeping in Touch with the Scholar During Vacation

By Charles J. Copp, M.D.

This problem is one of the most important in the whole range of Sunday School work.

In our school we endeavor to have the scholars continue their regular work while away on their vacation; and to assist them in so doing, we distribute attractive cards, which introduce them to the superintendent of any Sunday School. These cards have appropriate spaces for the certification of attendance and of the memorizing of scripture for each Sunday the scholar is away. Each card is arranged for four Sundays, and when necessary more than one card is used. In the event of there being no Sunday School in the neighborhood, the parent or senior member of the family may conduct the lesson and give the certificate.

We also distribute our Home Study Slips for the period the scholar expects to be away, and when he does not return at the end of that period, we send them to him by post, or allow him to do the work on his return to the city. By this simple method an unbroken record is kept of the whole year's work.

The Certification Cards and Study Slips are returned direct to the Secretary, who credits the amount of work done, and the marks so obtained count towards the annual rewards of the school.

We endeavor always to learn the addresses, before the scholars leave home. We are often, thus, able to send our birthday greetings direct, to look them up on our own vacation, or in other ways to show our interest in their whereabouts. The trouble of doing this is slight, and the results are of great value.

About the second week of September, we send a post-card, with a scripture text, to all absentees. Then, during the week before the first Sunday in October, we issue a special invitation to all departments of the school to be present at the Rally Day and Anniversary Service. This makes a good feature, and starts the school well on its winter work.

Our school is not a large one, but this system has, we think, kept up the interest of our scholars in their own school and has pre-

vented much straying. Almost all those going away on vacations come back to us, and we have found the chief loss to the school is through the removal of the family to too great a distance to allow of attendance.

Northern Congregational Church, Toronto

A Successful Autumn Rally

By Mrs. Morden Neilson

Assistant Superintendent, Primary Department, Bonar Church, Toronto

In our Sabbath School, Children's Day is Rally Day. To this day we look for a fresh beginning after holiday drawbacks.

We prepare for this rally for weeks previous, by keeping it in mind and individually reminding others of it. Each Rally Day we make a special effort to have present every scholar, teacher and officer who can possibly come, and to account for each one of those who cannot come. In order to do this, the teachers assume the responsibility, and during the week preceding Rally Day every scholar who was absent the Sabbath before is looked up. The results show that this individual work is done conscientiously by the teachers. Our Primary teachers, as well, account for each one of their 150 enrolled. The co-operation of parents is solicited from the pulpit, so that every one may be planning and working for Rally Day.

The church is always decorated for this occasion with the fruits of field, orchard and garden, these being brought by the children and friends of the Sabbath School; several of the teachers and scholars spend Saturday afternoon and evening arranging sheaves of grain, etc.

Last Rally Day in our school was a great day, 645 present, including 70 visitors. The Primary Department mustered 130, and the 20 absentees were accounted for. Every teacher and officer answered roll-call.

On Rally Day, as on other days, all those classes that are all present and those with only one absent are so reported, and when the report for the whole school is read before dismissal, these classes are specially mentioned. This, we believe, helps to keep up the attendance of some.

On Rally Day the scholars go to their classes for about ten minutes to have the roll marked, collection taken up, report made, etc., and then they all come together in the large room and we have a speaker, specially invited for the occasion to address them. We find that to have one speaker is more desirable than to have two or three, in obtaining the end sought. We always have some special music; last year four of our men teachers rendered a quartette which the school enjoyed very much.

We think it is a very appropriate thing for the scholars to be making good resolutions on this day, or renewing their zeal and earnestness. Last Rally Day in our school, at the close of an address by Mr. Lowden, President of the Toronto Presbyterian Sabbath School Association, on Mission Work by Scholars in the School, the pastor asked,—"Who are for a Christian life?" 645 stood up—a good omen for the future of those children.

A Miniature School

Miniature portraits are in fashion, and very exquisite many of them are. Here is a miniature painted to the life.

"Perhaps it will interest you," writes the "one teacher" from Bowen Island, B.C., "to know a little about our small Sabbath School. Just three families attend—one Baptist, one Methodist, and ours, a Presbyterian. It is held in the schoolhouse, where there is an organ, so we manage very well with the singing. There is only one teacher, so that it is a very simple little gathering."

All success, say we, to this brave little school, and all honor to the teacher working away so cheerfully, though single-handed.

On Two Sides of the Mountains

By Rev. J. C. Herdman, D.D.

In the two Synods of British Columbia and Alberta, there are eight Presbyteries. Last year, in several of these Presbyteries, we made a start in the way of getting the Sunday Schools to take up missions. The plan is, that on the first Sunday in each month they shall take an offering for the church schemes. In many places far more is given

on that Sunday than on the other Sundays when the collection is for the ordinary work of the school.

The Sunday Schools in the Presbytery of Edmonton have agreed to support the mission at Lloydminster; and, in addition, the Sunday School of the First Presbyterian Church at Edmonton is supporting a home mission. The schools of Red Deer Presbytery are helping a mission, and are also giving something towards a launch on the coast line. In Calgary Presbytery, the schools of Knox Church and Grace Church, Calgary, support respectively the missions at Crofton on Vancouver Island and at Shawnigan Lake, while the other schools of the Presbytery are helping another mission. In Macleod Presbytery, the schools have been giving a good deal towards one of the launches out on the coast line. The schools of Kootenay Presbytery support the Slokan mission. Kamloops Presbytery schools support North Thompson. St. John's Church Sunday School, Vancouver, supports Nakusp, and the other schools of Victoria Presbytery are taking up a mission amongst them. Besides, one or two other Sunday Schools, such as Eburne and First Presbyterian Church in Vancouver, are helping some missions.

We have two gasoline launches. The first is at Pender Island, half way between Vancouver and Victoria. The missionary is Rev. James Macmillan, and he goes up thirty-five miles north to Gabriola Island opposite Nanaimo. On that island there are 146 people all told, and he has an attend-

ance of 40 to 50 at meetings during the week. In addition, he visits other scattered islands, and his own particular mission is Pender Island and Galeano Island, both the southern part and the northern part. Then we have a large launch for the Loggers Missions. Rev. W. J. Kidd, Vananda, B.C., is in charge of these missions. He visits 25 loggers' camps on the main land. This launch cost \$2,800.

A third launch, to be bought by the Presbytery of Kamloops and the Presbytery of Kootenay, is to be in operation this spring on the Columbia River. Both these Presbyteries have mission fields along the Columbia River, and therefore require a launch. We ought to have a launch at Denman Island, near Comox, and perhaps another on the Kootenay Lake.

Calgary, Alta.



A BIBLE CLASS CAMP is a New Zealand device for getting the adult Sunday School scholars together for conference, and at the same time giving them a first-rate outing. About 400 Presbyterians and 300 Methodists gathered at this season's camp in the Easter holidays, on the Agricultural Show Grounds, Christchurch. The ring in front of the grand stand furnished an ideal athletic field, and there was a full list of meetings for the discussion of the various phases of the Bible Class work. In New Zealand, as all the world over, the adult class is obtaining emphasis in church organization.

Lesson Calendar: Second Quarter

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

1. April 7.....Jacob's Vision and God's Promise, Gen. 28 : 1-5, 10-22.
2. April 14.....God Gives Jacob a New Name. Gen. 32 : 9-12, 22-30.
3. April 21.....Joseph Sold by His Brothers. Gen. 37 : 5-28.
4. April 28.....Joseph Faithful in Prison. Gen. 39 : 20 to 40 : 15.
5. May 5.....Joseph the Wise Ruler in Egypt. Gen. 41 : 38-49.
6. May 12.....Joseph Forgives His Brothers. Gen. 45 : 1-15 ; 50 : 15-21.
7. May 19.....Israel Enslaved in Egypt. Ex. 1 : 1-14.
8. May 26.....Childhood and Education of Moses. Ex. 2 : 1-15.
9. June 2.....Moses Called to Deliver Israel. Ex. 3 : 1-14.
10. June 9.....The Passover. Ex. 12 : 21-30.
11. June 16.....Israel's Escape from Egypt. Ex. 14 : 13-27.
12. June 23.....REVIEW.
13. June 30.....Temperance Lesson. 1 Cor. 10 : 23-33.

Lesson IX.

MOSES CALLED TO DELIVER ISRAEL

June 2, 1907

Exodus 3 : 1-14 Commit to memory vs. 2-4. Read Exodus, chs. 3 to 6.

GOLDEN TEXT—And he said, Certainly I will be with thee.—Exodus 3 : 12.

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 the ² 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 ⁴ 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 ; ⁴ turn aside now ; ⁵ These names singular, instead of plural ; ⁶ And now, behold ; ⁷ moreover, I have seen ; ⁸ the.

LESSON PLAN

I. Summoned, 1-6.

II. Sent, 7-10.

III. Strengthened, 11-14.

DAILY READINGS

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

M.—Moses called to deliver Israel, Ex. 3 : 1-14. T.—The message, Ex. 3 : 15-22. W.—The signs, Ex. 4 : 1-12. Th.—The request refused, Ex. 5 : 1-14. F.—God's promise, Ex. 6 : 1-13. S.—God's presence, Jer. 1 : 11-19. S.—"Send me!" Isa. 6 : 1-8. **Shorter Catechism**—Ques. 58. *What is required*

that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the ⁶ Ca'naanites, and the ⁷ Hit'tites, and the ⁸ Am'orites, and the ⁹ Periz'ites, and the ¹⁰ Hi'vites, and the ¹¹ Jeb'usites.

9 Now therefore, behold, the cry of the children of Is'rael is come unto me ; ⁷ and I have also seen the oppression wherewith the E'gyptians oppress them.

10 Come now therefore, and I will send thee unto Phar'ao, 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'ao, 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 be* ⁸ 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 sha't thou say unto the children of Is'rael, I AM hath sent me unto you.

Revised Version—¹ was keeping ; ² back of the wilderness ; ³ unto ; ⁴ turn aside now ; ⁵ These names singular, instead of plural ; ⁶ And now, behold ; ⁷ moreover, I have seen ; ⁸ the.

in the fourth commandment ? A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word ; expressly one whole day in seven, to be a holy sabbath to himself.

The Question on Missions—9. What encouragement have the missionaries in Honan ? Prejudice and superstition are breaking down. Thousands of people, who once hated us, are now our friends. Every succeeding year brings in a larger number of new converts. For last year alone (1905), there were 367.

Lesson Hymns—Book of Praise, 583 (Supplemental Hymn); 252; 256; 64 (Ps. Sel.); 593 (from PRIMARY QUARTERLY); 250

EXPOSITION

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

Time and Place—B.C. 1491; the desert of Arabia, near Mount Horeb or Sinai.

Connecting Links—When compelled to flee from Egypt, Moses went to the Arabian desert, and found a refuge with Reuel, or Jethro, who was a priest and chieftain of Midian, and one of whose daughters, Ziporah, Moses ultimately married. (See ch. 2 : 15-21.) He continued to live with Reuel for forty years (see ch. 7 : 7; Acts 7 : 30). His two sons, Gershom and Eliezer (ch. 2 : 22; 18 : 3, 4) were born in Midian. During this time the hardships of the Hebrews in Egypt increased, so that they cried out to their God by reason of their bondage, longing for some deliverer, ch. 2 : 23. The Pharaoh from whom Moses fled had died; but his successor continued the persecution of God's people.

I. Summoned, 1-6.

V. 1. *Moses kept the flock of Jethro.* This experience was necessary for the discipline of his character, to fit him for his great work. Patience, watchfulness, courage, and forethought would all be developed, as well as humility and kindness. Like David (1 Sam. 16 : 11), and Amos (Amos 1 : 1), and Peter, James and John (Mark 1 : 16, 19), and Paul (Acts 18 : 3), Moses was a worker with his hands. Labor is honorable in God's sight. *Jethro*; commonly thought to be the official title of Reuel, ch. 2 : 18. *To..the desert*; the district around Sinai, perhaps three or four days' journey inland from the lowlands of the coast. There, at the beginning of the season, there is moisture, and consequently the Bedouins still drive their flocks thither. *Horeb*; also called Sinai (see Geo-

graphy Lesson). Of this mountain we shall hear again.

Vs. 2, 3. *The angel of the Lord. flame of fire.* (Compare Ps. 104 : 4.) In the "flame of fire" seen in the "bush" Moses recognized an intimation of God's presence. Like light (1 John 1 : 5), fire is an emblem of God, who purifies the good and destroys the evil (compare Zech. 2 : 5). *Bush*; a thorny shrub, a species of acacia common in the desert. *Burned. not consumed*; a symbol of God (compare Heb. 12 : 29), setting forth His intense holiness with its two aspects of purity and love—purity that was soon to show itself in the just punishment of the oppressing Egyptians, and love that would open up a way for His people's deliverance when they had been cleansed by fiery trial (compare Heb. 12 : 5-8). *Turn aside, and see.* The wonders of nature are windows through which the truth of God shines into the soul.

Vs. 4-6. *God called.* The words which Moses heard were those of God Himself, manifested, as is generally believed, in the Second Person of the Trinity. *Moses, Moses*; to check any irreverent approach. *Put off thy shoes* (sandals); the usual Oriental mode of showing reverence. In the East, the shoes are removed, as the hat amongst ourselves. *Holy ground.* Any ground is holy when we are conscious of God, and needs no other consecration. *God of thy father.* "Father" is used collectively for all Moses' forefathers, including especially *Abraham and Isaac and Jacob.* *Moses. afraid*; filled with trembling humility and lowly reverence in the presence of the great and holy God. Compare Elijah at this same mountain, 1 Kgs. 19 : 8.

II. Sent, 7-10.

Vs. 7-10. *Seen the affliction.* God had seen this all along, and His heart had been far more full of sympathy with His people than had the heart of Moses (see ch. 2 : 11, 12). *Their taskmasters.* No deed of oppression or cruelty had escaped the divine notice. The oppressors of His people must speedily reckon with Him (compare James 5 : 4). *I know their sorrows*; with a personal, tender, compassionate understanding of them. *Deliver them.* The appointed hour had come, and there would be no further delay on God's

part. *Land flowing with milk and honey*; a proverbial expression for great fertility. *Canaanites*, etc.; the nations of Palestine. For four hundred years had God spared these wicked peoples, but now the cup of their iniquity was full, and they were to be driven out before Israel. (See Gen. 15 : 13, 16.) *Send thee.* Moses had tried before to deliver his countrymen, without being sent; but now he receives a divine commission, the call of duty rather than of passion as before (see ch. 2 : 11-14, last Lesson).

III. Strengthened, 11-14.

Vs. 11, 12. *Who am I..?* This is Moses' first objection. He, an exile of eighty (ch. 7 : 7), stand up against the might of Pharaoh! His humility only showed more plainly his fitness for the great work before him. *Certainly I will be with thee*; God's first answer. With this divine assurance Moses could not fail. *Serve God upon this mountain*; God's second answer, to further encourage Moses, by declaring His fixed and resolute purpose. God sees the end from the beginning.

Vs. 13, 14. *What is his name? what shall I say..?* Moses' second objection. He knew that his countrymen in Egypt had retained little knowledge of the God of their fathers. They were sunk in ignorance: how was he to teach them the difference between the true God and the false gods of the heathen? *I AM THAT I AM*, or rather, "I will be what I will be"; the origin of the name Jehovah. Its meaning is disputed. Some say, "the self-existing One"; some, "the coming One"; some, "the Creator"; some, "the One who can be known only by His deeds". This last has most favor with recent scholars. Israel was to find out God more fully by their experience of His dealings with them. Thus would they discover in Him the one only living, true and unchangeable God. For further objections of Moses and God's answers, see ch. 4 : 1-17.

Light from the East

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

SHOES—Orientals sit cross-legged, with their feet under them, and, not to soil their clothes in doing so, they leave their shoes at the front door. This custom was also required by ceremonial cleanness, since the

shoes, coming in contact with all the filth of the street, would of course render any place unclean into which the person walked. The usage of private life was even more necessary in religious worship. You cannot enter any Mohammedan mosque with your shoes on. But as great crowds of tourists are constantly surging in and out, in all the centres of travel, and as it would be very inconvenient to remove the shoes at every place, the attendants have piles of slippers,

which are not technically shoes, at every mosque door, which can be hired for a small sum and slipped on over one's own shoes.

BUSH—Was some species of thorn bush or dwarf acacia. Among the rocky ridges of the desert these hardy thorn shrubs are the only objects rising above the ground. The monks of the convent of St. Catherine in Mount Sinai think it was a bramble bush, and they have planted this in their garden, but it is not found wild in that region.

APPLICATION

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

Moses kept the flock of Jethro, v. 1. The highest calls may come to men in the lowliest circumstances. The place you fill may not be a very illustrious one in itself, but it is possible for you to fill it in an illustrious fashion. Look out for the lad who is diligent and painstaking in his work. He will rise to a higher place. He will one day stand before kings: he will not stand before mean men. Moses and David were obscure enough at one time, but their obscurity did not interfere with their faithfulness in the discharge of duty; and because they were faithful in the few things under their charge in an unimportant sphere, they were made rulers over many things. A proud, but weak man, who was envious of a younger rival, said, "You young upstart, do you remember when you filled the position of bootblack to me?" "Yes, I do," said the young man, "and did I not fill it well?" "Honor and shame from no condition rise,

Act well your part, there all the honor lies."

See this great sight, v. 3. The wonders of the world never cease. Earth is still "crammed with heaven, and every common bush afire with God." There are countless marvels all about us, but we must have purity of heart, and thoughtfulness, and love, if we are to see them; for,

"There is no glory in star or blossom

Till looked upon with a loving eye;

There is no fragrance in April breezes

Till breathed with joy as they wander by."

Wordsworth tells of one who saw no heavenly flame in the flowers around his feet:

"A primrose by the river's brim,

A yellow primrose was to him

And nothing more."

"Consider the lilies of the field" these days of June. They tell of God's power and love and beauty. To those who can read it, God's name is written in the flowers.

I have . . . seen the affliction of my people, v. 7. Alexander the Great came to be the idol of his soldiers, because of his intimate knowledge

of them and their needs, and because he was willing to fare like themselves. Once, during a long siege before a walled city, the rations of his army ran very low. The chief article of food was a coarse black bread. The men were complaining of the food, and of the delay in the attack. "Why should we suffer here? Give us food, and let us strike the enemy. The emperor cares little for us in his luxurious pavilion." But he did care for them, and the same black bread was his only food. He was anxious for his men, and was waiting only until the moment of advantage should come. When the men learned of his anxiety for them, and knew that he, too, was living on a diet of black bread, they vowed that they would never again question his treatment of them.

I will send thee, v. 10. Once when Dr. Duff, the famous missionary to India, was speaking in Scotland, he fainted in the midst of his speech. When he recovered he said, "I was speaking for India, was I not?" and they replied that he was. "Take me back, that I may finish my speech." Notwithstanding the entreaties of his friends, he insisted and

God's Name in the Flowers

Off To-Morrow

The King's Black Bread

How to Rise

went. Resuming, he then said, "Is it true that we have been sending appeal after appeal for young men to go to India, and none of our sons have gone? Is it true that Scotland has no more sons to give to Christ? If true, although I have spent twenty-five years there, and lost my constitution, I will be off tomorrow, and go to the shores of the Ganges, and there be a witness for the Lord Jesus."

Certainly I will be with thee, v. 12. Chrysostom, the "golden-mouthed" preacher of the fourth century, exclaimed in burning words: "I have a pledge from Christ—have His note-of-hand, which is my support, my refuge, my haven; and though the world should rage, to this security I cling. How reads it? 'Lo, I am with you alway, even unto the end of the world.' If Christ be with me, what shall I fear? If He is mine, all the pains of earth are to me nothing more than a spider's web." No enterprise is too difficult, no peril too great, no suffering unbearable, no waiting too wearisome, if the Almighty

Christ's Note-of-Hand

Redeemer and Lord, who never fails and never falters, be with us.

Lesson Points

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

The mount of vision is reached by the pathway of duty. v. 1.

"One towering form was wrapped in flame—Bright without blaze it went and came:

Who would not turn and see?" v. 2.

We must listen to God's words, if we would do God's work. vs. 3, 4.

To appreciate God's gentleness, we must realize His greatness. v. 5.

What God has done is the pledge of what He will do. v. 6.

"There is no place where earth's sorrows

Are more felt than up in heaven." v. 7.

Where we see only an impenetrable rock, God may see an open door. v. 8.

Those who run on heaven's errands may count on heaven's strength. v. 12.

Who God is, is the measure and guarantee of what God can do. v. 14.

TEACHING HINTS

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

For Teachers of the Older Scholars

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

The events of this Lesson took place forty years (Acts 7: 30; ch. 7: 7) after Moses had fled from Egypt, ch. 2: 15, (Lesson VIII., May 26). Rameses II., the king of Egypt from whom Moses had fled, was now dead, and his son Menephtah was reigning in his stead. Study the intervening events in the life of Moses (see Exposition, Connecting Links). Read carefully chs. 3 to 6.

It is important to give special attention to Moses' forty years' stay in the wilderness. They broke every tie with the Egyptian court party, trained him in hardihood of character and fertility of resource, gave him an understanding of the geography of the land, and afforded him time to think out and purify his spiritual life by fellowship with God. (Compare Elijah at Cherith, Zarephath and Horeb, 1 Kgs. 17: 1 to 18: 1; 19: 4-16; and John the Baptist in the wilderness, Luke 1: 80.)

1. Consider *The Burning Bush*, vs. 1-6.

It was an ordinary acacia thorn bush alive with flame. The singular thing was that it was not consumed. (The Church of Scotland adopted it as the church's fitting emblem.) Observe God's call, Moses' reply, the exhortation to be reverent and the reaffirming of the covenant made with Abraham, Isaac and Jacob.

2. *The Call*, vs. 7-10. Observe three things:

(a) God's knowledge of His people's hardships, vs. 7, 9. The people may not have thought of this, but their sufferings had all the while been under God's eye and He had been preparing deliverance for them.

(b) God's promise to lead them to a new and delightful land, v. 8. The terms used in this promise are most suggestive.

(c) God's choice of Moses as leader, v. 10. Moses had thought of deliverance forty years before, by his own arm. He had learned much since that time. Now God laid His hand upon him, and he was to fill a place far above his own idea of deliverance and progress.

3. *The Divine Assurance*, vs. 11-14. Moses

shrank from the task. It was indeed great : 2,000,000 slaves to be rescued from the hand of a tyrant from whose court he was a fugitive; and a nation to be organized. God reassures him, and, as a token, told him that he and his people would later serve God on this very Mount Horeb. To convince the people, Moses was to use as the name of God, the startling expression "I AM THAT I AM", which means, absolute, unchanging being. God had been revealing Himself, had been fulfilling His covenant, had been bestowing His goodness. The people were forgetting all this. When they demanded new proof of His care for them, they were to hear that God is a permanent, personal God, whose being can give effect to His word.

The lesson to be grasped is, the reality of God's call to service. Knowledge of God precedes the call of God. To see God brings the obligation to serve Him. God showed Himself to Moses; then called, then encouraged, then used. The call to-day comes in the vision of Jesus. To see Him is to be called to live, and then gladly to serve. Note how God calls, how He pleads, how He meets our weakness, how He wins and demands reverence and obedience.

For Teachers of the Boys and Girls

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

The Lesson is about an old-time "call". The minister's "call" to a congregation; the young barrister's "call to the bar"—to begin the practice of his profession; the summons from the sovereign to the premiership, or to some important army command; these may serve to set the class talking, and will prepare them for this wonderful call by the great God Himself, to one of His servants, to an amazing task.

A few questions about the man, and about the place in which he was when the call came, will go well as a further introduction. They will embrace the childhood, education and flight of Moses, from the last Lesson; where Midian was and what sort of country (be sure to use the map); how long Moses had been there; how he had been employed, what he was now doing; where and what Horeb was. (The Geography Lesson is of essential service here.) Bring out the fore-

gleam which "the mountain of God", in v. 1, gives—the mountain where God was to meet His people by and by, and speak such wonderful words to them.

What Moses was doing. Go back to this long enough to recall that he was just at his ordinary daily work; and to impress the fact that, when we are doing our common duties well, is the time when we are likely to be called to higher duties.

What Moses saw, vs. 2, 3. The point on which, of course, the scholars will fasten will be, why the bush was not consumed. That was Moses' query.

What Moses heard. V. 4 tells, and v. 5 and v. 6. Light and fire as frequent symbols, in scripture, of God may be taken up, if there is time. There will be questions as to whether "the angel of the Lord" of v. 2, and "the Lord," and "God" of vs. 4 and 6, are the same. So it would seem; and apparently it was the Second Person of the Trinity, who came afterwards as Jesus the Christ, who now appeared to Moses. The lesson of reverence in v. 5 is worth impressing. Have the scholars notice, also, the strong appeal made in v. 6 to the proper pride of family and race and to national hopes.

How Moses acted. Latter part of v. 6. Compare 1 Kgs. 19 : 13, and Isa. 6 : 1, 5. The question, Why are men afraid to look on God? will prove an interesting one for discussion.

The Call. Be sure to have kept time for this and the following section—the most important in the Lesson. Have the scholars pick out the words of the "call", v. 10. God's reasons for giving it (vs. 7-9) may be taken up one by one. The crisis is in v. 10—Moses to be sent to a mighty and hostile king, to bring a whole nation out of the king's country against the king's will. Was ever such another call? (Compare that of the twelve, Matt. 28 : 19, 20, and of Saul of Tarsus, Acts 9 : 15.)

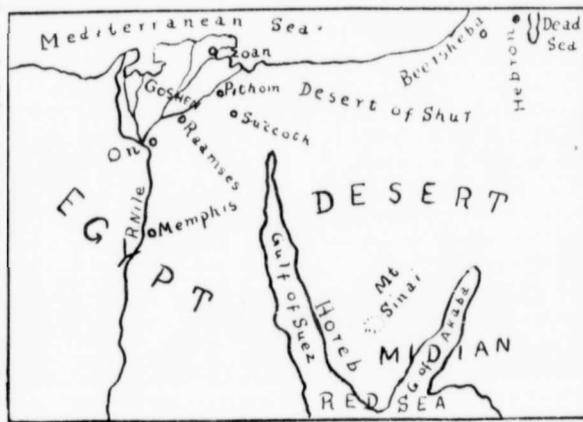
The Response. Very humble, v. 11; and therefore followed by a wonderful promise, v. 12; and by a still more wonderful declaration, vs. 13, 14. (For explanation of God's Name see Exposition.) How like it all is to the last words of Matthew's Gospel; which see.

THE GEOGRAPHY LESSON

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

The map shows, east of Egypt, a triangular region, mostly desert. At the north of the triangle, an east-and-west line from Egypt to the Dead Sea measures 200 miles, and a north-and-south line from the Mediterranean to the main body of the Red Sea, 225 miles. The territory thus described has an area of 23,000 square miles. At the south, between the Gulfs of Suez and Akaba, the mountains rise in huge masses, some 8,000 feet above the level of the sea. Among these mountains is a ridge running northwest and southeast. The peak at the southern end of the ridge, 7,363 feet high, is called Jebal Musa, while the peak to the north, 6,540 feet, is known as Râs es-Sufsâfeh. According to the best

authorities, Jebal Musa is the ancient Sinai or Horeb, these two names being practically interchangeable (being sometimes used also to denote the whole ridge, as well as the particular peak).



On the side of Jebal Musa, to the east, built 5,014 feet above sea level, is the famous monastery of St. Catherine, belonging to Greek monks and looking, with its massive granite walls, like an impenetrable

fortress. In the library of this convent many valuable manuscripts of the New Testament have been discovered. The whole region is a dry and desert land. Yet there are "occasional spots of verdure" where may be found herbage, acacias, palms, and even cultivated gardens with rich tropical fruits.

ADDED HINTS AND HELPS

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

Some Test Questions

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

1. Whither did Moses flee from Egypt, and with whom did he take refuge?
2. Who became his wife, and what were the names of their two sons?
3. How long did Moses remain in Midian? What was the condition of the Hebrews in Egypt during this period?
4. What was Moses doing when God appeared to him at Horeb?
5. In what manner did God reveal Himself?
6. By what title did God call Himself?
7. How did He express His compas-

sion towards the oppressed Hebrew slaves?

8. What did He declare that He would do for them?
9. Whom did He propose to send as a deliverer?
10. State the objections offered by Moses, and God's answer.
11. By what name was Moses to speak of God to Israel? Give the meaning of the name.
12. How was Israel to know God?
13. What further objections did Moses offer, and how did God answer them?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Where, in the New Testament, does Jesus say of Himself, "I am", and the Jews sought to stone Him?
2. Find a verse in the Psalms which de-

clares that the Lord's name shall endure forever.

ANSWERS (Lesson VIII.)—1. Acts 7 : 17-42. 2. Heb. 11 : 23.

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET]

1. Reasoning with God's bidding.
2. The people of Canaan were to be driven out to make room for the Hebrews : was this just ?

Prove from Scripture

That God is holy.

The Catechism

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

Ques. 58. *What the Fourth Commandment requires.* Like a golden thread, the Sabbath law founded on God's own example (Gen. 2 : 2, 3) may be traced through the scripture history. 1. It was "at the end of days" that Cain and Abel offered their sacrifices, Gen. 4 : 3, Margin. The reference is, probably, to the weekly Sabbath. Again, there are several references to the weekly interval, in the narrative of the flood, Gen., chs. 7, 8. 2. The Mosaic Sabbath law was uttered by the divine voice (Ex. 20 : 1), written by the finger of God (Ex. 31 : 18) upon one of the tables of stone (Ex. 32 : 15, 16) and placed in the ark of the testimony for safekeeping, Ex. 25 : 21. The penalty for breaking this

law was death. 3. The prophets laid strong emphasis on the Sabbath law (see Isa. 56 : 4, 5; 58 : 13, 14; Jer. 17 : 21-27). 4. Jesus Himself distinctly affirmed the authority of the Sabbath law, Mark 2 : 27.

The Question on Missions

By Rev. John Griffith, B.A., Chang Te Fu, Honan, China

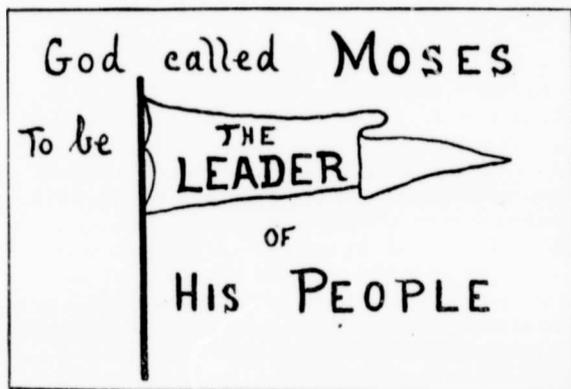
Ques. 9. Anti-foreign prejudice and race pride have so far broken down, that practically all open hostility has disappeared. The common people are generally respectful in their demeanor. Magistrates seek to maintain friendly social relationships with us. More people are willing to listen to the gospel than we can possibly minister to. Every succeeding year brings in a large number of new converts. In 1903 there were 130. In 1904, we recorded about 250. For 1905, the names of more than 360 persons were taken down, after careful examination, as candidates for baptism. Probably not more than half of these people are yet baptized, because we try to be very careful about the character of those whom we admit; but there are more than 1,500 professed followers of Jesus Christ in North Honan, in which our mission has been actually established for only about seventeen years. (The report for 1906, just received, shows 219 communicants added.)

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—God sending a leader to His people.

Introduction—Recall the story of the baby Moses. Babies do not stay little, but day



by day they grow and grow, till they become boys and girls, and then men and women. So Moses grew, learning well his lessons in the home of Pharaoh's daughter, obedient, brave and meek. God was all the time getting Moses ready to be a great man and to do a great work.

Lesson—Outline Mount Horeb (or Sinai). Here we see a shepherd (stroke) with sheep (dots). The shepherd is Moses. (He had to leave Egypt, and went to Midian, ch. 2 : 15-22.) He is now a man, with a wife

and children, and to-day we see him near this mountain side, taking care of the sheep of Jethro, his wife's father.

You see Moses was a worker (as are all boys who ever become great men) He did whatever work came to hand. He wanted to do something to help the children of Israel, but had not yet been able to do anything. But they were praying, and God was listening and would surely answer.

The Burning Bush—What would happen if the bushes in our gardens got on fire? One day while Moses was tending his sheep, suddenly he saw a wonderful sight—a bush with flames of fire blazing out from the midst of it. He looked, and saw that the flames did not burn the bush. "I'll turn aside, and see," etc., Moses said. When Moses turned aside to look, God's voice spoke to him out of the bush. This was God's way of letting Moses see Him. God talked with Moses, and all the time the bush remained unburned. God knew all about the hardships of the children of Israel and all about Moses' wish to help them, and He wanted to let Moses know that he need not fear. The bush was burning, but not destroyed: neither would God's people be destroyed, although an enemy worse than fire was trying to destroy them. God was going to save them. Tell

God's talk with Moses, His servant, vs. 4-10.

Reverence—(v. 5) Explain the custom of removing the sandals as a mark of respect, as men remove their hats now. A good lesson for boys and girls! Let us name some things we should reverence. Print—

REVERENCE	}	GOD'S	NAME
			WORD
			WORKS
			HOUSE

Moses a Leader—Print, MOSES A LEADER, v. 10. Repeat and print the Golden Text, God's beautiful promise to Moses (and to us, if we are doing work for God):—"CERTAINLY I WILL BE WITH THEE." Tell vs. 13, 14. "A little child shall lead them," Isaiah said, and this means that little children may be leaders to bring others to Jesus, may work for Jesus. God calls each of you to work for Jesus. God calls each of you to be such a leader, and, besides this, He calls you each to FOLLOW A LEADER—JESUS.

Repeat—

"Follow Me', the Master said:

We will follow Jesus:

By His word and Spirit led,

We will follow Jesus."

Something to Think About—God has some work for me.

Something to Draw—Draw a burning bush.

FROM THE PLATFORM

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

G O D	SEEING SYMPATHIZING SENDING
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Twice in the Lesson God says, "I have seen". Get the school to turn up v. 7 (first clause) and v. 9 (last clause). Bring out what it was that God saw—the sufferings of His people Israel at the hands of the Egyptians. Print on the blackboard, GOD SEEING. Now ask the scholars to show from the same verses, that God sympathized with His people in their sufferings. (See the expressions, "have heard their cry", "know their sorrows", "the cry of the children of Israel is come unto Me".) Print, (God) SYMPATHIZING. Then, ask what was God's plan for delivering Israel. It will require a little questioning to bring out what He intended to do for them, and also who was to be sent to carry out the divine purpose. When you have drawn from the scholars the answer that Moses was to be sent, print, (God) SENDING. Save a minute or two at the close for an earnest, tender word about God's sending One greater far than Moses, His own blessed Son, to be our Deliverer.

Lesson X.

THE PASSOVER

June 9, 1907

Exodus 12 : 21-30. Commit to memory vs. 26, 27. Read Exodus, chs. 7 to 12.

GOLDEN TEXT—When I see the blood, I will pass over you.—Exodus 12 : 13.

21 Then Mo'ses called for all the elders of Is'rael, and said unto them, Draw out and take you ¹a lamb according to your families, and kill the pass-over.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out ²at the door of his house until the morning.

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

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

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

Revised Version—¹lambs; ²of; ³and did so; ⁴at midnight that.

LESSON PLAN

- I. A Promise, 21-23.
- II. A Memorial, 24-27.
- III. A Judgment, 28-30.

DAILY READINGS

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

M.—The plagues, Ps. 105 : 23-38. T.—A memorial, Ex. 12 : 1-14. W.—The Passover, Ex. 12 : 21-30. Th.—Deliverance, Ex. 12 : 31-39. F.—Great gladness, 2 Chron. 30 : 13-23. S.—Observed by Jesus, Luke 22 : 7-20. S.—“The precious blood,” 1 Pet. 1 : 13-21.

Shorter Catechism—Ques. 59. Which day of

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

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Is'rael in Eg'gypt, when he smote the Egypt'ians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Is'rael went ³away, and did as the LORD had commanded Mo'ses and Aa'ron, so did they.

29 And it came to pass, ⁴that at midnight the LORD smote all the firstborn in the land of Eg'gypt, from the firstborn of Phar'aoth that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30 And Phar'aoth rose up in the night, he, and all his servants, and all the Eg'yp'tians; and there was a great cry in Eg'gypt; for there was not a house where there was not one dead.

the seven hath God appointed to be the weekly sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

The Question on Missions—10. Where is our Macao mission? It is in Kwang Tung (Canton), the most southerly province of China. The special field which the mission seeks to occupy is that part of the province lying to the north and northwest of Macao, in the delta of the Canton River.

Lesson Hymns—Book of Praise, 583 (Supplemental Lesson); 54; 162; 23; 46 (from PRIMARY QUARTERLY); 50.

EXPOSITION

Time and Place—B.C. 1491; in Egypt, and especially in the land of Goshen.

Connecting Links—God had appointed Aaron, Moses' elder brother, as his spokesman, ch. 4 : 10-16. The two brothers meet by divine arrangement (vs. 27, 28), and together they demand from Pharaoh the release of the Israelites. The immediate effect was an increase of their burdens. Then, at Moses' word, there fell upon Egypt a series of nine plagues in rapid succession. Under each of these Pharaoh seemed to relent, but, as soon as it had passed, again hardened his heart and refused to let the people go. At length came the final disaster, the death of the firstborn. (See chs. 5 : 1 to 12 : 32.) From the first nine plagues, the land of Goshen was apparently exempt, without any special sign of God's protection, but now, in order to make it clear that they were spared by the hand of God upon them, the Israelites are told that they will escape this awful calamity by the observance of a special rite which is prescribed for them, the Passover. The Lesson chapter relates

first, God's directions to Moses as to this observance (vs. 1 to 20), and secondly, Moses' giving of these directions to the people through the elders, vs. 21 to 28.

I. A Promise, 21-23.

V. 21. Then Moses called; having received from the Lord the specific directions as to the Passover recorded in vs. 1-20. Among the Semitic nations, that is those (including Israel) descended from Shem, Noah's eldest son (Gen. 7 : 13), the elders were the heads of each family or clan, with authority over the rest. The Israelites seem all through their residence in Egypt to have preserved something of their old organization. Rule by elders continued throughout all their subsequent history, and passed over into the Christian church. Draw out; from the fold or flock. Take; to their houses. Lambs (Rev. Ver.). The lamb for the Passover was in every case to be a perfect animal, a year old, and therefore in full vigor. It was to be roasted, perhaps to picture the sufferings of Israel in Egypt, and all of it was to be consumed, a requirement pointing to the truth

that we must receive God's gifts wholly, or not at all. It was to be eaten with unleavened bread, the symbol of the purity which the Lord requires of His people, and bitter herbs—such as endive, chicory, wild lettuce and nettles, pointing to the bitterness of Egyptian bondage. The Israelites were to partake of the feast in full readiness for an immediate departure from Egypt. (See vs. 5-11.) *According to your families.* The Passover was to be a family feast: families too small to consume a whole lamb were to unite. No part of the lamb was to be left, v. 10. *Kill the passover*; that is, the lamb for the Passover feast. In the shedding and sprinkling of the blood, the life of the lamb was presented in faith to God, in place of the life of Israel's firstborn. It is only through the shedding of blood that there is forgiveness of sin. (See v. 13; 1 Cor. 5 : 7; Heb. 9 : 22; 1 John 1 : 7.)

Vs. 22, 23. *Bunch of hyssop.* Some think that hyssop was a species of marjoram, an aromatic plant, common in Palestine and near Mount Sinai, with a long, straight stalk (see John 19 : 29) and leaves well adapted for sprinkling. Others say it was the caper bush. Hyssop was used frequently, under the law, for ceremonial sprinklings. A reference to this use is found in Ps. 51 : 7. *Dip it in the blood*; of the lamb just slain, which was to be caught in the basin provided for this purpose. *Strike the lintel*; the top cross-piece of the door frame. *Two side posts.* Thus the whole house and its inmates would be under the protecting blood. *None . . . go out . . . until the morning.* There was no safety except within the doors marked with the blood. *The Lord will . . . smite the Egyptians*; as a fully deserved penalty for their stubborn and repeated refusals to let His people go. *Seeth the blood*; the evidence of His people's trust and obedience. *Will pass over*; hence the name Passover, the Hebrew Pesach (Greek Pascha, from which we get the term "paschal lamb") having the same meaning. *Not suffer the destroyer*; an angel, as most think: some say a pestilence, as in 2 Sam. 24 : 15-17.

II. A Memorial, 24-27.

Vs. 24, 25. *Observe this thing*; the Passover feast. *Ordinance*; law. *For ever.* The Pass-

over continued to be celebrated by Israel for fifteen hundred years, until Christ came to fulfil its meaning, and the Lord's Supper has grown out of it and has been substituted for it. *Come to the land*, etc. The Passover seems to have been irregularly observed during the wilderness journey (see Num. 9 : 1-5).

Vs. 26, 27. *Children . . . What mean ye ?* etc. A quite natural inquiry, which was to be made the opportunity of specific and clear instruction. *It is . . . the Lord's passover*; picturing redemption through Christ in four particulars : (1) The death of an innocent Victim; (2) Deliverance from sin by divine power; (3) Faith in the shed blood as a requisite to salvation; (4) The doom of those not so saved.

III. A Judgment, 28-30.

Vs. 28-30. *At midnight*; when the terror caused by the stroke of judgment would be intensified by the darkness. The date of the first Passover and of the destruction of Egypt's firstborn was the fourteenth day of the month Abib, thenceforth to be reckoned the first month of the Hebrew sacred year (the last half of our March and the first half of April). *Firstborn of Pharaoh . . . of the captive . . . of cattle.* Only so terrible a calamity could have compelled the Egyptians to let God's people go free. *A great cry*; "the loud, frantic funeral wail characteristic of the nation" (Stanley), spreading from the great cities to the distant villages and hamlets.

Light from the East

FIRSTBORN—In all ancient nations, the firstborn, even of beasts, possessed a special sanctity, and certain sacrifices had to be selected from among them. The firstborn son was regarded with peculiar affection, and had certain privileges which were much prized, and to barter them away, or to be deprived of them, was counted a disgrace. Indeed the term firstborn came to be accounted a title of honor in Israel. Not only did the Egyptian father look forward to his firstborn son sitting in his chair, but his hope was that the son would cause his father's name to live, that is, that he would maintain

his tomb and offer the necessary sacrifices there on festival days. One pious noble declares, "I have caused the name of my father to increase, and have established the place for his funeral worship and the estate belonging thereto. I have accompanied the family statues into the temple. I have brought to them their offerings of pure bread,

beer, oil and incense. I have appointed a funerary priest, and endowed him with land and laborers. I have established offerings for the deceased on every festival of the Necropolis." This sacred trust reposed in the firstborn, and his connection with the father's earthly immortality, show why the loss of them was so terribly felt.

APPLICATION

Strike the lintel and the two side posts with the blood, v. 22. The life of the lamb for the life of the firstborn in Israel—that is the meaning of the sprinkled blood of the Passover victim. It is the meaning, too, of the cross of Calvary, where God's Son, our Elder Brother, shed His blood to save us. To save life by giving life, is the highest human sacrifice. On the 27th of last February, Miss Maxwell, the heroic principal of the ill-fated Hochelaga school in Montreal, gave her life to save the lives of the little ones under her charge. With two hundred children in it, the building took fire. The little kindergarten tots were in the third storey, and the brave woman, all forgetful of self, rushed up through the blinding smoke, to rescue them. Two score of them she did save; but she could not save them all, and her charred body was found beside the little forms for whose safety she had fought so hard. The name of this noble teacher and the memory of her deed will long live in the hearts of Canadians. She died for the little ones under her care. She followed, and her example beckons us to follow, in the train of the Christ, who "came to give His life a ransom for many". His sacrifice is our pattern and our inspiration.

When he seeth the blood, the Lord will pass over the door, v. 23. This beautiful legend is current among the Jews. Two sisters were in a home marked by the Passover blood. One was calm and composed, and was eating a portion of the meat and herbs commanded. The other was restless and anxious. Pacing the floor, back and forth, she turned at last on her quiet sister with reproaches for being so careless and unconcerned when death was abroad in the land. "Sister", was the reply, "the blood has been sprinkled, and we have

the word of God that He will spare us. I believe Him. I take Him at His word and so I am at peace." Both these sisters were safe; but one was peaceful as well as safe, because her mind was stayed "in quietness and in confidence" on the word of God.

Will not suffer the destroyer to come in unto your houses, v. 23. Bishop Moule tells the following story of a young English officer in a battle in one of the Soudan wars. He had been fatally wounded early in the engagement. His brave men placed him in the centre of a hollow square formed by their own bodies, and protected him from all further harm. There, surrounded by this living wall, he peacefully breathed out his soul to his Maker. So, when God saw the blood sprinkled on the Israelitish homes, He just put Himself between their inmates and all harm that threatened them. And, the moment we put our trust in Jesus Christ, we are sheltered by His blood from all the punishment our sins deserve, and are safe, absolutely safe, under this divinely provided protection.

Observe this thing, for ever, v. 24. Many of the early settlers in Canada were not able, at first, to pay outright for their farms. They were obliged to borrow a portion of the price and give a mortgage to the lender.

During long and weary years the strong husband and brave-hearted wife would toil and save and contrive, in order to meet the yearly interest on the debt, and pay off, bit by bit, the principal. At last, one glad day, the payments were completed, and the farm was altogether their own. The mortgage was given back to them with a discharge written across the face of it. Every time it was taken out and looked at, it

Perishing, to
Save

A Living
Wall

The Discharged
Mortgage

"In Quietness
and
In Confidence"

would bear witness that the debt had been fully paid. Like that discharged mortgage, the Passover reminded Israel, as the Lord's Supper reminds us, of all that God is to His people and has done for them. He is their great Deliverer.

Children shall say, etc., v. 26. How wide God flung open the doors of His kingdom to the young in those ancient days! They must have their place at the Youth's Call Passover feast that meant so much to Israel. Their hearts must be fired with passionate devotion to their country and their God. And those doors have never been closed. The blessed Lord Jesus welcomes none more eagerly to His blessed Supper, than the boys and girls, the young men and maidens. He longs to link their hearts to Himself in loyal devotion, and to enlist their lives in the work of winning the world to Him.

The people . . . worshipped . . . and did as . . . commanded, vs. 27, 28. There is a picture in one of the art galleries of England, which represents the relation of worship and obedience. A man is standing between an altar and a plough. On his face is a holy light. He has just risen from his devotions, and is turning to take up his day's work of tilling the soil, that he may have something to give to the hungry and the poor. Two mottoes

on the corner of the canvas indicate this idea of the painter :

"Pray to thy Father which seeth."

"Go work to day in my vineyard."

Worship and obedience are the blossom and the fruit of the religious life. The first is imperfect without the second, and the second is impossible without the first. If we worship God aright, we shall be workers for God, and if we are workers for God, we must be worshippers.

Lesson Points

Our business is not to question divine requirements, but to obey them. v. 22.

The streams of God's mercy flow in the channels of faith and obedience. v. 23.

It is through the senses that the most vivid impressions are made on the soul. v. 24.

No society would own a member who was ashamed of its badge. v. 24.

When blessings multiply we should beware lest we forget their Source. v. 25.

There should be intelligence as well as earnestness in our religion. v. 26.

The less we merit the gifts the more should we magnify the Giver. v. 27.

Obedient faith is the only real faith. v. 28.

Divine justice moves with leaden feet, but strikes with iron hand. v. 29.

"Too late, too late! ye cannot enter now." v. 30.

TEACHING HINTS

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

For Teachers of the Older Scholars

Review the period briefly, but clearly. The manner in which Moses was led to consent to God's plan, the co-operation of Aaron, the departure from Jethro, the meeting with the elders, the appeal to Pharaoh, the rebuff, the plagues—these must all be grasped. (See chs. 3 : 15 to 12 : 32.) This Lesson considers the great event which led to deliverance. It was the birth hour of a nation. The Passover was the first national institution. It is well to view the Passover in its widest range.

1. Note the institution of the Passover, vs. 21-27. To understand this, study the

whole chapter. In vs. 1-14 we have the order for keeping the feast, in vs. 15-20, the regulation for the feast of unleavened bread and in vs. 21-27, Moses' instructions to the elders regarding the feast. Bring out the time, the manner of sacrifice, the application of the blood, the manner of observing the feast, and the permanent place it occupied in the history of the people. From these facts notice three conclusions :—(a) It was associated with the deliverance of Israel from Egypt; (b) It was to be a permanent memorial; (c) Its symbolic meaning was very suggestive. It points to the unity of the family as the basis of the unity of the nation. It emphasizes the requirement of obedience. Behind the blood alone was the assurance of safety.

2. The effect (vs. 28-30) on the Egyptians was tragic and overwhelming. Not only the firstborn in the home, but of animals, even of the sacred beasts which they worshipped. What a testimony to their helplessness! Had the form of punishment anything to do with the cruel murder of Israelites by the Egyptians, especially the destruction of the boy babies, ch. 1 : 22? It led to the release of Israel. The first step was taken.

This is a good opportunity to study the influence of the Passover in the laws, and in the religious life of Israel (see Lev. 17 : 11; 1 Chron. 17 : 21; Ps. 69 : 18; 119 : 134; Isa. 53 : 6, 7, 10, and note how prominent in all these passages is the thought of redemption pictured in the Passover with its lamb slain for the firstborn), and its influence on New Testament thought, its incorporation with Christianity and its final expression in the Lord's Supper (see especially Matt. 26 : 17-29 and parallel passages, John 1 : 29; 1 Cor. 5 : 7, 8; Rev. 13 : 8). Let the teacher apply this personally. The parallel is very vivid. The bondage and slavery of sin, the deliverance by means of Jesus, the Lamb of God, the beginning and perfecting of new life in Him—all these find expression in the Supper as a memorial of the great things God hath done. This is a rare opportunity of pressing the claim of Christ on the individual scholar.

For Teachers of the Boys and Girls

Begin by recalling (through questions) the errand on which the Lord sent Moses, when He appeared to him in the burning bush: Moses was God's messenger to bring the Israelites safe out of the bondage of Egypt.

They are now just on the eve of setting out—a wonderful trek: a whole people marching forth from slavery, to form a new nation in a land given them by God. What events come between the last Lesson and this? Many of the scholars can tell, if asked. This list may guide the teacher (see also, *Carrying on the Story, in the INTERMEDIATE QUARTERLY*),—Moses, and Aaron, his brother, demand of Pharaoh release for the Israelites; Pharaoh refuses and makes their tasks heavier; God sends nine dreadful plagues upon Pharaoh and the Egyptians, but still Pharaoh refuses to let the people go; a tenth

and last plague is sent—the destroying angel to pass over Egypt, and when he has passed, one dead in every house, the firstborn.

The interest of the Lesson is in how God's people, the Israelites, are to escape this terrible calamity. The scholars will probably tell, without hesitation, that it was the sprinkling of the blood that did it. But have them go over the details with care, making sure to bring out their significance, and, either as the lesson proceeds, or at the close, make very clear that *our* only safety is in the blood of the blessed Lamb of God, Jesus, the Saviour of the world.

Seven chief questions will bring out these details.

1. Who thought of and planned the sparing of the firstborn of the Israelites? Vs. 1, 2, 3 will put the scholars in the way of the answer. Very gracious is God: is He not?

2. Who were to make the plan known to the people? See the verses just mentioned; also v. 21, for the share the "elders" were to have. Note how God loves order; compare Mark 6 : 39-41.

3. What was to be done first? See v. 21; in v. 5 there is more about the lamb—it was to be the very choicest and best. Why was this observance called the "Passover"? Vs. 11, 12 give the reply.

4. What was to be done next? The blood sprinkled, as described in v. 22. The blood signifies the life. The life of the lamb was given for the life of the firstborn. Therefore, sheltered under sprinkled blood, he was safe. Such passages as Eph. 1 : 7; Rev. 5 : 9 show how we are to be saved. None to go out of doors till the morning—that means trust and obedience; and it is through these that we receive Christ's salvation.

5. What would follow? When they do their part, God will do His, as v. 23 tells.

6. What were they to do in regard to the Passover afterwards? Bring out by questioning, that it was to be observed "for ever" (Explain that the Lord's Supper takes its place now: see Exposition); and also that the children, as they grew old enough to ask the meaning of it, were to be taught this, vs. 24-27. Impress these two

points: (1) There is but one way of being saved, Acts 4: 12; Mark 16: 15, 16; (2) If we know the way, we should pass the knowledge on to others.

7. What now happened? These three things: (1) The people worshiped, v. 27; (2) They did as God commanded, v. 28; (3) God did as He had said, vs. 29, 30.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

The first stage in the journey of the Israelites, on taking their departure from Egypt, was "from Rameses to Succoth", Ex. 12: 37. We are to picture a tumultuous multitude of perhaps 2,000,000 people gathering from all parts of Goshen and from other districts into which the Israelites had spread, to Rameses and then the marching to Succoth. Rameses is the same as Raamses, one of the "treasure cities" (Ex. 1: 11, Lesson VII.), which the Israelites built for Pharaoh by their forced labor. The site of this city has not yet been discovered, but it must have been in the land of Goshen, since this region is called in Gen. 47: 11 "the land

of Rameses", the district taking its name from the city. A letter from an Egyptian scribe which has come down to us, gives a glowing description of Raamses. Its canals are said to be "rich in fish, its lakes swarm with birds, its meadows are green with vegetables." The canal on the banks of which it stood communicated with the Mediterranean Sea. From Rameses to Succoth, the Israelitish fugitives probably followed the route of an ancient canal joining the Nile and the Red Sea. Authorities on Egyptology regard Succoth as a region whose capital was Pithom. There is a station Ramses on the railway from Zagazig to Ismailia.

ADDED HINTS AND HELPS

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

From the Library

The firstborn represented the family, so that judgment of the firstborn stood for judgment upon all, and the redemption of the firstborn stood for the redemption of all; and further, inasmuch as Israel was the firstborn among nations, the redemption of Israel represented the redemption of all nations, which was to be brought about in the fulness of time.—Dr. J. Monro Gibson.

In our own times, in this very century, we have witnessed an exodus from that very land of Goshen where the Israelites dwelt. Mohammed Ali wished to manufacture silk; so he planted Goshen with mulberry trees, and attracted Syrians from Damascus and Bedouin Arabs from Babylon, to whom he gave fertile pasture lands and freedom from taxation and military practice. They prospered and multiplied for many years. After the death of Mohammed Ali an attempt was made to tax and conscript them. Protests were disregarded. Thereupon in one night the whole population with their herds and flocks moved away to their kinsfolk

to the east of Egypt, leaving their houses empty and the valley a desolation, in which condition it was when De Lesseps dug his fresh-water canal.—Bishop C. H. Fowler.

Some Test Questions

1. From whom did Moses receive his commission as the leader of Israel?
2. In what capacity was Aaron to serve with him as a helper?
3. What demand did they make of Pharaoh?
4. Describe the immediate effect of this demand.
5. How many plagues were sent upon Egypt, and which of these was the worst and last?
6. From whom did Moses receive directions as to the Passover?
7. Through whom did he communicate these directions to the people?
8. Give the requirements as to the eating of the Passover lamb.
9. Where were the Israelites bidden to sprinkle its blood?
10. What promise was made them, on condition of obedience?
11. What command was given regarding the continued observance of the Passover?

12. In what particulars does the Passover picture redemption through Christ?

Something to Look Up

1. We are told in the New Testament that Christ is our Passover, sacrificed for us. Find the passage.

2. The New Testament gives us an account of how Jesus put a new feast in the place of the old Passover which the Jews kept. Find the account of this. What is the new observance called?

ANSWERS (Lesson IX.)—1. In John 8 : 58. 2. Ps. 72 : 17.

For Discussion

1. The justice of a whole nation suffering for the faults of its rulers.

2. In what the Lord's Supper resembles, and in what it differs from, the Passover.

Prove from Scripture

That Christ is our Passover.

The Catechism

Ques. 59. *Which day is to be observed as the Sabbath?* Since the resurrection of Christ the Sabbath has been changed from the seventh to the first day of the week. Concerning this change it may be said : (a) It was made for a sufficient reason. On the first day of the week the risen Lord appeared several times to His disciples. (See Matt. 28 : 1-10; John, ch. 20.) (b) It was

made by divine authority. In Acts 20 : 7 we learn that the Christians at Troas were accustomed to come together for religious services on the first day of the week, and that on one such occasion the apostle Paul preached to them. Again, in 1 Cor. 16 : 1, 2 Paul recognized the first day of the week as a time when Christians were accustomed to gather for worship.

The Question on Missions

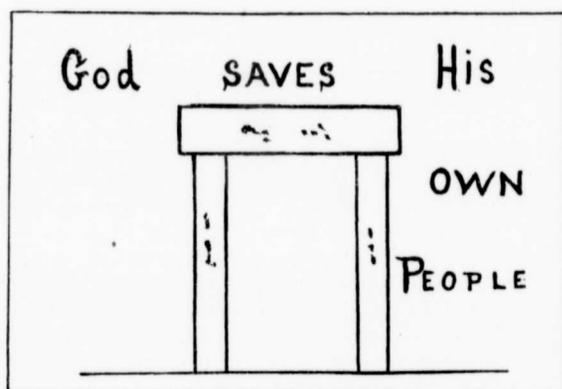
By Rev. W. R. McKay, M.A., Macao, South China

Ques. 10. The Portuguese city of Macao, from which the mission takes its name, is at the mouth of the Canton River, about forty miles west of the British Colony of Hong Kong. It is in Kwang Tung, the most southerly Province of China. Macao is about ninety miles south of Canton, the largest city in the Chinese empire. Although our mission staff is at present stationed in Macao, the real object of the mission is to reach the people in the three Districts lying to the north and northwest of the city. These are named, Heung Shan, San Ui, and Hok Shan. It is only in the first of these Districts, sometimes known as Macao Island, that work has yet been begun. It is hoped, however, that before long, our missionaries will be able to locate in the city of Kong Mun, in San Ui District, as this is the natural centre for our work.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God shielding His people's firstborn.

Introduction—Draw a picture of a doorway, with doorposts and lintel (the crosspiece over



the top). On these place some red chalk marks. Can you think of anything that is red color? Yes! Blood is red—and these red marks on this doorway are to help us to remember our Lesson story, which is about some doorways that were marked with spots of red blood.

Review—Our last Lesson told us about God making Moses the leader of the children of Israel. God sent Moses, and with him his brother Aaron (who could speak well), to ask Pharaoh to let God's people go out to

worship Him in the wilderness. But Pharaoh refused to let them go. In punishment God sent some very dreadful plagues, which caused the Egyptians great suffering. There were one, two, three, four, five, six, seven, eight, nine, of these. (Some details of one or two may be given.) After each plague, Pharaoh promised to let the Israelites go; but each time again hardened his heart. At last God said He would send one more trouble, and then Pharaoh would be only too eager to let them go.

We'll print, **SORROW**, for God said He would send the death angel over all the land of Egypt, and the firstborn in each house should die, except in the homes of God's own people. Over these the death angel would pass, but not go in, and the firstborn in these homes would be saved alive. But how would the death angel know these homes? Ah! That is what our picture shows. The doorways were marked with blood!

A Way of Safety—Our Lesson tells us about the way of safety God arranged for His people. Tell of the orders which God gave to Moses, and Moses to the elders, and they to the people, vs. 21-27. (The lamb was called the Passover, v. 21.) Suppose they had said, "Surely the blood on the doorway cannot save us!" But they did not say this. They

believed that God's way was the only safe way and they obeyed.

Golden Text—Repeat Golden Text. This was God's promise to His people.

A Great Cry—Tell of the great cry that went up in every Egyptian home that night—even in the palace of Pharaoh, vs. 29, 30. Next morning, when the weeping was heard, you may be sure the children of Israel were glad they had obeyed God's orders and sprinkled the blood on their houses.

The Passover Feast—God told them to keep the Passover Feast every year, and when their children asked the meaning of it, they should tell them the story of that sad, sad night, and the way God saved His own people when the Egyptian firstborn were slain.

Our Passover—The New Testament tells us about a new feast that Jesus put in place of the old Passover Feast. It is called "the Lord's Supper"; and Jesus said, "This do in remembrance of Me." You know Jesus shed His blood on the cross for us. That is why God forgives us our sins, no matter how many or how great they have been.

Something to Think About—Jesus shed His blood for me.

Something to Draw—Draw a doorway, with marks upon it, and remember the Passover.

FROM THE PLATFORM

SAVED:	WHO?
	FROM WHAT?
	HOW?
	WHEN?

Print on the blackboard, **SAVED**. Then bring out by a rapid series of questions the main points in the Lesson: **WHO** (Print) were saved? The firstborn of the Israelites, of course. **FROM WHAT?** (Print.) The scholars will tell of the dreadful doom that came upon the Egyptian firstborn, and the reasons for it. **How?** (Print.) Question out the divine directions as to the sprinkling of the blood on the doorposts and lintels, and the promise given on condition of obedience. **WHEN?** (Print.) Have the scholars picture, in answer to questions, the midnight scene of desolation and sorrow among the Egyptians, and, in contrast, the safety and peace of God's people. Now, ask what it is from which we need to be saved. The scholars all know that, most of all, we need salvation from sin. Bring out clearly how it is that we are saved. Emphasize two points: the fact that Christ died for us, like the lamb in the Passover, and the requirement of faith on our part, as on the part of the Israelites. Press home the importance of seeing to it at once, that we are saved.

Lesson XI.

ISRAEL'S ESCAPE FROM EGYPT

June 16, 1907

Exodus 14 : 13-27. Commit to memory vs. 13, 14. Read Exodus 13 : 1 to 15 : 21.

GOLDEN TEXT—Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.—Exodus 14:30.

13 And Mo'ses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 And the Lord said unto Mo'ses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Phar'ah, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Phar'ah, upon his chariots, and upon his horsemen.

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

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

Revised Version—¹ work for; ² And; ³ into the midst of the sea on dry ground; ⁴ go in after; ⁵ cloud removed; ⁶ them; ⁷ Egypt; ⁸ there was the cloud and the darkness, yet gave it light by night; and; ⁹ the; ¹⁰ into; ¹¹ Omit even; ¹² Omit that; ¹³ that the Lord looked forth upon; ¹⁴ Omit the; ¹⁵ troubled; ¹⁶ he; ¹⁷ its.

LESSON PLAN

- I. Directed, 13-18.
- II. Delivered, 19-22.
- III. Destroyed, 23-27.

DAILY READINGS

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

M.—Pharaoh's pursuit, Ex. 13 : 17 to 14 : 9.
 T.—Israel's escape from Egypt, Ex. 14 : 10-22.
 W.—Israel's escape from Egypt, Ex. 14 : 23-31.
 Th.—Song of deliverance, Ex. 15 : 1-19. F.—Remembrance, Ps. 77 : 11-20. S.—God's deliverance, Ps. 106 : 1-12. S.—The mighty arm, Isa. 51 : 9-16.

Shorter Catechism—Ques. 60. How is the sabbath to be sanctified? A. The sabbath is to be

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

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

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

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

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

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

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

sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

The Question on Missions—11. What native helpers are employed in the Macao Mission? There are three chapels, with a native preacher in each and two schools, with Chinese teachers. There are also a Bible woman and colporteur under the care of the mission, and five young men studying in Canton Theological College in order to assist as pastors.

Lesson Hymns—Book of Praise, 583 (Supplemental Lesson); 262; 273; 56 (Ps. Sel.); 576 (from PRIMARY QUARTERLY); 293.

EXPOSITION

Time and Place—B.C. 1491; at the extreme northern end of the Red Sea.

Connecting Links—After the death of the firstborn, which overwhelmed the Egyptians with grief and terror, Pharaoh allowed the Israelites to leave, and his people loaded them with gifts to hurry their departure, ch. 12 : 31-36. Gathering from all parts of the land, to Rameses, the principal city of Goshen (hence, in Gen. 47 : 11, "the land of Rameses" is equivalent to the land of Goshen), they journeyed, a tumultuous crowd, to Succoth (see Geography Lesson, Lesson X.). The bones of Joseph were taken with them, ch. 13 : 19 (compare Gen. 50 : 25). At Succoth God ordains the law

of the firstborn in Israel, ch. 13 : 1-16. The journey is resumed, and God provides a guide in the form of a cloudy pillar by day, which at night became a pillar of fire, ch. 13 : 21, 22. The route is described in the Geography Lesson, and Pharaoh's hot pursuit and the terror and bitter complaints of the Israelites, in vs. 1-12.

I. Directed, 13-18.

Vs. 13, 14. Moses said; facing and quieting the exasperated crowd, with the quiet and undaunted courage of a great leader. Fear ye not; though the sea (the Gulf of Suez, the western arm of the Red Sea) was before them, and the serried hosts of Egypt behind (vs. 7, 9), while at their right hand, to the south,

was the impassable mountain range of Baal-Zephon, and to the west and north, the hostile cities of Egypt. *Stand still*; not attempting the impossible task of saving themselves, but depending, with unshaken confidence, upon *the salvation of the Lord*: God it was, indeed, who brought His people out of Egypt. *Egyptians . . . seen to day . . . no more for ever*. When God smites, it needs be but once. *The Lord shall fight for you*. Before this assurance, fears scatter like darkness at the rising of the sun.

Vs. 15, 16. *Wherefore criest thou unto me?* Moses had evidently been interceding for the people. It was doubtless while he prayed that his courage was strengthened (see v. 13). *Go forward*. This is always the way of safety and success, when God bids it. He makes the obedient omnipotent. *Thy rod, and . . . thine hand over the sea*. Compare ch. 7 : 19, 20, etc. Though the miracle was to be accomplished by divine power, the people were to be shown that Moses was God's messenger. *Divide it*. Faith brings to pass the impossible (see Mark 11 : 23; Heb. 11 : 33, 34). *Israel . . . on dry ground through . . . the sea*. We may safely venture our life on any promise of God.

Vs. 17, 18. *Harden the hearts*, etc. God permitted their bitter hatred of Israel and their lust for plunder and blood to harden the Egyptians' hearts. *Know that I am the Lord*. The result would prove the truth of Moses' claim to speak in the name of the true God.

II. Delivered, 19-22.

Vs. 19, 20. *Angel of God*; the real presence of Jehovah, of which the cloudy pillar was only a symbol. *Pillar . . . stood . . . between*. The mysterious pillar of fire and cloud, which had gone before them as a banner to lead them, is now made their protection in the rear, and prevents the Egyptians, through fear, from making a close attack.

Vs. 21, 22. *A strong east wind*. This was the natural means employed to open the way through the sea. The wind blowing strongly on the shallow sea drove back the water so as to make the passage possible. The miracle was not in the thing done, but in its occurrence at the opportune time when it was needed for the deliverance of God's people. *Waters*

were a wall, etc. Says the Expositor's Bible, "History has no scene more picturesque than this wild night march, in the roar of the tempest, amid the flying foam."

III. Destroyed, 23-27.

Vs. 23-25. *Egyptians pursued*. They must have known that there was some risk in doing so, but in their eagerness to overtake the Israelites, they took the risk. The darkness, however (v. 20), must have concealed from them the full extent of the danger. *Morning watch*; between two a.m. and sunrise. *The Lord looked*; and that look of wrath was like a thunderbolt striking His people's foes. *Took off their chariot wheels*. These were wrenched off the axles in the deep sand, so that the body of the chariot dragged on the ground.

Vs. 26, 27. *Stretch out thine hand . . . waters may come again*. Probably natural means were once more employed, such as the returning tide and a changed wind; and again the miracle lay in the timeliness. *Overthrew the Egyptians*. In the Egyptian memorials there is an eloquent blank at this juncture, which tells the tale of that overwhelming disaster. So in the list of Napoleon's great battles surrounding his tomb, Waterloo is omitted.

Light from the East

STRONG WIND—When Israel left Goshen, they went eastward along the old caravan route towards Syria. The high land on the frontier was then guarded by a line of forts which seem to have checked their progress, and under divine direction they turned south-east, towards the chain of lakes which mark the course of the Suez Canal, and which are connected by low marshy ground, but which were once an arm of the sea, for the Red Sea and the Mediterranean were once connected. The land had gradually risen to form the isthmus long before the Exodus, but probably there was more water there then than there is now. The exact spot where they crossed is not known, but it was no doubt narrow, not more than one or two miles wide. The water was comparatively shallow, and when driven back by a strong east wind was easily crossed by the Hebrews. But in the morning the wind changed, and the waters returned

and engulfed their pursuers. Well authenticated accounts of eyewitnesses inform us, that, several times in recent years, the northern part of the gulf has been blown almost

dry by great hurricanes from the northeast, and when the wind was from the opposite direction, the water would be carried far up towards the Bitter Lakes.

APPLICATION

Stand still, and see the salvation of the Lord, v. 13. In the early days in the far West, a lone miner was at work in the shaft of his mine. He had just put in a blast and lighted the fuse, when coming to the top he heard the war yells of hostile Indians who had caught sight of him. At first he was tempted to rush back into the mine and be blown to pieces there, rather than fall into their cruel hands. But he put this thought aside, and stood calmly facing them as they came on. Just when they were dismounting from their horses, to seize him, the blast in the mine went off with a roar, and the smoke and stones and sand belched from the shaft. Terrified by the sound and sight, and screaming with fear, the Indians threw themselves on their horses again and fled. A lucky chance some would call such a deliverance, but surely it is a truer view that holds it due to God's watchful providence over ruling and controlling all human events.

Wherefore criest thou unto me ? v. 15. There are times when we can get larger light only by using, in forward marching, the light we have. Two men had been waylaid and drugged and carried into a long dark cave. When they recovered, they tried to find their way out. One of them was for praying God to send them a rescuer or to pierce the rock above their heads and let the blessed sunlight in. He was convinced that this was all they could and ought to do. The other had two matches in his pocket, and he said the light of these would take them some distance, and he was going to use them. His companion consented to follow him. By the aid of one match they found a half-used torch that their assailants had thrown away. With the other match they lit the torch, and by its glow soon came into the open. Then the man with the matches proposed a thanksgiving service to God for their deliverance. We should pray without ceasing, and go

forward as we pray, with the strength we have, for God has given that power to us and He expects us to use it.

Lift thou up thy rod, v. 16. To every one has been given an ability or aptitude to be employed for the good of the world. To develop this and employ it in the service of God and humanity is our first and final duty. Lift it up out of the grave of neglect. Make it a weapon against wrong and a power to promote peace. It may be a small and seemingly insignificant talent, but remember that God can use the things that are not to set at naught the things that are. It may be that your ability is the one contribution needed by the company of the world's helpers to make them successful. The measure of your power is the measure of your responsibility.

The waters were a wall unto them, v. 22. A wise man has said, "There is no place so safe in all the world for us as the place of danger, when danger is a duty."

Safety in Duty Not long ago, a young woman boarded an evening train going north from London. In the coach she entered there was an aged sick man. As the people came in and saw him, they hastily went out again, lest they should be bothered by him, or have to help him in any way. But this young woman remained, just to be ready to do what the others avoided. As the dark came on the sick man grew worse, and the lonely woman cared for him. She got him a cool drink, made him a pillow out of her wraps, and stayed by him as a kind daughter would. On towards midnight the train collided with another, and the passengers aboard were either all killed or seriously injured, except the sick man and his good Samaritan. The coaches before and behind the one in which they were, piled up around theirs and acted as walls of protection. The compassion of that girl's heart and her obedience to the duty of helping the helpless saved her life.

The Miner's
Escape

The One Contri-
bution Needed

The Two
Matches

TEACHING HINTS

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

For Teachers of the Older Scholars

Review briefly the situation of the Israelites as occasioned by the judgments of God, on the Egyptians, especially the destruction of the firstborn. Trace the departure from Rameses, the regulations given concerning certain important observances (ch. 13), and the wonderful display of divine guidance by the pillar of cloud and fire. Next, study the attitude of Pharaoh to the escaping people. He had early repented of his hasty decision to let them go (v. 5), and was determined to reconquer the Israelites, vs. 6-8. Note the fear and faithlessness of the people. In connection with the Lesson, study the whole section from chs. 12 : 30 to 15 : 27, also Num. 33 : 1-9, and New Testament light, as 1 Cor. 10 : 1, 2; Heb. 11 : 29. It is well to be familiar with the plans and possible routes. (See Geography Lesson.)

1. Note *the danger of the people*. They were entrapped. They had taken the Red Sea way (ch. 13 : 17, 18) under divine direction. They were caught between the mountains, the sea and the Egyptian army.

2. *The message of Moses*, vs. 13, 14. Observe his fearlessness, confidence in God, assurance of deliverance, even his prophetic touch. Moses is here seen at his best. Draw out the secret of his strength.

3. *The message of God*, vs. 15-18. Preview the main points, the call to action, the symbol of God's power, the overwhelming judgment on the Egyptians, the vindication of God's honor and plan. In these are seen the underlying principles of God's kingdom, and they should be studied carefully.

4. *The escape of Israel*, vs. 19-22. Study three main facts : (1) The supernatural means, the guidance of the pillar, and the effect on both peoples. (2) The natural physical means, the strong east wind. Avoid reading into the Lesson special phenomena. Similar cases have occurred in modern times. (3) Human co-operation.

5. *The overthrow of the Egyptians*, vs. 23-27. Their supreme selfishness led them into the jaws of death, and divine interference led

to their confusion (compare Ps. 77 : 15-20). Picture the fearful condition, the mire, the clogging of the wheels, the returning sea. This last was no doubt caused by natural means. For the miraculous element, both in the dividing of the waters and causing them to return, see Exposition.

The Lesson is full of suggestion and emphasis. The importance of this event in the religious life of Israel is seen in the way it influenced their thought. Locally, it broke the last tie with Egypt, and launched them forth upon a new experience, where trial, faith and discipline would produce a great nation. It was the beginning of Israel's manhood. There was miraculous interference, working by natural means. God is revealed in control of nature, which thus becomes the minister of moral and spiritual needs.

For Teachers of the Boys and Girls

Peloubet offers a capital suggestion for this Lesson, that two scholars should be asked to prepare accounts of the lesson events, the one imagining that he is a Hebrew boy who was among those that escaped, the other that he is an Egyptian farmer looking down on the scene from the near by mountain. These would, of course, be arranged for on the Sabbath previous.

In any case, the facts in their order, between the last Lesson and this, should be brought out (see Connecting Links). Now, follow the narrative, as in the Lesson :

1. *What Moses said*, vs. 13, 14. After bringing out the details, discuss with the scholars the value of God's aid in our battles against His foes and ours. The marginal references here are rich.

2. *What the Lord said*, vs. 15-18. First, Cease praying; and act. Again, a good topic for a chat,—When praying counts; and when it doesn't. Next, Use the means which I, the Lord, command, v. 16. Chs. 4 : 2; 7 : 19; etc., give interesting references concerning the "rod". God's part and our part, in carrying on His work, is an interesting topic. Lastly, the Lord explains that He will be honored by the destruction of the wicked hosts of Pharaoh. A difficult sub-

ject, perhaps, for junior classes—how the dark providences of God work to His glory.

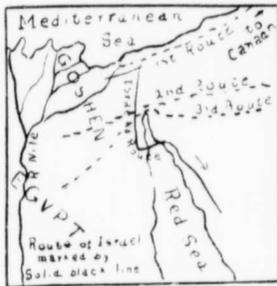
3. *What the Lord and Moses did*, vs. 19-21. The Lord, first, in the removal of the pillar (explain). Moses, next, in stretching out his hand (and the rod, v. 16) over the sea. Then God—for nothing avails without Him—, bringing the strong east wind and dividing the waters.

4. *The escape of the Israelites*, v. 22. Let the scholars ask questions freely—it will help to fix the scene in their minds. There is no more stirring incident in all history. A Guide and Protector worth having, the

scholars will say, in their hearts, of God.

5. *The destruction of the Egyptians*, vs. 23-27. Again, there will be volleys of questions. The illustration in the **QUARTERLIES** will make Pharaoh's horses and chariots and horsemen real. That wonderful look of Jehovah's out of the pillar of fire and cloud, their sad plight, their panic, the new command to Moses, the bringing back of the waters, and the complete overthrow of the Egyptians, all follow in rapid succession. It takes away one's breath. Let the end of it all be the first seven words of the Golden Text: "Thus the Lord saved Israel that day."

THE GEOGRAPHY LESSON



Have the class trace on the map the three possible routes for the Israelites from Egypt to Palestine: 1. The Philistia Road (see Ex. 13 : 17). This was the most northerly of the three, crossing the lakes forming the bed of the modern Suez Canal, just north of Lake Ballah, at a point still called El-Dantarah, "the bridge". 2.

The Wall Road, "the way to Shur" (which means "wall"), Gen. 16 : 7. This starts near the modern Ismailia, and leads straight across the desert, entering Palestine by way of Beer-sheeba and Hebron. 3. The Red Sea Road (see Ex. 13 : 18), the great route of modern pilgrims to Mecca, sweeping across the wilderness from the head of the Gulf of Suez to the head of the Gulf of Akaba. Moses chose the first of these routes, and led Israel northwards, as far as Etham (see Ex. 13 : 20), but, at God's bidding, they turned southward, Ex. 13 : 17, 18. For the apparent trap into which this route brought them, see Exposition, and compare Ex. 14 : 2.

ADDED HINTS AND HELPS

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

From the Library

They passed in that night from Africa to Asia. Behind the African hills lay the strange land of their exile and bondage. Before them stretched the level plains of the Arabian desert. From slaves, they had become free; from an oppressed tribe they had become an independent nation. It is the earliest recorded instance of a great national emancipation.—Stanley.

A sudden cessation of the wind at sunrise, coinciding with a spring tide would immediately convert the low flat sand-banks first into a quick-sand, and then into a mass of waters, in a time far less than would suffice for the escape of a single chariot, or horseman loaded with heavy corslet.—Cook.

Some Test Questions

1. What effect upon the Egyptians had the death of their firstborn ?
2. Where did the Israelites gather, preparatory to their leaving Egypt ?
3. To what place did they first take their journey ?
4. In what way did God provide guidance for them ?
5. Which route did they take at first ? To which did they change, and why ?
6. Describe the position of Israel at the Red Sea.
7. What command did Moses give, and with what assurance did he accompany it ?
8. How was a way opened for the Israelites through the sea ?
9. What prevented the Egyptians from making an attack during the night ?

10. How was the Egyptian army destroyed in the morning?

11. What testimony do the annals of Egypt bear to this disaster?

Something to Look Up

1. The places in Exodus and Numbers where Moses' rod is mentioned.

2. Find where it is said, "God is Light".

ANSWERS (Lesson X.)—1. 1 Cor. 5 : 7.

2. Matt. 26 : 17-29; Mark 14 : 12-25; Luke 22 : 7-20. The Lord's Supper.

For Discussion

1. Does, "Stand still", in v. 13 contradict, "Go forward", in v. 15?

2. What was natural and what was supernatural in the crossing of the sea?

Prove from Scripture

That Jesus is able to deliver from danger.

The Catechism

Ques. 60. *What is the meaning of the Fourth Commandment?* Two elements enter into proper Sabbath observance: 1. *A holy resting.* This requirement answers to the demands of man's physical, mental and moral nature. Sabbath rest is not mere inactivity, but freedom from hurry, distraction, toil, uneasiness, and the exercise of heart and mind in the loving, earnest contemplation of God as revealed in His Word, in His works, and in His Son. 2. *Deeds of necessity and mercy.*

Our Lord taught that ordinary Sabbath observance must give way to works of this kind, Mark 2 : 23-28; Luke 14 : 1-5. He did not mean, as some suppose, to place the Sabbath law on a lower plane than deeds of mercy, but to teach that merciful deeds are included in obedience to that law.

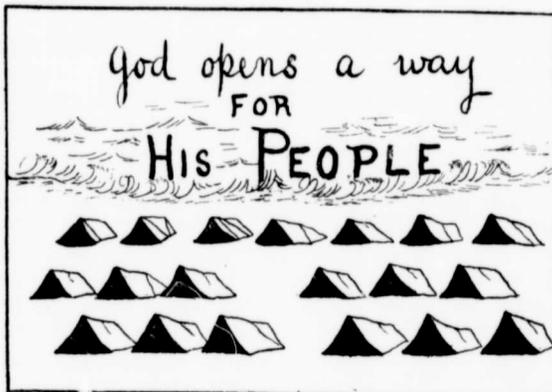
The Question on Missions

Ques. 11. If China, with its millions, is ever to be brought into the light of the gospel, it will be largely through the agency of its own sons and daughters, who have been trained in mission schools and colleges. Our mission has, therefore, from the first sought to make use, as largely as possible, of this means of propagating the gospel. At present we have three native preachers, stationed at Macao, Shek Ki, and Ping Lam. In Macao, there has been during the past year, under the care of our mission, though self-supporting, a school in which the Western sciences and English are taught in addition to Chinese. There are in the school between 40 and 50 students and 5 Chinese teachers. We have in Shek Ki city a girls' school taught by a Christian Chinese woman. We have also a Bible woman working in the same city, and a colporteur, who travels throughout the whole field, selling g ospels and tracts and preparing the way for the opening of permanent mission work.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God making a road for His people through the sea.

Introduction—Sketch rapidly an outline of a bridge and a boat and some stepping



stones. Have you crossed a bridge? Or, perhaps you have crossed the water in a boat, or crossed a creek on stepping stones? Our Lesson story is about some people who went across a sea where there was no bridge, nor boats to carry them across, and where stepping stones would have been of no use.

The Children of Israel Led out of Egypt—Print, THE RED SEA. Draw an outline with red chalk. On this nearest side we'll place a lot of tents. Who is camping here? Print,

THE CHILDREN OF ISRAEL. Do you remember how many plagues God had to send before Pharaoh would let God's people go free? Which was the saddest plague of all? What weeping there was in all the homes of the Egyptians! How frightened they were! Pharaoh was glad at last to let the children of Israel go, and the Egyptians even gave them many gifts and hurried them away. They gathered from all parts of Egypt, and Moses led them away towards the Promised Land of Canaan.

A Guide—Tell of the wonderful pillar of cloud by day and of fire by night, which God sent to guide them, going before them, or standing still when they were to rest.

Pursued by Pharaoh and His Army—Describe the anger of Pharaoh and his people when they found that the slaves were really free and away from them. Pharaoh is sorry he let them go! Tell of his pursuit of them, and their fear when they saw the army coming after them. Picture this vividly.

Grumbling—Would you think the children of Israel could ever grumble at God? Well, they did. They forgot all God's past kindness, and just because they could not see any way of escape from their enemies, they began to grumble, vs. 11, 12.

Lesson Story—Here we find them in our

story to-day, encamped, the Red Sea in front of them, the army of Pharaoh behind them, on the right-hand side an impassable mountain (outline), on this side cities of Egypt full of enemies! Is Moses afraid? Listen to his command, "Stand still", etc., vs. 13, 14. Continue the story.

A Way Opened Through the Sea—The pillar of cloud which had always gone ahead of them went from before them, and stood behind them, giving light and protection for God's own people, but making darkness for their enemies. Tell v. 21. Picture vividly the crowds entering the sea, their wonder at the miracle. How glad they were to get away from their enemies! But look! The army of Pharaoh is following them! Does God help them? vs. 24, 25.

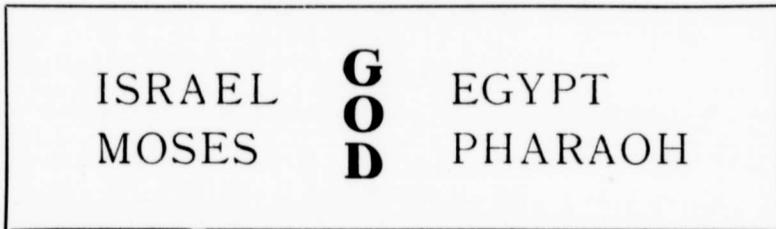
Safety—Now the children of Israel are safely across (we'll put the tents over here). Pharaoh and his hosts are struggling along after them. Tell the dreadful punishment God sent upon them, vs. 26, 27.

Golden Text—Repeat Golden Text. The children of Israel found that God's way for them was always best.

Something to Think About—God's way for me is best.

Something to Draw—Draw a picture of the Red Sea.

FROM THE PLATFORM



Print on the blackboard, ISRAEL and EGYPT. Below these print, MOSES and PHARAOH. Question out a description of the position at the Red Sea of Israel under Moses—the sea in front of them, the mountains to the right, and their foes behind them. Next, have the scholars picture, in answer to questions, the pursuing army of Egypt under Pharaoh, with the chariots and horsemen. It seemed impossible for Israel to escape. But some One came in between the pursued and the pursuers. Who was it? GOD (Print). Question the different ways in which God came between His people and their foes. There was the cloudy pillar, light to Israel and darkness to Egypt, the driving back of the waters to overwhelm the Egyptians. Now have the Golden Text repeated by the whole school. What a ring of triumph there is in its words! And the same triumph—press this thought home—will always be theirs who trust in God's leading and protection.

LESSON XII.

REVIEW

June 23, 1907

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

GOLDEN TEXT—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isaiah 43 : 2.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Jacob's vision and God's promise, Gen. 28 : 1-5, 10-22. T.—Joseph sold by his brothers, Gen. 37 : 5-28. W.—Joseph the wise ruler in Egypt, Gen. 41 : 38-49. Th.—Joseph forgives his brothers, Gen. 45 : 1-15. F.—Israel enslaved in Egypt, Ex. 1 : 1-14. S.—Moses called to deliver Israel, Ex. 3 : 1-14. S.—The Passover, Ex. 12 : 21-30.

Prove from Scripture—*That God will protect His people.*

Lesson Hymns—Book of Praise, 583 (Supplemental Lesson); 317; 304; 19 (Ps. Sel.); 297 (from PRIMARY QUARTERLY); 251.

REVIEW CHART—Second Quarter

BEGINNINGS OF GOD'S CHOSEN PEOPLE AND THE HEBREW NATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 28 : 1-5, 10-22	Jacob's Vision and God's Promise.	Behold, I am with thee.—Gen. 28 : 15.	1. The departure. 2. The vision. 3. The vow.
II.—Gen. 32 : 9-12	God Gives Jacob a New Name.	Rejoice, because.—Luke 10 : 20	1. Jacob's fear. 2. Jacob's fight. 3. Jacob's faith.
III.—Gen. 37 : 5-28.	Joseph Sold by His Brothers.	For where envying and strife is.—James 3 : 16.	1. Dreams. 2. Duty. 3. Bondage.
IV.—Gen. 39 : 20 to 40 : 15.	Joseph Faithful in Prison.	Be thou faithful unto death.—Rev. 2 : 10.	1. Joseph's fidelity. 2. Joseph's kindness. 3. Joseph's wisdom.
V.—Gen. 41 : 38-49.	Joseph the Wise Ruler in Egypt.	If any of you lack wisdom.—James 1 : 5.	1. A ruler chosen. 2. A ruler proclaimed. 3. A ruler at work.
VI.—Gen. 45 : 1-15; 50 : 15-21	Joseph Forgives His Brothers.	Be ye kind one to another.—Eph. 4 : 32.	1. Forgiveness granted. 2. Forgiveness proved. 3. Forgiveness confirmed.
VII.—Ex. 1 : 1-14.	Israel Enslaved in Egypt.	Then they cried unto the Lord.—Ps. 107 : 13.	1. Increasing. 2. Feared. 3. Oppressed.
VIII.—Ex. 2 : 1-15.	Childhood and Education of Moses.	Moses was learned in all the wisdom.—Acts 7 : 22.	1. Moses and his parents. 2. Moses and the princess. 3. Moses and his countrymen.
IX.—Ex. 3 : 1-14.	Moses Called to Deliver Israel.	And he said, Certainly.—Ex. 3 : 12.	1. Summoned. 2. Sent. 3. Strengthened.
X.—Ex. 12 : 21-30.	The Passover.	When I see the blood.—Ex. 12 : 13.	1. A promise. 2. A memorial. 3. A judgment.
XI.—Ex. 14 : 13-27.	Israel's Escape from Egypt.	Thus the Lord saved Israel that day.—Ex. 14 : 30.	1. Directed. 2. Delivered. 3. Destroyed.
XIII.—1 Cor. 10 : 23-33.	Temperance Lesson.	It is good neither to eat flesh, nor to drink wine.—Rom. 14 : 21.	1. Our rights. 2. Our neighbor. 3. Our Lord.

S. Catechism : Ques. 58-60 (Review). The Questions for this month have all to do with the Sabbath. The sacred day is known by various names. All through the Old Testament it is called the Sabbath. This title comes from a Hebrew word meaning "rest". It teaches that man's life is not to be altogether a life of toil, or a life altogether common and secular. Man is capable of fellowship with God, and must have time for this fellowship. A second name, under the Christian dispensation, is The Lord's Day, because it commemorates the great fact of Christ's resurrection from the dead.

The Question on Missions : Ques. 12 (By Rev. D. MacGillivray, B.D., Shanghai, China). During the two years (1904, 1905), the Society printed 37,669,936 pages of good books for the Chinese. These go forth : (1) To guide the leaders in church and state; (2) To teach the youthful scholars in the schools; (3) To be a light in every home, whither they come. Amongst others, Mr. MacGillivray translated a book on the Holy Spirit, which produced a revival, and a history of Canada, full of instructions to Chinese officials in their groping after reform, while Mrs. MacGillivray translated Agnes Gibberne's well known books for children. China is being transformed to-day by good books, and without more books she will go astray. Her leaders need leading. Besides, the Chinese Christians must be fed, so that by and by the Chinese church may take root and grow till no more missionaries are needed.

THE QUARTERLY REVIEW

THE BEGINNINGS OF A NATION

In view of Dominion Day, Monday, July 1, start with a conversation about the beginnings of the Dominion of Canada. Recall the union of the four Provinces, Ontario, Quebec, New Brunswick and Nova Scotia in 1867, the addition of Manitoba in 1870, British Columbia in 1871, and Prince Edward Island in 1873, and the erection of the latest Provinces, Saskatchewan and Alberta, in 1906. Mention also the great territories yet to become Provinces.

The Lessons for the Quarter take us back to the beginnings of the Hebrew nation. The events may be grouped about three great names, namely, Jacob, Joseph and Moses.

I. JACOB—Lessons I. and II. Two questions may be raised : 1. How did Jacob become the head of his family and of the chosen race ? 2. How did he obtain a character worthy of this position ? Taking the first question, bring out God's selection ("The elder shall serve the younger", Gen. 25 : 23), Jacob's hard bargain with Esau for the birthright of the eldest son, and his winning of Isaac's blessing by the trick contrived by Rebekah. Show how God brought good out of all this evil doing. Turning to the second question, go over again Jacob's vision at Bethel, the starting-point for him on the upward road, and the night struggle at the brook Jabbok, where Jacob was stripped of his self-confidence and reliance on dishonest methods, to put his trust in God and look to Him for success and prosperity.

II. JOSEPH—Lessons III. to VI. What was the part taken by Joseph in the beginnings of his nation ? Bring out, by questioning, that through him the family of Jacob were saved from starvation and were brought down to Egypt, to be trained and disciplined for freedom and a life in the Promised Land. Then run rapidly over the events recorded in the career of Joseph. First, there were his dreams, bringing to a white heat the hatred and jealousy of his brothers, so that at last they sold him to be taken as a slave to Egypt. Here his unjust imprisonment resulted in his forming the acquaintance of Pharaoh's two officers and his introduction to Pharaoh himself, and his interpretation of the king's dreams. At length we see Joseph exalted to the second place in the realm of Egypt. In due time his brothers are driven to Egypt to buy grain, and their visits finally result in Joseph's being reconciled to them and in the bringing of Jacob, with all his family and their households and dependents, down to Egypt, to dwell there for several hundred years.

III. MOSES—Lessons VII. to XI. These five Lessons tell the thrilling tale of how Israel at long last actually became a free nation. Lesson VII. tells of the preparation of the people for freedom. Get the scholars to describe the cruel slavery and terrible sufferings that kindled in the Hebrews a very flame of desire for liberty. Lesson VIII. describes the preparation of Moses for his work as a deliverer. Run briefly over the story of his birth, his rescue as a baby from the Nile, his training at Pharaoh's court, his casting in his lot with his own people, his slaying of the Egyptian, his flight to Midian, and his residence there for forty years. In Lesson IX. we have the vision of the burning bush, and Moses' call of God to go and bring His people out of bondage. Then follows the story of the ten plagues, closing with the destruction of the Egyptian firstborn and the eager urging of the Hebrews by Pharaoh and his people to leave Egypt. Lesson X. belongs to Israel's birthday—the Dominion Day of the Hebrews. The Israelites could never forget the happenings of that wonderful night when the destroying angel passed over their blood-sprinkled dwellings. Only less marvelous was the rescue that immediately followed of the fleeing nation from the pursuing army (Lesson XI.).

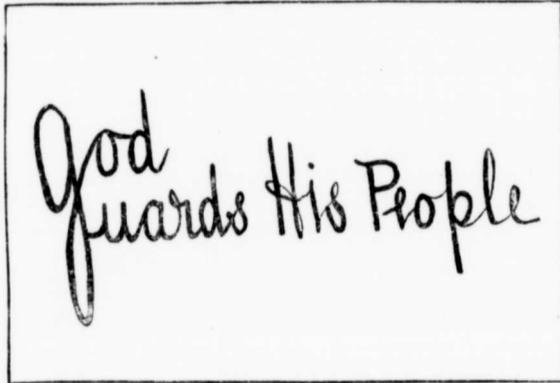
"When thou passest through the waters," says the Golden Text for the Quarter, "I will be with thee." Not only in the waters of the Red Sea was God with His people; but all through the sufferings and trials that came upon Jacob and Joseph and Moses, and upon all Israel, He was near to them as their Helper and Friend. And He is just as near now to all who trust Him. Sing, "He leadeth me", Hymn 297, Book of Praise.

FOR TEACHERS OF THE LITTLE ONES

Review Subject—God guiding His people amidst all their troubles.

Golden Text for the Quarter—“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.”

God the Guide of His own People—The picture book plan may be carried out for this review. Let twelve sheets of paper be prepared, on which outlines may be drawn or painted or chalked, or the names of the people printed (or pictures suggestive of the Lesson may be pasted on these sheets), as the story is recalled and the Lesson Thought and Golden Text repeated.



- Lesson I. We see a ladder and beside it Jacob (Angels are my helpers).
- Lesson II. We see Jacob { a NEW Man Name } Israel (I should not wander from God).
- Lesson III. Here are Joseph and his brothers at Dothan (I should not fear danger).
- Lesson IV. A prison, and in it Joseph (God gives me my friends).
- Lesson V. A palace, and, again, in it Joseph (God will make me wise).
- Lesson VI. Here is Joseph with his brothers once more—this time in the palace of Pharaoh—but how different their feelings from the first time we saw them together at Dothan! (I should love my brothers and sisters).
- Lesson VII. Here is a pile of bricks, and a chain, and the children of Israel, and we remember that they “cried unto the Lord”, etc. (God is very tender).
- Lesson VIII. A basket among the rushes, and in it Moses (God is stronger than my enemies).
- Lesson IX. A burning bush—God and Moses—, and we remember Moses was called to be a leader (God has some work for me).
- Lesson X. A doorway. Look at this doorway with the marks upon it (Jesus shed His blood for me).
- Lesson XI. The Red Sea—God had a way of escape for His people (God’s way for me is best).
- Lesson XII. God our Guard (God will never forsake me).

Repeat Golden Text for the Quarter. We see that God never forsook His people. God is with His people now just as much as then. He is with little people as well as with big people. You have your little troubles and sorrows and dangers, but God knows all about them and will help you to “cheer up” and be brave and will keep you safe.

Something to Draw—Print. **G**^{OD} **HIS PEOPLE.**
GUARDS

Lesson XIII.

REVIEW, SUPPLEMENTAL LESSONS

June 30, 1907

TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 51 to 60), and the Question on Missions for the Quarter.

TEMPERANCE LESSON

1 Corinthians 10 : 23-33. Commit to memory v. 31. Read the chapter.

GOLDEN TEXT—It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.—Romans 14 : 21.

23 All things are lawful ¹ for me, but all things are not expedient : all things are lawful ¹ for me, but all things edify not.

24 Let no man seek his own, but ² every man another's *wealth*.

25 Whatsoever is sold in the shambles, ³ that eat, asking no question for conscience sake :

26 For the earth *is* the Lord's, and the fulness thereof.

27 If ⁴ any of them that believe not ⁵ bid you to a *feast*, and ye ⁶ be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This ⁷ is offered

Revised Version—¹ Omit for me ; ² each his neighbour's good ; ³ Omit that ; ⁴ one of them ; ⁵ biddeth ; ⁶ are ; ⁷ hath been ; ⁸ Omit unto idols ; ⁹ Omit rest of verse ; ¹⁰ the other's ; ¹¹ by another's conscience ; ¹² Omit For ; ¹³ partake ; ¹⁴ no occasion of stumbling, either to Jews, or to Greeks, or ¹⁵ also ; ¹⁶ the.

LESSON PLAN

- I. Our Rights, 23, 24.
- II. Our Neighbor, 25-30.
- III. Our Lord, 31-33.

DAILY READINGS

(By courtesy of I. B. R. Association)
M.—Temperance Lesson, 1 Cor. 10 : 23-33. T.—

in sacrifice ⁸ unto idols, eat not for his sake that shewed it, and for conscience sake : ⁹ for the earth *is* the Lord's, and the fulness thereof :

29 Conscience, I say, not thine own, but ¹⁰ of the other : for why is my liberty judged ¹¹ of another *man's* conscience ?

30 ¹² For if I by grace ¹³ be a partaker, why am I evil spoken of for that for which I give thanks ?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give ¹⁴ none offence, neither to the Jews, nor to the Gentiles, nor to the church of God :

33 Even as I ¹⁵ please all *men* in all *things*, not seeking mine own profit, but the *profit* of ¹⁶ many, that they may be saved.

Keeping under, 1. Cor. 9 : 19-27. W.—A stumbling block, 1 Cor. 8 : 1-13. Th.—For another's sake, Rom. 14 : 13-21. F.—Out of darkness, 1 Pet. 2 : 1-12. S.—Be vigilant ! 1 Pet. 5 : 1-11. S.—Sober living, Tit. 2 : 6-15.

Lesson Hymns—Book of Praise, 583 (Supplemental Lesson) ; 246 ; 245 ; 92 (Ps. Sel.) ; 531 (from PRIMARY QUARTERLY) ; 530.

EXPOSITION

Time and Place—Paul wrote First Corinthians, probably in A.D. 57, to the church at Corinth in Greece, from Ephesus, in Asia Minor, where he spent three years, Acts 20 : 31.

Connecting Links—The Corinthian Christians had asked Paul's advice as to their duty with reference to the use of food which had been offered to idols as a sacrifice,—a common practice in heathen cities like Corinth. The apostle answers the question in chs. 8 to 10. Though asserting, as he always does, the liberty of the Christian, Paul advises against the partaking of such food, in certain circumstances, on grounds of expediency and Christian love. Yet he would not have his readers over scrupulous about the matter. The Lesson contains important principles which may be applied to the question of temperance.

I. Our Rights, 23, 24.

V. 23. *All things are lawful for me.* The apostle is here referring to actions neither commanded nor forbidden by God and conscience. These we may, without sin, do

or not do, as we choose. Those actions commanded by God and conscience we are, of course, bound to do, and those forbidden, we are not to do. Eating food offered to idols, Paul teaches, belongs to the class of actions neither commanded nor forbidden by God and conscience, and Christians may either partake or abstain, as they desire. *Not expedient*; from the Latin *ex pes*, "foot free". In our actions we must consider others as well as ourselves, and take care that they are not, through anything we do, caught in the entanglements of temptation, which are like the barbed wire meshes used in modern warfare. *Edify not*; build not up. The business of the Christian is to build up a Christlike character in himself and others, and to build up God's kingdom in the world. He must avoid everything that would hinder this work.

V. 24. *No man . . . his own, . . . each his neighbour's good* (Rev. Ver.). This is simply another rendering of the great law as to loving our neighbor as ourself, which Jesus taught

(Mark 12: 29-31) and exemplified, Rom. 15: 3.

II. Our Neighbor, 25-30.

Vs. 25, 26. *Whatsoever is sold in the shambles* ("anything that is for sale in the meat market"), *eat* (Rev. Ver.); without asking whether or not it had been offered in sacrifice to an idol. Some Christians, indeed, thought that the meat offered to an idol continued to be a sacrifice, even after it had found its way to the market, and that to buy and use it would, therefore, be to countenance idolatry. Others, however,—and with these Paul agreed—held that it was mere flesh, and might be freely purchased and eaten. *For the earth is the Lord's*, etc.; quoted from Ps. 24: 1, the usual Jewish "grace before meat".

Vs. 27, 28. *Any of them that believe not*; heathen neighbors. *Whatsoever is set before you, eat*. "When one buys for himself, the question arises at the *shop*; when he is the guest of another, it arises at the *table*." *Asking no question for conscience sake*. Conscience gives neither command nor prohibition in the matter. So long as the Christian guest does not eat the meat as a sacrifice to an idol, he may partake of it if he pleases, and no one will be led astray by his example. *But if any man say*, etc. The question becomes an entirely different one, when some fellow-guest, happening to know, or detecting by some mark, that the meat on the table has been offered to idols, challenges the one about to partake of it. Then the Christian, if he partakes, sets an example of eating meat that has been offered to idols. By so doing he would encourage others, who thought it wrong to eat such meat, to disobey their conscience. *Eat not for his sake*; set aside your rights for the time, rather than tempt others to act contrary to their conscience.

Vs. 29, 30. *Why is my liberty judged*, etc.? What good end will be served, if I am condemned for my eating, by the conscience of my neighbor? *Why am I evil spoken of*? If one who thinks I am doing wrong in eating meat offered to idols, sees me, at the same time, giving thanks to God, he will think me a hypocrite. It is better to give up my rights than be thus judged by others. I should not be able to help those thinking in

this way of me; and, besides, my example might encourage them to do what, according to their conscience, is wrong.

III. Our Lord, 31-33.

Vs. 31-33. *All to the glory of God*. See Shorter Catechism, Ques. 1. The application of this rule to the use of strong drink is apparent. *No occasion of stumbling* (Rev. Ver.). We should seek God's glory first: we should also seek man's salvation. *Jews*; those of them still unconverted. *Gentiles*; heathen. *Church of God*; Christians. These three classes made up Paul's world of men. *Profit of many*. Paul enforced his teaching by his personal example. *Saved*. No sacrifice of rights or privileges should be counted great, if it helps to save a single soul. There can be no question that, at the present time, the interests of humanity demand from the Christian, abstinence from strong drink.

Light from the East

FEAST—The Greeks and Romans had usually two meals a day, but sometimes three. The principal meal was dinner, which was generally begun about sunset, and a feast was always at that hour. The guests were received by the host or the chief servant in an ante-room, conducted to their places at the table, their sandals removed, and their feet washed. They reclined on couches, resting on the left elbow which was supported by a cushion. A small tripod table stood in front of each guest, and the food was brought in by the waiters as it was required. The first course consisted of white and black olives, Syrian prunes, and shell fish. The second was made up of a soft cake of barley meal mixed with wine, wheat and barley bread, fish and meat of various kinds, principally pork and pork sausages made like our black pudding with blood, and cooked in a frying pan. They had no knives or forks, but ate with their fingers. They took soup, when they had it, with a spoon, or a hollow piece of dough. They had no tablecloth or napkins, but wiped their fingers on another piece of dough. After this course the hands were washed, and fruit and confectionery were brought in. It was at this stage that the wine was introduced.

APPLICATION

All things are lawful for me, but...not expedient, v. 23. If a man wishes to burn down his house, he may do so, provided he does not endanger the surrounding houses of other people.

The Other Man

There is no law against one's destroying his own property, but there is a law against the careless use of fire in the vicinity of buildings, and he had better get rid of his house by some less risky method. One does not go very far before he finds that the profit and well-being of his fellow-men are to be considered, when he is planning some line of action that by itself may be lawful, but in relation to the other man may be detrimental.

Let no man seek his own, but...another's wealth, v. 24. We must do more than try to keep from harming persons around us.

We must not think it is enough to keep our wrong-doing out of the sight of others, lest our example should harm them. We are required so to live that our life may be a positive influence for good to those of our time and in days to come. We must lend a hand and help. Any habit which weakens us for service is a harm to our fellow-men, and should be put away. Dr. Lorenz, the eminent surgeon, is a total abstainer, because he needs a strong and steady hand to give the health and wholeness, which are wealth, that his patients need. Kipling became a temperance advocate, because he saw that every individual who uses alcohol, is contributing so much to the awful power that to-day is destroying so many men and women, young, old and middle aged. Lend the influence of your life against this evil.

For conscience sake, v. 28. Conscience is always our friend. It may upbraid us and denounce us, it may torture with the pangs of repentance; but even then it is our friend, for it is always

The Prince's Ring

the foe of sin. Conscience is a warning, a danger signal. It sounds the alarm when we are on the brink of disaster. There is a story of a prince who had a ring that pricked his hand every time he went to do anything wrong. One day, when he was about to commit a sin worse than any

he had before committed, the ring pricked him so sharply that he got enraged at it and hurled it away. Soon afterwards he was killed in a drunken quarrel. Conscience is always speaking up for our sake, and we are wise if we listen and obey. Keep your conscience as the sailor keeps his compass, and be willing to suffer rather than go against conscience.

Give no occasion of stumbling (Rev. Ver.), v. 32. In a ship yard in Nova Scotia, there worked a man who loved children. At the end of the day's work he would gather up and lay aside the pieces of wood that might trip the small boys at their play around the yard in the summer gloaming. It meant extra work for the man, but he "didn't want to see any of the lads meeting stumbling blocks." Life has too many stumbling blocks, or causes of offence, that a little extra care would remove. Very few people mean to harm others. We all wish well to our companions. But "evil is wrought by want of thought as well as by want of heart."

For the Boys' Sake

Some Temperance Facts

Says Rev. Charles Stelzle, Secretary of the Labor Department of the Presbyterian Church in the United States (North): "The Trades Unions are among the most potent forces working in favor of temperance. In some of these organizations it is a condition of membership, that no intoxicating liquor shall be drunk during working hours. Some of the constitutions contain a clause approving of the instant discharge by an employer, of a workman found to be drinking during hours of work. Another clause in some constitutions refuses all financial benefit in the case of members who are injured or killed while intoxicated."

"It is not a question of making men sober by law, but of making them drunkards by law; and that is a very different proposition. Men are sober, they are born sober (except those who inherit a taste for strong drink from drunken parents); they are inclined to temperance. It takes the tempter and the dram shop to make them drunkards. With-

out the dram shop there would be few drunkards. It is the drunkard maker. When it is established by law, then it is the making of people drunkards by law that is to be considered, and not the making of men sober by law."

The London (England) Temperance Hospital was founded thirty-four years ago for the treatment of medical and surgical cases, without the use of alcohol. During that period, 25,916 patients have been treated. In only 79 cases did the doctors consider

alcohol necessary, and 31 of these proved fatal. The Lord Chief Justice of England recently gave as one reason for supporting this hospital, that a large number of patients who came to it victims of intemperance, have gone away, leaving entirely lost the craving for drink.

In many lines of business, employers will not have men who smoke or use alcohol in any form, because these practices cause a trembling of the hand that would ruin delicate instruments.

TEACHING HINTS

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

For Teachers of the Older Scholars

This Lesson does not refer expressly to intemperance in the use of alcoholic liquors. It is concerned with the principle which should govern Christians in relation to pagan practices, with special reference to the spiritual problems involved.

To grasp the teaching of the Lesson fully, get a clear idea of the problems troubling the church in Corinth: First, those which arose out of the relation of the convert to the Old Testament ritual and practice. Secondly, those concerning the convert's relation to heathen practices and beliefs, especially what to do when, in their social intercourse, they were offered meat which had been presented to an idol in worship.

In discussing these problems, two things appear: (a) The convert should not eat, if doing so would offend his brethren and lead a weak Christian astray, by encouraging him to do a thing he believed to be wrong. (b) Personally, it was allowable to eat, because an idol was nothing at all, and food was not affected by any so-called religious use, or consecration to idols. In these circumstances, the Christian had the privilege and liberty of abstaining for the good of others. The Lesson thus takes the high ground of using personal freedom for the welfare of others.

1. Discuss the distinction between essentials and non-essentials in the Christian life. Bring out what is incidental or temporary,

in contrast with permanent virtues, as truth, honor, holiness. This is a principle applicable to every sphere and activity of human life.

2. Discuss the principle, that love leads to discrimination in the moral interests of others. Examine the particular case in the Lesson. In v. 25, when the meat is offered for sale in the shops, there is no moral problem, and each may decide according to his own conviction. In v. 27, when the meat is offered at table, the question may pass from one of mere food, to the question of religious allegiance. In that case, others should be considered.

3. Consider the summary of conduct, vs. 31-33. (a) Do all to the glory of God. This is a universal law. (b) Do all, that men may be saved. This follows from the first, and is the way of obeying the first. In order to be helpful, be offenceless. This demands a most thoughtful discrimination. Note the mention of the three classes, Jews, Greeks, Christians, implying peculiar difficulties or problems in connection with each.

4. Apply to the liquor business. This should be viewed in a twofold aspect: (a) Does it cause difficulty in the Christian life of the user? If so, it stands condemned by the principle which demands that all be done to the glory of God. There can be no difference of opinion in the light of history. (b) Does the use of alcohol place a stumbling block in the way of others? If so, it is condemned by the principle which urges us to seek the salvation of others. Neither can there be difference of opinion on this point.

For Teachers of the Boys and Girls

Explain that Paul is answering a question which the Christians at Corinth, who had many heathen neighbors, wrote him about—“Is it lawful (permissible, right) to eat meat which has been offered in worship to idols?”

Try to carry the class with you step by step in the portion of Paul’s answer which the Lesson for the day gives. It will be a good intellectual as well as spiritual tonic for the scholars.

Step one. There are things which are perfectly allowable, but which I ought not to do. That is what v. 23 lays down. And it gives reasons: explain these—lawful, but *not expedient* (wise, proper in the circumstances); lawful, but *edifying not* (building not up, not helping). The scholars will perceive the reasons, as the italicized words are explained (get the meanings from them by questions, if possible). They will be ready for the broad principle to which Paul has led up, and now sets forth in v. 24— not every man for himself (that is pagan selfishness), but every man for others (that is Christian love).

Step two. All meats are lawful for food. Explain “shambles”, and “for conscience sake” (that is, your own conscience; you need have no fear that you are doing wrong,

whether the meat has already been offered to an idol, or not, for—v. 26 tells why. The food that God gives His children, may they not eat it?)

Step three. At a heathen’s house, eat what is set before you, without asking whether it has been offered to an idol or not, v. 27. Explain that “for conscience sake” here means the conscience of some other person, who may have doubts about such an act’s being right: raise no question which will disturb him.

Step four. But if there is any one who thinks it is wrong to eat meat already offered to idols, “eat not” (v. 28). Explain why. It is “for his sake”. Better to abstain, than to hurt another’s conscience.

Step five. A law for all life. The class will be impressed by v. 31 by reading it aloud together, and perhaps two or three times. Explain “to the glory of God”. Now read vs. 32, 33 with the class, and bring out the point—the vital point of the Lesson—that we must so act that others may be made better and not worse by our conduct, that so God may be glorified. It needs only half an eye to perceive how closely the principle applies to the use of strong drink, which is so great a temptation to many. Nevertheless, see that it is made clear.

THE GEOGRAPHY LESSON

Corinth, on the isthmus of the same name, occupies one of the finest sites in Europe. Through it passed the direct route of commerce

from the East to Rome. Its two seaports, Cenchreae, 9 miles eastward, and Lechaum, 1½ miles westward, of the city, were connected by a shipway. To avoid the storms about Cape Malia, many traders preferred trans-shipping their bales across the isthmus, and some of the smaller boats were themselves hauled over the shipway. The heathen gods worshiped in this maritime city were the sea-god Poseidon or Neptune, and Aphrodité or Venus, reputed in an ancient myth to have sprung from the foam of the

sea. The temple of Aphrodité crowned the Acrocorinthus, a hill, 2,000 feet high, overlooking the city from the south. The vice

of heathen Corinth was so notorious that “to Corinthianize” meant to live a wicked life.

Ephesus, from which Paul wrote the Epistle, is a famous city in Asia Minor, on the river Cayster, 3 miles from the sea. Originally it was a seaport, the channel of the river being carefully attended to and kept open. By Paul’s time, however, the silt of the Cayster had so filled up the harbor, that sailors avoided it whenever they could, though the city still retained its preëminence. It was the metropolis of the Roman province of Asia.



ADDED HINTS AND HELPS

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

Some Test Questions

1. When and from what place did Paul write First Corinthians ?
2. What question does he answer in chs. 8 to 10 ?
3. Into what classes may human actions be divided ?
4. To which, according to Paul, did eating food offered to idols belong ?
5. What is the chief purpose of the Christian life ?
6. State the different views held as to buying and using food previously offered to idols. Which view did Paul hold ?
7. Under what circumstances might a Christian guest in a heathen home eat meat that had been offered to an idol ?
8. Under what circumstances ought he to abstain ?
9. Explain the meaning of vs. 29, 30.
10. What is the supreme rule of the Christian life ?
11. How will obedience to this rule lead us to act in relation to others ?

Something to Look Up

1. Find the passage in the Psalms from which Paul quotes, "The earth is the Lord's, and the fulness thereof."

2. Find also a place in the New Testament where we are told that "even Christ pleased not Himself".

ANSWERS (Lesson XI.)—1. Ex. 4 : 2-5; 7 : 9; 14 : 16, etc.; Num. 20 : 7-11, etc. 2. 1 John 1 : 5.

For Discussion

1. Can we use strong drink "to the glory of God" ?
2. Which is the strongest reason for total abstinence ?

Prove from Scripture

That we should not despise the weak.

The Catechism

Ques. 51-60 (Review). In reviewing the Questions for the Quarter, all dealing with Commandments of the first table, note that these four Commandments form a complete whole. The first forbids the setting up of any object of worship instead of God, the second forbids worshipping idols, and the third, blasphemy. But these Commandments are not merely negative. They require positive and active love to God. Now, love to God must find expression in worship. And, therefore, the Fourth Commandment is added, which sets apart a time for such worship. Thus it follows naturally upon the first three, providing the opportunity for the duty which they require.

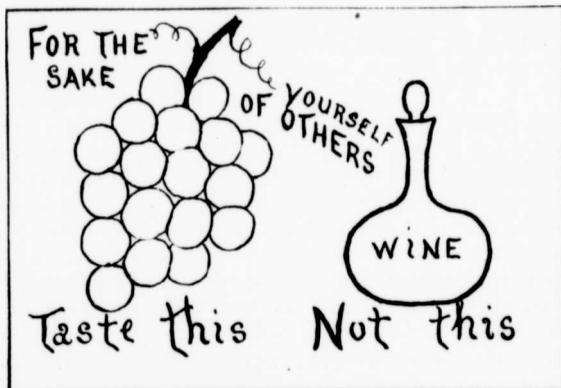
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Abstinence for the sake of others.

Introduction—Draw an outline, or show a picture of a heathen temple and an idol.

Explain the custom of offering meat to the heathen gods, before it was used. It was then taken and sold to be eaten.

A Letter from Paul—Show a large envelope. Talk about letters. Does the postman bring letters to your house, or do you get letters out of the Post Office? We are going to read a letter to-day, and it did not come from the Post Office and the postman did not bring it. We got this letter out of the Bible. It is one of many letters written a great many years ago on long



rolls of parchment, not like our letters at all. The man who wrote it was Paul, a follower of Jesus. He wrote it to the friends of Jesus (Christians) at Corinth (map).

There were many heathen people in Corinth who worshiped idols, and a great deal of "idol meat" was eaten. Some of the Christians did not want to eat it, because they thought it wrong to do so. Others of them thought that being offered to idols made no difference to the meat, and that they might eat it if they chose. The Christians at Corinth, therefore, wrote to Paul, who had been their teacher, asking him to tell them whether they should eat this meat or not. To-day we are going to hear part of the letter that Paul wrote to them in answer to their questions.

Golden Text—Open the letter and read the Golden Text. These are just a few words from Paul's letter to the Romans. Paul told the Corinthians that they might eat the idol meat, unless by doing so, they should be causing others about them to do wrong. The idols were nothing, and it made no difference to the meat, even if it were offered to the gods of wood and stone. But some other people, seeing the Christians

eating this meat, might go further, and think it no harm to worship the idols.

Paul advised, "Have nothing to do with wrong doing." This is good advice for boys and girls. Shun the very appearance of evil, for the sake of your influence over others. Seek the good of others. Jack could run across the railway tracks and knew how to look out for danger, but his wee brother, Jim, toddling after him, did not know there was any danger. "I do not cross that place now", said Jack. "Oh, there's no danger", said Bob. "You can get across all right." "Yes", said Jack, "maybe I could, but wee Jim can't, and I'll not go, for fear he may go, too."

Other boys and girls are looking to see what you do—ready to follow you. Do not, touch not, taste not, anything that harms anybody. Strong drink harms many people, physically, mentally, morally, financially (illustrate). Make up your minds now that you will never touch or taste it, or take any part in its use.

Something to Think About—I should help others to do right.

Something to Draw—Print, TASTE NO STRONG DRINK.

FROM THE PLATFORM

The Use of Strong Drink: Right? Or Wrong?

Write on the blackboard as above. Start the conversation by referring to the three classes into which our actions may be divided, namely, those commanded, those forbidden, and those neither commanded nor forbidden, by God and conscience. To which of these does the use of strong drink belong? The scholars will be quick to see that the taking of a glass of wine is not in itself a sin. But bring in now the illustration in the first paragraph of the Application. It will readily be admitted, that one has not the right to burn down his own house, if his doing so will endanger the houses of other people. Apply the illustration to the drink question. Are there those who would be injured by the use of drink? There is no need of argument here. Every one knows that drink is an injury to many, physically mentally, morally. At this point spring the question, "What leads people to begin drinking?" The answer will be sure to come, It is often the example of others. Leave this question with the scholars, "Is it right, or wrong, to set an example which others will be injured by following?"

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

I. SILENCE.

II. THE LORD'S PRAYER (in concert).

III. SINGING. Hymn 583, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. RESPONSIVE SENTENCES. Ps. 34 : 3-10.

Superintendent. O magnify the Lord with me,

School. And let us exalt His name together.

Superintendent. I sought the Lord, and He heard me,

School. And delivered me from all my fears.

Superintendent. They looked upon him, and were lightened :

School. And their faces were not ashamed.

Superintendent. This poor man cried, and the Lord heard him,

School. And saved him out of all his troubles.

Superintendent. The angel of the Lord encampeth round about them that fear Him,

School. And delivereth them.

Superintendent. O taste and see that the Lord is good :

School. Blessed is the man that trusteth in Him.

Superintendent. O fear the Lord, ye His saints :

School. For there is no want to them that fear Him.

Superintendent. The young lions do lack, and suffer hunger :

Superintendent and School. But they that seek the Lord shall not want any good thing.

V. SINGING.

Courage, brother ! do not stumble,
Though thy path be dark as night ;
There's a star to guide the humble,—
'Trust in God, and do the right.'

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely ! strong or weary,
Trust in God, and do the right.

—Hymn 275, Book of Praise.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

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

Class Work

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

I. ROLL CALL, by teacher.

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

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

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, 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. Num. 6: 24-26.

Superintendent. The Lord bless thee, and keep thee :

School. The Lord make His face shine upon thee, and be gracious unto thee :

Superintendent. The Lord lift up His countenance upon thee, and give thee peace.

V. SINGING.

He leadeth me ! O blessèd thought !
O words with heavenly comfort fraught !
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

*He leadeth me ! He leadeth me !
By His own hand He leadeth me !
His faithful follower I would be,
For by His hand He leadeth me !*

—Hymn 297, Book of Praise

VI. BENEDICTION, OR CLOSING PRAYER.

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

Aa'-ron. The brother of Moses, and his senior by three years (see Ex. 7 : 7).

A'-bra-ham. The son of Terah, and the first ancestor of the Hebrews.

Am'-o-rites. One of the tribes which inhabited Canaan before its conquest by the Hebrews (see Gen. 15 : 21). This tribe became so powerful, that its name was used for the inhabitants of Canaan generally.

As'-e-nath. Daughter of Poti-pherah, priest of On, wife of Joseph and mother of Manasseh and Ephraim.

Ash'-er. Son of Jacob and Zilpah.

Beer-she'-ba. A town in the extreme south of Judah.

Ben'-ja-min. Younger son of Jacob and Rachel; Joseph's full brother.

Beth'-el. On the site of the modern Beitin, twelve miles north of Jerusalem.

Be-thu'-el. The father of Laban and Rebekah, and the nephew of Abraham.

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

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

Dan. Son of Jacob and Bilhah.

Do'-than. A town not far from Shechem and near the caravan route to Egypt.

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

E-gyp'-tians. The people of Egypt.

E'-sau. Son of Isaac and Rebekah, and brother of Jacob.

Gad. Son of Jacob and Zilpah.

Gen'-tiles. All nations of the world other than the Jews.

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

Go'-shen. A district of Egypt, adapted for flocks and herds, situated in the Delta.

Har'-an. A busy commercial city of Mesopotamia, 240 miles northwest of Nineveh and 280 miles northeast of Damascus.

He'-brews. A name, which may have belonged at first to all the descendants of Eber (Gen. 10 : 25), but was afterwards restricted to the Israelites.

He'-bron. A town twenty miles southwest of Jerusalem.

Hit'-tites. Descendants of Heth, a son of Canaan, who occupied the region extending from Northern Palestine to the Euphrates.

Hi'-vites. One of the races of Canaan before the conquest of the country by the Israelites.

Hor'-eb. A mountain in Southern Arabia, also called Sinai.

I'-saac. The son of Abraham and Sarah. The name signifies, "He laugheth", or, "The laughing one".

Ish'-mee-lites. Descendants of Ishmael,

Abraham's eldest son. They dwelt in settlements and movable camps in Northern Arabia.

Is'-ra-el. The name given to Jacob on his return from Laban's home, and afterwards to his posterity.

Is'-sa-char. Son of Jacob and Leah.

Jab'-bok. A stream traversing Gilead and emptying into the Jordan. It was here that Jacob wrestled with the angel.

Ja'-cob. "Supplanter", son of Isaac and Rebekah, brother of Esau, and father of the twelve patriarchs.

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

Jeth'-ro. A title of Moses' father-in-law.

Jews. At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all of that race throughout the world.

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

Jo'-seph. Elder son of Jacob and Rachel.

Ju'-dah. Son of Jacob and Leah.

La'-ban. Rebekah's brother, to whose home in Haran Jacob fled to escape the wrath of Esau.

Le'-vi. Son of Jacob and Leah.

Luz. A Canaanite town, afterward called Bethel.

Mid'-i-an. A son of Abraham and Keturah, and ancestor of the Midianites, a roaming tribe of Northern Arabia.

Mid'-i-a-nites. Descendants of Midian.

Mo'-ses. The great Hebrew leader.

Naph'-ta-li. Son of Jacob and Bilhah.

On. An old and famous city of Lower Egypt, on the east of the Nile, in the Delta.

Pa'-dan-ar'-am. A name of the region in which Haran was situated.

Pen'-i-el. Also called Penuel,—that is, "face of God"; a ridge near the Jabbok.

Pe-riz'-zites. A people of Central Palestine.

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

Pi'-thom. One of the two store cities built by the Israelites in bondage. The other was Ra-am'-ses.

Po-ti'-pher-ah. A priest of On, the father-in-law of Joseph.

Re-bek'-ah. The daughter of Bethuel, and wife of Isaac.

Reu'-ben. Eldest son of Jacob.

Sim'-e-on. Son of Jacob and Leah.

She'-chem. A city of refuge in the centre of Palestine.

Syr'-i-an. Where this name occurs in the Old Testament it denotes a native of Aram, properly called an Aramæan.

Zaph'-nath-pa-a-ne'-ah. The name given by Pharaoh to Joseph.

Ze-bu'-lun. Son of Jacob and Leah.

A List That Will Interest You

The Footsteps of the Flock.—Scripture studies for every Sunday of the year, by Rev. G. H. Morrison, M.A., author of "Floodtide" \$1.75

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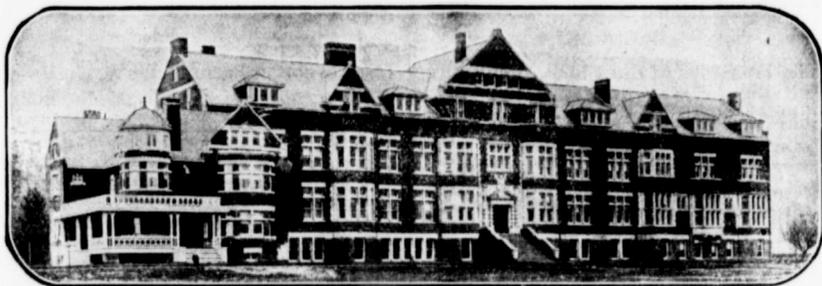
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THE BOOK PAGE

Professor Walter Rauschenbusch was a pastor for eleven years before he became a professor in Rochester Theological Seminary, and his parish was among the working people on the west side of New York. His new book, **Christianity and the Social Crisis** (The Macmillan Company of Canada, 429 pages, \$1.50 net.), is marked by first-hand knowledge of, and an intelligent sympathy with, the heavy burdens imposed by the present social and industrial system on the working classes. The reader will probably be tempted to begin in the middle of the book, with its chapter, *The Present Crisis*, an indictment of that system which is all the more powerful because of its freedom from passion. But he will miss a good deal if he does not turn back to the earlier historical chapters on the social aspects of primitive Christianity, rooted as these were in the ideas and ideals of the Hebrew prophets. Professor Rauschenbusch's sympathy with the working classes is intelligent. He is no advocate of chimerical schemes for straightway overthrowing existing institutions, simply because there are evils connected with them. He recognizes that the church's most important service in the cause of social progress must be "the creation of regenerate personalities". At the same time he pleads, with great earnestness and cogency, for a closer alliance between the church and the toilers, in organized effort to better social conditions.

A student, or young minister, or, for that matter, older minister, who wishes to freshen his work

by going back to first principles, cannot do better than procure **A Guide to Preachers**, by Professor E. Garvie, of Hackney and New College (Hodder and Stoughton, London, U. C. Tract Society, Toronto, \$1.50). It is excellently readable: there are 47 chapters, besides indexes, etc., within its 352 pages, and yet the treatment is thorough. It is comprehensive, as well, embracing, *How to Study the Bible*, *How to State the Gospel*, *How to Preach*, *How to Meet the Age*, the last named section being a bright, suggestive setting forth of the problems of to-day, such as, *Is God Personal? Is Man Immortal? Is the Christian Ideal Practical?* Attached to each section is a list of *Books Recommended*. The indexes of *Scripture Passages* and of *Subjects* are quite complete, and altogether, for a popular and helpful compendium of the topics treated, the book leaves little to be desired.

A decree so extraordinary as to be almost incredible, were it not for the footnote stating that it is actual Russian history, is the basis of the tragedy in, **The Long Road**, by John Oxenham (The Macmillan Company of Canada, Toronto, 356 pages, \$1.25). Condemned by the unjust and merciless sentence of the brutal governor never to remain longer than ten days in one place, Stepan Ivanovitch, with his little family, endured desolation, starvation, the onslaught of savage wolves and scarcely less savage officials, with, finally, tragic death for wife and children, and no less tragic loneliness for the man left alone. It is a black picture of a dark side of Russian life, painted—say those who know—

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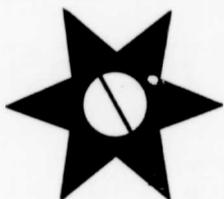
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From T. & T. Clark, Edinburgh, comes, **The Gospel History and Its Transmission**, by F. C. Burkitt, M.A., Professor of Divinity in the University of Cambridge (360 pages, \$2.00). This is just the kind of book we should have expected from a scholar of Professor Burkitt's ability and insight. The examination of the Synoptic Gospels is very thorough and very instructive. A specially interesting section is that which deals with the sayings of our Lord common to Mark and the other source believed to be used by Matthew and Luke. After a careful investigation of the characteristics of each Gospel separately, he concludes: "Morally, ethically, spiritually, they are all in the same plane—we cannot doubt that the common impression which they present of the way in which our Lord spoke, the style of His utterance, the manner of His discourse to rich and poor, to learned and unlearned, is based on true historical reminiscence." The least satisfactory chapter is that on the Fourth Gospel, which Burkitt assigns, on utterly inadequate ground, to a Jew of Jerusalem, who had once been a Sadducee and a priest. It is surely going far beyond the facts to say that "the Christ of the Fourth Gospel is not the Christ of history, but the Christ of Christian experience."

Mr. Tudor Jenks has added to his series of Lives of Great Writers, a new volume, **In the Days of**

Goldsmith (A. S. Barnes and Company, New York, 275 pages, \$1.00 net). In this biography, we see Goldsmith, not through the eyes of Boswell, as an oddity who amused his literary companions, but in his real character, as one who, on account both of the genuine goodness of his heart and the sterling qualities of his works, enjoyed the hearty respect of such men as Johnson and Sir Joshua Reynolds and Burke. Mr. Jenks has given us not only a portrait in words of Goldsmith himself, but also a vivid picture of his times—and all in a style of unflinching charm and interest.

A Cornish story by Joseph Hocking is apt to be good reading, and **A Strong Man's Vow** is no exception to the rule. (The Copp Clark Company, Toronto, 344 pages, four illustrations, \$1.25.) The vow of the rough, ignorant, apparently almost simple peasant boy, led him even farther than he devised—until "the half-baked, droozle-head", as he had been called in the parlance of the country side, became the great engineer, the master of intricate problems, and the master, too, of himself.

The Priest, by Harold Begbie (William Briggs, Toronto, 430 pages, \$1.25) is not a pleasant story. Nor is the theme pleasant,—the workings of a Jesuit society, whose members, though professed clergymen and laymen in the Church of England, yet had for their object so to permeate that church with the doctrines and practices of the Church of Rome, that it would presently come to be a unit with the Romish Church.

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of our holy religion—that is what we find in, **The Main Points**, by Charles Reynold Brown (The Pilgrim Press, Boston, \$1.25 net), with a concluding chapter on, **The Creed of a Christian**. Dr. Brown himself likens his book to the small change into which the twenty dollar gold pieces of the more elaborate theological treatises are broken up for greater convenience. It is a book for busy people who have little time for reading. The arguments are clear and, for the most part, convincing, while the spirit is reverent and evangelical.

Before Adam (The Macmillan Company of Canada, Toronto, 242 pages, \$1.50) is Jack London's latest; and very entertaining it is. A city child, who lived the ordinary thought-free, happy life of childhood in his waking hours, has his nights filled with a perfect nightmare of horrible dreams of lonely spaces, and thick, high trees, and the shrieks and roaring, the glaring eyes and sharp claws of wild beasts. It was a case, as he afterwards came to interpret it, of freakish quality—the everyday personality, and another and distinct personality, which was in reality a racial memory of the remote ages, when his ancestors were struggling up towards humanity. It is all very amusing, the fancy and theory; and this story of Lop-Ear, and the Swift One and Red-Eye and the Fire People and the Tree People, is worked out in a charming way. No one will take, **Before Adam** seriously; but as a vivid description of elemental ideas and passions, it has its value. The numerous illustrations by Charles Livingston Bull add to the interest and charm of the book.

A very modest book is, **The Hidden Life of Prayer**, by David M. McIntyre (Drummond's Tract Depot, Stirling, U. C. Tract Society, Toronto, 160 pages, 35c.), but a very helpful one withal. It is with something of a sigh, in these days of rush and bustle, that one reads the chapter on **The Equipment**, which consists in "a quiet place, a quiet hour, and a quiet heart." One feels that the writer is speaking wisely when he points us to this quietness before God as the real secret of power.

The latest volume in Dr. Alexander Maclaren's, **Expositions of Scripture** (Hodder and Stoughton London, U. C. Tract Society, Toronto, 398 pages, \$1.25), is the Acts of the Apostles, chapters I-XII.

Other books and booklets received are as follows:

A Jewish Maiden: or **Flickings Before the Dawn**, by J. Dempster (Olyphant, Anderson and Ferrier, Edinburgh, 126 pages, 70c. net).

Hawthorne's, **Tanglewood Tales**, a pretty and handy pocket edition (The Macmillan Company of Canada, 210 pages, 25c.).

His Riches—Our Riches: A Gospel Message, by Arno C. Gaebelien (Gospel Publishing House, New York, paper, 74 pages).

Notes on the Shorter Catechism, by John Burgess, M.A. (Angus and Robertson, Sydney, New South Wales, 124 pages, paper).

How to Interest, by William James Mutch, Ph.D. (Christian Nurture, New Haven, Connecticut, 74 pages, 15c. net).

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