

Send for Sample Copies of EAST AND WEST


Vol. XXV., No. I

January-March, 1919

Five or more to one address,
20c. a year; 5c. a quarter

THE HOME · STUDY QUARTERLY

For Seniors and Home Department



The
Home Study
Series

Presbyterian Publications.

* Presbyterian Church in Canada *

Church & Gerrard Sts., Toronto.

Never Was The Need So Great

A Word to you Young People

FROM the days when you, as a little tot, trudged proudly along with your little reward ticket clutched in your tiny hand to now when you enter your Senior or organized Bible Class room, you have been under the wonderful guiding influence of the Sunday School and your teachers.

More than you will ever realize, your future will have been shaped by your Sunday School days.

Of course, you have appreciated what your teachers were doing for you—you have enjoyed the Sunday afternoons and the Class activities, but—and here is the point—have you ever thought of trying to repay in some measure for the benefits that have been yours? Have you ever pictured yourself as a teacher of God's Word to those growing up after you? Never was the need for trained teachers so great. It is a wonderful service. The opportunity is yours.

So that you may train and fit yourself for this work of the Master, the new **Standard Teacher Training Course**, approved by our own Sunday School and Y.P.S. Board, has been published. The books are of handy pocket size and are most interesting. While their study is advisable in a training group, it is not absolutely necessary; you can train yourself.

FIRST YEAR—

The Pupil.
The Teacher.
The Teacher's Study of the Life of Christ.
The School.

SECOND YEAR—

Teaching Values of the Old Testament.
Teaching Values of the New Testament (Acts, Epistles and Revelations).
The Programme of the Christian Religion.
Training the Devotional Life.

Price 20c. each, postpaid

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada

CHURCH AND GERRARD STREETS. TORONTO

The Home Study Quarterly

R. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXV. Toronto, January, February, March, 1919 . No. 1

Patience

Sometimes I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.
But such is not Thy way, O God,
Nor such is Thy decree,
But deed by deed, and tear by tear,
Our souls must climb to Thee,
As climbed the only Son of God
From manger unto Cross,
Who learned, through tears and bloody sweat,
To count this world but loss.

—Rough Rhymes of a Padre



The "New" Home Study Quarterly

Readers of the HOME STUDY QUARTERLY will observe, in the present issue, some important changes of form and material. It is hoped by the Editors that these changes will be found to be improvements.

Beginning with the *lesson treatment*, some features, of course, remain the same as formerly. We continue to give the first place to a careful and interesting explanation of the lesson passage. This is prepared specially for the senior scholars in the Sunday School and for the Home Department. A suggestive and helpful illustration appears along with the explanation in each lesson.

The "Questions" also remain, but they are fewer in number, and are divided into two parts, the first intended to test the scholar's mastery of the lesson passage, the second to set him searching the scriptures elsewhere for light on the lesson, or to suggest topics for discussion and debate, the familiar "For Discussion" being taken up into this second class.

Another feature remaining unchanged is "A Prayer." Since this was introduced a few years ago it has been greatly and growingly appreciated.

Next, as to changes. There are some omissions. No memory passages are assigned. This does not imply that the memorization of scripture is lightly regarded, but it is thought that the users of the HOME STUDY QUARTERLY can make their own selections for memorizing. The Shorter Catechism Question is not printed, but the scholar is referred to the Catechism itself. Nor does the Question on Missions appear. Its place is taken by THE LESSON ON MISSIONS, a separate four-page monthly publication, costing only 10c. a year.

The principal change in the QUARTERLY, however, is the larger place given to the Daily Readings. These are selected with great care and are most helpful to the scholar, each passage throwing light from its own angle on the lesson passage. Along with each Reading is given a brief paragraph, bringing out some helpful thought suggested by it. These paragraphs are so short that one can be read every day by the busiest person, and so pointed that they will stick in the memory and heart.

The *opening pages* of the QUARTERLY will contain articles of interest to both parts of its constituency, including accounts of the work done by teen age classes and good reading for the home.

Much thought has been given by the EDITORS to these changes in the "New" HOME STUDY QUARTERLY, and they confidently expect that they will make the magazine more helpful both to the older classes in the School and also to the widely scattered class made up of Home Department members.

The Home Study Quarterly

Training for Older Boys and Girls

The Board of S.S. and Y.P.S. has issued a programme which provides for the all round development of the older boys and girls in our Sunday Schools. It is said of the finest example of manhood the world has ever known, that he "increased in wisdom and stature, and in favor with God and man." Never was the world in greater need of strong, aggressive men and women. Many young men who were just beginning to take a deep interest in the development of this young country, will not come back from Europe. Their places must be filled by the boys who are now under military age. And, during the past three years, much work has been done by girls that was formerly done by the boys who are now defending the empire. The state, through its educational system, provides, in part, for the training of these boys and girls. The church has undertaken to provide the remainder of that training.

The first step, in working out the programme, is to organize the class, by the appointment of officers, committees, etc. Where there is more than one class of older boys or girls, these may be grouped into a Department. The officers are chosen from the class, and thus a training is given in conducting a meeting. The teacher or mentor supervises the proceedings and teaches the lesson. But all the training cannot be given on Sunday. A midweek meeting is absolutely essential. The programme provides for these two meetings each week. On Sunday, and also for a short period at each midweek meeting, a scripture passage is studied and the devotional life is cultivated. The supreme object of the programme is, that every boy and girl may early be led to accept Jesus Christ as Saviour and Lord.

After the Bible study period on the week night, fifteen or twenty minutes are spent in the consideration of some life topic, such as Good Citizenship, Education, Art, Training for Service, etc. The rest of the evening,—say thirty minutes—is spent in some activity or test, such as group games, debates, music test, ability to entertain test, etc.

It will thus be seen that the boys and girls who carry out this programme will get an all-round training. For true education means

the development of every side of one's being—physical, intellectual, social and spiritual.

There is no limit to the real enjoyment that such meetings provide. The class or Department is made up of companions who delight in each other's company. They meet under the best auspices, and are supervised by a Christian man or woman who is deeply interested in their welfare. In some places the midweek meeting begins with a simple meal,—a bean supper or the like. Some ladies in the congregation will be found ready to lend a helping hand.

But "the proof of the pudding is the eating of it." Send to the PRESBYTERIAN PUBLICATIONS for a sample Topic Card. Bring it before your class next Sunday. Arrange your programme and carry it out. Next spring you will say you have had more pleasure and profit out of your Sunday School than ever before.

Toronto



Mind, Morals and Muscle

By Rev. W. A. Dobson, B.D.

The Tri-Mu Boys Club of Zion Church, Carleton Place, Ont., was organized with about 12 young men and boys from 14 to 20 years of age, in April, 1917, immediately after some of them had received a vision of Boys' work at the Boys' Work Conference in Perth about that time. A contest brought the membership up to 25 in the fall of 1917. Since then, the club has been alert and all the members take a keen interest in the work.

The club is directly under the supervision of the Sabbath School, and in its organization is dependent upon it. The members of the club are all enrolled in one or other of the classes in the senior department of the School, and the club has furnished the assistant secretaries for the entire School.

Besides the Sunday meetings, the fellows meet on Monday evenings in their class room, and on Thursday evenings for an hour's practice at the skating rink. At the Monday meetings, class problems are discussed and acted upon, and a good time enjoyed.

The Tri-Mu's, last year, followed the Older Boys' Topic Card, 1917-1918, for the midweek meetings, taking up grade 3 of the Canadian Standard Efficiency Tests, prepared



TRI-MU BOYS CLUB, CARLETON PLACE, ONT.

and issued by our Board of Sabbath Schools and Young People's Societies. The programme each evening was divided into three parts, as follows : 1. Devotional Period (15 minutes). The Bible passage for discussion is the Scripture basis for the practical talk of the evening. There are always one or two prayers, and singing. 2. The Practical Talk (15 minutes), covering the various subjects of the programme as laid down in the C.S.E. T. 3. The Activity or Test (30 minutes), intended to help boys to realize in their own lives the ideals of Jesus. A little time each evening was reserved for business, and physical exercise of some kind is provided for the boys. Group games were often played, keeping up a keen interest in the club.

The Tri-Mu's believe in sport, such as baseball, football, hockey, etc. Our hockey team is our pride, as last winter we defeated everything but the high school team. The club owns its own baseball and hockey outfits.

We always welcome fellows into our club and Sunday School, and also try to make them

feel as if they were wanted. We do not ask them what they are, or what they have been ; what counts with us is what they are going to be. The club's business is to train the boys for the great tests of life. The meeting, facing, and conquering of temptation as we go through life are part of the test that proves whether we are strong or weak. Each temptation resisted makes the will that much stronger and more able to cope with succeeding temptation. Each temptation succumbed to makes it that much easier to slip a little farther down the hill when other temptations arise. Temptation comes in all forms and shapes. Sometimes it is almost impossible to make it clear in our minds whether it really is a wrong that confronts us. But "when in doubt, don't." And with that thought uppermost we will pass by the temptation which by its very vagueness was more dangerous. For :

"Why comes temptation but for man to meet

And master and make couch beneath his feet?"

The knowledge that a fellow *can* resist temptation, *can* make right triumph over wrong, will make him hold his head a little higher, will make his eye brighter, and will make him more determined to hold spotless the life which is God's.

Carleton Place, Ont.



"Sunday School" Sutherland

By Rev. Colin G. Young, B.A.

Home Mission Superintendent, Northern Saskatchewan

Over thirty years ago a pioneer missionary in northern Manitoba had as his parish what is now the Presbytery of Dauphin. With tireless energy and enthusiasm he followed every known trail, however long and lonely, searching out the scattered settlers on the frontier and bringing the gospel to them in their homes. Early in his ministry he was convinced of the prime importance of the Sunday School, and especially of the great advantage of the Home Department for settlers in the new community.

So earnestly did he commend the Sunday School and the Home Department in season and out of season that he was known all over northern Manitoba and northeastern Saskatchewan as "Sunday School" Sutherland. All these years he has kept up his itinerant ministry, moving farther west as the older communities formed organized congregations and settled charges. Of late years, on account of growing infirmities, he has not been able to travel so much, but his interest in and enthusiasm for the Sunday School and the Home Department has never waned.

Twelve years ago he had 300 families in his Home Department, and to all of these he sent the lesson supplies every month, along with a little letter of his own to keep up the personal touch. In most of these homes he was the only minister of the gospel known, and his visits were seasons of great spiritual refreshing to the whole household. His warmest welcome came from the little children who were his special care. He always

brought large stores of picture cards, stories and Lesson Helps, and long after he was gone, their days were made glad by the remembrance of this kind-hearted man who brought them such real treasures in picture and story.

Many stories are told by the early settler of the wonderful influence of this great traveler. Every house was his home and every inmate was of special interest to him. A family which received almost its entire religious instruction through the effort of Mr. Sutherland now belongs to one of the larger congregations of the West, and the minister speaks of them as a family unusually well instructed in the Bible and the religious experiences of life. Instances such as this could be multiplied many times over, testifying to the enduring value of the work done by this devoted servant of God.

Even since his work has become more limited, he has 250 families in the Presbytery of Yorkton on his correspondence list to whom he sends supplies every Quarter accompanied by a special letter in which he reviews briefly the past Quarter and gives a look into the Quarter just beginning. In this Presbytery there have been found at least 500 families which are not within the reach of any Sunday School, and he is now determined that, with the help of the members of Presbytery, the Home Department shall be brought within the reach of all these families.

Mr. Sutherland has not only succeeded in getting the children to read and study the lessons of the Sunday School, but he has induced scores of parents to study the Bible with their children, thus setting up in the home a real Bible school.

In a similar way, in connection with the Church of England, a cultured woman, who because of bodily infirmity is denied many of the activities of the church's work, carries on a Home Department which numbers over six hundred children. In some of the examinations held recently in connection with the Sunday School of the diocese, many of these children took a very high stand, while the gold medal given for the most excellent work of the year went to one of their number.

The possibilities of this work are unlimited

*Reprinted from the *TEACHERS MONTHLY*, July, 1917.

among the English speaking settlers in the districts where the children are far removed from the regular work of the Sunday School. But there is no reason why it should not be extended into the non-English speaking settlements where there are thousands of homes in which there is a host of children able to read the English language, and where the literature of the Home Department would be most joyfully and thankfully received.

Saskatoon, Sask.



The Home Department in the West

By Rev. H. McCulloch, B.D.

One of the most hopeful things about Canada is that we have a greater number of homes in proportion to our population than any other country in the world, that is, fewer people live in blocks and boarding houses, and tenements; and in the West another hopeful thing is that such a large percentage of these homes are in the rural districts.

It is greatly to be regretted, however, that so many of these rural districts are without religious services of any kind. The statement was made recently at a Sunday School Convention by one of our best informed religious leaders, that in 75 per cent. of the geographical area of the Province of Saskatchewan, there are no Sunday School activities. To have so many of the children of the land brought up without any religious training is surely a serious matter, and cannot help but react disastrously in our national life in the future. If, as we believe, the only sure basis of morality is the spiritual strength to be found in men and women, how can we expect that strength to be in the men and women of to-morrow if we are doing nothing to develop it to-day?

In a book written recently by "A Prussian" on *Why Germany Will be Defeated*,—in tracing the parallel retrograde movements in England and Germany, the following significant statement is made: "England herself is mourning to-day over the increasing decay of the spiritual life of her people, over obligations ignored and forgotten, over perils threatening her moral and national well being.

An expending of energy on purely temporal good, an effort to achieve merely visible and tangible results, have taken the place of the pursuit of nobler and worthier aims, and they are producing results that are all too painfully and universally apparent. If its effects in England are slower and less marked than in other nations—and this is the significant part of the statement—it is because the religious instincts of her people are truer and deeper than theirs, and because national habits and customs are proving something of a check and antidote."

If any large percentage of the children of to-day are growing up without any religious training, what check will the "religious instincts" of our people put upon retrograde movements in the future?

One very good way of securing some religious exercises in the home and at least making a beginning in religious training for the children, is through the Home Department of the Sunday School. It is very easy, for example, to get parents of young children who cannot read, to use the *BEGINNERS BIBLE STORIES*. These stories are put in simple form, and with the picture illustrations are a delight to the children, so that they look forward to Sunday as the day when they will get their Bible Story. The boys and girls of school age can use the *HOME STUDY, INTERMEDIATE, JUNIOR OR PRIMARY QUARTERLY*, according to age. They will answer in writing the questions at the end of each lesson if they are encouraged to do so. The short prayers in the first two of those *Quarterlies* will also be found useful, and sometimes these boys and girls might be asked to write a sentence prayer on some suggested subject.

The Home Department literature introduced into the homes of a district has led to the request for the organizing of a Sabbath School.

The Presbytery of Kindersley is making an effort to reach every home in a territory 100 miles long and 84 miles wide, in many districts of which there is no Sunday School, by introducing the Home Department. The church at large will be interested in this experiment.

Rosetown, Sask.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—A brother sold by brothers into slavery, becomes God's agent in making Egypt a shelter for his people. But Egypt is only a halting place in God's plans. So our lesson tells his next step—the going forth of Israel from Egypt's bondage.

Lesson I.

PHARAOH OPPRESSES ISRAEL

January 5, 1919

THE LESSON PASSAGE—Exodus 1 : 8-14 ; 2 : 1-8.

8 Now there arose up a new king over E'gypt, which knew not Jo'seph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we :

10 Come on, let us deal wisely with them ; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Phar'aoh treasure cities, Pi'thom and Raam'ses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the E'gyptians made the children of Is'rael to serve with rigour :

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their service, wherein they made them serve, was with rigour.

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

GOLDEN TEXT—He shall save the children of the needy, and shall break in pieces the oppressor.—*Psalms 72 : 4.*

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

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

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

5 And the daughter of Phar'aoh came down to wash herself at the river ; and her maidens walked along by the river's side ; and when she saw the ark among the flags, she sent her maid to fetch it.

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

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

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

SENIOR AND HOME DEPARTMENT TOPIC—Modern Oppressions from which Deliverance is Needed.

THE LESSON EXPLAINED

I. ISRAEL'S OPPRESSION.—8-14. A new king ; beginning also a new stage in Israel's history. *Knew not Joseph* ; did not appreciate Joseph's character and service, and felt no obligation to Joseph's people. All oppressions,—social, economic, governmental—arise from forgetting some great fact of life,—brotherhood, stewardship, divine fatherhood. *More and mightier*. Had he known Joseph, he would have known Israel's prosperity to be a mark of divine favor,—a national asset, not a menace. *Deal wisely*. Ingratitude, fear, jealousy, are not wise counselors. *Lest they join our enemies . . . get them out*. Situated on the border, Israel might join the enemy and leave the land. *Set taskmasters*. Pharaoh plans to break Israel's spirit, control their num-



MOSES SAVED BY PHARAOH'S DAUGHTER

bers, possess their wealth. So they are compelled to work on public works under cruel overseers, like the Belgians under the Germans. *Built treasure cities* ; depots for war equipment and grain. *The more they grew*. To crush a nation's spirit is hard. It is impossible when God is with them. Tyranny is a reed, not a rod. *Made their lives bitter*. Do not forget that this bitter cup is in God's hand. It will make Israel ready to leave Egypt when God's hour arrives.

II. ISRAEL'S DELIVERER.—Ch. 2 : 1-8. A man ; Amram by name. His wife was Jochebed. Levi was the third son of Jacob by Leah. *Goodly* ; beautiful. *Hid him*. Pharaoh had now commanded the male children of the Israelites to be cast into the Nile as soon as they were

born. *No longer hide.* Permanent concealment was impossible. *An ark . . . daubed it*; a water-tight basket of rushes. The mother's power is less than Pharaoh's, but love wonderfully sharpens the wits. *Laid it by the river's brink*; not deserted, but committed to God. *Sister stood afar off to witness*; Miriam, who was old enough to enter with zest into her mother's plan for outwitting the king. *The daughter of Pharaoh came down.* The mother had chosen a particular place to leave the child. *Behold the child wept . . . she had compassion.* The mother's plan was God inspired. It was the appeal of a child's helplessness to a woman's heart. Many reforms of to-day are inspired by the tears and cryings of children. *Then said his sister*; who had drawn near. *Called the child's mother.* Thus, unknown to the princess, a mother's home, love

and religion are saved for the infant Moses.

Lesson Questions

- What does "knew not Joseph" mean?
 Why did Pharaoh fear the Israelites?
 What and how successful were his plans against them?
 Tell how Moses was preserved.

For Further Study and Discussion

1. What further knowledge have we of Miriam? (Ch. 15:20; Num. 12:1-15; Deut. 24:8, 9; Mic. 6:4.)
2. Do kings rule by divine right?
3. Is withholding of information deception?

PROVE FROM SCRIPTURE—That the apostles were persecuted.

SHORTER CATECHISM—Ques. 39, 40.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Pharaoh oppresses Israel, Ex. 1:6-14.

Pharaoh's forgetfulness of Joseph brought disaster. One of the seven lamps of home is that of Memory. Jesus was always remembering things,—how much the disciples needed rest, how hungry the multitude was, how much lilies could tell of God. So in the home, each must remember things about the other.

Tuesday—The baby Moses, Ex. 2:1-10.

Mother love is like the sheltering of wings, but their shadow is not big enough. A mother's love can only hide Moses for three months, then he must be entrusted to God's wings brooding over the Nile. No mother can plan wholly for her child without trusting much to God.

Wednesday—Helping the needy, Ps. 72:1-8.

Listen as you read these verses. You hear the crashing of a mighty hammer. It is God's hammer for the things that are mightier than you. Listen again. You hear the sound of falling rain. It is the reviving mercy of God for those who have lost hope and strength.

Thursday—Sin's cruel bondage, Rom. 6:15-23.

Paul has blazing words for sin. It is bondage. It is death. Sin promises to open a thousand doors for life, to lift life on a thousand wings, to crown it with many crowns. All it has to give, is chains for wearing and death for wages.

Friday—Breaking heavy yokes, Isa. 58:5-12.

What does God wish for to-day? Not fasting, nor wearing of sackcloth, nor ceremony. He wishes you to repair something,—some broken purpose, some broken promise, some broken heart. He wishes you to restore something, to open up some old pathway of comfort, that some perplexed heart has lost sight of.

Saturday—Overthrowing the oppressor, Ps. 2:1-12.

This is the psalmist's version of the great white throne which John saw, Rev. 19:11-15. God looks therefrom and laughs. The high view reveals. Aeroplanes mount above to see beneath surface disturbances. The rage of kings is only the rippling of the surface. God from above sees his tides move on beneath.

Sunday—The great liberator, John 8:31-39.

Fear is bondage. Every separate fear,—of life, of death, of the known, of the unknown—is a link in the chain. Christ makes us free by teaching us the truth about them. We see only the fear. Christ teaches us to see through the fear to the love behind.

A PRAYER

Come, Lord Jesus, and save us from the bondage of sin, for thy name's sake. Teach us the joy of freedom. Show us the folly of anything and everything but abiding in thy presence, sharing thy love, waiting upon thee for strength. And make us sharers in thy joy as we take part with thee in the task of making known to a world in bondage the freedom that is in thee. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—A leader's heart must be right. That swift smiting of the Egyptian showed where Moses' heart lay, and how effectual a mother's teaching had been. But hot head and hasty hand are a bad combination. So God sent him to the wilderness for a forty years' lesson in that supreme quality of leadership—self-control.

Lesson II.

MOSES THE LEADER OF ISRAEL

January 12, 1919

THE LESSON PASSAGE—Exodus 3 : 1-12.

1 Now Moses kept the flock of Jeth'ro his father in law, the priest of Mid'ian : and he led the flock to the backside of the desert, and came to the mountain of God, *eren* 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 Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. 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 Isaac, and the God of Ja'cob. And Moses 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

GOLDEN TEXT—Moses indeed was faithful in all his house.—Hebrews 3 : 5 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The World's Call for Leadership. **ADDITIONAL MATERIAL**—Ex. 12 : 37-42 ; Num. 12 : 3-8 ; Deut. 34 : 10-12 ; Acts 7 : 17-36.

THE LESSON EXPLAINED

I. **SUMMON-ED.**—1-3. *Moses kept the flock.* The prince is now shepherd. The palace taught him to know men. In the wilderness he came to know God and himself. *Jethro*; or Reuel, whose daughter Zip-porah Moses married. *Mid'ian*; beyond Egypt and

Angel of the Lord; Jehovah himself. *Bush burned . . . not consumed.* The unusual attracts us. *Turn aside.* Interest is Moses' first emotion.

4-6. *God called.* God's wonders have always a message. *Draw not nigh.* Moses is to be led from mere wonder to a sense of God's presence. *Put off thy shoes*; an Oriental sign of reverence. Respect for sacred places and occasions is always commendable. *Hid his face . . . afraid.* God's holiness and greatness always bring fear until we know his love.

II. **SENT.**—7-10. *I have seen . . . heard . . . known.* Moses' people had become a dim memory to him. He is startled to learn that they were a burning thought in the heart of God. God is always on the side of the weak. *I am come to deliver*; divine succor as well as divine compassion. God's pity has always a programme. *A land flowing with milk and honey*; an Oriental description of a very fertile land. *Canaanites . . . Jebusites.* These peoples were all to be driven out. *Come now therefore.* This is



"THE BUSH BURNED . . . AND WAS NOT CONSUMED"

south of Canaan, where Moses fled from Pharaoh. *Wilderness*; not desert, but grassy solitudes. *Mountain of God*; so called because afterwards the law of God was given here. *Horeb*; or Sinai.

the climax. All this divine plan is to be accomplished through Moses. Great enterprises need leaders. The test of our enthusiasm for any cause is our willingness to be its instrument.

III. STRENGTHENED.—II, 12. *Who am I.* Moses shrinks from the magnitude of the task of defying Egypt and leading Israel. *Certainly I will be with thee.* This is the cure for Moses' sense of insignificance. *A token*; confirming promise. God-confidence, not self-confidence, is a great requisite of leadership. So God deals with every difficulty that Moses sees,—his insignificance, his lack of visible authority, his lack of impressive power, his lack of persuasive eloquence. Every one of these deficiencies is to be supplied by God. Wherever God demands work, he supplies adequate equipment.

Lesson Questions

What training did Moses find in the wilderness?

Tell about the burning bush.

What did God tell Moses about Israel?

Why did Moses shrink from being a leader?

For Further Study and Discussion

1. Who was to be Moses' spokesman? (Ch. 4 : 14.)

2. What other great man said he could not speak? (Jer. 1 : 6, 7.)

3. Should curiosity be encouraged or suppressed?

4. Is a church building a specially sacred place?

PROVE FROM SCRIPTURE—That God heard Israel's cry?

SHORTER CATECHISM—Ques. 41, 42.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Moses the leader of Israel, Ex. 3 : 1-12.

Courtesy and reverence are twin graces, both wholly beautiful. Courtesy sees the greatness of the humblest person. Reverence sees the greatness of God. The bowed head, the softened step, the hushed word, tell that we have seen God, like a mountain, high and white, through "the cottage window of our soul."

Tuesday—The choice of Moses, Heb. 11 : 23-29.

Sacrifice has two hands,—a giving hand, a receiving hand. It brings gifts to the altar. It takes gifts away. When George Matheson, blind preacher, poet, philosopher, laid on the altar, the glory of the sun, God put in his hand a burnished lamp for the blind in soul.

Wednesday—Moses defends the oppressed, Ex. 2 : 11-20.

"I love that grave in the sand," says Alexander Whyte. Why? Because while it hid the evidence of Moses' rashness, it proclaimed his loyalty. In a flash we see that Moses was with and for his people. He had not made the palace the grave of his soul.

Thursday—The divine presence promised, Ex. 4 : 1-12.

Moses made a common mistake. When God called him he thought of what he could or could not do for God, instead of what God could do through him. The miracle of the violin is not what the violin does for the master, but what the master does with the violin.

Friday—Isaiah called to service, Isa. 6 : 1-8.

Once in forty years Moses saw the burning bush. Once in a life time, Isaiah saw the uplifted throne. Christ teaches that every day, there is a flame in the lilies, a throne above them, and a voice from them that frees us from fear and calls us to serve.

Saturday—"Lo, I am with you," Matt. 28 : 16-20.

The heavenly city was the goal of Christian's desire in Pilgrim's Progress, but he had great companionships on the way. Christ is both goal and companion. When Livingstone said, "Anywhere provided it be forward," it was because he knew that the forward way was the only way by which Christ traveled.

Sunday—Strength for the journey, Deut. 33 : 25-29.

"As if a pinion upbore every limb." That is how we travel in the morning. But what about "overcoming life's afternoon," when the heat, the burden and the way are intolerable. Thy strength as thy days. God's equipment for the traveler, like his armor for the soldier, is whole and complete.

A PRAYER

Speak to us, Lord, that we may awaken to danger and to duty. Speak to us that we may speak to others for thee. Give us the vision of thy glory, and teach us what it means to have thee with us, taking possession of our lives, inspiring us to deeds of faith and love. Forgive our idleness, our carelessness, our weakness, and be thou our strength, our song, our salvation. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—Clothed with authority and power, Moses confronts Pharaoh. "Let my people go," says Moses. But the tyrant only increases his tyranny. Plague after plague falls on the Egyptians and now just before the last delivering blow,—the slaying of the firstborn—God institutes the Passover as a perpetual institution to commemorate this deliverance.

Lesson III.

THE PASSOVER

January 19, 1919

THE LESSON PASSAGE—Exodus 12 : 1-14.

1 And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months : it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house :

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls ; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year : ye shall take it out from the sheep, or from the goats :

6 And ye shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherewith they shall eat it.

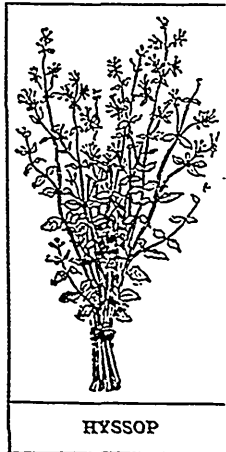
8 And they shall eat the flesh in that night, roast

GOLDEN TEXT—Our passover also hath been sacrificed, even Christ.—1 Corinthians 5 : 7 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Value of Religious Festivals.

THE LESSON EXPLAINED

I. PREPARATION FOR THE FEAST.—1. *Moses and Aaron*; Aaron, elder brother of Moses, and appointed by God to be a "mouth" for Moses. *Land of Egypt*; emphasizing that the feast dates back to the Egyptian bondage. Notice, also, that the feast was ordained when Israel was, as it were, to "go over the parapet" and leave Egypt. *This month*; Abib or Nisan, almost our April. *The beginning of months*.



HYSSOP

The new year would be associated with a great national deliverance.

with fire, and unleavened bread ; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire ; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning ; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is the Lord's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : I am the Lord.

13 And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial ; and ye shall keep it a feast to the Lord throughout your generations ; ye shall keep it a feast by an ordinance for ever.

Religious festivals should engrave the memory rather than impress the senses.

3-7. *Congregation* ; assembly. *Tenth day*. The tenth day seems to have been a specially significant day. *House of their fathers* ; meaning family. *If too little* ; waste to be avoided. Religion insists on gathering up the fragments. *Every man according to his eating*. The division was to be methodical and proportionate. Religion believes in method. *Without blemish* ; another note of true religion. It believes in the best,—unblemished lamb, beaten oil. *Keep it up* ; have it on hand. *In the evening*. The Hebrew words point to some time about sunset. *Take the blood . . . sprinkle* ; a most important part of the feast. *Lintel* (Rev. Ver.) ; cross-beam of the door.

II. OBSERVANCE OF THE FEAST.—8-11. *Roast with fire* ; not baked in the oven. *Unleavened bread* ; really biscuit. Leaven, in all offerings made to the Lord by fire, was strictly forbidden. Leaven was often used as a symbol of evil.

Bitter herbs; signifying the bitterness of their bondage. *Not . . . raw*; so as to avoid blood. *Nor sodden*; not boiled. *Head . . . legs . . . purification*; not divided, but with all the parts. *Nothing remain*; the remnant to be burned and not used for a common meal. It was sacred. *Loins girded*; loose robes fastened tight with a girdle for easy going.

III. MEANING OF THE FEAST.—12-14. *Pass through*. God's supreme punishment has come. *Blood a token*; a sign of Israel's belief in God. God judges faith by little signs. Great faith may lie even in a look. *Pass over*; hence the feast's name. *A memorial*; to keep in remembrance God's goodness and Israel's debt.

Lesson Questions

What time of the year was the Passover observed?

What kind of lamb was chosen?
How was it to be prepared and how eaten?
What was done with the blood? Why?

For Further Study and Discussion

1. What different plagues were inflicted on the Egyptians?
2. Where is Christ called "our Passover?" (1 Cor. 5 : 7.)
3. Should Thanksgiving Day be a holiday or a "holy day?"
4. Is the special observance of such seasons as Easter and Christmas a help or a hindrance to true religion?

PROVE FROM SCRIPTURE—That Jesus started a new feast.

SHORTER CATECHISM—Ques. 43.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The Passover, Ex. 12 : 1-14.

The soul of religion is a sense of deliverance. God must do, has done, something for us we could not do for ourselves. Faith is something like the sprinkling of the blood, an indication of the soul that it commits itself to the delivering power of God.

Tuesday—"What mean ye?" Ex. 12 : 21-28.

A nation or individual that has no great memories has no vision. You cannot lose your past without losing your future. Festivals are apt to be times of forgetting. God makes them things of remembrance. "What mean ye by this?" The Passover was a finger pointing to the past.

Wednesday—The lamb without blemish, 1 Peter 1 : 13-23.

Religion is a demand of God for the best and first,—beaten oil, sifted wheat, unblemished lamb, consecrated heart. It is also a gift from God of the best. In Christ God gives us the best of himself. In Christ's words, life, death, there is nothing of God left out.

Thursday—The cup of salvation, Ps. 116 : 1-13.

Some one says God's love is like a gold thread in the grey web of life. The psalmist says the web is all gold with not a thread of grey. Not only does God come in perilous and bitter times. He guides the faltering steps in life's daily trudge.

Friday—A great Passover, 2 Chron. 30 : 13-22.

Good King Hezekiah was an "opener of doors closed on God." In the first month of the first year of his reign, he opened the doors of the house of the Lord. Now, reviving the Passover, he opens another door to God, the door of a nation's memory.

Saturday—Lest we forget, Deut. 8 : 11-20.

It is "all" the way we were led, that is to be remembered. Christian must remember the Slough of Despond, and also who gave him a helping hand, the lions in the way, and also who told him they were chained, the wicket gate, and also who gave him admittance. A memory is good only if it remembers God.

Sunday—Do this in remembrance, Matt. 26 : 20-29.

The Lord's Supper revives a great memory and kindles a great hope. It has two windows. One commands the vision of the cross of divine suffering. The other fronts the sunrise, commanding a vision of the throne. He suffered for his children alone. He shares with them his victory.

A PRAYER

O thou who preparest a table for us in the presence of our enemies, we thank thee that thou hast provided the way of approach to thee. Teach us how to come to thy table with a broken spirit, knowing that this is the sacrifice thou dost require of us, thou Lamb of God, on whose sacrifice we rest for salvation. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—There was a great cry throughout Egypt over the slaying of the firstborn. The Israelites are thrust out of Egypt. No sooner are they gone than Pharaoh repents and hurries after them. Israel's position is desperate—an angry king behind, a barring sea in front. "The Lord shall fight for you. Keep quiet," says Moses.

Lesson IV.

ISRAEL CROSSING THE RED SEA January 26, 1919

THE LESSON PASSAGE—Exodus 14 : 21 to 15 : 2.

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 Pharaoh's horses, his chariots, and his horsemen.

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

25 And 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

GOLDEN TEXT—The Lord saved Israel that day out of the hand of the Egyptians.—Exodus 14 : 30.

SENIOR AND HOME DEPARTMENT TOPIC—The Challenge of a Great Deliverance. ADDITIONAL MATERIAL—Deut. 4 : 32-40 ; Ps. 78 : 1-14, 106 : 7-12 ; Heb. 11 : 29.

THE LESSON EXPLAINED

I. ISRAEL'S RESCUE.—21, 22. *Moses stretched out his hand* ; having the rod with which he had wrought such wonders. Moreover the angel of the Lord and the pillar of cloud stood between the Israelites and Pharaoh. *Strong east wind*. The power of a steady, strong wind on water is remarkable. The wind is a natural agent, but the miracle is none the less. *Dry shod . . . waters . . . a wall* ; a vivid way of telling how perfect the way of escape was.

23-25. *Egyptians pursued* ; desperate because their victims are escaping. *Morning watch* ; the last of the three parts into which Israel divided

appeared ; and the Egyptians fled against it ; and the Lord overthrew the Egyptians in the midst of the sea.

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

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

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

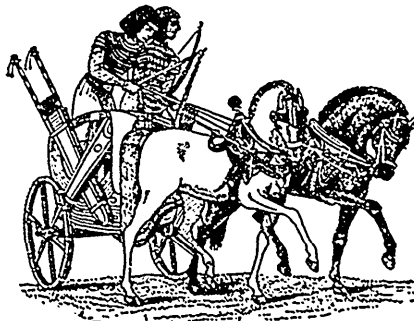
31 And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Mo'ses.

Ch. 15 : 1 Then sang Mo'ses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea.

2 The Lord is my strength and song, and he is become my salvation : he is my God, and I will prepare him an habitation : my father's God, and I will exalt him.

the night. *Lord looked through the pillar* ; possibly a description of a terrible electrical storm of which Ps. 77 : 18 makes mention. *Discomfited* ; threw into a panic. *Took off chariot wheels* ; rather clogged with sand. *Drove heavily* ; drove them with great difficulty. *Let us flee* ; panic ends in flight. Disorder in an army is always a disaster.

II. EGYPT'S RUIN.—26-31. *Stretched forth his hand*. The hour of supreme punishment has come. *Returned to its strength* ; to its usual level and condition. *Remained not so much as one*. Israel's escape is complete. Egypt's de-



AN EGYPTIAN CHARIOT AND HORSES

struction is complete. But only after many warnings, many opportunities of repentance, many evidences of God's power. *Israel saw the great work.* Israel's destiny is to witness for God. *Believed the Lord . . . and Moses.* This experience of God's power heartened them for their desert adventure and also confirmed the authority of Moses in their sight.

III. ISRAEL'S REJOICING.—Ch. 15 : 1, 2. *Then sang Moses.* It is not enough to have an experience, we must interpret it, express it, capitalize it. Every experience challenges us to some new expression of faith. The real creed of our life is fruit of our own experience of God's goodness. *Sing unto the Lord*; because all the glory is his. *Triumphed gloriously.* God is likened to a man of war. Israel's battles are God's battles. *My God . . . my father's God.*

God's mercy is a fountain, not a flash. It follows from generation to generation.

Lesson Questions

Describe the desperate position of the Israelites.

By what means was their deliverance effected?

How were the Egyptians destroyed?

What was the double effect of the deliverance on the Israelites?

For Further Study and Discussion

1. How long did the Egyptian bondage last? (Ch. 12 : 40.)

2. Does God really harden men's hearts?

3. Is the day of miracles past?

PROVE FROM SCRIPTURE—That God laughs at wicked kings.

SHORTER CATECHISM—Review Ques. 39-43.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Pharaoh pursuing Israel, Ex. 14 : 1-9.

Pharaoh's characteristic is changeableness. This is the failing of a character that has no principle but expediency. Principle may seem weighty and burdensome, but is like the vessel's ballast, which weighs downward, but gives steadfastness of onward direction, saves from the power of every turn of tide or wind.

Tuesday—Israel troubled by his coming, Ex. 14 : 10-20.

Between the angry tyrant and the bitter sea! Life has many such places where God must undertake wholly bewildering nights, unscalable heights, overwhelming waters, consuming fires. For all such times God has the one command: "Stand still, hold your peace and see the salvation of your God."

Wednesday—Israel crossing the Red Sea, Ex. 14 : 21-31.

The great triumph of life is not to evade difficulties, but to get "through" them and out on the right side. Pliable, all mud, gets out of the Slough of Despond on the wrong side. Christian, equally muddy, gets through and out on the right side,—the side next the heavenly city.

Thursday—A song of deliverance, Ex. 15 : 1-13.

It is one of the tragedies of life that the laurels of victory are often placed on the wrong brow. This song hymns the true victor. God is still the getter of victory. The hand of God in history means history in the hand of God.

Friday—This deliverance commemorated, Ps. 106 : 1-12.

We measure our hopes not by what we are but by what God is. God is true to us because he cannot be untrue to himself—"for his name's sake." Redemption in Christ is not our thought of God but God's thought of us. This is the sum of our hope.

Saturday—God's mighty hand, Deut. 4 : 32-40.

Those who have heard God out of the midst of the fire must speak. Revelations are never private experiences. The hearer must herald, the seer must shout. What we know of Christ belongs to others. It must be betrayed in some way through speech, spirit, or service.

Sunday—The song of Moses and the Lamb, Rev. 15 : 1-8.

Souls sing only when they learn to wonder, and wonder when they learn to see. That is why heaven is a place of song. The redeemed have seen the marvels of God's love and wonder. That is what John means when he says no man can learn that song save the redeemed.

A PRAYER

We lift our hearts to thee in exultation, our Father, because thou art mighty, and because thy might is for us. We rejoice that thou art our leader and our defender. Keep us close to thee. Bless us as we speak of thee to others, and give us the joy of bringing others to thee, our salvation. We ask in Jesus' name. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—Listen. The song of victory of last lesson has given place to complainings, first because of lack of water, now because of lack of bread in the wilderness of sin. The Israelites are finding out that the road to liberty, like all of God's highways, is not easy.

Lesson V.

THE GIVING OF THE MANNA

February 2, 1919

THE LESSON PASSAGE—Exodus 16 : 11-18, 31-35.

11 And the Lord spake unto Mo'ses, saying,
12 I have heard the murmurings of the children of Israel : speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I am the Lord your God.

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

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

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

16 This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an o'mer for every man, according to the number of your persons ; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an o'mer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating.

31 And the house of Israel called the name thereof Man'na : and it was like coriander seed, white ; and the taste of it was like wafers made with honey.

32 And Mo'ses said, This is the thing which the Lord commandeth, Fill an o'mer of it to be kept for your generations ; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of E'gypt.

33 And Mo'ses said unto Aa'ron, Take a pot, and put an o'mer full of man'na therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Mo'ses, so Aa'ron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat man'na forty years, until they came to a land inhabited ; they did eat man'na, until they came unto the borders of the land of Ca'naan.

GOLDEN TEXT—Give us this day our daily bread.—Matthew 6 : 11.

SENIOR AND HOME DEPARTMENT TOPIC—Poverty and Providence in our Day. ADDITIONAL MATERIAL.—Ps. 65 : 9-13 ; 104 : 10-15 ; Matt. 6 : 24-34 ; Acts 14 : 17.

THE LESSON EXPLAINED

I. THE PROMISE.—11, 12. *I have heard the murmurings.* The Israelites, like us all, found murmuring come easy. Murmuring against circumstances is generally murmuring against God. In the first difficulties of the journey, the Israelites forget the sting of the lash and the weight of the burden. Slavery with fulness of bread seemed preferable to liberty and famine. *Ye shall eat flesh . . . bread.* God deals with patience. Slaves have to learn to endure the penalties and appreciate the privileges of freedom. *Ye shall know . . . your God.* Every miracle is meant to be a lesson in God's power and care.

II. THE PROVISION.—13-18. *Quails ; birds driven by the wind from the sea* (see Num. 11 :



QUAILS

31). *A small round thing ; a thin flake falling from heaven with the dew, v. 4.* God means men to get bread from the earth, but to expect it from heaven. But the Israelites, after the exhaustion of their first stores, were absolutely dependent on God. *Said one to another ; in astonishment.* *Manna ; a question, not a name.* It means, "What is it ?" Then the substance was called manna. *Wist not ; know not.* *Gather . . . an omer.* Something less than two quarts. *Much . . . nothing over . . . little . . . no lack.* When they gathered what seemed to be the required quantity, it measured out exactly an omer a person. Further on we read that if any was kept over it corrupted except in the case of that gathered on the sixth day, for use on the Sabbath. Under ordinary circumstances God says, "Work for to-morrow's bread, but do not worry." Here he said, "Gather to-day's bread ; trust for to-morrow's."

III. THE MEMORIAL.—31-35. *Like coriander seed ; a small aromatic seed.* Numbers 11 : 7, 8,

says it was like bdellium in color, waxy white. *Like wafers with honey*; pleasant. Numbers says it tasted like fresh oil. *This is the thing which the Lord commandeth.* God's command is, "remember." His challenge is "remember." Israel's mission is to remember God. *Kept for generations*; for Israel's descendants. *Lay it before the Lord*; as a sacred thing in a sacred place. *Laid it before the testimony.* The ark, a later name, given because the ark contained the tables of stone, called the tables of Testimony. *Did eat manna forty years.* The gift was daily and continuous.

Lesson Questions

Why did the Israelites murmur?
Describe the appearance of the manna.

What were the regulations regarding the gathering and keeping of the manna?
How was the giving of the manna remembered?

For Further Study and Discussion

1. Where do we read of the manna ceasing? (Josh. 5 : 12.)
2. Where is hidden manna spoken of? (Rev. 2 : 17.)
3. Would free bread remove poverty?
4. Is a wheat field as miraculous as the manna?

PROVE FROM SCRIPTURE—That Jesus is the bread of life.

SHORTER CATECHISM—Ques. 44.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The giving of the manna, Ex. 16 : 11-20.

"Day by day." The unit of life is that part cut off by the golden shears of sunset and sunrise. Christ said, "Sufficient unto the day is the evil thereof," but only after he had taught, "Sufficient unto the day is the love thereof."

Tuesday—To be gathered early, Ex. 16 : 21-30.

The Sabbath day is a day in which God seeks to take from us the burden of the usual duties of life. God understands human nature and knows that a break in the routine of life is like a relaxing of the bow. The Sabbath is a "reasonable" institution.

Wednesday—The pot of manna, Ex. 16 : 31-36.

Why remember the manna? Because God wishes to make every great experience more than a great rear light shining on the past. He wishes to make it a great searching headlight, shining on the future and giving guidance. Headlight your experiences.

Thursday—Our daily bread, Matt. 6 : 25-34.

The prophet said, "Look up, starward." The psalmist said, "Look up, mountainward." Jesus said, "Look down, to the flowers." The heart of God is seen in the heart of a flower. We do not need gleaming stars or mighty hills to chase care. A flower will do.

Friday—A multitude fed, John 6 : 1-14.

Philip thought how low the treasury was. Andrew thought how small the lad's lunch was. Both saw how big the multitude was. They saw the precipitous side of the difficulty. Both failed to see the other side. They forgot all about Jesus and his power. Learn to see the other side of your difficulty. Your mountain has two sides.

Saturday—The bread of life, John 6 : 27-35.

Jesus always speaks of himself in the terms of the indispensable. He is the new and living way for our feet, the light of the world for our eyes, the door of the fold for our safety, the bread of life for our strength, the cross-bearer for our sins.

Sunday—Living bread, John 6 : 48-58.

Christ is life and gives life. He is living bread that gives life. We have need to pray not simply for our daily bread but for our daily hunger. For abundance of living bread avails nothing if we do not feed upon it.

A PRAYER

We praise thee, Father, for the record of thy gifts to thy murmuring people of old, and for the assurance that thou hast abundant provision for us also. Be thou the bread of life to us. Create in us soul thirst for thee. Teach us to feed on thee. And in thee may we have life, life that will enable us to show others the way to thee. For Jesus' sake. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—From the wilderness of Sin, the Israelites came to Rephidim, where they won a great victory over the Amalekites. Joshua led, while Moses prayed for victory with Aaron and Hur upholding his hands. Moses then built an altar and called it Jehovah-nissi, which means, "The Lord my banner." Meanwhile the burden on Moses has become too great. Ch. 17.

Lesson VI.

JETHRO'S COUNSEL

February 9, 1919

THE LESSON PASSAGE—Exodus 18 : 12-26.

12 And Jeth'ro, Mo'ses' father in law, took a burnt offering and sacrifices for God : and Aa'ron came, and all the elders of Is'rael, to eat bread with Mo'ses' father in law before God.

13 And it came to pass on the morrow, that Mo'ses sat to judge the people : and the people stood by Mo'ses from the morning unto the evening.

14 And when Mo'ses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people ? why sittest thou thyself alone, and all the people stand by thee from morning unto even ?

15 And Mo'ses said unto his father in law, Because the people come unto me to enquire of God :

16 When they have a matter, they come unto me ; and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Mo'ses' father in law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee : for this thing is too heavy for thee ; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee : Be thou for the people to God-ward, that thou mayest bring the causes

GOLDEN TEXT—Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6 : 2.

SENIOR AND HOME DEPARTMENT TOPIC—Cooperation in the Work of the Kingdom. **ADDITIONAL MATERIAL**.—Luke 10 : 1 ; Acts 13 : 1-3 ; Rom. 16 : 1-24 ; 1 Cor. 12 : 12-31.

THE LESSON EXPLAINED

I. SACRIFICE OFFERED.—12. *Jethro* ; priest and prince of Midian and father in law of Moses. He came to the camp bringing Zipporah, Moses' wife, and his sons Gersom and Eliezer. Moses had parted in anger from Zipporah on his way to Egypt, ch. 4 : 24-26. Jethro comes to renew friendship, restore family ties and rejoice with Moses over God's mighty dealings. *Took a burnt offering*. The animal was laid on the altar and consumed by fire. *Aaron came . . . to eat bread*. The feat was an intercommunion of friends with God. Worship should be social, not solitary.

II. COUNSEL GIVEN.—13-18. *Moses sat to judge*. We see the magnitude of Moses' labors. He is administrator of justice as well as leader. *Morning unto evening*. No release from the burden. *Moses' father in law saw*. It is well to have our work looked at through fresh eyes.

unto God :

20 And thou shalt teach them their ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness ; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens :

22 And let them judge the people at all seasons : and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge : so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Mo'ses hearkened to the voice of his father in law, and did all that he had said.

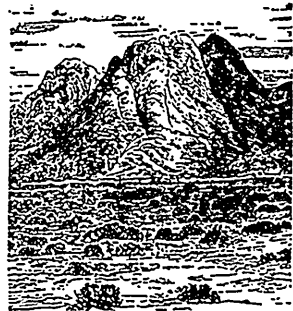
25 And Mo'ses chose able men out of all Is'rael, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons : the hard causes they brought unto Mo'ses, but every small matter they judged themselves.

GOLDEN TEXT—Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6 : 2.

People come to inquire of God; through Moses. The work was undoubtedly important. *Have a matter* ; a dispute. *The thing is not good* ; three points in Jethro's criticism. From Moses' standpoint, Moses was

overworked. Justice was not being adequately administered, and the people were not properly provided for. Overworking is underworking.



MOUNT SINAI OR HOREB

19-23. *Hearken . . . counsel.* Jethro has plan as well as protest. Hosts of people who say, "This thing is not good," have nothing better to propose. *Be thou for the people to God-ward*; be God's representative and interpreter of God's will. The supreme matters are to be in Moses' hand. *Provide . . . men.* Moses is to be head but not shoulders. These men had to have ability. Do not forget they had also to have character,—God-fearing, truth loving, greed hating men. The great qualifications for to-day. Organization is nothing apart from character. *Rulers of thousands . . . tens.* The people were to be arranged in definite groups under definite supervision. Jethro's plan has the advantage of simplicity. *Judge at all seasons*; a continuous court. *So Moses hearkened.* The remedy for hopeless situations is often very simple.

Lesson Questions

Tell what you know of Jethro.
What great mistake of Moses' did he point out?
What was his remedy?

For Further Study and Discussion

1. What was Jethro asked to be for Israel? (Num. 10 : 31.)
2. Where do we read of the over busy man? (1 Kgs. 20 : 39-43.)
3. Should we elect our judges and officials?
4. Is fault finding ever justifiable?

PROVE FROM SCRIPTURE—That we should obey parents.

SHORTER CATECHISM—Ques. 45, 46.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Jethro visits Moses, Ex. 18 : 1-11.

Jethro was the man who saw things wrong and put them right. But he only criticized Moses after he had rejoiced with him. He recognized that Moses was an honored instrument in the hand of God. True criticism must have its appreciation, as well as its depreciations.

Tuesday—Jethro's counsel, Ex. 18 : 12-27.

If you are carrying the whole burden, is it because you are compelled or because you insist on doing so? Perhaps somebody else needs the steadying or inspiration of some responsibility. When there is no one else, then the psalmist says : "Cast thy burden on the Lord."

Wednesday—The seventy chosen, Num. 11 : 10-17.

Moses was cumbered with the affairs of a nation. Martha succeeded in cumbering herself with the serving of a meal. Moses became wretched. Martha became indignant. Both failed to see that there are things which are first and great, and things which are last and little.

Thursday—The seventy messengers, Luke 10 : 1-11.

The seventy were sent to prepare the way for Jesus and there were keepers of the home preparing to receive the seventy. What better thing can be said of the home than that the son of peace was there? What better test than to ask for whom does the door open.

Friday—The seven deacons, Acts 6 : 1-8.

Some served tables, some preached the Word. This is a division of work not a differentiation into lesser and greater. The deacons were wisdom filled, spirit guided men. Stephen, the deacon, wrought miracles. His face shone like an angel's. His lips were touched with fire. His heart was filled with martyr-passion.

Saturday—Diversity of gifts, 1 Cor. 12 : 1-11.

No man can do all the work of God. He does not possess all the necessary talents. Cooperation is God's great principle. The Christian mother and the Christian statesman must work together. This is what the poet means when he sings about "the you-ness of you, the me-ness of me" being needed.

Sunday—Laborers together, 1 Cor. 3 : 4-15.

Underline verse nine. It is the Magna Charta of the common life. God's workers, God's tilled fields, God's living house, God's help, God's harvest, God's home. There is a purpose of God in every life as definite as God's purpose in the glowing sun and the unfolding flower.

A PRAYER

O God, with joy we hear thy invitation to those who labor and are heavy laden. . . . Teach us how to cast our care upon thee, to work with thee and to give thee the chance thou dost seek to work with us. Enable us to know what real gladness there may be in service when we give ourselves unselfishly and without reserve to thee. We ask in the name of him who came to serve. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—From Rephidim, the Israelites passed to Sinai. There Moses met with God. God told Moses that Israel was his peculiar treasure. His presence was made manifest to the people by thunders and lightning and thick cloud. There God gave the Ten Commandments.

Lesson VII.

THE TEN COMMANDMENTS

February 16, 1919

THE LESSON PASSAGE—Exodus 20 : 1-17.

- 1 And God spake all these words, saying,
- 2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- 3 Thou shalt have no other gods before me.
- 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :
- 5 Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;
- 6 And shewing mercy unto thousands of them that love me, and keep my commandments.
- 7 Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.
- 8 Remember the sabbath day, to keep it holy.
- 9 Six days shalt thou labour, and do all thy work :
- 10 But the seventh day is the sabbath of the Lord

GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.—Luke 10 : 27.

SENIOR AND HOME DEPARTMENT TOPIC—The Commandments in Modern Life. **ADDITIONAL MATERIAL**.—Deut. 5 : 1-22.

THE LESSON EXPLAINED



MOSES : By Michelangelo
The horns in the forehead are the emblems of power

thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

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

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

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

I, OUR DUTIES TO GOD.—I-II. *God spake.* The commandments are of divine origin. *Thy God . . . out of Egypt.* God is deliverer before he is lawgiver. Israel's obedience is a debt of love and gratitude not an exaction of tyranny. *No other gods before me ;* in front of me. One great truth that Israel is to give to the world is the oneness of the Godhead. *Not make any graven image ;* a likeness fashioned out of wood or metal. *Or any likeness of any thing.* The heathen made likenesses of birds, fishes, animals. *Bow down nor serve ;* neither worship nor offer sacrifice. True worship is spiritual, not material. *Idol worship is forbidden to-day.* Men worship power, money, glory, which are all material. *A jealous God.* There is a jealousy of love as well as a selfish jealousy. Love is jealous on behalf of, selfishness is jealous against, its objects. God saves from idolatry because of what it means not to him, but to his people. *Iniquity . . . fourth generation.* Sin has long consequences—one great reason why we should avoid it. It involves our children. *Mercy unto thousands ;* thousands of generations. The reach of God's mercy is greater than the reach of sin. *Name of . . . God in vain ;* not to be used

lightly or falsely or blasphemously. *Remember the sabbath day.* "Sabbath" has the idea of rest. *Nor the stranger*; an alien who has settled among the Israelites. Israel's law protected the stranger in different ways. *For in six days.* There is a deep reason for the Sabbath in God's nature and in man's.

II. OUR DUTIES TO MAN.—12-17. *Honor thy father.* The Bible emphasizes the debt of children to parents. *Thy days long.* A promise is attached to this command. *Shall not kill*; kill in violent fashion. The law prescribed death for some crimes. *Not commit adultery.* Marriage like home and life is guarded by God. *Thou shalt not steal.* Property is guarded. *Not bear false witness*; neither privately by slander nor legally by perjury. Character is guarded. *Thou shalt not covet.* Conditions of mind as well as acts are taken into account. Acts are the expression of our state of mind. If most of the commandments are in negative form, remember

that a father and a mother's "Thou shalt not" expresses their love as much as their "Thou shalt."

Lesson Questions

Into what two classes are the Commandments divided?

Name these of the first class.

Name the second class.

Of what is God jealous?

For Further Study and Discussion

1. What does Christ teach about the Sabbath? (Mark 2 : 23-28.)
2. What is Christ's teaching regarding covetousness? (Luke 12 : 15-21.)
3. Should capital punishment be abolished?
4. Should a Christian use his auto on Sabbath?

PROVE FROM SCRIPTURE—That God's commands are pure.

SHORTER CATECHISM—Ques. 47.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Our duty to God, Ex. 20 : 1-11.

Religion breaks down the little walls of our world. Selfishness makes life all intake, all inlook, no outflow, no outlook. Life becomes a cistern, gathering all to itself and losing all the freshness of that which it gathers so that even that which comes down from heaven tastes of the earth.

Tuesday—Our duty to man, Ex. 20 : 12-21.

Religion establishes two great lines of communication for life—Godward and manward. The fountain flows from the heights and down to the level. Religion gives us height and level—God and man. Religion without God is an oilless lamp. Religion without man is a wickless lamp.

Wednesday—Tables of stone, Ex. 34 : 1-8.

No man can serve more than one master. No man can serve less than one. Life must have some graven commandments. Religion teaches us to serve the highest. The soul without religion has not found freedom. He has only changed masters. He has still his table of graven commands.

Thursday—Teach me thy way, Ps. 119 : 33-40.

The psalmist does not think of God's law as a barring wall, a burdening weight. It is an inviting way along which he longs to go. It makes life a splendid adventure. It is only the lawless who know how dull, dead, drear life may be.

Friday—How love I thy law ! Ps. 119 : 97-104.

Remember obedience is not necessarily dull. The psalmist made it enthusiastic. God loves a cheerful giver, not giving because he is cheerful, but cheerful because he is giving. God loves a cheerful servant, not obeying because he is cheerful but cheerful because he is obeying.

Saturday—The law fulfilled, Rom. 13 : 8-14.

The law was given by love. Only love can obey it. Duty seeks to obey but love fulfils the law, that is, fills it full. And that is so because love sees the real spirit and scope of the law's demands. Love alone sees that the second mile is as imperative as the first.

Sunday—The sum of the Commandments, Mark 12 : 28-34.

Banish the thought that religion is a little thing. It kindles love in our heart and love is the greatest thing in the world. It makes the largest demands in the world—the strength of all we are. It turns us to the mightiest personality—God. It sends us to the widest sphere—the world.

A PRAYER

Our Father, we thank thee that thou art our God and that thou hast asked us to love thee. Teach us to love with all our might, and to show that our love to thee is real by the way we show love to those about us, in the home and outside of the home. In the name of thy Son we pray. Amen

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—After the giving of the Ten Commandments, Moses received many other divine laws for the regulation of Israel, and also instructions regarding the Tabernacle, its furnishing, ritual and priesthood. But what was happening among the people at the foot of Sinai during Moses' forty days' absence? This is what our lesson tells us.

Lesson VIII.

MOSES PRAYING FOR ISRAEL

February 23, 1919

THE LESSON PASSAGE—Exodus 32 : 7-14.

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

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

9 And the Lord said unto Mo'ses, I have seen this people, and, behold, it is a stiffnecked people :

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them : and I will make of thee a great nation.

11 And Mo'ses besought the Lord his God, and said,

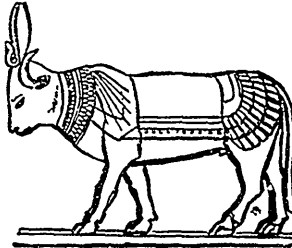
GOLDEN TEXT—The supplication of a righteous man availeth much in its working.—James 5 : 17 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Value of Intercessory Prayer. ADDITIONAL MATERIAL—1 Sam. 12 : 19-25 ; Jer. 7 : 16-20 ; 15 : 1 ; Matt. 6 : 5-15 ; John 17 ; Rom. 9 : 1-5.

THE LESSON EXPLAINED

I. ISRAEL'S SIN.—7, 8. *Get thee down* ; from Sinai where he had been for forty days receiving God's commandments and ordinances. *The people have corrupted themselves.* In Moses' absence, the people had gone far astray. Missing his authority and leadership, they had asked Aaron to make them a god. Aaron, the type of leader who leads by giving people what they desire, weakly consented and a calf was made out of the jewelry of the women. *Turned aside quickly.* The incident illustrates the necessity of true leadership. The glory of democracy is not that it needs no leaders, but that it chooses them. Democracy's peril is, that it will choose badly. *Out of the way I commanded.* God's desire was to have Israel think of him as a spirit and worship him as such. *These be thy gods.* Not only did Israel accept the calf as god for the future, but they gave it credit for their past deliverance.

II. JEHOVAH'S ANGER.—9, 10. *A stiffnecked people* ; stubborn. *Let me alone.* Do not seek



A CALF IDOL

the Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of E'gypt with great power, and with a mighty hand ?

12 Wherefore should the Egypt'ians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth ? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember A'braham, I'saac, and Is'rael, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the Lord repented of the evil which he thought to do unto his people.

to turn me from my purpose. *Consume them* ; not punish simply but wipe out. *I will make . . . thee a great nation.* The promises made to Abraham were to be fulfilled through Moses and his children.

III. MOSES' INTERCESSION.—11-14. *Besought God* ; "made sweet the face of,"—entreated. This is a splendid light on the character of

Moses. God's proposal would have satisfied him if he had been only an ambitious leader. But Moses loved his people. He had sacrificed a royal life for them once, now he is willing to be blotted out of the book of life for their sake, v. 32. This self-sacrificing spirit is realized in its perfect form by Christ. Paul was willing to be a cast-away for his people's sake. *People which thou hath brought forth.* Moses appeals to the past. God had begun a work. Why should it be left undone. Moses does not seek to explain or explain away Israel's sin. God had begun in mercy, why would he not continue. *Wherefore should the Egyptian speak.* It would be a pleas-

ing morsel to the Egyptian to see that he had dealt with Israel as with them. *Remember Abraham, Isaac and Israel.* Moses turns from God's recent dealings with the children of Israel to the ancient covenant promises. *Swarest by thyself.* God's honor was pledged to this promise. Intercessory prayer in which one loses sight of self, avails mightily with God. *God repented*; changed his purpose of wrath. Do not miss the real teaching of the lesson by raising questions about the possibility of God's changing. The one great fact is, that God's plan involves and responds to the prayers of great sacrificial hearts.

Lesson Questions

What did the Israelites do in Moses' absence?
How did God propose to deal with them?

What did God propose to do for Moses?
What arguments did Moses use in prayer?

For Further Study and Discussion

1. Where do we read of Abraham interceding? (Gen. 18 : 23-33.)
2. Where do we read of golden calves again? (1 Kgs. 12 : 28.)
3. Can a wise leader be popular?
4. Does prevailing prayer mean prayer that changes God?

PROVE FROM SCRIPTURE—That a good man's prayers are heard.

SHORTER CATECHISM—Review Questions 54-57.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Moses praying for Israel, Ex. 32 : 7-14.

Prayers may be private and selfish. Faith like a mustard seed in size, can remove mountains, but it is only faith the size of a mustard seed that prays to have its own mountain of difficulty removed. The greatness of prayer is seen not solely in what, but for whom, it asks.

Tuesday—Moses' prayer answered, Ex. 32 : 30-35.

If intercessory prayer—prayer for others—is the nobler form of prayer, noblest of all is the sacrificial prayer,—prayer that asks blessings for others, and is willing to take another's penalties for itself. To bear one's cross is noble, to bear another's is divine.

Wednesday—Moses fasting and praying, Deut. 9 : 11-19.

Prayer is sometimes a quiet exercise—the upward glancing of the eye. This prayer of Moses was a consuming passion. It would not let God go. It would not let Moses go. Breadless for forty days, he wrestled with God, as Jesus, breadless for forty days, wrestled with Satan.

Thursday—Samuel praying, 1 Sam. 12 : 19-25.

We should not cease to pray for those we love, for two profound reasons. Prayer invokes the best gifts of God for them. Prayer evokes the best gifts of ourselves for them. The mother who commits her child to God at eventide, will be the first to hear its cry in the night.

Friday—Elijah praying, 1 Kgs. 18 : 36-46.

We must not make immediateness a condition of answered prayer. Elijah prayed once and fire leaped from heaven on the altar. Only when he had prayed seven times did the little cloud small as a hand rise out of the sea. Sometimes God waits till we discover we can answer our own prayers.

Saturday—Paul's prayer, Eph. 3 : 14-21.

We often feel the poverty of life. Paul gloried in its richness. There was power saving unto the uttermost, love beyond knowledge, peace beyond understanding, wisdom beyond measure, giving beyond our asking and imagining—all in Christ

Sunday—The effectual prayer, James 5 : 13-20.

James is the writer who deals with life from its practical standpoint. What does he make the possibilities of life to be? Saving a soul from death. Hiding a multitude of sins. Turning an erring soul does not need mighty argument.

A PRAYER

We thank thee, our God, that thou givest to thine own according to thine own heart. Forgive us that we are so slow to ask from thee, or so indifferent that we ask but once, or so selfish that we ask for ourselves only. Show us how much we miss by our failure to talk to thee about those who are nearest and dearest to us. Look upon them, wherever they are note their needs and pour out a blessing upon them. And glorify thy name among all people, in all the world, bringing peace and joy to all, through Jesus Christ our Lord. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—To lose the initiative is serious for an army. Sometimes it is tragic. Reaching Kadesh-barnea, Israel sent spies to view the land of Canaan. Ten came back declaring the impossibility of advance. Two, Joshua and Caleb, declared its abundant practicability. Forgetting God's power, Israel allows the fear of the unknown to prevail.

Lesson IX.

THE REPORT OF THE SPIES

March 2, 1919

THE LESSON PASSAGE—Numbers 14 : 1-10.

1 And all the congregation lifted up their voice, and cried ; and the people wept that night.

2 And all the children of Israel murmured against Mo'ses and against Aa'ron : and the whole congregation said unto them, Would God that we had died in the land of E'gypt ! or would God we had died in this wilderness !

3 And wherefore hath the LoRD brought us unto this land, to fall by the sword, that our wives and our children should be a prey ? were it not better for us to return into E'gypt ?

4 And they said one to another, Let us make a captain, and let us return into E'gypt.

5 Then Mo'ses and Aa'ron fell on their faces before all the assembly of the congregation of the children of Israel.

GOLDEN TEXT—This is the victory that hath overcome the world, even our faith.—1 John 5 : 4 (Rev. Ver.).

6 And Josh'ua the son of Nun, and Ca'leb the son of Jephun'neh, which were of them that searched the land, rent their clothes :

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the LoRD delight in us, then he will bring us into this land, and give it us ; a land which floweth with milk and honey.

9 Only rebel not ye against the LoRD, neither fear ye the people of the land ; for they are bread for us : their defence is departed from them, and the LoRD is with us : fear them not.

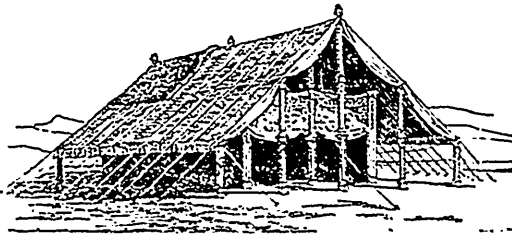
10 But all the congregation bade stone them with stones. And the glory of the LoRD appeared in the tabernacle of the congregation before all the children of Israel.

SENIOR AND HOME DEPARTMENT TOPIC—Causes of Failure in Life.

THE LESSON EXPLAINED

I. A COWARDLY PANIC.—1-5. All the spies agreed as to the fertility of the land. But ten had seen nothing else during the forty days of search, except the stature of the people they had to dispossess, and the strength of the cities they

had to take. Caleb, speaking for himself and Joshua, urged the possibility and duty of immediate action. They saw the possibilities, not the impossibilities, of the situation. *Congregation lifted up their voice, and cried.* The Israelites responded to the pessimism of the ten spies. It was a majority report. As so often, the pessimism was taken for prudence, when it was not merely pessimism, but cowardice. The first failure of the Israelites was not to capitalize their past experience of God's mighty power and pit it against the report of the men who felt as small as grasshoppers. *Murmured against Moses and Aaron.* This is the bitter cross every leader has



THE TABERNACLE

to bear between the enthusiastic beginning and the glorious end of a great cause. *Would God we had died in Egypt.* Everything and anything seems better than the present prospect. Israel's second failure is in forgetting that every prom-

ised land can only be possessed by disposition. *Better . . . to return into Egypt.* They are blind to the dangers of retreat and keen to see the dangers of advance. *Let us make a captain and return.* The despairing thought becomes a desperate policy. They knew that Moses would not command a retreat. *Moses and Aaron fell on their faces ;* with true insight they see that retreat is not an alternative. It is advance or annihilation. There are times in the lives of individuals and causes when there is only one way—forward.

II. A BRAVE PROTEST.—6-10. *Joshua and Caleb ;* prompt helpers, as they were clear eyed

spies. *An exceeding good land*; a practical argument. Why turn to the desert when a fertile land awaits you. *If the Lord delight in us*; favors us. They did not minimize the difficulties of advance. They point out that God constituted a victorious resource. The might of the enemy will avail nothing against him. *The congregation bade stone them*. Their words are of no avail. People in assembly are apt to be seized with great pessimisms or enthusiasms. Mob emotions are always exaggerated. *The glory of the Lord appeared in the tabernacle*. The Tabernacle, made after an exact pattern given Moses by God, was the place where God manifested his presence.

Lesson Questions

What report of the spies made the people weep?

What step did they determine to take?
 What did Caleb and Joshua say?
 What effect had their words?

For Further Study and Discussion

1. What further light have we on Caleb's character? (Josh. 14 : 12.)
2. Where in the Tabernacle was the meeting place with God? (Ex. 25 : 22.)
3. Do numbers always beget enthusiasm?
4. Is majority rule right?

PROVE FROM SCRIPTURE—That faith is a shield.

SHORTER CATECHISM—Ques. 58.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The spies sent out, Num. 13 : 17-25.

No difficulty is so big as the one you take time to measure. When Christian looked at the Mount of Difficulty, it was big. When he began to climb he made discoveries. It had an arbor, a House Beautiful with a room called Peace whose window fronted the sunrise. It had heavenly armor and glorious visions.

Tuesday—The report of the spies, Num. 13 : 26-33.

When you take counsel with your fears and hopes, do not decide by majority votes. There were nine men like Shammua, one like Caleb. Shammua was the man with the grasshopper view—everything big but himself. Caleb, when eighty-five years old, asked for a mountain to conquer.

Wednesday—Why Israel failed, Num. 14 : 1-10.

Joseph Chamberlain spoke about men who slay the dragons at the bridges one after another, but falter before the last dragon. The Israelites, with experience behind and promise before, faltered at the last bridge. We halt with Israel at Kadesh-barnea whenever we give our fears the initiative.

Thursday—Shut out by unbelief, Heb. 4 : 1-7.

The tragedy of falling short is that it means "almost arrived" not far from the kingdom. Pliable is barred at the very beginning by the Slough of Despond. But Ignorance found that there was a way leading back from the very gates of heaven.

Friday—Our refuge and strength, Ps. 46.

"If there were no fears to fear, then were there no God to trust." There are times in life like the troubling of the deep waters and trembling of great hills. Life seems to have no steadfast centre. The most trouble-filled day is the day we are commanded to be still.

Saturday—Victory through faith, 1 John 5 : 1-12.

When John says faith is victory, he means that faith makes the soul an empty hand to grasp God's weapons, an empty vessel to receive God's fountains, an open door to admit his presence. Faith adds God rather than aids God. Whatever your task, his help is yours through faith.

Sunday—More than conquerors, Rom. 8 : 31-39.

What is the basis of Paul's belief in the surplus of victory? He believes in an inseparable Christ—the Christ who refuses to be separated from us. Faith is not something by which we cling to Christ. It is not our hold on Christ, but Christ's hold on us, that saves.

A PRAYER

Strong Son of God, we thank thee that thy strength is for us, and that we need not linger longer in impotence and sin. Lift us up. Quicken our faith. Inspire us with thyself. Breathe upon us by thy Spirit. Lead us to victory in thy name,—victory over sin, victory over self. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—Forty years of journeying in the wilderness was the penalty of Israel's lack of faith. During these forty years, all perished except Caleb and Joshua and those under twenty when they left Egypt. Now we come to a new leader and a new venture in Israel's history. The policy is now onward with God.

Lesson X.

JOSHUA, PATRIOT AND LEADER

March 9, 1919

THE LESSON PASSAGE—Joshua 1 : 1-9.

1 Now after the death of Mo'ses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead ; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, even to the children of Is'rael.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Mo'ses.

4 From the wilderness and this Leb'anon, even unto the great river, the river Euphra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life : as I was with Mo'ses, so I will be with thee : I will not fail thee, nor forsake thee.

6 Be strong and of a good courage : for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Mo'ses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee ? Be strong and of good courage ; be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest.

GOLDEN TEXT—Be strong and of a good courage.—Joshua 1 : 9.

SENIOR AND HOME DEPARTMENT TOPIC—How to Serve One's Country.

THE LESSON EXPLAINED

I. JOSHUA'S PROMOTION.—1, 2. *After the death of Moses* ; who died at the age of 120 years, with undimmed eye and unabated natural force. Moses was not permitted to enter the Promised Land, but saw it from Pisgah's top. He was buried in an unknown grave. (See Deut., ch. 34.) *The servant of the Lord* ; a splendid title. Service of country begins with service of God. Moses is also described as one with whom God spake face to face, as friend with friend. "There arose not a prophet since . . . like unto Moses." *It came to pass.* Great men pass, but events move on. *Joshua.* The name

is same as Jesus, and means "Jehovah saves." *Moses' minister* ; personal attendant. Moses took him with him when he went up to Sinai to receive the Tables of Stone. Besides the training of a great companionship, he had led in battle and distinguished himself as a scout. If we would serve our land, we must qualify by

making a study of its great men and their ideals. *Arise go over* ; service involves readiness for new enterprises. Joshua must not be content with marking time in the wilderness because Moses had to do so. *This Jordan.* There is a great chasm in the earth running north and south that

isolates Palestine on the east. Through this chasm the Jordan flows into the Dead Sea.

II. JOSHUA'S PROSPECT.—3, 4. *From the wilderness* ; south of Palestine. *Lebanon* ; mountain range on the north. *Euphrates* ; to the northeast. Israel in David's reign reached this limit. *Hittites* ; situated in region of Euphrates.

The Great Sea ; the Mediterranean on the west.

III. JOSHUA'S POWER.—5-9. *No man able to stand.* Obeying God's command, Joshua will be invincible. Service and trust must go together. *Do according to all the law.* Joshua must look back as well as forward. The new



GILGAL, PLAIN OF JERICHO

enterprize is according to old lines. New circumstances are to be met on old principles. *Turn not . . . to right hand or left.* The obedience is to be implicit. Brilliancy of leadership without obedience is like the mighty engine without the rails. *Prosper whithersoever thou goest.* Joshua had seen in the past the evil that resulted from ignoring God's will. *Law shall not depart out of thy mouth.* Joshua's speech, Joshua's thoughts, Joshua's plans were all to be in subjection to God's laws. *Be strong and of good courage.* Joshua was not to go timidly to his task. The law was not a burden but an inspiration. It would not bar the way but pave the way.

Lesson Questions

What training had Joshua for his task ?

What was Joshua's task ?

Describe the extent of the Promised Land.

On what was Joshua's success conditioned ?

For Further Study and Discussion

1. Why did Moses not enter the Promised Land ? (Num. 20 : 7-12.)
2. Where does Moses appear in the New Testament ? (Luke 9 : 30.)
3. Should the Bible be made a school textbook ?
4. Is it a Christian duty to secure Christian legislation ?

PROVE FROM SCRIPTURE—That faith gives victory.

SHORTER CATECHISM—Ques. 49.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Joshua a patriot and leader, Josh. 1 : 1-9.

When you are thinking about your talents or lack of talents, remember that our passage teaches that the greatest talent is obedience. Brilliancy reveals ourself. God flames through obedience. We are qualified to be leaders only when we are followers.

Tuesday—Joshua's first battle, Ex. 17 : 8-16.

Joshua learned in vivid fashion at Rephidim that no man can explain his own victories. No matter how bravely Joshua fought, he only prevailed when Moses' arms were uplifted. The Pharisee in the temple, with his self-achieved virtues, thanked God that he was not as other men. We thank God for the same fact. The fewer such, the better.

Wednesday—Joshua, Moses' minister, Ex. 24 : 12-18.

Companionship with the great, whether through actual contact or through books, is a great opportunity. The Bible is far more than a book. It is a meeting place where we keep company with great men, great thoughts, great occasions. We come down from the mount and carry something of this greatness to daily life.

Thursday—Joshua's consecration, Num. 27 : 15-23.

Consecration to a great task may be expressed in a formal ceremonial way. But it is having the spirit within, not the laying on of hands, that counts. Wherever love is, there is consecration. A true mother ministering in the home is as really consecrated as he who ministers at the altar.

Friday—Moses' charge to Joshua, Deut. 31 : 1-8.

What will your verdict on life be in old age ? Moses' verdict was, "God has not failed. God will not fail." He had gathered this splendid verdict by the way. Trouble not about what old age may bring to you. Concern yourself rather about what you may bring to old age.

Saturday—Joshua warns the people, Josh. 1 : 12-18.

Thou shalt not rest till thy brethren have rest. This is a far reaching principle. We cannot sit down and eat our morsel of bread alone while others have no bread. True equality means more than equality of privileges. It means an equality of burdens and hardships.

Sunday—The Lord with Joshua, Josh. 5 : 10-15.

Moses took off his shoes before the shining bush. Joshua before the shining sword. Wherever God reveals himself men must bow. To-day we bow in the presence of the cross. Far more than bush or sword, the cross reveals the deepest truth of God. "Let us turn aside and see this greater sight."

A PRAYER

Teach us, Lord, that when we stand alone we are helpless, but that with thee at our side, directing us and controlling us, we are invincible. Lead us on to glorious conquest, over sin, over the enemies in the world. And rule thou in all the world. For thine own name's sake. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—The leadership of Joshua was marked by many stirring events, such as the crossing of the Jordan, the taking of Jericho and Ai. In six years, six tribes, with thirty-one petty chiefs, were conquered. Then followed the division of the land among the tribes of Israel and more definite organization, as our lesson shows.

Lesson XI.

THE CITIES OF REFUGE

March 16, 1919

THE LESSON PASSAGE—Joshua, ch. 20.

1 The Lord also spake unto Joshua, saying,
2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand be-

fore the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city; and unto his own house, unto the city from whence he fled.

7 And they appointed Ke'desh in Galilee in mount Naph'tali, and She'chem in mount E'phraim, and Kir'jathar'ba, which is He'bron, in the mountain of Ju'dah.

8 And on the other side Jor'dan by Jer'icho eastward, they assigned Be'zer in the wilderness upon the plain out of the tribe of Reu'ben, and Ra'moth in Gil'ead out of the tribe of Gad, and Go'an in Ba'shan out of the tribe of Manas'seh.

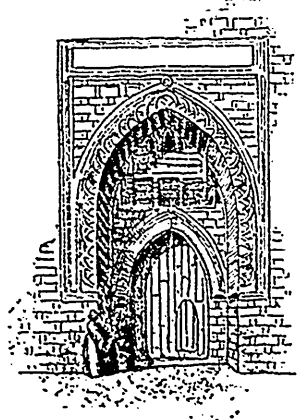
9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

GOLDEN TEXT—Blessed are the merciful: for they shall obtain mercy.—Matthew 5 : 7.

SENIOR AND HOME DEPARTMENT TOPIC—Our Responsibility Towards Offenders.

THE LESSON EXPLAINED

I. THE MANSLAYER'S PERIL.—1-3. *Speak to the children of Israel.* Joshua was leader, but not autocrat. Matters affecting the nation were dealt with by



A CITY GATE

people as representatives in assembly. *Cities of refuge.* The appointing of such cities had been enjoined upon Moses. It was now possible to carry out the plan. *Slayer that killeth . . . unawares.* One who took human life but without malice or intent.

environment, home, training, that make the offence less. Laws to-day should be more than punitive. They should be preventive and reformative. Deut. 19 : 5 illustrates unwitting killing in the case of two neighbors hewing wood in the forest. The axe head of one slips and mortally injures the other. *Avenger of blood.* The nearest relative of the slain was the authorized avenger of blood. The law of retaliation was not to extend beyond the one offending to his family. Thus blood feuds such as we find among other peoples was avoided.

II. THE MANSLAYER'S PROTECTION.—4-6a. *Stand . . . entering of the gate.* The gate of the city was an important meeting place. Justice was administered there. *Declare his cause.* Explain that the killing was accidental. *Elders.* Word means "old men." We remember the elders appointed at the advice of Jethro to relieve Moses. This seems to be a corresponding office in the city community. *Take him in;* being satisfied with his defence. *Give him a place.* He becomes a resident there. Outside the city he is exposed to the avenger of blood. *Until he stand before the congregation;* rather, "from the time he stands." *Until the death of the high priest.* The retaliation, therefore, of the

Just laws take into account, difference of motive in the same offence. Even where the motive is not right, there are circumstances of heredity, en-

avenger of blood is limited both as to person and as to time. This time limit was applied in several ways in Israel. Every seventh year there was a release of debtors from their debt and of Israelitish slaves from their bonds. *Come unto his own city.* The whole regulation regarding the cities of refuge was such that while the unwitting slayer was secured, no premium was placed on carelessness in the matter of another's life, for unwitting killing involved temporary exile.

III. THE MANSLAYER'S PRIVILEGE.—6b-9. *They appointed.* The cities chosen were Levite cities. The Levites received forty-eight cities as compensation for not having any definite portion of the land assigned to them. *Kedesh*, etc. There were three cities on each side of Jordan. *For the stranger.* Aliens were likewise protected.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Cities of refuge appointed, Num. 35 : 9-21.

The Mosaic law laid great value on life. The civilization of to-day sometimes forgets that value. The sweat shop, the tenement, the slum, the liquor traffic all testify to the indifference to the value of life. "Safety first," is good business and good religion.

Tuesday—Rules for refugees, Num. 35 : 22-34.

In good and evil alike, religion measures the motive as well as the act. It was the motive that made the poor widow, who gave her two mites, a princely giver. It was the motive behind the Pharisee's religion, that called forth the scorn of the master.

Wednesday—The cities of refuge, Josh. 20 : 1-9.

Christ is our refuge appointed for us. Our guilt does not debar us from his mercy. "Him that cometh unto me I will in no wise cast out." Our greatest plea with Christ is our need, not our innocence. It is from the uttermost and unto the uttermost he saves.

Thursday—A life lost through disobedience, 1 Kgs. 2 : 36-46.

Remember what kind of person Shimei was. He cursed David when he was a fugitive and fawned upon him when he was a victor. The glory of friendship is in being a friend not having a friend and its hour of glory is the hour when darkness reigns.

Friday—A refuge of lies, Isa. 28 : 14-22.

Spinning cobwebs in the whirlwind, binding empires with silk threads, checking tides with straws—that was what the politicians of Jerusalem, with their craft and cunning, were doing. All the while there was a steadfast foundation of hope laid in Jerusalem. Remember to-day has unsettling fears it has also settled foundations.

Saturday—A sure refuge, Heb. 6 : 13-20.

This epistle is a tract for changing times. The Jewish Christians were troubled at the passing of the old dispensation with its visible priesthood, its significant sacrifices, its vivid ritual. Yes, they must go because the new is better, because Christ is come immutable as God, strong as an anchor.

Sunday—Jehovah a refuge, Ps. 91 : 1-16.

This psalm is the shadow of a great shield—the shade of God's sheltering wings. By night ; by day, mid plague and battle and journey. God keeps his own. These dangers mentioned by the psalmist represent all dangers against which our own puny strength and wisdom are unavailing.

A PRAYER

O Lord our rock, in whom we hide, we thank thee that thou art a shelter in time of storm and that we can dwell with thee when all is well. Keep us serene in the midst of the most trying circumstances, and show us how to tell others the joy of living with thee. For Jesus' sake. Amen.

Lesson Questions

For what purpose were cities of refuge appointed ?

What were the regulations to be observed ?

Who was the avenger of blood ?

Name and locate these cities.

For Further Study and Discussion

1. Where is Jesus represented as a refuge ? (Heb. 6 : 18.)

2. What was the attitude of Israel to the stranger ? (Deut. 10 : 19.)

3. Is carelessness a sin ?

4. Should aliens have the rights of citizens in Canada to-day ?

PROVE FROM SCRIPTURE—That we should forgive others.

SHORTER CATECHISM—Ques. 50.

First Quarter : The Patriarchs and Early Leaders of Israel

LESSON FOREWORD—We come to the end of a glorious career. Lord Roberts, a great Christian and great soldier, died hearing the booming guns of the unfinished War. Joshua died with conquest not yet complete. In our lesson he tells the supreme condition of ultimate victory and bids his people fulfil that condition.

Lesson XII. ISRAEL WARNED AGAINST COMPROMISE March 23, 1919

THE LESSON PASSAGE—Joshua 23 : 1-13.

1 And it came to pass a long time after that the Lord hath given rest unto Israel from all their enemies round about, that Josh'ua waxed old and stricken in age.

2 And Josh'ua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age :

3 And ye have seen all that the Lord your God hath done unto all these nations because of you ; for the Lord your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jor'dan, with all the nations that I have cut off, even unto the great sea westward.

5 And the Lord your God, he shall expel them from before you, and drive them from out of your sight ; and ye shall possess their land, as the Lord your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Mo'ses, that ye turn not aside therefrom to the right hand or to the left ;

7 That ye come not among these nations, these that

GOLDEN TEXT—Evil company doth corrupt good manners.—1 Corinthians 15 : 33 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Compromising with Evildoers.

THE LESSON EXPLAINED

I. ISRAEL'S DOMINION.—1-5. *Given rest unto Israel* ; a temporary halt not a permanent peace. *Joshua stricken in years*. Joshua was one hundred and ten years old when he died. It is not said of him as of Moses that his eye was undimmed and his natural force unabated. *Called for all Israel* ; represented by its elders, judges and officers. *Ye have seen*. God's help was for him an actual experience, an historical fact. *Divided these nations that remain*. The task is unfinished. The unconquered territory was mainly the Philistine country southward, the Lebanon terri-

tory northward. *Great sea* ; the Mediterranean. *The Lord . . he shall expel* ; by helping the Israelites. Joshua fears a premature peace due to war weariness. He desires to keep up the morale of Israel, and there is nothing like faith in God to achieve that end. Peace with evil to-day,

when there is no peace, is the worst of compromises.

8 But cleave unto the Lord your God, as ye have done unto this day.

9 For the Lord hath driven out from before you great nations and strong : but as for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand : for the Lord your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you :

13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.



TOMB OF JOSHUA

when there is no peace, is the worst of compromises.

II. ISRAEL'S DUTY.—6-11. *Be courageous*. "Be steadfast." Courage wins battle, but steadfastness wins wars. There is danger from clashing swords, but a more subtle danger will be the influence of Canaanitish civilization and

heathen religions on Israel. Israel must not only conquer the land, she must keep her faith in God pure. *To keep all that is written.* This is to be the secret of Israel's steadfastness. This was the very command that God gave to Joshua himself. *Turn not aside to right hand.* Implicit obedience is the only course. A moment's dalliance with sin is often fatal. Often the only moderation is total abstinence. *Come not among these nations.* No relationships are to be entered into at all. *Neither make mention of the name of their gods.* Even their conversation is to be free of them. *One man . . . shall chase a thousand.* Men of faith and fidelity are always supermen. One man may be really worth a whole battalion.

III. ISRAEL'S DANGER.—12, 13. *If ye shall make marriages.* This social relationship would certainly involve religious consequences. The home and the church always react one on the other. *Know for a certainty.* The punishment

is certain. *God will no more drive out.* A forsaken God will be a forsaking God. *Scourge . . . thorns ; a constant source of weakness.*

Lesson Questions

- What task had Israel not finished yet ?
- What encouragement had they for the task ?
- What was to be the penalty of disobedience ?

For Further Study and Discussion

1. What king shows the evil of a heathen marriage ? (1 Kgs. 16 : 31.)
2. Did the Israelites drive out the Canaanite completely ? (Judges 1 : 21.)
3. Should a Christian marry one not a Christian ?
4. Has Christianity any bearing on the making of a good soldier ?

PROVE FROM SCRIPTURE—That evil persons make bad friends.

S. CATECHISM—Review Questions 48-50.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Israel warned against compromise, Josh. 23 : 1-13.

Donald Hankey says that amid the tremendous actions and reactions of a soldier's life, love is the thing that keeps him true. Joshua's policy for the new circumstances, problems, temptations which will come to Israel in a new land, is equally simple :—obey.

Tuesday—Defeat through compromise, 1 Sam. 15 : 10-23.

Do not forget that the commander in chief of this battle was God. The victory was his. So were the spoils. Saul was a subordinate. It was his duty to carry out God's commands.

Wednesday—Warnings against evil companionships, Prov. 1 : 7-19.

Life may be a drift or a voyage, a journey or a wandering. The fear of God is the compass of life. It gives direction. It is the helm of life. It definitely guides us past certain places, certain people, certain temptations that make shipwreck of life. It points right and keeps right.

Thursday—Results of evil companionships, Judg. 3 : 1-8.

Remember that friendships are both history and prophecy. They indicate and also determine. Your friendships of to-day tell of your present character and they also determine your character to-morrow.

Friday—A call to decision, Josh. 24 : 14-23.

How easy it is to add your voice to the multitude's shout, to add your feet to the multitude's rush. What a little cry, what a contemptible little army we make alone. Yet the world and the home is saved by those who say with Joshua—"As for me and my house, we."

Saturday—The decision on Mt. Carmel, 1 Kgs. 18 : 30-39.

A decision day for your great fear is a good thing. Remember Elijah's cry, "Baal or Jehovah." Goliath stalking up and down before the Israelites looked bigger every day, and the Israelites felt smaller every day. Better to fail, trying to master your fear, than to pass the days measuring it.

Sunday—A prayer for deliverance, Ps. 3.

Registration day for your fears is a good thing. Compel them to tell how old, how many, how mighty they are. You will be surprised how many will fail to appear. They are pretenders. And for the rest, tell them there is a God, your shield, your glory, the lifter up of your head.

A PRAYER

Lord, teach us how to adjust our life to all the conditions of every day. Keep us clean, and help us to keep others clean by doing our part to take temptation from their way. Show us how to sympathize with others in their temptations, as thou dost sympathize with us. For Christ's sake. Amen.

First Quarter : The Patriarchs and Early Leaders of Israel

Lesson XIII. GOD'S HAND IN A NATION'S LIFE March 30, 1919

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see what you know by heart the Lesson Title, Golden Text, and Lesson Plan. Review your Shorter Catechism (Questions 39-50).

GOLDEN TEXT—Righteousness exalteth a nation : but sin is a reproach to any people.—Proverbs 14 : 34.

Read Joshua 24 : 14-28.

THE LESSONS FOR THE QUARTER

"GOD'S HAND IN A NATION'S LIFE" is the suggestive title of the Review. In the Quarter's lessons we have followed the history of the Israelites, starting with their deliverance from the cruel bondage of Egypt, and following them, stage by stage, in their wilderness wanderings, until, at last, they have reached the Promised Land. It has been very clear, in every lesson, that God's hand was upon his people, guiding, protecting, providing for, sometimes correcting and punishing, them. All the while it was a loving hand, working out, in wonderful ways, a kind and gracious purpose. The lessons should be re-read, with a view of discovering afresh their proofs of God's care and control and oversight. Full of comfort the lessons are for these dark days, in which we so greatly need to be assured that God's hand is in the life of our nation, leading us on, first to complete victory and then to a lasting peace.

LESSON I. MODERN OPPRESSIONS FROM WHICH DELIVERANCE IS NEEDED, Ex. 1 : 8-14 ; 2 : 1-8.

A strange struggle this ! A mighty king against a helpless people, a solitary mother, a tiny babe. The king lost because he forgot Joseph and Joseph's God. To-day we must struggle against everything that forgets the rights of labor, woman, children, to a fair chance in life.

LESSON II. THE WORLD'S CALL FOR LEADERSHIP, Ex. 3 : 1-12.

The world calls for leadership, but we may answer before God calls us. Moses was forty years too soon when he smote the Egyptian. So he went away to the wilderness for further training. When the time was ripe and Moses was ready, God kindled the bush and gave Moses his commission.

LESSON III. VALUE OF RELIGIOUS FESTIVALS, Ex. 12 : 1-14.

Look ! What is that on the door posts ? It is blood. When the destroying angel sweeping over Egypt, saw it, he passed over. No wonder they were to remember it for all time. It is good not only on special occasions but at other times to sit down and remember God's deliverances.

LESSON IV. THE CHALLENGE OF A GREAT DELIVERANCE, Ex. 14 : 21 to 15 : 2.

How could the Israelites be silent ? God had saved them from a situation for which they had no remedy. Before, they saw a sea ; behind, they saw a host. Suddenly God made the sea a broad highway for his people, then a deep grave for their enemies.

LESSON V. POVERTY AND PROVIDENCE IN OUR DAY, Ex. 16 : 11-18, 31-35.

There are some Israelites in the early morning looking at some strange substance on the ground. What is it ? they asked excitedly. It is God's miraculous gift of manna given every day, gathered every day except on the Sabbath. God gives manna in the wilderness from heaven. To-day he gives it from work.

LESSON VI. COOPERATION IN THE WORK OF THE KINGDOM, Ex. 18 : 12-26.

A tired man showing his weariness in appearance and work. That is Moses. A practical, observant man. That is Jethro. Jethro's philosophy is very simple. First, responsibility cannot be eliminated but it can be distributed. Second, places of public trust require men of character, and such are always to be found.

LESSON VII. THE COMMANDMENTS IN MODERN LIFE, Ex. 20 : 1-17.

A sight more wonderful than the burning bush ! It is Sinai, dreadful with thunders and lightnings. On this mount God gave to Moses the Ten Commandments, for the Israelites and for us. The Commandments are not out of date. They form the basis of life, to-day as of old.

LESSON VIII. THE VALUE OF INTERCESSORY PRAYER, Ex. 32 : 7-14.

On the mountain top God says to Moses, "Thou shalt not make unto thee any graven image." Meanwhile the people at the mountain foot are making one—a golden calf. "I will destroy them,"

says God. "Nay," says Moses, "rather blot me out but remember and forgive thy people." Self-forgetting prayer is irresistible.

LESSON IX. THE FOLLY OF COWARDICE. Num. 14 : 1-10.

A great crisis for Israel has come. Caleb, the man equal to a mountain, had urged advance. The ten spies who felt equal to grasshoppers, counseled despair. Israel listened to the men who spoke their fears. God's penalty was forty years' wanderings outside of the Promised Land.

LESSON X HOW TO SERVE ONE'S COUNTRY. Josh. 1 : 1-9.

Once more the initiative passes to Israel. "Forward," says God to Joshua, the new leader. Joshua had courage and experience to give to his country's service. God adds other equipment—authority to begin the new task, encouragement to continue the task, the Law for his guidance in the task.

LESSON XI. OUR RESPONSIBILITY TOWARD OFFENDERS. Josh., ch. 20.

Who was that who passed on the dusty road running as one runs for life? He cannot stop or look behind. The blood avenger is on his heels. He has slain a man unintentionally and seeks a city of refuge. God's laws show mercy tempering justice. So should ours.

LESSON XII. COMPROMISING WITH EVIL DOERS, Josh. 23 : 1-13.

"No half finished task." That is Joshua's demand. However weary Israel may be in the work, she must not become weary of it. Israel must not, in the name of peace, establish social relationships with the Canaanite. A premature peace to-day with evil means a permanent weakness to-morrow.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Pharaoh oppresses Israel, Ex. 1 : 6-14.

But every oppressor of the helpless has, in the long run, to reckon with God. And every one who opposes God is sure to be defeated. It is enough to be on God's side, for then we are sure to prevail.

Tuesday—Israel delivered from Egypt, Ex. 15 : 1-11.

And how, therefore, could they help breaking forth into a song of praise to their great deliverer. Every day brings to us reasons, without number, to praise God for his goodness.

Wednesday—Israel fed in the wilderness, Ex. 16 : 13-21.

Our food is a sacred gift. To waste it is a sin against God who gives it. Especially in these days the saving of food is an imperative duty. All can serve by saving.

Thursday—Israel taught at Sinai, Ex. 20 : 1-17.

True religion includes love to God and love to our fellow men. These two things God has joined together, and they should never be put asunder.

Friday—Joshua the new leader, Josh. 1 : 1-9.

It is by the pathway of faithful service that positions of leadership are won. One must learn to obey before he is fit to command.

Saturday—God's unfailing goodness, Josh. 23 : 5-14.

"Not one thing hath failed." Joshua could say that of God's promises to Israel. And no matter how long our life may be, at the end of it, if we trust and obey God, we shall be able to use the same words of God's dealings with us.

Sunday—Joshua's last charge, Josh. 24 : 22-33.

Covenants are made to be kept. That is true of covenants between man and man, between nation and nation. These are not mere "scraps of paper." It is true, also, of our covenant with God. He is faithful to his part; we should never prove false to ours.

A PRAYER

O Jesus, thou who art the light of the world, give us to-day the light we need to see the pitfalls that surround us and the glory to which thou dost call us. Give us thy strength that we may accept thy invitation, and make us thoughtful of others that we may not attempt to make our going with thee alone but may lead some one to thee. And to thee shall be all the glory. Amen.

SCHOLAR'S REGISTER

JANUARY-MARCH, 1919

Name..... Address..... Class.....

DATE 1919	S.S. Att'dance	Mem. Veres	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
January 5.....								
January 12.....								
January 19.....								
January 26.....								
February 2.....								
February 9.....								
February 16.....								
February 23.....								
March 2.....								
March 9.....								
March 16.....								
March 23.....								
March 30								
Totals.....								



St. Andrew's College

Toronto

Canada

A RESIDENTIAL AND DAY SCHOOL

FOR BOYS

Temporarily situated in the New Knox College Buildings on the University Lawn and St. George Street.

Upper and Lower School with Separate Residences. Boys prepared for the Universities, the Royal Military College and Business.

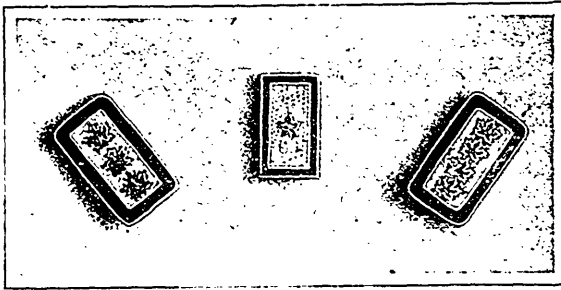
CALENDAR SENT ON APPLICATION

REV. D. BRUCE MACDONALD, M.A., LL.D., HEADMASTER

They Mean So Much

YOU are proud of that brave brother of yours "over there" who has sacrificed so much so that you might have liberty. You are proud of that noble sister who is laboring under the red cross of mercy. You are proud indeed of all who are near and dear to you who have answered the country's call.

The Service Pin is an expression of this pride. It is a silent tribute to unselfish service.



This registered Service Pin is very attractive. You will like it for the charm of its simple beauty. The border is red—**Blue** Maple leaves on the white centre indicate the number of loved ones on active service. **Red** Maple leaf indicates that the loved one has paid the supreme sacrifice. Pins with **Red** Maple leaves supplied on short notice.

No. 740—High quality enamelled gold plate, as illustrated. Size $\frac{3}{8}$ x $\frac{1}{2}$ inch, 1, 2 and 3 leaves. Price, 25c. each.

No. 741—Same as above in Sterling silver. Price, 50c. each. This size cannot be obtained with more than three maple leaves.

No. 750—Same quality as No. 740, but larger and with rounded corners. Highly burnished finish, strong pin and catch. A most attractive pin. 1, 2, 3 and 4 leaves. Price, 50c. each.

No. 751—Same size as No. 750, but Sterling Silver instead of gold plate. A truly beautiful fine quality pin. 1, 2, 3 and 4 leaves. Price, 75c. each.

No. 752—Same size, Sterling Silver, with safety catch. Price, \$1.00 each.

No. 753—Same size, 10K. Solid Gold, with safety catch. Price, \$3.50 each.

Prices include postage, of course

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada
CHURCH AND GERRARD STREETS. TORONTO