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The Teachers Monthly

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

Vol. XXV.

Toronto, January 1919

No. 1

EDITORIAL

The New Year

New Year's Day of 1919 finds us amidst new conditions. The War has ended in victory for our cause, and peace has come. It is significant that, on the day when the armistice was signed and the following days, churches all over the land were thronged with devout worshipers, giving thanks to Almighty God. There was a spontaneous and universal recognition of the fact that his power had gained the victory and that his mercy had bestowed the gift of peace.

With new conditions come new responsibilities. Our country, happily, has been saved from the devastation and ruin wrought in Europe by the War. Our rights and liberties have been preserved. How sacred is the obligation resting upon us to make our country more and more worthy of God's wonderful goodness! Peace is ours; be it ours to see that our land is filled with the fruits of righteousness.

Amongst the forces that make for national righteousness, few are more powerful than that of the Sunday School. The officers and teachers in our Schools are real nation builders, helping to mould, as they do, the lives and characters of the coming citizens of our country. It is a time for these workers to redouble their efforts that the new generation may be thoroughly Christian.

Everywhere, in secular education, in business and in industry, new plans are being made to meet the new conditions. The Sunday School should not be a laggard in the procession. It should be constantly on the alert, seeking for methods by which its work can be made more effective, and, most of all, laying hold on the divine power, which alone can give true success.

The Returning Soldiers

No welcome home can be too warm and hearty for the returning soldiers. They have fought magnificently, some of them have suffered greatly. Better soldiers than our brave Canadian boys were never found in any army. It can never be forgotten that they have fought and suffered for those who remained at home. Our dearest rights and liberties are ours to-day, because they did not count their lives dear to themselves. Their love for Canada and the Empire needs no proving. For "greater love hath no man than this, that a man lay down his life."

In the church and Sunday School, the soldiers, as they return, will be welcomed with a special joy and gladness. It was the church and Sunday School that formed the best recruiting ground, when the War broke out and volunteer soldiers were called for. Church and School

gave of their very best, and have followed the career of their soldier members with ever deepening admiration. And now they are coming back to fill their old places. It is good to see them, and there should be no failure to show full appreciation of what they have done for their country and their church.

They have learned much, these heroes of ours, and the biggest lesson they have learned is that of service and sacrifice. Much will be missed of what might be, if the home stayers do not learn that lesson from the home comers. It must be a new church and a new School in which those who have come back to us, will feel at home.

With the welcome to the soldiers who return will be joined tender thoughts of those who will not come back. They fill the graves of heroes, even although these graves may be unmarked. Their all was for them not too much to give in the cause of justice and freedom. Honor them,—that the church and the Sunday School will count amongst its most sacred obligations while time endures.

The Next Five Years

Great years the next half decade are sure to be in the history of Canada. Everywhere the atmosphere is electric with the resolve, shared by every good citizen, to make our country worthy of the tremendous price paid for her liberties. Faith must be kept with the heroic fifty thousand who have laid down their lives that this land might be free. Faith must be kept with the greater number who have been wounded and maimed in the same sacred cause. Faith must be kept with those who mourn their dearest, given ungrudgingly in the holiest of war-fares. Canada must be made a better place,—the best possible place to live in.

Every organization of the church has its part to play in the making of a new Canada,—and not least the Sunday School. It is worth while to glance at some of the objectives which our Sunday School leaders are setting before their constituency, to be reached during the coming five years. The bare list of these is an impressive challenge :

1. Religion Holding its Rightful Place in the Home.
2. All the Children of the Church Attending its Services.
3. Christian Instruction and Training Provided for Every Boy and Girl for Whom the Church is Responsible.
4. An Adequate Number of Trained Leaders to Win Boys and Girls and Young People to Christ and the Church and Enlist them in Christian Service.
5. An Efficient Organization, Curriculum and Equipment in every Sunday School.
6. A Comprehensive Missionary Policy.
7. All Older Boys and Girls in Training for Service.

These objectives are all possible of attainment. But they are to be won just as our soldiers won their objectives in the great War,—by the personal consecration and effort of each working in his or her own place, in humble dependence on the power and grace of Almighty God.

Soldiers as Teachers

According to reports in the daily newspapers, the Honorable H. J. Cody, Minister of Education for the Province of Ontario, returned from his recent visit overseas, with a plan for recruiting the ranks of public school teachers from amongst the returned soldiers. It is proposed that the Government shall make financial provision for the necessary training of such of these men as may be suitable and available.

The suggestion has been made in some quarters that the churches might, in a similar way, secure men to be trained, at the expense of the churches, for the work of the ministry.

Whatever may be thought of the practicability of these plans, there is in them a suggestion which Sunday School workers should be quick to seize upon. The returned soldier is a hero to the boys and girls in our Schools. No effort should be spared to enlist every soldier, with the proper qualifications, who comes back to his home congregation, in the work of the Sunday Schools. The men who bear the marks of the battle brunt, will have an influence all their own.

What About the Teacher Training Drive ?

The "Teacher Training Drive," begun last September, has been under way now for a little over three months. During that time, many classes have gone through one or other of the text books and mastered its contents.

Some of the students have been teachers in active service, and these have found their reward in the growing ability to do their work more effectively. Others have been senior scholars in our Schools, and in these the study of the Course has quickened the desire to enter upon the great work of teaching others.

For classes which have completed the study of one text book, there is ample time, before the summer comes to cover two, or even three, more. And where classes have not yet been commenced, what better time is there than the New Year to enter upon a course of study, which, the longer it is followed, will bring the greater pleasure and profit ?

All that is necessary, in most cases, in order to the establishing of an enthusiastic and successful Teacher Training Class is a little initiative and push on the part of those who are interested in securing better trained teachers for our Sunday Schools. The "Drive" needs DRIVE.

What the Teachers Monthly Offers for 1919

Better than ever,—that is the aim of the Editors for THE TEACHERS MONTHLY during 1919. Even in War times, the size of the magazine was not reduced, but was maintained at its before the War standard of 64 pages each month. These are some features of the MONTHLY for the coming year.

An improvement has been made in the lesson material. Under the heading THE LESSON GRADED, teaching hints will be provided in a separate section for teachers in each of the Departments in the School, namely : the Adult, Senior, Intermediate, Junior and Primary. This supplies a fully graded treatment of The Improved Uniform Lessons. Further, the hints for the teacher are carefully correlated with the lesson material in the scholars' QUARTERLIES and LEAFLETS, so that the teacher will be able to take full advantage of the scholars' knowledge. It is of the utmost importance, of course, that the teacher should have the scholars' QUARTERLY or LEAFLET before him in his preparation of the lesson. It is believed that, with this improvement, the lesson treatment in THE TEACHERS MONTHLY is second to none.

In the magazine section arrangements have been made for articles of unusual interest and value. Professor L. A. Weigle, whose articles on The Pupil formed so important a feature of THE TEACHERS MONTHLY in 1918, will contribute a similar series of twelve articles on The Teacher. Dean H. T. J. Coleman, of Queen's University, Kingston, Ont., will provide a dozen articles on teaching problems. A well known educationist in Western Canada will write An Open Letter to Superintendents each month.

Besides these series, other timely articles will be written by practical Sunday School workers, who will thus make the results of their experience available for all the readers of the MONTHLY.

Provision will be made for the needs of teachers using our Departmental Graded Lessons, in which expert workers will contribute articles bearing on the work of each Department.

It is an excellent bill of fare which THE TEACHERS MONTHLY is able to promise its readers, and no pains will be spared by the Editors to maintain and even surpass the high standard already reached by the magazine.

Taking the Scholars' Quarterlies

On page 2 of our 1919 Catalogue,—a copy may be had on application—are to be found "Suggestions for Sunday School Superintendents, Secretaries and Others Who Order Supplies." In the column indicating the Helps required by teachers are included the Helps provided for

the scholars in the respective Departments. For example, the list of Helps needed by the teacher of the Improved Uniform Lessons in the Junior Department is : THE TEACHERS MONTHLY ; KING'S OWN ; JUNIOR QUARTERLY ; Notebook. Where the Departmental Graded Lessons are used, the list for the teacher is : JUNIOR TEACHER'S QUARTERLY and TEACHERS MONTHLY ; KING'S OWN ; Junior Work and Study Quarterly ; Notebook.

There are many reasons why the teacher should have by him, for constant reference, the scholars' Helps. To mention but one or two of these reasons, *first*, the teacher will be able to frame his questions so as to test the more thoroughly the scholar's study of his Help ; *secondly*, the assignment of the next Sunday's lesson can be done more easily and more intelligently ; *thirdly*, if the teacher keeps his Notebook, along with the scholars, it will be a fine example and stimulus.

Those who have the responsibility of ordering Sunday School supplies, will render a real service to their School, if they see that the Helps ordered for every teacher include the Helps ordered for the scholars under his care.

"Timely" Lesson Helps

Some of our Sunday Schools are still using the "Closely Graded" Lessons. These consist of fixed booklets for each year.

We have no quarrel either with these Schools, or with the booklets themselves. But we would draw attention to *the very important fact*, that our method of issuing the Graded Lessons in *periodicals*, instead of fixed booklets, makes it possible to prepare the material so as to correspond closely with the changing conditions of these wonderful days of war and peace and rapidly changing social conditions.

For example, for the four years past, every one was thinking of the War. It was in the very air and so multitudes of the illustrations and references were taken from the War conditions on both sides of the sea. Now that peace is again here, the new conditions that have arisen, and the new things that are to be done, when our men shall be back home again, will give a new and timely touch to the treatment of the Lessons.

The periodical, as contrasted with the fixed Lesson-book, has this one, in addition to other advantages.

Teachers of Ages 5-11

The good news for teachers of the ages 5-11, is, that we are now issuing two Quarterlies (or Leaflets) for these years, instead of one : the PRIMARY QUARTERLY for the little ones up to 8 ; and the JUNIOR QUARTERLY for the ages 9, 10, 11.

Formerly the PRIMARY QUARTERLY had to do duty for these ages. It was too "old" for the young children, and too "young" for the older ones. Now each Quarterly fits exactly the ages for which it is prepared.

The new PRIMARY QUARTERLY is a complete transformation—a picture on every page, and large type and easy words ; so that many of the little ones will be able to read it for themselves, and all of them will "love" the pictures. There are also found pictures specially for Handwork.

The new JUNIOR QUARTERLY is also illustrated, and the Lesson is told in such a way as to attract the 9, 10, 11-year-old children.

The Leaflets, if any wish to use these instead of the Quarterlies, have the same Lesson material as the Quarterlies, and at a less price.

Every one who has seen these new issues says : "Just the thing ; nothing could be better."

Planning for the 1919 Budget

\$130,000,—that is the portion of the church's Missionary Budget for 1919 which is expected from the Sunday Schools. This is one tenth of the whole Budget of \$1,300,000.

The Sunday Schools can give their share,—there is no doubt about that—but to secure the amount will take some planning, and now is the time to begin, right in the opening month of the year.

Many Schools are using the special Duplex Envelope specially prepared for them. In this way the scholars give their missionary offering every Sunday just like the grown up people of the church.

A full explanation should be given by the superintendent of just what is required of his School,—it will be one tenth of the sum asked from the whole congregation, and of the methods by which the School's share is to be raised. The teachers should keep the matter constantly before the scholars during the year.

Last year the gifts of the Sunday Schools to the Budget were \$80,000. It is a pretty long jump from \$80,000 to \$100,000, but not too long for the Schools to take under wise and enthusiastic leadership.

The War Memorial Fund

The influenza epidemic played havoc with the War Memorial Fund in its early stage. During the three weeks in November when the subscriptions to the Victory Loan were being made, the epidemic was rife, and in consequence, Sunday Schools were everywhere closed. Notwithstanding this, in a considerable number of instances, teachers and officers of the Schools made arrangements by which the Schools were enabled to purchase Victory Bonds and thus secure their place in the War Memorial Fund. In the majority of cases, this was not found possible. Hence the continuation of the appeal, including the Christmas Service.

It is to be hoped that the plans arranged for at, or after, this Service will be promptly and thoroughly carried out. The information on the leaflet for the Service, sent to every minister and S.S. Superintendent, as to what the War Memorial Fund is, and how a School may raise its share of it, need not be here repeated. The thing to be done, is to do the thing. If further information or explanation should be required, a Post Card to Rev. Robert Laird, Secretary of the Forward Movement, Confederation Life Building, Toronto, is all that is necessary.

We should fain hope that every one of our 3,000 Sunday Schools will apply to Mr. Laird for one or more Bonds. Arrangements have been made by which they are still available for the War Memorial Fund. As a suitable Memorial to our heroic dead in the great War, now happily ceased; as a substantial aid to our own country in meeting remaining War expenditures, and facilitating business under the new conditions which peace will bring about; as a lasting contribution to the extension and improvement of our Sunday School work throughout the Dominion, and the Christian training of the non-English speaking boys and girls in Canada, and of the boys and girls of our Foreign Mission fields, the War Memorial Fund affords a unique opportunity, which no Sunday School will willingly forego.

The Sunday School Council

The Sunday School Council of Evangelical Denominations in the United States and Canada will hold its Ninth Annual Meeting in Toronto, January 22 and 23.

The membership of this body is made up of representatives of the official Sunday School Boards, Societies and Committees of thirty religious denominations on the North American continent. The total enrolment of the Sunday Schools in these denominations is 18,983,621.

This is the second meeting of the Council to be held in Canada. In 1912 its Second Annual Meeting was held in Toronto.

There is a special fitness this year in the selection of a Canadian city as a meeting place for such an international organization. A year ago last April the United States became our ally in the fight against the unspeakable Hun. Long before that we had been made to feel the sympathy of our great neighbor with the great cause. After the sinking of the Lusitania,

it became inevitable that she should take part in the world conflict. And now she shares our joy in the peace, which came the sooner because she took up arms along with us.

Allies in war we were for these brief, but memorable months. Friends we have long been, and our friendship will be touched into a warmer glow because we have fought and suffered together in the sacred cause of freedom.

Sunday School workers in Canada and the United States have known no dividing line. They have constantly taken counsel together, and have worked with one another in the closest cooperation. Our visitors in attendance at the Council meeting in Toronto will be heartily welcomed.

For many other reasons the meeting of the Council this month should be a notable one. There are great problems in the work of Religious Education to be solved in the coming years of peace, including the readjustment of a whole generation of Sunday School scholars to peace conditions, the re-enlistment of the returned soldier in Christian service and the maintenance of the altruistic ideals which the War has made dominant. Sunday School leaders must lay their plans with wisdom and farsightedness if they are to take full advantage of their great opportunities.

It has fortunately been possible for the Sunday School Boards of some of the leading churches in Canada to arrange their annual meetings so near the time of the Council's meeting, that the members of these Boards will be able conveniently to attend the meetings of the Council. A similar arrangement has been made by the Religious Education Council of Canada, a body composed of representatives of the various denominational Sunday School Boards and Boards of Publication and of the Canadian Council of Provincial Sunday School Associations. In this way it will be possible for a large number of the leaders in Sunday School work from all over Canada to receive and carry back to their own fields of effort, the stimulus of a meeting with fellow workers from all parts of the continent.

Not Democratic !

The Religious Education Council of Canada is a representative body, the members representing the various denominational Sunday School Boards and Boards of Publication and of the Canadian Council of Provincial Sunday School Associations. The purpose of this newly formed Council, now to hold its first general meeting, is to promote cooperation and prevent overlapping in the great Sunday School enterprise throughout the Dominion. The constitution contains the statement: "The fundamental principle in this cooperative movement is the autonomy of each cooperating body acting as a unit through its own representatives, and retaining complete supervision of its own work."

It is somewhat strange that this organization should have been criticized by Professor W. S. Athearn, in a recent issue of the Magazine of Religious Education, as being undemocratic. How baseless this criticism appears as soon as it is remembered that the members and officials of the denominational Sunday School Boards and Boards of Publication are appointed, in each case, by the body which expresses the will of the denomination,—Synod or Assembly or Conference or Convention,—and are under the control of the several bodies which thus appoint them, while the Canadian Council of Provincial Sunday School Association is elected at duly called popular Conventions.

When Professor Athearn describes the members of the Religious Education Council of Canada, as occupying the position of "feudal lords" in the Sunday School world, it is difficult to take him seriously. If democracy means that those who hold positions of administrative responsibility and authority are chosen by the body whom they are to serve and are required to give an account to the bodies choosing them, it is not easy to see in what respects such an organization as the Religious Education Council of Canada fails to conform to democratic principles.

WITH OUR CONTRIBUTORS

The Teacher's Study of the Bible

By Dean H. T. J. Coleman, Ph.D.

In one sense the teacher's study of the Bible does not differ from that of other Bible students. He, like they, desires the bread and the water of life for his own nourishment and refreshment. He realizes that the most important qualification for worthy achievement of any sort is the manhood or womanhood, which, under the guidance of the Spirit, grows through contact with the living word. And yet, as a teacher, he is required to study the Bible from a particular standpoint and to use it in an especial way.

Manifestly, the teacher's study of the Bible is controlled in a great measure by the demands of the particular set of lessons which have been chosen for him and his class. In most cases he is not a professional student, with the large amount of leisure which such students are supposed to have at their disposal. Consequently, he often feels himself compelled to confine his attention week by week to the next Sunday's lesson, and thus both he and his class lead a sort of hand to mouth existence. This is an evil, although with our present haphazard methods of selecting and preparing teachers, it may appear to be an unavoidable evil.

The Jesuit teachers of the 16th and 17th centuries, who, in spite of certain radical defects in their theories of human nature, excelled all contemporaries in the practical mastery of the teaching art, placed unusual emphasis upon review. Each day the lesson of the preceding day, each week the lessons of the preceding week, were to be reviewed, and so with the lessons of the month and of the year. Such extreme emphasis upon review might not be either practicable or desirable with a Sunday School class; but it

would be highly profitable from the standpoint of the teacher's private preparation for his work. His capital of usable knowledge would increase at an astonishing rate, and he would have repeated occasion for surprise at the way in which portions of scripture,

originally separated from each other by the exigencies of his weekly task, tended to unite in the illustration and elucidation of some great religious truth.

This method of study might be called the comprehensive or, if one prefers the term, the telescopic method. One is tempted to illustrate it still further. Every Sunday School lesson is taken from some particular book of the Bible. Now each book of the Bible has its own particular subject matter, and often its own particular message. No single chapter in the epistles of Paul can be adequately understood without some inkling of the purpose which prompted the writing of the epistle in which it is found. There are few

chapters in the prophets or in the Gospels, whose spiritual value is not greatly enhanced by a clear understanding of the meaning and the message of the book as a whole. The Sunday School teacher who works through one of the books of the Bible, with the aid of some good book on Biblical Introduction finds himself so helped in the task of getting his bearings that his study is an orderly progress rather than a series of haphazard excursions leading nowhere in particular.

There is also a need of careful attention to individual verses, phrases, and words, so that even the smallest portion of the lesson is made to yield its own proper contribution to the meaning of the whole. This form of study might be called by contrast the microscopic method of study. The commentaries in our various Lesson Helps serve a useful purpose in this connection, but they never fully antici-

A CHILD'S MORALS

The principal thing that a child has to do morally before he is twelve is to grow a conscience. The principal thing after that is to get power to use his will.

I would be very glad, if I were sure it were a good one, to be able to button my own moral code around my child, knowing that it would probably protect him until he was big enough to outgrow it; but I would much rather be sure that he had learned to speak the truth in his heart.

If a boy can always do that, it is about all one ought to expect of him before he is twelve. If he obeys me, that is discipline; but if he learns to obey himself, that is character.

pate the difficulties of individual teachers, being often silent when one most wishes them to speak. Their use should be supplemented by that of a good Bible dictionary. A trustworthy dictionary of the English language,—an unabridged edition is always the best—should also be conveniently at hand, so that the teacher may not be bewildered and misled by the many cases where the Bible meaning of words differs from the current meaning.

The foregoing does not mean that the pupil is to be inundated periodically with a flood

of hastily acquired erudition. The miner may work over many cubic yards of earth for a single ounce of the precious metal. So the teacher selects and condenses and simplifies, —always with the needs of his class in mind. It may be that in actual teaching he makes direct use of only a tenth of what he has studied. But the study of the other nine-tenths is always a source of power, if only from the fact that it ministers to his self-confidence and his self-respect.

Queen's University, Kingston, Ont.

Why a Trained Teacher

[The first in a series of twelve articles by the author of *The Teacher*, one of the books of the New Standard Teacher Training Course, discussing more fully some points dealt with in the book.—Errors.]

BY PROFESSOR L. A. WEIGLE, D.D.

Why should one be trained to teach? Why, especially, should one be trained in methods of teaching? Is it not enough to know thoroughly the subject that one is to teach? Will not right methods then be followed naturally?

Such questions have been asked concerning education in general. The experience of the past forty or fifty years in America, as in England and France, has made clear the answer. The primary qualification of every teacher, of course, is to know his subject, completely and thoroughly and in relation to the rest of human knowledge. But a knowledge of subject matter is not enough. To know is one thing; and to be able to teach is another. Right methods of teaching do not come naturally to every possessor of adequate knowledge and good intentions. Such methods are worked out slowly in the course of actual experience, just as methods are worked out in any other field of human endeavor. And the teacher of to-day, just as the worker in other fields, may profit by the experience of all who have gone before him and who are working with him. He may learn much from others, not simply about *what* to teach, but *how* to teach.

We hear it said sometimes that teachers are born, not made. This aphorism has about as much truth when affirmed of teachers as it has when affirmed of business men, physicians, ministers, or any other class of workers who have much to do with people and with human values. There are born business men, born doctors—yes, born engineers and born farmers—in much the same sense as there are born musicians, born poets and born teachers. For each of these vocations calls for certain qualifications of capacity and temperament which are matters of original endowment. Yet in each case success depends, not simply upon the indispen-

sable original ability or aptitude, but upon training and opportunity. The work of the teacher is no exception to the rule. It would be a strange paradox if teachers, whose work is education, could not themselves be educated for that work. It is doubtless true that teachers are "born;" but it does not follow that they are "not made."

Here and there, indeed, we do find some engaged in the work of teaching who imagine themselves to be teachers by the grace of God, born, not made, and excused by birthright from some of the pains and cares which necessity lays upon others. These good folk loftily sneer at "pedagogy," and seem to believe it their duty to present their subject in as difficult and uninteresting a fashion as they can, in order that their pupils may gain more mental "discipline" by conquering it.

But the world is going by these folk. The steady growth and development of normal schools, the increasing requirements for the certification of teachers, the establishment of colleges of education and departments of education in colleges and Universities, the application of experimental methods to educational processes and to the measurement of the abilities and achievements of children, the organization and work of societies for the scientific study of education—these are some of the evidences of the movement in our time which is raising the work of the teacher to the level of a profession. Teaching is no longer a job for old women and incompetent men, and it is becoming less and less a stop gap or stepping stone for youngsters who are looking forward to other things. It has become a profession, conscious of its aims, intelligent in its methods, and possessed of a growing technique.

But why should one be trained to teach religion, it may still be asked? Religion is different from mathematics, science or his-

tory. It is a way of life, rather than a body of ideas. It is the sort of thing, we sometimes hear it said, that must be "caught, not taught."

The answer is that a way of life can be taught, quite as well as a body of ideas, provided we conceive education to be the vital process that it can and ought to be. So to present a way of life that it will be surely and rightly and permanently "caught" is to teach. And it is a sort of teaching that demands more, rather than less, trained skill, than the kind of teaching that aims simply to acquaint the pupil with ideas—if there be teaching of that kind.

Let us think simply of the Sunday School teacher. Ought he or she to be trained to teach religion, as the public school teacher is trained to teach other things? With full recognition of the differences between both the tasks and the salaries of the two types of teacher, one cannot but answer "Yes." The Sunday School is not the public school, and cannot borrow its methods. But the Sunday School will not fully succeed until it does its own work as well relatively as the public school does the work that belongs to it. And that depends upon the Sunday School securing teachers as well trained relatively as those of the public school. We have a long way to go before that goal is reached; but that is no reason why we should not start.

Let two things be granted. First, that religion is not a merely human product. No teacher can beget it within a pupil if the grace of God be not there. But that is no reason why we should not equip ourselves in the best way that we can, and use every effort to accomplish our share in the redemption and religious education of God's children. We

can always count on him. The question is whether he can count on us.

Second, let it be granted that no teacher can beget religion within a pupil unless he possess religion himself. He cannot teach what he does not know; he cannot give what

he does not have. A personal religious life is the primary qualification of a Sunday School teacher, just as a knowledge of subject matter is the primary qualification of any other teacher. But personal consecration does not insure ability to teach religion to children, any more than knowledge in any other field carries with it ability to teach. To personal religion, as to knowledge, must be added training. As a matter of fact, one may wonder whether that personal consecration is complete which uses itself as an excuse to evade the hard work of training for the master's service.

The Sunday School is beginning to share in the general movement which is raising the standards of the teaching profession. Most of the considerations that have led to better training for teachers in general may be brought forward in support of better training for Sunday School teachers. We name just three fundamental reasons why one who is undertaking to teach religion in the Sunday School, even though

possessed of a good general education and of a deep, personal religious life, should seek by definite training to prepare himself for that work:

1. The Sunday School teacher deals with immature, growing minds. He dare not present his material in a merely logical order, therefore his method must be psychological. He must understand children. He must be able to put his teaching in terms that match up with their experiences and answer to their

FINDING LEADERS

Very often the intellectual requirements of the Training Class teacher are unnecessarily exaggerated, with the result that many a superintendent who would like to start a training class hesitates to do so, because he does not see in his School any person who possesses qualifications sufficient to measure up to an expanded ideal.

As a matter of fact, few Sunday Schools and few churches realize to any real extent their actual power, or the human equipment they have in their midst.

Experience has shown us that somewhere in every church there is a person, man or woman, who has the necessary qualifications to take up this important task.

Often that very person is modest and retiring and is consequently overlooked.

It would be well for the Sunday School to search the membership of the church very carefully, before they foolishly reach the conclusion that they cannot have a Training Class because they have no competent teacher.—Emilie F. Kearney in the Teacher Training Class

problems and needs. He must know how things strike them and how to stir them to appreciation of the best. He must understand how their minds work and their wills develop; and he must know how to use the natural laws so revealed to him.

2. The Sunday School teacher deals with religion upon the level of conscious ideas. The children in his class are getting religion from many sources—from the influences and experience of home life, from association with others in acts of worship and in ways of living, from nature about them and from the first vague stirrings of conscience within them. It is the business of the Sunday School teacher to bring together those manifold influences and to help them to express themselves in intelligent convictions. It is his function to *explain life* to children in religious terms. It is of the utmost importance, therefore, that his own ideas be clear and his beliefs well-founded. He may not rest content, as some others may, with a religion merely personal, of pious habit but unintelligent, not thought through. He must know what he believes and why he believes, and his beliefs must be true.

3. The Sunday School teacher must cooperate with other educational influences in the life of the children he teaches. The Sunday School does not have the whole job of education. The children are being educated as well by public school and home and church, by libraries and moving picture shows, by parties and picnics, public festivals, newspapers and posters and by the whole round of sights and sounds and activities that characterize the life in which they find themselves. The Sunday School teacher must cooperate with, match up to, and interpret the various elements of this educative melange, and seek to make them fall into a unity of life motived by religion.

It is no easy task. To take the most obvious relation, the Sunday School teacher should both understand the teaching which his pupils are getting in the public schools and be able so to shape his own teaching in comparison with it, in point both of matter and method, that he will command their attention and respect. And that means that he must be as well trained relatively as the week day teachers of the children.

Yale University, New Haven, Conn.

Sympathy as a Qualification for Teaching

BY REV. A. D. MACKENZIE, B.D.

Sympathy is the power to put one's self in another's place, to appreciate his mental states, his characteristics and the causes producing them, and consequently the way to affect them—for the better.

Some persons are naturally sympathetic. Others may acquire the gift through study, imagination, and patient persistence. The study of what? Books on child study and teaching. But these books should be used as guide books to the life, not of scholars in general, but in the concrete, in other words, scholars of one's own class. Such a discipline must inevitably increase one's sensitiveness to, and appreciation of, the effect of forces playing upon the pupil's life; such forces as home, parents' occupation and outlook on life, companions, education, hobbies, interests in play and work.

This may seem a big programme; but the approach to it may be gradual. With a diligent use of imagination and class hour opportunities, such as the pupil's own words—in content and form—give us, also the observation of the things that make his eyes light up, and a word now and again in private talk, all these help toward its fulfilment.

There is an Old Testament story which suggests the unsympathetic and the sympathetic mode of approach, and their result. It is the

story of Elisha and the Shunammite's son. An easy way of restoring the child's life, sending on the staff and placing it on his face, failed. So does the way of the teacher who prepares his lesson, with care perhaps, but undistracted by such cares as thought for the actual needs of his pupil and the way of approach to him. Preparation is the same, no matter what the age, the mental, moral, physical or social status of the one to be taught. Never a thought is given to estimating what lines of communication to the soul are capable of handling the message or delivering the impressions desired to be made. It is a case of Elisha failing with the staff method.

But Elisha tried another method. Mouth to mouth, eye to eye, hand to hand, he applied himself to the child.

The teacher who has in some degree mastered the gift of sympathy lays his life alongside that of the pupil and touches it, mouth to mouth, eye to eye, hand to hand. The "mouth" suggests sympathy issuing in a language that is a medium of communication, not a barrier. Listen to a group of boys talking. What jargon! It seems like code language. Superiority says "Awful"! Sympathy patiently tries to understand, and realizes that the teacher's vocabulary may be jargon and code language to the pupil. Sympathy evolves a common language.

"Eye to eye" suggests seeing through the pupil's eyes, seeing the things that interest him and fill his horizon, and from his angle, an angle determined by many things—home, work, etc. The angle makes a difference, and may account for the mental state that accepts or repels the teacher's message. Of Jesus it was said: "The common people heard him gladly." He saw through their eyes and spoke their language. They understood and were interested.

"Hand to hand"! The hand suggests work, and hand to hand, a common work or interest. Sympathy discovers these and leads to engage in them—be they pencil,

brush, bugs, hammer and nails or more intangible interests. Work for a common end makes for traffic between mind and mind, soul and soul.

From some source there comes a story of an iron bridge drawn over a chasm by a small thread. The small thread carried a larger one; the larger a still larger, then a cable and after it the bridge. So it is with sympathy. It gains access for ideas which may be but a silk thread, but others relate themselves to them, and ultimately the bridge is laid from soul to soul and the way is opened up for traffic in the eternal realities.

Montreal

Securing Home Cooperation

By REV. C. F. McINTOSH, B.D.

"If the minister would urge upon the parents the absolute necessity of having the children prepare their lesson, —" Our Sunday School teachers were having a conference when this cry of desperation went up from one recently appointed, who had not yet given up the hope that his class of twelve-year-old boys might know something of the lesson, at the beginning of the class session.

The minister, listening to the plea, remembered that frequent appeals had met with little apparent success, and suggested that the parents' failure might be largely due to the absence of a School curriculum, upon which definite requests for home cooperation could be based. On consideration it became clear that the School must know what it wanted done by its different grades, and then make specific requests with that programme in mind.

An effort to give the decision practical effect was made a few months later, during the weeks of preparation for Rally Day. After the minister and superintendent had gone carefully through our S.S. & Y.P.S. Board's Outline Curriculum for Beginners, the teachers of that Department were called into consultation; and an evening was spent in considering and outlining the work for the coming School year.

The programme for Beginners included the Departmental Bible stories, to be retold by pupils in a week afternoon session quarterly, and the memory verses of the Beginners' lessons. It was decided to ask the parents to cooperate with the teachers in working out these two features.

Similar conferences were held with the teachers of the other Departments, tasks were set, and the home preparation to be expected was agreed upon. The definite requests to be made of the parents of the respective

grades were thus decided upon, and our plan was to appeal to these parents on successive Sunday mornings.

On the first of these Sundays, at the place in our public worship regularly given to the children, a story was told. Then, in a few words to the parents of the children of 4 and 5 years, it was stated that this story was contained in the Beginners Bible Stories distributed on the previous Sunday afternoon. The reason for the giving out of the lesson story after the teacher had told it was explained, and the parents were asked to use the leaflet in hearing the pupils retell the story. Further cooperation was sought in the teaching of the memory verse.

The use of this plan with suitable modifications for the other grades afforded an excellent opportunity to make definite requests for cooperation to the parents concerned; and the congregation generally, we believe, gained a new insight of the importance of our Sunday School work. We confidently look for good results.

Campbellford, Ont.

Open Letters to a Sunday School Superintendent

LETTER NO. I.

Dear Superintendent:—

It is with hesitation that I venture to discuss with you some problems of mutual interest. The fact of your being in the work makes me sure, however, that you are anxious to get the best results possible. So I am going to allow myself the privilege of opening my mind to you, partly to clear my own ideas, and partly to find out what you think of them.

I must declare, first of all, that the Sunday School work in which we are both engaged

has always appealed to me as a particularly worthwhile kind of service. To have an opportunity to help mould young lives during this plastic period has always impressed me as a bit of work that I wanted to have a share in.

I have always, as long as I can remember, had this kind of interest in Sunday School work. Of late, however, since the tremendous significance of the War has fairly burnt itself into my conscience, I am appalled at the vast possibilities in the direction of evil that are open to a human being as indicated by the terrible depths to which the Germans have fallen.

These people, respected as one of the foremost nations of the world, with an educational system that was famous the world over, in whose schools religious instruction was a prominent feature, these people who boast of a "kultur" superior to any in the world, how have they fallen! To what unspeakable depths of infamy have they descended! Why? Because their religious education was a mere form, an empty sham.

One effect of this has been to impress me

still more keenly with the vital importance of the work in which we are engaged. If we,—all of us who have any opportunity to help at all—fail to fit the boys and girls for the great responsibilities that are bound to fall upon them, how is the world to reap the fruits of the tremendous struggle of the past four years?

The problems of reconstruction will continue for a generation, and hence there are problems which present boys and girls will have to face, and have a share in solving. If they are not fitted by the best kind of religious education possible, what kind of solution are they likely to achieve?

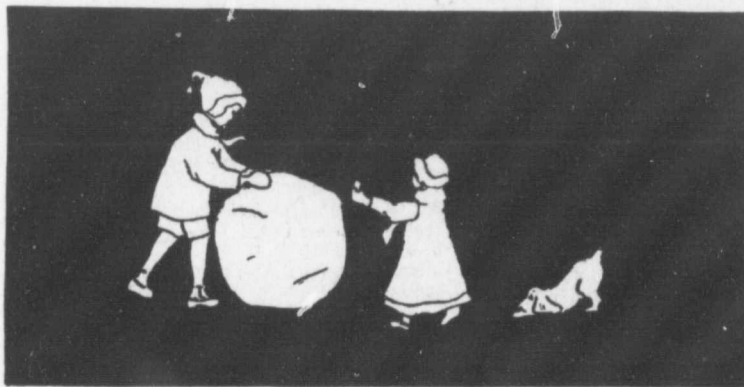
I don't know how all this appeals to you; but to me it comes as a tremendous challenge.

We Sunday School people have one of the finest opportunities open to any human being. For this reason I would like to talk over with you some phases of our work as superintendents, so that by consideration together we may be able, perhaps, to make our work count as never before.

Yours in the work,

A FELLOW SUPERINTENDENT

THE DEPARTMENTS



A Winter Blackboard Design

The patterns for the border design are such that they may be applied in one of several ways. The grouped figures show one arrangement. The design looks best centred at the top of the board, but may be repeated

either two or three times if the blackboard is wide. The girl and the dog may be omitted if desired, and the boy and the snowball taken for the motif and repeated as many times as needed to form a border.





Taking the Offering in the Primary Class

BY MISS B. C. JOHNSTON

The offering of our gifts to God is and should be an act of worship, and none realize this more fully or give more freely than little children if they are trained to so consider it.

This training is more important than the gifts brought, and will result in increased givings. The making of an offering gives the children an opportunity of expressing their love and thanks to God in a definite way, particularly if they are encouraged to bring gifts which would otherwise be used by them for pleasure.

It is our privilege to help the little ones realize that it is not merely a collection we are taking, but that they are bringing love gifts to their heavenly Father. To this end let us show them how good God has been to them in giving them their homes, their mothers, their fathers and all the wonderful things about them, so that their hearts will be filled with love for him. The natural re-

sult of such teaching will be a desire to show their love for God by doing something for him.

It is important that the children understand what the offering is used for. One way of doing this as well as showing how people who loved the Father expressed that love, is to have some special feature in connection with the offering service. For instance, on one Sunday we may briefly tell the story of the Widow's Mite, and on another we might tell them how the children of Israel brought their gifts for God's house. We might also occasionally show the little folk a picture of their own church and explain that this, too, is God's house and that their gifts are to help make it more beautiful or more useful.

All this might be done just immediately before the offering is to be received, and would likely be early in the programme of the day, as it is wise to have the children free from the care of the money as soon as possible. It

might be preceded by several Bible verses on giving, arranged in the form of a responsive service. As soon as the offering has been received, the children might sing one of the splendid offerings hymns found in our song books, and this in every case should be followed by an offering prayer either repeated or sung.

The real act of taking the offering may be performed in many ways, which largely depend on the size of the room and the size of the class.

In a large department, where there are several classes, each class may be given an envelope or small basket in which the class offering will be placed. This may be brought to the front of the room by one pupil who will quietly take his place beside the representatives from the other classes and the superintendent may receive the offering from these pupils.

If the Department is not too large, it is a splendid plan to have the children march around the room and deposit their gifts in a plate or basket. Some Schools, in which a missionary offering as well as the regular one is taken, have two baskets placed in different parts of the room and the children pass both of these in their march.

During this service, let us try to keep the feeling of reverence which we aim for during the whole of the worship period. It is worth striving for, even though it may be a little difficult on account of the moving about that is necessary but which may be orderly, as in the marching suggested above. Let us remember that the keynote of the whole service is worship and that expressed as a child would naturally express it.

SUGGESTED RESPONSIVE OFFERING SERVICE

Teacher—From whom does every good gift come ?

Children—Every good gift and every perfect gift is from above, and cometh down from the Father.

T.—What is God's best gift to us ?

C.—God so loved the world, that he gave his only begotten Son.

T.—What kind of giver does God love ?

C.—God loveth a cheerful giver.

T.—How did Jesus say we should give ?

C.—Freely ye have received, freely give.

T.—How much shall we give ?

C.—Every man shall give as he is able.

Toronto

Birthday Recognition in the Junior Department

The Juniors enjoy the recognition of their birthdays exactly as much as they did in the Primary Department if the service can be made sufficiently dignified to meet their increased sense of importance. In several of our Junior Departments I have noted interesting features that the boys and girls seemed to enjoy.

In one, the members of the Department gave them a "birthday wish," rising and repeating in unison some Bible verse that they had selected as a "good-wish verse" for their classmate.

In another School they used flags of the nations. As many flags were grouped upon the platform as the boy or girl numbered years in age, with one to "grow on." These were arranged before the opening of School, the number to meet the years of the oldest, if more than two birthdays were to be recognized, then one was taken away for each younger pupil.

In this School the birthday souvenir was a small flag which the child might pin up in his room at home. He was allowed to choose whichever nationality he preferred. It was interesting to note that most of the boys wanted for their first flag either the Chinese or Japanese, while the girls selected that of India.

In another School the birthday recognition took the form of a missionary exercise, the birthday pupils telling some story of the place where their birthday money was going or the work it was to do. In this School they have monthly recognition. One month, when they had twelve to recognize, mostly boys, these children dramatized the Bible story of Joseph and his brothers.

Let us not forget the birthday prayer, mentioning each boy and girl by name, thanking the Father for the help they are giving us in our Junior Department and asking for our Father's protection and guidance during the next year. The boys and girls appreciate this more than we realize.—Adelia Winston

A Boy Scout Troop

By J. R. Honeyman

I formed a troop in February this year through a simple intimation in the Sunday School, explaining in simple boys' language what it meant to them in years to come to fill the shoes of the illustrious dead, the heroes of the "world's greatest War." The response to duty to God and king and fellow man was great, 18 came right out the first

night, and signed up. "Be Prepared" is the motto, and those two words convey a vast horde of detailed services; a multitude of little unnoticed services are being rendered by the proud wearers of the "fleur-de-lis" every day.

Before a month was gone, 20 more had taken the promise, the month following 10 more, while to-day this troop stands first in strength to any in the Province, 77 being

the total. We have a spirit of brotherly love in the troop. The scouts have much in common with one another, as they are being fitted for the future, in learning everything from first aid in simple or compound fractures, to every trade a boy can take a fancy to,—that of the airman, cyclist, electrician, engineer, farmer, gardener, and others too numerous to mention. Every manly, clean and chivalrous art is taught.

The Older Boy and His Religious Needs

BY REV. C. A. MYERS, M.A.

I. THE PROBLEM

"After all, the one prime essential for moral and religious education is that the young should live a common life with moral and religious elders" (Professor George A. Coe).

In this statement Professor Coe puts his finger on the very centre of the problem. It is not indeed so much a "boy problem," as it has been so much called, but a "man problem," and this first article might well have been headed The Leader. The main thing is to find out the man who, as leader, guide, and counselor is going to help the boy to realize his best life. "The bad boy is what I am except for a friend and the grace of God," says Lilburn Merrell.

This is not to say, of course, that the boy himself is not at times a real problem, as we shall see in later studies; but it is putting the emphasis where it belongs on the necessity of facing the church's urgent task of winning and holding her older boys for Christ, and the Christian life, from the standpoint of securing and training an adequate number of men who will devote themselves to that work.

The older boy's religious needs are very real and very pressing, and they cannot be met by any half way measures. No mere method of equipment or even programme will suffice—good and necessary as all these are—without the right man as leader. In the last resort, the problem is therefore one of personality. It is,—more than any device or plan—the character of the man who undertakes work among boys, that counts.

There is probably no more difficult or perplexing problem at the present time than this,—to secure and train men for leadership amongst older boys. Can men be secured to undertake this task? Will they take the time to equip themselves for this efficient discharge? The remarkable success of the crusade in the interest of older boys in Canada during the past few years warrants the confident belief that they will do so, if the matter is presented to them in the proper way. There are two main avenues of approach to this question:—

1. Securing and training older men for the immediate task in the local church.

2. Securing and training younger men who in a few years will be available as leaders.

In regard to the first of these we have not always been wise enough to look high enough. We have too often been content to take second best. We have not so magnified the greatness of the task and set forth its importance in such a way, that it has challenged men of first rate ability in the congregation.

One of the encouraging things about boys' work in recent years, however, has been the way that the biggest and busiest men in the church have been ready to respond to this service when appealed to on a high plane. They have come to realize as never before, that in rendering this service to the older boys of the church they, as non-combatant men, have been able also to do a real piece of service for the nation.

The training which these men need has been given in so called Short Term Training Classes,—meeting often at the supper hour—for a period of six to ten weeks in the early fall and winter for the study of the essential principles and methods of the work they were undertaking. A special course of training is provided for these classes, and literally hundreds of men have attended them.

As to the second plan, we have only, as yet, made a beginning; but the plan is full of promise. The idea is to secure a few of the more earnest Christian young men about 17 and 18 years of age and enroll them in a class in the Sunday School at the regular hour, to prepare themselves for leadership, taking up the regular Teacher Training Course.

The general features in this Course can in this way be completed in two years. At the end of the two years, these young men will be ready to begin work with boys and continue their study of the extra years,—specialization work, which has been provided to help them in the particular grade that they may wish to teach.

The local church which earnestly seeks to

provide adequate leadership in these ways, will find one solution to the pressing problem of meeting the religious needs of its older boys.

Toronto

Straight Shooters

"We want straight shooters here."

Such was the straight shot and candid remark of a soldier, in a Canadian Military Training Camp, as we gathered for a khaki Bible Study Class and Fellowship Meeting.

Would that all of us who are enlisted as Bible Class teachers could be turned into or trained to be straight shooters! What a change for the better would come over our teaching! What increased interest would be aroused, and what beneficial results would follow!

Straight shooting in a Bible Class would necessitate closer study. It would cut out all meaningless phrases, all "hoverings" and wanderings, all misdirected fire, for crooked shooting rarely hits a target.

It would call for more concentrated thinking and more careful expression. Inconsequential asides would have no place; as irrelevancies would have no room.

In these soldiers' Bible Classes, bull's eyes are only made by the straightest of straight shooting, just as the army orders are voiced in the clearest and most direct of English. And where time is an element, where a teacher must give his message and make his mark in, say, fifteen minutes, he must "get down to business" with the first sentence.

Toronto

THE S. S. AND Y. P. S. BOARD

The space in this department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

A New Year's Greeting

The Board takes the opportunity of extending hearty greetings to each of the 31,000 officers and teachers of the Presbyterian Sunday Schools in Canada, and to express very sincere wishes for a happy and prosperous New Year.

As each year goes by the importance of the work of the Sunday School is becoming increasingly clear to every thoughtful observer, and is being shown by fuller appreciation of the splendid voluntary series of Sunday School leaders and teachers.

The year upon which we are now entering is one of very special opportunity for all who are convinced of the fundamental importance of the religious education of the young. There is a growing recognition of the essential place of the gospel of Jesus Christ in the making of character, and also of the relatively greater value of all character forming work when carried on in early years.

Sunday School teachers, therefore, may well thank God and take courage, as they look into the new year, in the full assurance that they are helping in a work which is of the highest importance, and that will have a great value in moulding the thought and action both of the church and the state in years to come.

The Outline Curriculum prepared by the

Board has proved to be a great help in presenting clearly the work to be done in order to reach these ideals. A good New Year's resolution for any School would be to follow this programme fully throughout the year 1919.

A Mentors' Training Class

One of the five objectives of the Teacher Training Drive is a Cooperative Training School. In some places such a Training School can be organized on a permanent basis and give training in all departments of Sunday School work. In many places, however, where this is not feasible, it is possible to arrange a short course for all the leaders doing the same type of work in the churches of the community. This method has been found especially helpful in acquainting the leaders of teen-age boys with the details of the Canadian Standard Efficiency Training.

Such a course may be arranged by the Local Advisory Committee for Cooperation in Boys' Work, or by the local branch of the Provincial Association or Federation. At least two plans have been tried and found successful. If a course of four sessions is desired, four successive evenings of the same week may be selected, or if more suitable, the same evening of four successive weeks. Sometimes it is advisable to meet for supper at half past six, in which case it is possible to ad-

journal in time for other evening engagements.

The first twenty minutes of each session might be given to a series of four addresses on the intellectual, physical, spiritual and social needs of the 'teen age boy. The next twenty minutes of each session should be devoted to the consideration of the programme intended to meet each of these needs as outlined in the Canadian Standard Efficiency Training. The remaining twenty minutes might be allowed for discussion or addresses on how to organize and get the work set up in the local churches and the helps that are provided through the Older Boys' Topic Card and other material issued for this purpose.

In some places a small fee of from twenty-five cents to one dollar has been charged to all taking the course to pay for the printing and the advertising. In any case the expense is very light, and the impetus to work among the boys very great. The same method can be applied to training classes for leaders in work among girls using of course the programme of Canadian Girls in Training.

Survey of the Home

The Board of Sabbath Schools and Young People's Societies has been charged by the General Assembly with the whole work of Religious Education among the young. It is the duty of the Board to use every possible agency and every possible means so to nurture the little ones that not one may be lost.

Of the various agencies which shape the young life there is none quite so fundamental as the Home. Here influences play upon the growing child which linger through all his years. Life in the nation and in the church cannot rise higher than its source in the homes of the people.

Many dangers threaten the integrity of the modern home. Radical changes in the realm of industry, of education, of amusement and of church life have not left the home untouched. There has resulted a weakening sense of responsibility on the part of parents for the adequate training of their children so far at least as their spiritual and religious nature is concerned.

With this conviction, the Board has decided to institute a campaign in the interests of the Home as an agency in religious education. The campaign will be launched in the autumn of 1919. What could be more fitting at the beginning of the reconstruction period after the War than that we should give attention to the foundation stone of all true nation building?

Before entering upon this campaign, however, it has been deemed necessary to make a thorough study of the actual conditions obtaining in the homes of our people. With this in view the Annual Statistical Form for

the Report on Religious Education has been made to include a number of questions dealing with the Home. The last page of the report form is given up entirely to this enquiry.

It may mean some extra labor and the taking of time to answer with care these questions; but they have been carefully drawn up, and, if they are answered with any degree of thoroughness, the information thus obtained will throw a flood of light upon our problem.

If this investigation is to be of real value, every minister and elder and superintendent must give definite attention to this matter. We cannot get the best results if even a few congregations neglect this necessary duty.

This movement has been taken up by the Religious Education Council of Canada, which includes representatives from the four larger Protestant churches: Anglican, Baptist, Methodist and Presbyterian.

It is fully expected that each unit in the Council will engage in a common effort to give such guidance and inspiration to the homes of our country that they may become a much more potent influence in effecting the religious education of the children of the nation.

Successful Plans for Extension Work

"That all ministers, missionaries and Christian workers seek to cooperate in every way possible with Presbytery conveners and committees in an effort to reach every community with Sunday School service."—Resolution of the General Assembly.

In one Western Presbytery, an earnest worker, called upon some eighteen months ago to supply a needy field for two Sundays, found no Sunday School in existence there. Invited into a home for tea, he used the opportunity to interest his hostess in the matter, and she agreed to form a class to meet in her own home. She was supplied with the necessary helps, and soon had a class of 6 pupils. The attendance soon began to increase even in the face of the rigor of the following winter. In the spring, services were opened in a nearby church and the class moved there. The teacher became superintendent of a regularly organized Sunday School which to-day has over 30 members in attendance. They have paid for all their supplies, and, during the year, contributed \$10.00 to Armenian relief.

In the same Presbytery, a minister of one of the larger congregations organized three new Sunday Schools within reach by auto of his church, and formed them with his own into a circuit, visiting each of them once a month in turn. Another minister, with a large territory under his care, where it was impossible to hold regular services, organized

at least 8 new schools, some, indeed, very small in numbers meeting in private homes, but all doing vital work.

In the same Presbytery, a school teacher, called to teach where practically all the people were of foreign origin, first won the love and confidence of the parents, then introduced the singing of Christian hymns into her curriculum, and latterly, with the endorsement of her Board of Trustees, takes up weekly

with her children Bible study based upon the Junior Graded Lessons.

The almost universal use of the auto brings the neglected outlying territory within easy reach of our well cared for centres, and makes it possible, at least in the summer months, for our Christian lay workers in city and town to give direct and continued help and leadership in religious education in the rural districts beyond.

RESULTS OF TEACHER TRAINING EXAMINATIONS

OCTOBER, 1918

I. NEW STANDARD TEACHER TRAINING COURSE

Schreiber, Ont.—Rev. A. C. Justice, Minister. *The Teacher*: Charlotte V. Walsh, Elizabeth Bennett.
Fordwich, Ont.—Rev. Andrew Laing, Minister. *The Teacher*: Nellie M. Hutchison, Glyde Allen, B. M. Butchart, Minnie A. Campbell.

II. FIRST STANDARD TEACHER TRAINING COURSE

Petrolia, Ont.—Rev. J. D. McCrae, Minister. *The Old Testament*: Mrs. John Morrison.

A WORD FROM THE BUSINESS MANAGER

To be really successful a Sunday School must be well equipped. Business methods must also be substituted for the more or less loose way of doing things, in the past so prevalent in some of our Sunday Schools. Happily, our leaders have come to realize that the Sunday School is more than merely incidental to the Church, and are earnestly endeavoring to bring it to its rightful place in the life of the community.

There are many ways in which the Sunday School may be made more efficient to carry on its most important work. Attractive and substantial Lesson Helps and Papers are just as necessary as faithful leaders and teachers, and these are recognized as altogether indispensable. A good teacher is handicapped beyond measure without the proper helps to enable him to reach the hearts of the boys and girls placed in his care for religious training. Lesson Helps and Papers such as those published by PRESBYTERIAN PUBLICATIONS (our Church's Board of Publication) are best suited to the needs of our Sunday Schools. First, because they are purely Canadian; second, because they are written by writers who know our boys and girls and the problems of our Sunday Schools.

Some simple plan to ENCOURAGE REGULARITY AND PROMPTNESS in the little folk in the Beginners and Primary Departments is often necessary. Nothing is better for this than the MORNING GLORY PLAN. It is quite inexpensive, yet creates a desire to be on hand in the Class every Sunday, and not only this but to be there on time.

For the older scholars, LITTLE'S CROSS AND CROWN SYSTEM of awards for regular attendance is immensely useful and popular; indeed it need not be limited to the older scholars but is applicable to the entire School.

The system consists of a series of beautiful pins given as rewards for uninterrupted attendance for a given period. That it does increase attendance and offerings is borne out by the many tributes to its helpfulness by Schools which have used it with great success, and from others which are now reaping the benefits of its usefulness.

Our CHURCH ATTENDANCE PLAN to encourage the boys and girls of the Sunday School to attend the regular church services is being largely used throughout the country. The many commendations of the plan which we receive from time to time speak volumes for it. It is quite inexpensive and within the reach of any Sunday School. Give it a trial in yours.

Our 1919 ILLUSTRATED CATALOGUE contains a wealth of information about all the Helps and Supplies mentioned and page after page of other useful requisites. There is a copy for you. Send for it now—to-day—to PRESBYTERIAN PUBLICATIONS, CHURCH AND GERRARD STS., TORONTO.

THE NEW BOOK OF PRAISE

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Lesson Calendar : First Quarter

1. January 5.....Pharaoh Oppresses Israel. Ex. 1 : 8-14 ; 2 : 1-8.
2. January 12.....Moses the Leader of Israel. Ex. 3 : 1-12.
3. January 19.....The Passover. Ex. 12 : 1-14.
4. January 26.....Israel Crossing the Red Sea. Ex. 14 : 21 to 15 : 2.
5. February 2.....The Giving of the Manna. Ex. 16 : 11-18, 31-35.
6. February 6.....Jethro's Counsel. Ex. 18 : 12-26.
7. February 16.....The Ten Commandments. Ex. 20 : 1-17.
8. February 23.....Moses Praying for Israel. Ex. 32 : 7-14.
9. March 2.....The Report of the Spies. Numbers 14 : 1-10.
10. March 9.....Joshua, Patriot and Leader. Josh. 1 : 1-9.
11. March 16.....The Cities of Refuge. Josh., ch. 20.
12. March 23.....Israel Warned Against Compromise. Josh. 23 : 1-13.
13. March 30.....REVIEW—God's Hand in a Nation's Life. Read Josh. 24 : 14-18.

*AN ORDER OF SERVICE

Opening Exercises

I. SILENCE.

II. OPENING SENTENCES. Psalm 24 : 3-5.

Superintendent. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

School. He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Superintendent. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

III. SINGING. Hymn 360, (315), Book of Praise.

God reveals His presence—
Let us now adore Him,
And with awe appear before Him.
God is in His temple—
All within keep silence,
Prostrate lie with deepest reverence.
Him alone
God we own,
Him our God and Saviour :
Praise His name forever.

IV. THE LORD'S PRAYER. All stand and repeat together.

V. SINGING. Hymn 484, (694), Book of Praise.

VI. PRAYER.

VII. SINGING. Hymn 111, (272), Book of Praise.

Our blest Redeemer ere He breathed
His tender, last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

VIII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.

IX. SINGING. Psalm or Hymn selected. (This selection should usually be one adopted specially to the little children.)

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected.

Class Work

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

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

*The numbers of the Praise Selections in brackets are those of the new Book of Praise.

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 304, (781), Book of Praise.

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

*Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.*

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

III. RESPONSIVE SENTENCES. Matt. 7:21, 24.

Superintendent. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

School. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

IV. SINGING. Hymn 493, (607), Book of Praise.

V. BENEDICTION.

Lesson I.

PHARAOH OPPRESSES ISRAEL

January 5, 1919

Exodus 1 : 8-14 ; 2 : 1-8. Study Exodus 1 : 1-14 ; 2 : 1-25.

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

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'aoth 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 Is'rael.

13 And the Egyp'tians 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.

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

THE LESSON PLAN

I. Israel's Oppression, 8-14.

II. Israel's Deliverer, ch. 2: 1-8.

HOME DAILY BIBLE READINGS

M.—Pharaoh oppresses Israel, Ex. 1: 6-14. T.—The baby Moses, Ex. 2: 1-10. W.—Helping the needy, Ps. 72: 1-8. Th.—Sin's cruel bondage, Rom. 6: 15-23. F.—Breaking heavy yokes, Isa. 58: 5-12. S.—Overthrowing the oppressor, Ps. 2: 1-12. S.—The great liberator, John 8: 31-39.

Primary Catechism—*Ques. 1. Who made you?* A. God made me. *Ques. 2. Who is God?* A. God is my heavenly Father. *Ques. 3. What kind of a father is God?* A. God is a good and loving Father.

Shorter Catechism—*Ques. 39. What is the duty which God requireth of man?* A. The duty which God requireth of man, is obedience to his revealed will

Ques. 40. What did God at first reveal to man for the rule of his obedience? A. The rule which God at first revealed to man for his obedience, was the moral law.

Lesson Hymns—Book of Praise: 272, 293, 97 (Ps. Sel.), 295, 514, 263.

Special Scripture Reading—Matt. 2: 13-23. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

Lantern Slide—Lesson I., B. 1100, "And they built for Pharaoh treasure cities," Ex. 1: 11. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

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

Connecting Links—In the lessons of the Fourth Quarter, 1918, we saw how Joseph became prime minister of Egypt. Soon after he reached that high office, his father and the whole family came down to Egypt, and settled in Goshen. Joseph lived to be 110, after ruling Egypt for 80 years, and saw his great-grandchildren (see Gen. 50: 23, 26). The lessons now take up, after an interval of about 400 years, the story of God's training of Israel, with a view to their deliverance from Egypt.

A king, held by most scholars to have been Rameses II. (B.C. 1300 to B.C. 1234), belonging to a new dynasty which had succeeded that of the Pharaoh of Joseph's time, now ruled Egypt. This monarch, alarmed by the growing numbers and prosperity of the Israelites, attempted to decrease this foreign population, first by a harsh system of forced labor, and secondly, by commanding the Hebrew midwives to kill every boy child as soon as it was born, Ex. 1: 15-21.

I. Israel's Oppression, 8-14.

V. 8. *A new king*; belonging to a new dynasty, the founder of which was Rameses I., and the king who oppressed Israel was his grandson, Rameses II., whose mummy was discovered at Thebes in 1881. *Knew not Joseph*; had no experience or appreciation of his character and achievements, and therefore did not take any interest in Joseph's kinsfolk.

Vs. 9, 10. *More and mightier*; Rev. Ver. Margin, "too many and too mighty for us," that is, "to suit our convenience." The Egyptians were seven or eight millions to less

than two of the Hebrews. *Lest they . . . join . . . our enemies*. Egypt's enemies were wild tribes of Arabia, the armies of Assyria, and the Hittites in Syria,—all to the East; so that their route to Egypt lay through the region in which the Hebrews lived. Perhaps the religious aspiration of the tribes to return to the land of Canaan and make a national home for themselves there, may have become known to the Egyptians. The Egyptian policy was to keep the Israelites in the land, but to make them helpless and hopeless.

Vs. 11, 12. *Taskmasters*. Until quite recent times, it has always been the established rule in Egypt to carry out public works by forced labor. The Egyptian and Assyrian monuments show us gangs of laborers working under the lash of overseers; and similar forced labor is still an institution in the East. By a royal decree in this case, the burden was thrown upon the people of Israel, while the ruling population was exempted. *They built . . . treasure cities*. These probably served for the storing of supplies for military ends. *Pithom and Raamses*. See Geography Lesson. Both of these cities seem to have been in the land of Goshen near the eastern frontier, where garrisons would naturally be maintained against the great powers of the far east. *The more . . . the more*, etc.; in fulfilment of God's promise to Abraham, Gen. 15: 5. Says Matthew Henry, "Times of affliction have been the church's growing times." *Grieved*. The Hebrew expresses a mixture of loathing and alarm.

Vs. 13, 14. *Serve with rigour*. Forced to work under the rod of the taskmaster, with the intense heat of the sun beating down upon

them, the lot of these toilers was hard indeed. History tells of an Egyptian king who destroyed by similar labors 120,000 of his subjects. *In mortar, and in brick.* They were compelled not only to erect buildings, but also to make the brick required for them. *In the field.* The forced labor was extended to the cultivation of the fields, and the wretched slaves were compelled to draw up water from the river level in buckets by the terrible tread wheel or the machine called the "shadoof," still in use on the Nile, for the irrigation of the fields above.

II. Israel's Deliverer, ch. 2 : 1-8.

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

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

Vs. 5, 6. *The daughter of Pharaoh.* As an Egyptian princess, she would be an important personage, with an establishment of her own and, perhaps, much political influence. *Came down ;* from her palace. *To bathe (probably in a private bath house) at the river (Rev. Ver.).* To bathe in the sacred Nile was

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

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

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

PITHOM AND RAAMESSES—The rulers of Egypt have from time to time extended their empire across the Isthmus and up the Mediterranean coast to the Euphrates. Among the greatest forerunners of General Allenby were the Pharaohs of the 18th and 19th Dynasties (1580-1205 B.C.). Asiatic dominion drew the centre of empire toward the mouth of the Nile. The cities of the eastern delta country flourished as never before. Tanis (Zoan) became a great and prosperous city with a splendid temple, and Raameses II. built a stone city in the valley Tunilat which leads east to the Isthmus. This he called Pithom (House or Temple of Atum, a name of the sun god). Somewhere not far off he founded a residence city and called it after himself, Raameses. In the spring of 1883, E. Naville, a French ex-

plorer, came on the ruins of Pithom. He traced a great brick wall enclosing a square of about twelve acres with a temple and store chambers. These later were large buildings with walls 2 or 3 yards thick, built of crude bricks. They consisted of many rectangular

rooms of various sizes separated by solid walls. They had to be filled with grain from the top, as pictures show us. Such granaries have been found nowhere else, and so whether they were built for military purposes remains uncertain.

THE GEOGRAPHY LESSON

PITHOM AND RAAMESSES—Were both in the land of Goshen. Herodotus describes the ancient canal connecting the Nile and the Red Sea as passing Patumos (Pithom) in the twentieth division of Lower Egypt. Pithom was discovered in 1883-4, under the "Mound

of the Image," which was formerly supposed to be the ruins of Raamses, but was proved by the inscriptions to be the ancient Pi-tum (Pithom) and to have been built by Rameses II. This would seem to prove that he was the Pharaoh reigning during the period of the oppression.

The city continued down to the Roman period under the name of Heroopolis, which the Romans shortened into Ero. It was



built in the form of a square, and the temple of Tum, the setting sun, worshiped in the form of a serpent, was at the southwest corner. In the north end there were many storehouses for grain, built with only one opening near the top, through which they

were filled; and their presence explains the term "treasure cities." At the edge of the desert on all the roads into Syria there were magazines of grain and provisions of every kind, as well as arms, to equip armies suddenly rushed to the frontier for a long march into the desert, as well as to supply travelers and caravans going in the same direction. Raamses or Rameses has not yet been discovered.

THE LESSON APPLIED

By Rev. Professor J. M. Millar, Edmonton, Alberta

Writing many centuries after the events which he describes, the author was very anxious to show that God's loving care had been about Israel from the beginning. So he has preserved for us this fascinating story of the child, Moses. Why was Moses saved? It was in order that he might grow up to be the leader and deliverer of his people from slavery. Thus the Lord had his own unsuspected way of breaking the rod of Pharaoh, the cruel oppressor.

It is interesting to note the *important place that children occupy in the Bible*. There is the story of young Samuel. What a strong leader of his people he became! The prophet Isaiah looked for the birth of a child who should introduce the golden age of peace and justice, Isa., ch. 11.

When you come to the New Testament we have the story of Jesus, his humble birth in Bethlehem and the flight into Egypt in order to escape the wrath of the king. Yet the Father's tender love was about the little child everywhere.

God feels very kindly toward little children, —all of them, and he wants them to be of great use in the world. Jesus said, "Take heed that ye despise not one of these little ones," Matt. 18 : 10.

Booker Washington was born in slavery, but God had a plan for his life. Booker was in earnest too, and so he became a splendid teacher and helper of his black brethren in the United States. Abraham Lincoln was born of poor parents; he worked hard as a boy and as a young man. He lived to pro-

claim freedom for the negroes, and to be the chief servant of his country. "Never neglect young life ; it is the seed of the future ; it is the hope of the world."

We pass now from the little helpless infant to the nations toiling in bondage in the valley of the Nile.

What was the motive of the oppressor ? It was fear, v. 10. The policy that suggested itself to the cruel mind of Pharaoh was frightfulness. He determined to maltreat and terrorize the Israelites and destroy their little children. That was "an easy creed." When the Germans sank hospital ships, or murdered civilians, they were trying Pharaoh's method of ridding themselves of troublesome opposition.

But frightfulness did not succeed in the past any better than in the War ended last November. The Israelites waxed stronger though the slave driver's lash fell on their bleeding backs without cessation. No doubt some large cities, and such monuments as the Pyramids, were erected by forced labor, and the Egyptian junkers thought only : "How powerful we are, and how weak and miserable are these Israelites." Yet God had his great purpose to be carried out by this enslaved people, just as he had his plan for the little Hebrew infant floating among the bulrushes of the river. Israel never quite forgot her humble origin, and in after days one of her poets, reflecting on the far-off and bitter days of slavery, burst out with :

"He brought them out of darkness and the shadow of death,

And brake their bands in sunder.

Oh that men would praise the Lord for his goodness,

And for his wonderful works to the children of men !" —Ps. 107 : 14, 15.

The modern interpretation of this ancient story is not far to seek. The great War was a struggle to the end against the tyranny of a modern Pharaoh. The ruthless spirit of the

oppressor is to be seen in the devastated areas of Europe, but think in particular of a million Armenians slaughtered by the Turk, the ally of the Kaiser, the unspeakable crimes against women and children in all the ravaged countries, France, Serbia, Russia, Roumania, Belgium. Egypt pales into insignificance, in the matter of guilt, in comparison with Germany.

What is the problem that troubled us when we read the horrible story of modern oppression, that great conspiracy against human peace and happiness ? Was it not this : "O, Lord, how long ?"

Yet just as the Egyptian was overthrown because he stood for an inhuman policy, so also was German inhumanity be destroyed, and the right cause was triumphant in the end.

But are there any other ways in which we may be enslaved ? As individuals, we may be in bondage to vicious habits. The habit may be known only to ourselves, or it may be well known. It may be avarice, jealousy, indolence, profanity, narrow sectarianism and bigotry or blind partizanship that sees no fault in one's political party and votes for it whether it is right or wrong. Jesus accused the Pharisees of being slaves. They hotly resented the imputation, but Jesus was right, for they were the bond servants of narrow and blinding ecclesiasticism. Again, a country may be in bondage to the liquor traffic. It shames us to speak of Britain in this respect.

One of the most dangerous tyrannies in our country is the tyranny of the man who wishes to impose his private interpretation of a text or book of the Bible on others. Instead of trying to become better acquainted with the immeasurably noble spirit of Jesus, many would bind heavy burdens about the neck of their fellows, so you have Adventists, Perfectionists, and those who insist in finding an account of present events in the book of Daniel, and so many others who do not understand that the "letter killeth, but the spirit giveth life."

FOR TEACHERS IN THE ADULT DEPARTMENT

By Rev. M. B. Davidson, M.A., Gaft, Ont.

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

In our course of study we are beginning a new period in the history of God's dealing

with the people of Israel. They are now to be transformed into a nation. Call attention

to the contents of the closing chapters of Genesis, and to the suggestion that, in spite of all his marvelous career in Egypt, Joseph's heart was in the promised land. "Between the latest scene in Genesis and the opening scene in Exodus lies a great silence, broken only by the sighing and groans of the people."

1. *A changed policy*, ch. 1 : 8-10. Point out that in v. 8 we have the turn of the tide in the fortunes of Israel in the land of Egypt. Up to this time the Israelites have been treated with consideration. What reason is given here for the new policy of oppression about to be inaugurated? Have some member of the class state in his own words the arguments advanced by the new ruler of Egypt in support of his policy toward Israel. What does the class think of these arguments? Is anything to be said for them? What ought to be the attitude of a Government to aliens who have settled in its country? Point out that there is always a danger that prejudice against those of other blood should result in injustice toward them.

2. *Israel under taskmasters*, vs. 11-14. How did the new Government proceed to carry out its policy of oppression? Call attention to the hardship involved in turning herdsmen and shepherds into builders. It is probable that these "store cities" were to serve both

as strongholds of defence and as convenient places to store up military supplies. Did the policy of oppression have the expected result of diminishing the numbers of the children of Israel? Remind the class that part of the purpose of the writer of Exodus is to show that nothing could thwart God's plans for the chosen people. It is important in this connection to remember that such public works usually resulted in many deaths among the workmen.

3. *The infant Moses*, ch. 2, vs. 1-8. Point out that while, on the one hand, things are getting darker and darker for the downtrodden Israelites, on the other, a man is being raised up and trained for their deliverance. Can the class name any more modern cases of oppression, and men who have been raised up by God to deliver those who suffered under them? Have some one turn to Exod. 6 : 20 where the names of Moses' father and mother have been preserved. Why had Moses' mother to go to such trouble to save her child? Compare with Pharaoh's edict a somewhat similar one in the New Testament, Matt. 2 : 16. Why was it a peculiarly fortunate thing that Moses was not only saved, but saved to be brought up at the court of Pharaoh?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

Take a minute or two to link the lesson with Lesson XII. of last Quarter (Gen. 47 : 1-12), in which we saw Joseph's family settled in Egypt and there carrying on their business as shepherds. They have been in Egypt for about 400 years. Now the time has come, in God's great plan, for the Israelites to leave Egypt and go to the land of Canaan, the country promised to Abraham for his descendants (see Gen. 15 : 13, 14). Ask for the meaning of Exodus ("departure"), the name of the book from which eight of the present Quarter's lessons are taken. The name indicates that the book tells of Israel's departure from Egypt to settle in the Land of Promise.

How were the Israelites prepared for their

departure from Egypt? The lesson tells us. Bring out the story of the oppression (ch. 1 : 8-14), which would make the Israelites eager to escape from Egypt. The points to make prominent are :

1. It arose (v. 8) under a "new king," that is, a king belonging to a new dynasty. This king "knew not Joseph,"—he did not appreciate, that is, what Joseph had done for Egypt, and felt under no obligation to Joseph's people.

2. The new king was afraid (vs. 9, 10) of Israel's growing numbers and power. Was this fear justified? Remind the scholars that Israel's prosperity was a proof of divine favor. Was it not a good thing for Egypt to have

dwelling in the land a people who enjoyed God's blessing? Refer to Israel's position near the border of Egypt to the East, the direction from which the enemies of Egypt came.

3. The Israelites (v. 11) were reduced to slavery. For the "treasure cities" (see The Lesson Explained and The Geography Lesson). Illustrate by the slavery into which the Germans dragged many of the inhabitants of Belgium and France.

4. In spite of this cruel bondage (v. 12), the children of Israel increased in numbers. Why was this? Bring out the impossibility of destroying a nation so long as God is with them.

5. The cruelty of the Egyptians increased, vs. 13, 14. Bring out the details of these verses and go on to refer to the new plan for destruction of the Israelites described in vs. 15-22.

Suppose that the Israelites were ready to leave Egypt, what did they need if this pur-

pose was to be carried out? It will be easy to show the class that the people must have a leader. Discuss the remainder of the lesson (ch. 2 : 1-8), as showing how this leader was provided. Bring out vividly the details of the story of Moses' birth, his concealment by the river side, his discovery by Pharaoh's daughter and the clever plan carried out by Miriam to get the baby back to his mother's care.

The lesson is the story of an ancient oppression. Start the class discussing modern oppression. The Daily Readings are suggestive. Ps. 72 : 1-8 (Wednesday) brings up the question of the oppression of the poor by the rich. Rom. 6 : 15-23 (Thursday) speaks of the bondage of sin. Isa. 58 : 5-12 (Friday) tells of yokes to be broken. Ps. 2 : 1-12 (Saturday) reflects God's hatred of oppression. In John 8 : 31-39 (Sunday) we see the great liberator. Point the scholars to him as the one who can set them free, and deliver the world, from bondage in every form.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. N. B. Robson, B.D., Hamilton, Ont.

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Recall the wonderful success of Joseph in Egypt. Bring the scholars over the bridge (Ex. 12 : 40, 41) from the closing days of his life to the days of oppression in this lesson. On one side of the bridge is Joseph's honored position in Pharaoh's palace, and on the other, is Israel in the "house of bondage" as they afterwards called it. Illustrate this by the Bridge of Sighs in Venice, which has the Duke's place at one end and the state prison at the other.

1. *Pharaoh and Israel*, vs. 8-14. Have the scholars form two pictures from this lesson. Show that Pharaoh oppressed Israel from fear of so many foreigners and the danger of revolt in time of war. Explain the extremes of forced labor and the unreasonable demands that were made. The ruins of Pithom, one of the cities built in this way, have been found. Show that Israel was in sore distress. There were no strong allies to free them from the iron grip of Pharaoh's hand. Refer to the sufferings of the Belgian peasants under the German governor. When the Israelites still

increased in numbers in spite of these hardships, Pharaoh commanded that every son that was born should be thrown into the Nile.

2. *God and Moses*, ch. 2 : 1-8. Over against this dark picture, without one ray of hope, set the bright picture of God's purpose for good. All these months the people were groaning under heavy burdens and were discouraged. But we can see, as they did not, that help was at hand. There is always a brighter side if we could only see it. Have the scholars feel how hopeless, humanly speaking, was Israel's lot. But far from forsaking his people, God is about to deliver them. He works through human means. Find the names of Moses' parents, ch. 6 : 20. From Acts 7 : 20 we can picture the child being so fair that his parents could not help disobeying the king's command and doing all they could to save his life.

Question the class as to the means of concealment used. The little ark was invisible from the bank, because of the rushes along

the water's edge. But Pharaoh's daughter could see it from out in the river. When the ark was found it seemed that all was certainly lost. The babe would be cast into the river at once. But the babe's tears touched the heart of the princess. His brave sister Miriam, who had drawn near, had the presence of mind to get Moses' mother as his nurse.

Bring out the important part played by Miriam; her patient watching, her courage and her presence of mind. Through Miriam, God preserved the future deliverer of her people. Compare the story of Moses' deliverance from drowning in the Nile, to that of the child Jesus being saved from Herod's order to slay with the sword every male child,

under two years old, in Bethlehem, Matt. 2 : 16.

The lesson is a contrast between the dark picture of Pharaoh's great power oppressing helpless Israel and the bright one of God's providing and preserving the champion and deliverer of his people. It is a contrast between the seen and the unseen. Make the unseen purpose and government of God real and powerful to the scholars' mind. Everything in nature and in grace depends upon God for its existence and power for good. Bring this home to the life of each scholar by showing what tremendous importance the unseen things of God have for all his life. If we miss this in life, nothing else matters.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Mrs. Mabel Crews Ringland, B.A., Toronto

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Have different scholars give the connecting links between the lessons of last Quarter and the present lessons, which form a continuation of the history of the children of Israel. Point out that v. 8 of our lesson marks a great change in the fortunes of the Israelites who, up to this time, had been taken for granted in Egypt and even honored because of their illustrious ancestor. Call for the cause of the sudden change and the way in which it was expressed.

Ask why the new king of Egypt feared the children of Israel, and have the answer read, vs. 9, 10. Question as to the methods he employed in order to oppress the Israelites and decrease their numbers, vs. 11-14. Have "treasure cities," (v. 11) explained, and picture the amount of hard labor the building of these cities represented, especially when the workers had to make their own bricks.

It is interesting to note in passing that Pithom has been identified, the walls of the ancient city being found to be built of large bricks like tiles made out of Nile mud with chopped straw to prevent cracking.

Point out that "all manner of service in the field," (v. 14) included the very heavy work of building irrigation canals and embankments which were so necessary to the fertility of the fields, besides the making of bricks.

Have the scholars tell what effect all this

cruelty and servitude had upon the Israelites (v. 12); they were God's chosen people and he was caring for them through all their hardships.

See who can tell what new plan Pharaoh decided upon when he could not destroy the Israelites by cruel slavery and toil. (Ch. 1 : 22.) Ask if there was any one who dared to evade the king's law, and how long she was able to conceal her deed, vs. 1, 2. Have one scholar describe her desperate scheme to save her son, another picture the ark of bulrushes and how it was made, and another tell who stayed hidden near by to see what happened.

Comment on the custom of bathing in the river Nile as part of a religious ceremony, and see if any members of the class can remember from last Quarter's lessons why the Nile was considered a sacred river, and why it meant so much to the land of Egypt. Ask what happened when the royal princess found the little boat and the baby cried,—she must have realized how hard its mother had tried to save it. In what way did the sister Miriam play an important part? (Vs. 7, 8.)

Trace briefly the sequel to the story, how the baby was cared for by his mother at her home until he was about two or three years old, when he was adopted by Pharaoh's daughter and educated like an Egyptian prince.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Alice S. Brown

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

The underlying thought in this new Quarter's lessons, is God's marvelous care for his chosen people, the children of Israel. Let us therefore try to make plain: (1) that God is as tenderly watchful for the safety and happiness of the little folk of to-day as he was for those grown-up children in ancient Egypt; but (2) that, as with the Israelites, in order to obtain the fullest blessings from that love and watchfulness, willing and prompt obedience to the heavenly commands is always necessary. Let us keep these thoughts in mind throughout the thirteen lessons.

INTRODUCTION. How many of you have a baby sister? A baby brother? How old are they? What does mother sometimes tell you to do when she is busy? What do you do to amuse and take care of baby?

Now to-day we have a story about a little baby, one who lived long ago. His name was Moses, and he was born in the land of Egypt.

Moses' father and mother were very poor. No matter how hard they worked or how much they did, they never received a bit of money from Pharaoh, the king. They were his slaves. The worst of it all was that, if they stopped to rest, even for a moment, Pharaoh's cruel taskmasters would lash them with long whips. Yes, Moses' father and mother had a hard time, and all because they were Hebrews. Presently, however, Pharaoh did something even more cruel; he ordered that whenever a baby boy was born it must be thrown into the river Nile to drown.

Now about that time, little Moses was born. He was a dear little baby, and his father and mother loved him, oh, so much. His mother, Jochebed, pressed him close to her heart. How could she let anyone throw him into the river, her precious baby! And suddenly she sat up straight and clutched him tighter. She would not! Her baby should not drown!

So Mother Jochebed took some reeds and wove them into a strong basket, covered it thickly with a coat of tar so that the water or dampness could not get in and then gently laid Baby Moses in it.

"Miriam," she said to Moses' little sister, "come with me;" and together they took

the basket down to the river, where they hid it carefully among the rushes close to the water's edge. Mother Jochebed had to go away, but Miriam was left to watch. Mother Jochebed hoped that one of the princesses, daughters of Pharaoh, would pass that way and find the baby in the basket.

Sure enough, it was not long before the princess came walking along on her way to the river to bathe. "What is that?" she exclaimed as she spied the basket.

Her maidens ran to do her bidding, and in a moment the basket had been fetched and opened. And there lay Baby Moses. So he began to cry. Miriam has been watching for the princess' coming and now she came out of the rushes. "Shall I call one of the Hebrew women to come and be his nurse?" she asked.

And now guess who was the nurse that Miriam called. Why, yes, Mother Jochebed, of course. And when she came, the king's daughter said, "Take this baby and be very good to it, and I will pay you wages." And so in a few moments more Baby Moses was safe in his own dear mother's arms. His life would surely be spared; the princess would see to that. And best of all he was to be taken care of and loved and taught by his own father and mother, at least for some time until he was a big boy, old enough to go to the princess' palace.

You see, God was taking care of Baby Moses just as he watches over and cares for all the babies and children in our big world.

AN OPENING EXERCISE

(For the first three lessons)

Class: "O Lord my God, IN THEE DO I PUT MY TRUST." Ps. 7:1.

Teacher: "Keep me as the apple of thy eye, hide me under the shadow of thy wings." —Ps. 17:8.

Class: "I have called upon thee, for thou wilt hear me, O God." —Ps. 17:6.

Teacher: "Blessed are all they that put their trust in him." —Ps. 2:12b.

The children may copy the capitalized words from Ps. 7:1.

NOTE. Let us take note of the two songs given in the PUPIL'S QUARTERLY. They will help to impress the thought of God's care.

FROM THE PLATFORM

A
CRUEL
KING

A
LITTLE
BABY

Tell the scholars that you can see in the lesson, with the eye of your mind, two pictures (Draw on the blackboard squares to represent these two frames). Go on to say that your first picture is that of A CRUEL KING (Print in the first frame.) Get the scholars to tell you, in answer to questions, who this king was and how he showed his cruelty to God's people Israel. Next, tell the scholars that in your second picture there is A LITTLE BABY (print in the second frame). Question about the baby Moses,—what the cruel king would have had done with him, how he was saved from death and was brought up by the daughter of Pharaoh in her own house. Now ask which was the more important of these two persons,—the king or the baby. Bring out the fact that the baby Moses was the greater of the two because he was chosen to do a great work for God's people and through them, for the world. Emphasize the lesson that God has some work for each scholar to do, and that it is doing God's work for us that makes life most worth while.

Lesson II.

MOSES THE LEADER OF ISRAEL

January 12, 1919

Exodus 3 : 1-12. Study Exodus 3 : 1 to 4 : 17.

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

1 Now Mo'ses 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, *even* to Hor'eb.

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

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

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

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

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

7 And the Lord said, I have surely seen the affliction of my people which *are* in E'gypt, and have heard their

cry by reason of their taskmasters ; for I know their sorrows ;

8 And I am come down to deliver them out of the hand of the E'gypt'ians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Ca'naanites, and the Hit'tites, and the Am'orites, and the Periz'ites, and the Hi'vites, and the Jeb'usites.

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

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

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

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

THE LESSON PLAN

I. Summoned, 1-6.

II. Sent, 7-10.

III. Strengthened, 11, 12.

HOME DAILY BIBLE READINGS

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

The choice of Moses, Heb. 11 : 23-29. W.—Moses defends the oppressed, Ex. 2 : 11-20. Th.—The divine presence promised, Ex. 4 : 1-12. F.—Isaiah called to service, Isa. 6 : 1-8. S.—"Lo, I am with you," Matt. 28 : 16-20. S.—Strength for the journey, Deut. 33 : 25-29.

Primary Catechism—*Ques. 4. Can you see God?*
A. No. I cannot see God, but he always sees me.

Ques. 5. Why can you not see God? A. Because God is a Spirit, and has not a body as we have.

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

bour as ourselves.

Lesson Hymns—Book of Praise: 264, 262, 240, 238, 578, 251.

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

Lantern Slide—Lesson II., B. 455, Moses and the Burning Bush, Ex. 3: 2-10. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

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

Connecting Links—Ch. 2: 10-25 tells of Moses' upbringing in the household of Pharaoh's daughter (vs. 9, 10); the incidents of Moses' slaying the Egyptian for beating a Hebrew (vs. 11, 12) and interposing to stop a quarrel between two Hebrews (vs. 13, 14); Moses' flight to the desert, where he married Zipporah, the daughter of a priest of Midian, and became a shepherd in charge of his father-in-law's flocks, vs. 15-22. Meanwhile the oppression of the Hebrews by the Egyptians continued with increasing severity, but God looks with compassion upon his oppressed people, vs. 23-25.

I. Summoned, 1-6.

V. 1. *Moses*; now 80 years of age, ch. 7: 7. *Was keeping the flock* (Rev. Ver.); busy with his common daily task. "The humblest labor is a preparation for the brightest revelations." Amos was a farmer, David a shepherd, Paul a tentmaker, Peter a fisherman, Jesus a carpenter. *Jethro*; another name for Reuel, ch. 2: 18. *Back of the wilderness* (Rev. Ver.); inland, away from the sea. "In our day the shepherds of the Eastern low country there, at the beginning of summer, take their flocks west, to the central uplands of Sinai, where there is moisture and consequently grass." *The mountain of God*; that is, a sacred mountain, so named from the giving of the law upon it.

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

of Israel now in a fiery furnace of affliction, yet not destroyed, because God was with them. The burning bush, with the motto *NEC TAMEN CONSUMEBATUR* ("Yet It Was not Consumed") is the emblem of the Presbyterian Church throughout the world.

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

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

II. Sent, 7-10.

Vs. 7, 8. *I have surely seen, etc.*; with an eye of pity for the sufferers and indignation against the persecutors. *Have heard their cry*; of bitter anguish and dread. *By reason of*; literally, "from the face of," as if in terror of the descending lash. *Taskmasters*; the superintendents, or rather, drivers, of the labor gangs. *I am come down*; to reckon with the oppressors of Israel and deliver those so long held in bondage. *A good land*. See Deut. 8: 7-10. *Milk*; an essential article of diet in the East. *Honey*; including, besides the honey of bees, what is called in Arabic "dibs," that is, grape juice boiled down into a golden-brown syrup, intensely sweet, and

much used in Palestine as a condiment to food. *Canaanites*; inhabitants of the maritime plain and the Jordan Valley. *Hittites*; a great nation to the north of Palestine, with settlements about Hebron. *Amorites*; inhabitants of north and northeast Palestine. *Perizzites*; a tribe near Bethel or, the name is a general description of villages, country folk, "fellahin" or laborers, as they are now called. *Hivites*; a petty tribe in Central Palestine. *Jebusites*; a tribe occupying the stronghold of Jerusalem.

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

III. Strengthened, 11, 12.

V. 11. *Moses said*. He is no longer the confident, impulsive Moses of ch. 2:11-13, but deeply distrustful of his own powers in view of the great task set before him. He raises four difficulties. *Who am I?* A fugitive and shepherd, without influence or position,—I, to deal with Pharaoh or become a leader of my people!

V. 12 contains God's first answer, pledging help and support. "Not you, but I," the Lord says to Moses. *A token*; a sign.

God seeks to inspire Moses with confidence by declaring his clear, resolute purpose that Israel shall worship him upon this mountain, the very mountain on which Moses was then standing.

Light from the East

HOLY GROUND. V. 5.—The Turks use the word "harem" for the inner apartments of their houses, since the women who dwell there are held sacred to the family. But the name is used more properly for the courtyard or "holy ground" of a mosque. The great Harem at Mecca contains the Kaaba or square temple, and is surrounded by a splendid colonnade. There are 22 gates that lead into this harem, but one called the "Gate of Peace" is that which pilgrims must enter, and one called the "Gate of Purity" is that by which they go out to a platform to pray. Within the Harem all life is sacred. The bluish brown pigeons are numerous and quite tame; it is said that to feed one of them is to ensure to one's self a palace in heaven, but to kill one is as bad as to kill a man. Within the Harem all men are equal, all privileges of rank count for nothing. The despot has no power over his subjects there; both are clad in the single white sheet of the pilgrim. The Shereef of Mecca must be courteous to his slaves as he would be to the Sultan of Turkey, were he present. For all are in the presence of one incomparably mightier than any man. All are there to worship the creator, the ruler supreme over empires and republics, king of kings and lord of lords.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

The map shows, east of Egypt, a triangular region, mostly desert. At the north of the triangle, an east-and-west line from Egypt to the Dead Sea measures 200 miles, and a north-and-south line from the Mediterranean to the main body of the Red Sea, 225 miles. The territory thus described has an area of 23,000 square miles. At the south, between the Gulfs of Suez and Akaba, the mountains rise in huge masses, some 8,000 feet above the level of the sea. Among these mountains is a ridge running northwest and southeast. The peak at the southern edge of the ridge,

7,363 feet high, is called Jebel Musa, while the peak to the north, 6,540 feet, is known as Ras es-Sufsafeh. According to the best authorities, Jebel Musa is the ancient Sinai or Horeb, these two names being practically interchangeable (being sometimes used also to denote the whole ridge, as well as the particular peak). On the side of Jebel Musa, to the east, built 5,014 feet above sea level, is the famous monastery of St. Catherine, belonging to Greek monks and looking, with its massive granite walls, like an impregnable fortress. In the library of this convent many

valuable manuscripts of the New Testament have been discovered. The whole region is a dry and desert land. Yet there are "occa-

sional spots of verdure," where may be found herbage, acacias, palms, and even cultivated gardens with rich, tropical fruits.

THE LESSON APPLIED

In this lesson we learn that *God does his work in the world through human leaders*. He did not miraculously lift the Hebrew people out of Egypt and transport them through the air to the land of Canaan. No, the only method open to God was the one adopted: He used Moses as the leader and guide of his people. Evidently God expects us to make use of the means at our hand for the destruction of evil. There were some people who said that it was wrong to resist the German army, wrong to strike the enemy. What would such persons have done? They would simply have prayed that God would miraculously disarm the enemy, or cause him to change his mind suddenly. But why did they ask God to do all the combating of evil? Why did they expect God alone to defeat the oppressor? The real meaning of Christianity is this: God says to us as he faces the onrush of sinful forces: "I want your cooperation: we are fellow workers in the great task of making the world clean and just and good."

We can all hear this voice of God addressed directly to us if we wish. He does not speak to us as one man does to another, but through the needs of the world, our own noblest feelings, and the situation in which we find ourselves. If a lame soldier home from the War is hobbling along the road and I pass with an automobile, the soldier's weakness is God's voice to me to extend help and give him a ride. If I can make anybody's life brighter by a smile, the divine voice calls on me to do it. And so also with larger tasks. We must learn to listen for the whisperings of his voice all the time.

A second lesson is this: *that we can hear this voice and behold the divine glory at unexpected places and in unexpected times*. Moses was busy at his humble duties of a shepherd, but when suddenly the common bush appeared to glow with fire,—and yet it was not consumed. That was the wonder of it. God used this strange sight to convince Moses that he himself would play a marvelous part in Israel's emancipation. The divine glory

would shine in that enterprise, an enterprise that seemed so forlorn and helpless at first sight. Let Moses but set his eyes on his enslaved kinsmen, let him bravely undertake their redemption in the face of the formidable opposition of Pharaoh, and lo, he would feel the pressure of the divine companion at his side, v. 12. Amos heard the call to preach while he was tending his vineyard; Paul when he was on the road to Damascus on an errand of persecution; others while they were children in the Sunday School or students at college.

A third lesson is this: *even a bush of the field is much more than a bush when we understand it*. The bush, the flower, the stalk of wheat, draw their life from the soil, the clouds, the sun; and so a little flower has connections with the whole universe and is a part of God's beautiful world. Tennyson says that if he knew a flower through and through, root and all, he would know both God and man. So here is a meaning, a right scientific meaning that the writer of Exodus did not think about. His words are truer than he dreamed.

A fourth lesson: *The noblest leadership is the one that comes out of our experience of God*. How can we lead men if we ourselves have received no orders? The disciples preached with fervor because they had been with Jesus for three years. Paul was a great leader of the new movement because Jesus had spoken with him. So in this devastating War our lads are brave unto death because they are sure of the right. This is the way John Oxenham puts it:

"There's a mighty force behind you, boys,
That's stronger, stronger far
Than all the hosts the enemy can muster
in this war.
The God of Right, in all his Might
Is fighting on your side."

A fifth lesson: *God champions the cause of the weak*. How very human sound the words in verses 7 and 8. Sometimes his deliverance tarries, and wonder and perplexity fill the

heart. But long or short we may be perfectly sure that God is doing his utmost to destroy evil in the world and in the hearts of all men. As we have seen, he employs human beings under his own leadership to overthrow evil forces. It is the only way in which we can be saved ourselves. We must volunteer to serve under him for the realization of the great programme of human happiness and redemption. God is on the side of the oppressed. He cannot bear tyranny. It may be Serbia crushed and bleeding, it may be Armenia beaten and murdered, or it may be injustice in our own Canada, in the shop or factory, in the school or home. Wherever it exists God sets his face against it.

A sixth lesson: *Only the noble can lead successfully.* The past few years have brought to light of day the criminally base story of international diplomacy. Ambassadors and others occupying high offices of state have lied and deceived, intrigued and conspired without honor or conscience in the interest of their home governments. The world has turned against such basely selfish leadership. Whatever record leaps to light, we shall never be shamed for the leadership of Sir Edward Grey. How honest he was! And the same can be said of Lloyd George and President Wilson. They are noble Christian men, and in the strength of faith they have led us to victory.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Before taking up the lesson passage for today have some person read chap. 2, vs. 11-15, and then question the class as to what light is thrown by these verses upon the character of Moses. Do they show: (a) that the love of Moses for his own people had not been spoiled by his upbringing at the court of Egypt, and (b) that his impulsive nature needed the discipline that he passed through when an exile in the land of Midian? Do these verses also suggest that in some ways the people of Israel were not yet ready for freedom with its responsibilities? Now discuss the lesson passage.

1. *The wonder*, vs. 1-3. Bring out, by questioning, the circumstances leading to the adoption of a shepherd life by Moses. What was there in such a life which would help to prepare Moses for the great work to which God was about to call him? Remind the class of the somewhat similar case of David. Use a map to point out the situation of Horeb, and its relation to Palestine. What was the wonderful sight which Moses saw? Remind the class that fire is a frequent symbol of the presence of God in the Old Testament. Point out that the curiosity of Moses led to good results. When is curiosity harmful? When is it helpful? Is it not true that most of our knowledge has come through a commendable curiosity?

2. *A revelation of God*, vs. 4-6. Is there a

reasonable probability that God will desire to reveal himself to men? Call attention to some other instances from Old Testament history. Point out that every place where God reveals himself is holy ground. In what ways is it possible for us to place obstructions between God and ourselves? What is the significance of the description of God in v. 6?

3. *The call*, vs. 7-10. Point out how desperate the situation has become for the children of Israel in Egypt. Have the class compare the statement in v. 7 with vs. 23-25 of the previous chapter. What is God's plan for Israel? What is to be the part of Moses in carrying out that plan? Take some time to make clear the fact that God does carry out his plans for the world through persons. Secure from the class their ideas as to what constitutes a call from God. Does God still want leaders for his kingdom? Where are these leaders to be found?

4. *The promise*, vs. 11, 12. What quality of Moses' character comes out in v. 11? Is it a good thing for a man to be modest? Can such modesty be carried too far? What promise does God give Moses? Point out that such promises always accompany the calls of God, and that the strongest might well hesitate to undertake the tasks with which God entrusts them were it not for his promises of help.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

Ask the scholars how the Israelites were made eager to leave Egypt? Who was to be their leader? Tell about this birth. What danger did he escape as a baby, and how? What does a leader need before he is ready for his work? Moses must be trained for his work.

Where was Moses brought up? (See ch. 2:10.) Were his sympathies when he grew to manhood with the Egyptians or with the Israelites? (See the story in ch. 2:11-15.) What element of fitness for leadership does this story reveal in Moses, and what elements of unfitness? The point to bring out is, that Moses' heart was right, but he needed to learn self-control. Dwell on this need as a reason for his being sent into the wilderness. Refer to the incidents of ch. 2:15-25.

Coming to the lesson for to-day, there are three main points to be brought out:

1. *How Moses was called*, vs. 1-6. Attention should be called to the fact that Moses was called when he was about his daily business, doing with all diligence his appointed task. The way to fit oneself for higher services is just to do superlatively well a humble task. Again, his call was preceded by a wonderful vision. Bring out the significance of the burning bush. As it burned without being consumed, so God's people though sorely tried, would not be destroyed. How the recalling of this vision would encourage Moses in the days to come! Once more, Moses received his call from God. The Lord spoke directly to Moses. Are all God's servants called in this way? This is a good opportunity for the teacher to talk of different ways in which people are called into God's service.

2. *What Moses was sent to do*, vs. 7-10. Dwell upon God's interest in his people, vs. 7-10. How constantly he had been watching over them, seeing everything that they had suffered and just waiting for the right time to interpose and set them free. When the appointed hour strikes, then Moses is sought out in the wilderness and sent to deliver his people. Make emphatically clear, that there is no kind of wrong or injustice under which people are suffering anywhere in the world upon which God is not looking, which he is not eager to remove, and which he will not remove when his time is come and his leader is ready.

3. *How Moses was strengthened for his task*, vs. 11, 12. Discuss Moses' hesitation to undertake the task which God set before him. Was this hesitation right? Bring out that it was right, if it arose from distrust of himself; wrong, if it sprang from distrust in God. Show how God removes the hesitation of his servant. God himself would be with Moses. The power of the Almighty would be behind every word and deed done by his servant in his name. Press home this lesson, that whenever God gives us work to do, he, at the same time, gives us strength to do it.

This is a lesson about leadership. Point out that there is always need of leaders in every good work. Show from the story of Moses that three things are required of those who would be real leaders: 1. They must be ready to do with all their might the humblest task. 2. They must obey God's call whenever it comes. (See Daily Reading for Friday, Isa. 6:1-8.) 3. They must undertake their task in God's strength. (See Daily Reading for Saturday, Matt. 28:16-20.)

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Do not miss the fine story (Ex. 2:11-15; Acts 7:23-29) of Moses bravely taking the part of a Hebrew against an Egyptian taskmaster. He had to flee from Egypt and on reaching the land of Midian, his first act was to defend the rights of some women at a well. Help the class to recognize the generous and

heroic traits in Moses' character.

1. *A Strange Sight*, vs. 1-6. How many years was Moses in Midian? (Acts 7:30.) He had taken his flock to the rear or the west of the desert in search of greener pasture. What made the fire in the thorn bush so strange? Moses is commanded to remove

his sandals as this is holy ground. Temples are not needed to make a place holy. Compare Jacob's words at Bethel, Gen. 28 : 16, 17. Moses did well to enquire the reason of this wonder. But along with knowledge must go reverence. In fact it is through reverence that we reach knowledge, Ps. 111 : 10.

Presbyterians have adopted the burning bush as the symbol of their church. Around the bush are written the Latin words, *Nec Tamen Consumebatur*,—YET WAS IT NOT CONSUMED. Show the symbol to the class and explain its meaning.

2. *Seeing and Helping*, vs. 7-9. Rameses II. was dead, and Merenptah had succeeded him. How had this change affected the Israelites? But God knows their need and is about to help them. What promises does he make to Moses? Deliverance from Egypt was the first need. Explain how desirable Canaan must have appeared to people looking over on it from the barren land to the east and south.

3. *Work to Do*, vs. 10-12. When God promises, he also commands. Here is a great task, calling for patience and strength as well as courage. God uses "workers." Moses was busy with his flocks. David came from tending his sheep to fight Goliath. Cincinnatus, the deliverer of Rome, was ploughing when he was called to free his people from the invader.

Moses shrank from the task. He was meek and humble before God (Num. 12 : 3), but he was not afraid of any man. Illustrate this spirit by referring to a leader like "Chinese" Gordon. In a charge he was absolutely without fear and led his men with only a short cane in his hand. Yet daily he was in humble dependence and prayer to God. So Moses worked, depending on God's promise, "I will be with thee."

Heroism is not strength and daring skill alone, but it is these used unselfishly to help others. Show how Moses chose to cast in his lot with his own people rather than remain as an Egyptian, even though he would have been called the son of Pharaoh's daughter. (See Heb. 11 : 24-27.) He was made of heroic "stuff." Paul urged Timothy to be "a good soldier of Jesus Christ." What qualities are needed to make a "good" soldier? Connect the lesson with Paul's words in Galatians 6 : 2. The law of Christ is the condition of all heroic action. To be a real Christian is to be a hero. Being with Christ makes heroes. Tell how the crowd knew that Peter and John had been with Jesus. (Acts 4 : 13.) It was known by their boldness or courage. Does the courage of your scholars mark them out, at school or at play, as friends of Jesus? Moses' action in ch. 2 : 11-17 give two ways in which courage is shown. This is the very opposite of being a "bully."

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Question the class on the main points of the last lesson, and ask in what country we now find Moses. Have one scholar point out the land of Midian on the map and another tell whom Moses had married and with whom he was living at the time of our lesson. Ask what v. 1 says about Moses' occupation in Midian and draw out from the pupils a picture of the lonely life of a shepherd in Palestine. Suggest that this time of solitude and meditation may have been part of God's preparation of Moses for his great life work. See if any one knows why Mount Horeb was called the "mountain of God," v. 1, and have its position indicated on the map.

Have Moses' vision of the burning bush described vividly and ask what the strange

thing about it was—"the bush was not consumed," v. 2. Point out, in passing, that fire is often used in the Bible as an emblem of God. Choose one scholar to read what Moses said when he saw this strange sight (v. 3), and let the class read the connecting passages, while you read the words of God to Moses. Have the significance of removing the shoes (v. 5) explained, and ask why this was holy ground,—because God was there. Recall a similar case from last Quarter's lessons, where a man away from home was made to realize God's presence by a vision in a lonely, deserted place, and see how many can name him. (See Gen. 28 : 11, 12.)

Ask what great plan for the children of Israel God unfolded to Moses when he spoke

to him out of the burning bush, which showed that he had been watching over them during all these hard years and felt sorry for their sufferings, vs. 7-9. What sort of a land did he picture to Moses and what did "flowing with milk and honey," (v. 8), signify?

Have some one tell who God had chosen to bring about this great change and be the leader of the Israelites (v. 10), and how Moses felt when he heard this, v. 11. Ask if God assigned the work without making any promise to Moses, and what sign he gave him, v. 12.

Discuss the question of how God speaks to

his people to-day, when he doesn't use the ways of olden times, and ask if he does not put into the hearts of men and women to do things for him just as definitely as he made known his will to Moses that day in the desert. Illustrate this thought with stories of the sacrifices of missionaries and other great men and women who have been called to service for God and mankind. Ask the scholars which they admire—the person who sees hard tasks ahead and runs away from them, or the one who, in spite of difficulties, goes bravely ahead and by sheer determination comes out conqueror.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To tell of God's call to Moses, his promise of protection and of Moses' obedient response.

QUESTIONS FOR THE BLACKBOARD

1. Where did Baby Moses' mother hide him? 2. Who found him? 3. Into whose care did the princess give him?

INTRODUCTION. As little Moses became old enough to understand, his father and mother carefully taught him about the heavenly Father and what he must do to please God; that he must be obedient and faithful and kind.

The time came at last, however, when Moses had grown to be a big boy, and it was best for him to go to the palace to live, as the princess wanted him to do. He did go; and there he learned many other lessons. He studied arithmetic, music, drawing, he learned how to write the strange picture writing the Egyptians used. Moses worked hard over all these things, as God means every boy and girl and man and woman to do. God was preparing Moses for a great work.

At this point recall the afflictions of the Israelitish slaves, telling how, when Moses becomes a man, he sees and understands their troubles, makes his choice between a life of ease and a life of sacrifice, and then tries to help his countrymen, though at first in a too impulsive and mistaken way. Pass on to his life in the desert of Midian, to which he now flees to escape the wrath of Pharaoh.

LESSON TAUGHT. While Moses was in the

desert, he became a shepherd, for though part of the land was called desert, there were spots where green grass grew and sheep could graze.

Now, one day when Moses was out watching his flock, a wonderful thing happened to him. A thorn bush not far away seemed all in a moment to burst into flame.

"That is very strange," he thought. "I was looking but a moment ago at that very bush and it was not on fire. What can it mean?" But stranger still, as Moses looked, it seemed that, though the bush was on fire, it did not burn up.

"I will stop and see this wonderful sight," said Moses to himself. "I will discover why this bush does not burn up."

Then suddenly a voice came from the midst of the bush. "Moses, Moses." It was God speaking.

Moses answered, "Here am I."

God spoke again. "Come no nearer. Put off thy shoes from thy feet, for the ground whereon thou standest is holy ground. For I am speaking, I, the Lord thy God, the God of thy fathers, Abraham, Isaac and Jacob."

Then God told Moses that he had seen the sufferings of his people down in Egypt under the cruel taskmasters, and that now he was about to help and save them. Moses, himself should lead them, and God, the great leader, would, in turn, lead him. Moses should go even now to Pharaoh and tell what God was about to do.

Moses was frightened. "Who am I?" he

exclaimed. "Who am I to dare to go to the great Pharaoh and tell him to set his slaves free?"

God answered: "I will be with thee." (Write.)

Moses, however, was still doubtful. "Perhaps the people will not believe me when I say I have come from the Lord," he said.

God answered, "what is that in thy hand?"

"A rod," Moses answered.

"Cast it upon the ground," God commanded.

Moses obeyed, and, behold, it became a serpent. Moses fled before it.

And now God commanded: "Put out thy hand, and take it again."

But Moses loved God and trusted him. Without waiting a moment, Moses obeyed; he stretched out his hand and caught the writhing creature. And, behold, it became his own rod once more. In this way Moses

showed how he trusted God.

So Moses went with a good courage to help his people. God had told him to go and help his people, and best of all, God had promised to be with him every step of the way.

(The following poem might be written on the board before the School and now read:)

"Lead us, heavenly Father,
Lead us, Shepherd kind;
We are only children,
Weak and young and blind.

"All the way before us
Thou alone dost know;
Lead us, heavenly Father,
Singing as we go."

Show the picture in the Roll. Teach the Golden Text; also, "Certainly I will be with thee," Ex. 3:12.

The class may copy, "Lead us, heavenly Father."

FROM THE PLATFORM

GOD SEEING
SYMPATHIZING
SENDING

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

Lesson III.

THE PASSOVER

January 19, 1919

Exodus 12:1-14. Study Exodus 11:1 to 12:36.

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

1 And the Lord spake unto Mo'ses and Aa'ron in the land of E'gypt, 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 Is'rael, 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, wherein they shall eat it.

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

THE LESSON PLAN

- I. Preparation for the Feast, 1-7.
- II. Observance of the Feast, 8-11.
- III. Meaning of the Feast, 12-14.

HOME DAILY BIBLE READINGS

M.—The Passover, Ex. 12 : 1-14. L.—"What mean ye ?" Ex. 12 : 21-28. W.—The lamb without blemish, 1 Peter 1 : 13-23. Th.—The cup of salvation, Ps. 116 : 1-13. F.—A great Passover, 2 Chron. 30 : 13-22. S.—Lest we forget, Deut. 8 : 11-20. S.—Do this in remembrance, Matt. 26 : 20-29.

Primary Catechism—*Ques. 6. Where is God? A. God is everywhere. Ques. 7. What does God know? A. God knows all things. Ques. 8. What does God*

know about you? A. God knows everything I think, say, or do.

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

Lesson Hymns—Book of Praise : 46, 162, 23 (Ps. Sel.), 152, 151, 50.

Special Scripture Reading—Isa. 6 : 1-13. (To be read responsively or in concert by the whole School.)

Lantern Slide—Lesson III., B. 1340, Sprinkling the Blood, Ex. 12 : 22. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 1215 ; Goshen in Egypt.

Connecting Links—Moses, with his wife and two sons, sets out on the return journey from Midian to Egypt. On the way he meets Aaron at Mount Horeb, and communicates to him the revelation received from God. Moses and Aaron, on their return to Egypt, declare to the Israelites, through their elders, God's purpose to deliver them. The people believe the message and worship God. Ch. 4 : 18-31.

Moses and Aaron ask Pharaoh's permission for the Israelites to hold a three days' feast in the wilderness, but this request is refused. The Israelitish leaders appeal to Pharaoh for justice ; but he refuses to lessen the burdens of the people. Moses and Aaron, coming out from Pharaoh's presence, are met by the leaders of the Israelites and are upbraided for the toils which had come upon their people.

Moses appeals to the Lord, and is assured that Pharaoh will soon be made, not only willingly, but eager, to let the Israelites go. (See chs. 5 : 15 to 6 : 1.) The story follows of the plagues which followed on Pharaoh's repeated refusals to let Israel free. At last Moses is told to announce to the king that, if he will not let God's people go, all the firstborn in Egypt will be slain. Ch. 6 : 2 to 11 : 10.

I. Preparation for the Feast, 1-7.

Vs. 1, 2. *The Lord spake unto Moses and Aaron.* It was God himself who established the institution of the Passover ; Moses and Aaron were simply his instruments, they established no laws of their own. All was of divine origin. *In the land of Egypt.* The place of institution of the Passover is emphasized ; the other great feasts of the Jews, Pentecost and Tabernacles, were instituted in the wilderness. *This month ; Abib or*

Nisan, corresponding to the latter part of March, and the beginning of April,—our Easter. *The beginning of months.* It was henceforth the beginning of the Jewish year. The Babylonians also began the year in the spring.

Vs. 3, 4. *All the congregation.* Moses and Aaron called the elders together (v. 1), and through them communicated the message to the people. *Tenth day.* Perhaps the choice of "tenth" points to a time of reckoning by periods of ten days, as we do by seven day periods. *Every man a lamb;* or kid, the young of either sheep or goat. In the later history of Israel, the young of a sheep was taken exclusively. *Fathers' houses* (Rev. Ver.). "Father's house" is here explained as meaning "household," that is, family in the stricter sense. It is also used in the larger sense of the class. *Household too little;* too few to consume it at one sitting. All participated, men, women and children. Later usage fixed the number at ten. *Neighbour next;* a practical arrangement. Otherwise there would have been great waste. The Passover was a domestic institution; it belonged to the home. *According to every man's eating.* The decision as to the number sufficient to require one lamb was to be decided by the usual measure or amount of their eating,—according, for example, as they were adults or children, healthy or infirm, etc.

V. 5. *Without blemish;* perfect, without defect,—the first requirement (compare Mal. 1:7, 8; 1 Pet. 1:19). *Male;* as superior to the female, and therefore more appropriate as an offering to the Lord,—the second requirement. *Of the first year;* the third requirement, the animal must be full grown. "The conditions laid down here are those presented for animals used in sacrifices."

Vs. 6, 7. *Keep it up,* etc. Perhaps this regulation was meant to emphasize the fact that the lamb was set apart to a sacred use. *The whole assembly,* etc. This does not mean that they were all to gather at one place, as in the days of the tabernacle or temple worship, but throughout the land of Goshen each head of a family was to kill the lamb at his own house. *In the evening;* Hebrew, "between the two evenings;" an expression "used most probably for the time between

sunset and dark, though others take it as equivalent to 'the time of the going down of the sun,' that is, any time in the afternoon" (Hastings' Bible Dictionary). *Take of the blood;* which represented the life (Lev. 17:14) and constituted the essence of the sacrifice. *And strike it;* by means of a hyssop branch. (Compare Ps. 51:7.) *Two side posts and . . . lintel* (the beam across the top of a doorway). Thus the house would be consecrated and preserved from destruction.

II. Observance of the Feast, 8-11.

V. 8. *They shall eat the flesh.* The eating was a symbol of their receiving and appropriating what God did for their salvation. It was entering into a covenant with God and with one another. *Roast with fire;* "perhaps to distinguish it from the sacrifices at which boiled flesh was eaten, for example, Lev. 8:30" (Century Bible). *Unleavened bread;* a symbol of purity. *Bitter herbs;* in memory of their bitter bondage in Egypt.

Vs. 9, 10. *Not . . . raw;* lest blood should be eaten (see Lev. 3:17). *Not sodden;* boiled (see on v. 8). *Head . . . legs . . . putrenance.* It was not to be divided, nothing of this specially sacred object might be used for an ordinary meal. *Burn with fire;* to prevent profanation and decay. These regulations afterwards became permanent in the sacrificial ritual of Jewish worship.

V. 11. *Your loins girded.* "The long and loose robes of Orientals, when they wish to move rapidly, are fastened round the waist with a strong girdle." *Shoes* (sandals) *on your feet;* ready for a journey. Sandals were not worn in the house. *Staff in . . . hand.* A staff was regularly used in walking. The Israelites were to be in readiness for immediate departure, like soldiers standing to their arms and ready for the order to advance. *It is the Lord's passover;* ordained by him, observed in obedience to him, a service rendered to him. The word "passover" means "transition," as though a thunder cloud had passed over the house without bursting upon it.

III. Meaning of the Feast, 12-14.

Vs. 12-14. *I will pass through.* The Lord himself will execute judgment. *Against all the gods of Egypt.* This "may refer to the fact that the Egyptians worshiped animals,

such as were destroyed in the plagues" (Century Bible). *Blood . . . for a token*; a sign of faith and obedience. *When I see the blood*. That will be sufficient protection. *Passover*. Compare Isa. 31 : 5 : "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." A *memorial*; to quicken the remembrance of their great deliverance. A *feast*; a day of national thanksgiving and rejoicing. *Forever*. The Jews still observe the Passover on the 14th Abib. For Christians it has been replaced by the Lord's Supper.

Light from the East

ARABIAN SACRIFICES—Nilus, who travelled about A.D. 400 among the Bedouin of the Sinai Peninsula, is the first to describe for us how Arabs offered sacrifice. He tells us they would choose a camel as victim, bind him,

and lay him on a rude altar of stones piled together. When the leader had thrice led his band of worshipers round the altar in a solemn procession accompanied by chants, he would inflict a first wound as the last words of the hymn were still on the lips of the people and in haste would drink the blood that gushed forth. At once the whole company would fall on the victim, hack off pieces of the flesh and devour them raw with such wild haste, that in the short interval between the rise of the day star which marked the hour for the service to begin, and the disappearance of its rays before the rising sun, the entire camel, body and bones, skin, blood and entrails, was wholly devoured. There are several points of similarity to the Passover,—the haste, nothing to be left till the morning, the sharing of the blood between deity and worshipers. Primitive sacrifice provided usually a common meal.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

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

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

THE LESSON APPLIED

A lamb sacrificed. Surely a strange preparation for a long journey! What was the meaning of it? *It was the ancient Hebrews' way of acknowledging God*. As we read the wonderful stories in the preceding chapters of Exodus, we learn that the motive of the story teller was to show that God's care was about his people always. He wanted the generations to feel that the Lord was on their side from the earliest stages of Hebrew history.

This is a very inspiring thought which may

sustain us also. God is on the side of our nation and our cause. Therefore let us be glad and courageous. There is just one fact to be borne always in mind. God is on our side provided we are on his side. In after years Israel found out that she could not depend on the Lord to defend and save her if she refused to do his will. "I am not much troubled about God being on our side," said Abraham Lincoln, "what I am concerned about is this, that we should be on his side."

Another lesson to be learned from this passage is the great *value of religious memorials*. Whatever the passover ceremony signified at first, there is no doubt that henceforth to the Israelites it reminded them of their hour of redemption from Egyptian bondage. The memory would keep them humble, and it would also keep them in a grateful state of mind. Such rites become means of religious education. The children would ask, "What mean ye by this service?" and the fathers would tell them the marvelous story of the overthrow of the oppressor and the emancipation of the Israelites. Such festival days as Christmas, Easter, Thanksgiving Day, Dominion Day,—all point to the rich past for which we should thank God. The Lord's Supper is a festival in the church which is meant to make the death of Christ vivid to us; and it performs this function if we observe it in the right manner.

The third lesson is our *Christian connection with this far-off, hastily partaken meal*. Here it signified the great deliverance from darkness and oppression. Later it became a festival of thanksgiving for the fruitfulness of the land. Later still, Jesus ate of the feast, and it passed into the Christian Church as a memorial of the "lamb" who was sacrificed for us. There we find our great deliverance. But it is interesting to see how old forms take on new and richer meanings.

There is a fourth idea on which we may linger for a little. This ancient story tells us that the Hebrews thought that God sent pestilence on Egypt and miraculously spared

the first born of the Hebrews on the dreadful night when he passed through the land. In our time we do not interpret plague, war, and national calamities in quite the same way. Yet Christians in the middle ages thought that the black death and other plagues were sent directly by God, and the only thing for devout people to do was to be resigned to the ravages of disease.

But Jesus has taught us to regard God as our heavenly and loving Father. It is our duty to reduce pestilence and disease, war and suffering, to the minimum. And we recognize the divine presence in all our curative and redemptive efforts. Indeed we feel as Jesus taught us to feel, that we are children of the Father in our attempts to overthrow every form of darkness in the world. We are actually fellow workers with God. Still the Hebrews had a firm grip of this truth, that the Lord cannot permit the destruction of his own people or his own cause. He will bring about the triumph of the right in ways unheard of and unguessed by his slowhearted children. Let this thought encourage us. Our God is more, much more, than ancient Israel dared to hope. He is the Father who shares his life with us, and in whose vast designs we may share. He is, as John Oxenham has put it, our "road mate."

"The night is black; I fear to go astray."

'Hold my hand fast. I'll lead you all the way.'

'My eyes are dim with weeping all the night.'

'With one soft kiss I will restore your sight.'

'And thou wilt do all this for me?—for me?'

'For this I came—to bear you company.'"

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF THE PATHFINDER.

A most dramatic series of events has taken place in the interval between our last lesson and the one we are to study now. The chief interest centres around the conflict between Moses, trusting in God and in the justice of his cause, and Pharaoh, the mighty ruler of a mighty nation. "Nothing could be grander than this series of encounters between these two mighty men." Seek to give the class some conception of the truth of that statement. What additional light is cast upon the character of Moses as he appears in these en-

counters with Pharaoh? Does he ever yield an inch to Pharaoh? Moses is credited in the Book of Numbers with being exceptionally meek (see Num. 12 : 3). Does meekness involve an easy compliancy? It may help the class in reading the chapter from which our lesson is taken to point out that it contains two accounts of the Passover, one being in vs. 1-20, and the other in vs. 21-28.

1. *The Passover instituted*, vs. 1-10. Call attention to the domestic nature of this feast. It is celebrated by households, the head of

each household acting as the priest. Question the class as to the details of the celebration. Point out that the shedding of the blood was a symbol of the offering of the life to God. Why was the blood sprinkled on the upper door post? Explain that the regulation given in v. 10 was to prevent the remains of the sacrifice from being profaned.

2. *The Passover a preparation for the Exodus*, vs. 11-13. Question the class as to the details of v. 11. What are they intended to signify? The great moment has come which is to bring to an end the slavery to which the people have been subjected in Egypt. What would be the feelings of the people as they took part in the feast? Call attention to the combination of joy and solemnity in the celebration. Call attention to the reference to the gods of Egypt in v. 12.

How would the exodus from Egypt, and all that attended it, help to teach the children of Israel the foolishness of idolatry, and the power of the one true God?

3. *The Passover a memorial feast*, v. 14. Remind the class that the Jews still keep the Passover and the feast of Unleavened Bread. Ask some one to read vs. 26, 27 of this chapter. Say something about the value of such religious festivals. Is it a good thing for the church to make a special celebration of such times as Christmas and Easter? What purposes are served by such celebrations? In what way may they be made of peculiar value to the children? Now say something about the relation between a communion service and the Jewish Passover. How can it be said that the death of Jesus constituted the Christian passover?

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

Link the lesson closely with the lesson for last Sunday, Ex. 3:1-12. A week ago, we saw God coming to Moses in the desert. The wonderful vision of the burning bush was followed by the divine commission to deliver Israel, and the assurance of the divine presence and help in this great task. Moses returns, clothed with authority and power, to the palace, and appears before Pharaoh with the blunt demand that God's people shall be set free.

But the Egyptian oppressor, like the Hohenzollerns of our time, breaks promise after promise, and makes the bondage of the enslaved race more bitter. Plague after plague is sent, a swift succession, and, just before the last plague of the ten,—the slaying of the firstborn—the Passover feast is instituted as a perpetual memorial of Israel's deliverance. The teacher may arrange his materials under three headings, as follows:

1. *Getting ready for the feast*, vs. 1-7. Here are some of the teaching points suggested in this section of the lesson.

a. The Passover was to mark a *beginning*, v. 2. Talk with the scholars about their beginnings,—the beginning of their life work, the beginning of some new employment, perhaps the beginning of the Christian life. How

is one to be sure of making a right start? The lesson story answers this question. It is by beginning with an act of obedience to God. "The Lord spake" (v. 1), and his people obeyed—that made the best of beginnings for them.

b. The Passover was a *family feast*, v. 3. Here is a fine opportunity to speak of the importance of family religion. Emphasize the blessing that flows from family worship and family study of God's Word.

c. *Waste was forbidden*, v. 4. The teacher should not fail to emphasize the duty of conservation. This is a good opportunity to preach "the gospel of the clean plate."

d. *Only the best was to be used* in the feast, v. 5. (Compare Daily Reading for Wednesday, 1 Pet. 1:13-23.) Enforce the principle suggested here. Those who seek to serve God, should bring their very best to that service. Make the application to giving of life in its youthful strength and vigor to God and his work.

e. The *blood of the lamb was to be sprinkled* on the Israelitish houses. It was this that saved God's people from the destroying angel. Use this sprinkled blood of the Passover as an illustration of the blood of Jesus shed to save us from sin.

2. *Observing the feast*, vs. 8-11. Some teaching points here are as follows :

a. *No leaven* was to be used in the feast, v. 8. Bring out the truth that God requires purity in his service.

b. *Nothing was to be kept* from the materials of the feast, v. 10. All was sacred. It belonged wholly to God. The lesson is obvious, namely, that all we are and have belongs wholly to God.

c. Those observing the feast were to be ready for a journey, v. 11. In like manner, we should be ready for any service which God may have for us.

3. *The explanation of the feast*, vs. 12-14. The following teaching points are found here :

a. The *blood sprinkled houses* of Israel were passed over, while in every Egyptian house the first born was slain. God rewards the faith of those who trust him. The Israelites believed in him and were saved. So, through believing in Christ, we are saved.

b. The Passover was to be observed continually as a *memorial feast*. The lesson of this is that we should keep God's goodness continually in our memory.

Discuss with the class the value of memorial feasts, and especially of the Lord's Supper, which has replaced the Passover.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Trace the story from the last lesson,—Moses' return to Egypt and his conflict with Pharaoh. What effect had the plague on Pharaoh's heart? We come now to the last night before the departure from Egypt. Speak of the importance of this step. It was a moving, not from one city to another, but from one country to a very distant one : not of one family, but of a whole nation.

1. *The Passover Prepared*, vs. 1-4. Get the Passover right on the calendar. The first month of the year marked the beginning of harvest. The details of the preparation are interesting. It was a "family" observance. Help the class to see that the family is God's first school of religion. We never become "too old" for this school. The Passover was a family meal, just as our Christmas season is a time of family reunion. To the Israelites it was as sacred as the Lord's Supper is to us.

2. *The Passover Observed*, vs. 5-11. On what day of the month was the lamb killed? Explain the awe which the people of this day feel toward blood. It was thought to be the source of life or even to be the life itself. What sights might have led them to think in this way? Being sacred, it was not to form part of the meal but was to be offered to God. Tell the story (2 Sam. 23 : 14-16) of the water from the well, which, because it was like blood, was poured out as a sacrifice of thanksgiving to God. A dramatic scene can be made of the actual eating of the meal. There

they stand, with sandals on their feet, loins girded, and staff in hand, all ready for the journey. There is haste and intense excitement.

3. *Jehovah's Mercy*, vs. 12-14. Explain that in the course of time, many changes were made in the observance of the feast. Preparation for the journey was no longer made. Wine was added and Psalms 113-118 were sung. But in spite of these outward changes the feast kept the same meaning. Like a golden thread, this sign of Jehovah's mercy ran throughout the map of Israel's history. Emphasize this meaning of the Passover. It was a memorial of that night in which the plague struck down the flower of Egypt's manhood and the firstborn of Israel were spared.

Ask for the Golden Text. Jesus was crucified on the day that the Passover lamb was offered, John 19 : 14. Paul thus compares Jesus to the Passover lamb. His death was the new and convincing proof of God's mercy and love. (See Rom. 5 : 8.) Israel passed through some terrible years of war and exile. But the Passover was a strong and abiding proof of Jehovah's mercy and upheld them in the dark and cloudy day. So when we pass through the valley of sorrow or trouble, we have "Jesus our passover," a proof of God's goodness to strengthen our faith and hope.

Make the class see that Israel was in desperate need. The Passover meant deliver-

ance and the later observance of it meant that they had never forgotten what God had done for them. Each scholar needs the Saviour as greatly as Israel ever needed a deliverer from the house of bondage. Get

the class to feel their need of Jesus, and show them Jesus our Passover sacrificed for us. How many of your class are not members of the church? Why are they not? Show how the Lord's Supper reminds us of Jesus' death.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Have the scholars tell what great work Moses was chosen by God to do, who was given him as a helper, and how Pharaoh received their request to have the Israelites leave Egypt. Question as to what means God employed to force Pharaoh to let them go, chs. 7-11.

At length the climax came in the great event which marked the breaking away from slavery and the forming of the Jews into an independent nation. Ask if it was any wonder that such an important time in the history of the children of Israel should be marked by the change ordered in v. 2. Have it read and explained, showing that the Jewish church year was to begin with this month which corresponds to the end of March, this being celebrated as the Jewish New Year to this day.

Ask the class to listen very attentively while you read the divine commands for the keeping of the feast of the Passover (vs. 3-11), so that they may note the different parts of the observance as it was ordered by God. Then ask the pupils in turn (they will of course have their Bibles open at the passage) to name each step. Discuss any difficult or significant ideas as you go along. First, in connection with the choice of the lamb by every householder on the tenth of the month

(vs. 3-5), ask why it was so necessary to select one "without blemish," then why it was to be kept until the fourteenth day (v. 6)—in order that no blemish should pass unnoticed. The third stage was the killing (v. 6), the shedding of the blood signifying the offering of the life to God, next the sprinkling of the blood on the door posts (v. 7), as a sign to the destroying angel. Then ask what was to be eaten with the lamb (v. 8), what unleavened bread was, and how any left-over meat was to be disposed of, v. 10. Lastly, call for the manner in which the meal was to be eaten (v. 11), and why this was necessary.

Having completed the review, ask what God promised to do that night, and how the Egyptians were to be punished, vs. 12, 15. Have some one read v. 14, and explain the command. Emphasize, in closing, that the slaying of the lamb represented the coming sacrifice of Christ for the sins of the world, and call for some passages of scripture which refer to Christ in this way, such as: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29); "Christ our passover is sacrificed for us" (1 Cor. 5:7); "a lamb without blemish and without spot," 1 Peter 1:19.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To tell of God's continued care for his chosen people.

INTRODUCTION. Last Sunday we left Moses just starting out for Egypt. Who remembers why he was going back there? What was God sending him to do?

On the way Moses met his brother Aaron. God had told Aaron to come; he was to help Moses. So the two brothers now went on together until they reached the land of Egypt. There they gathered the people together and gave God's message; that God had seen

their trouble, how hard and cruel Pharaoh and the taskmasters were, and that God was now sending Moses and Aaron to deliver them.

LESSON TAUGHT. Next Moses and Aaron went to Pharaoh. They did just as God had bidden them and asked him to let the Israelites go. That was another name for the Hebrew people, Israelites, or, very often, the children of Israel.

But Pharaoh answered: "Who is the Lord? I do not know him. Why should I obey him? No, I will not let the Israelites

go." Wicked Pharaoh! The time was coming when he should indeed know who God is, and why God must be obeyed.

But now, instead, he began to treat the Israelites more cruelly than ever. Not only had they to make bricks, but they had to search for the straw to put in the clay. This made their work ever so much harder than before. So Pharaoh hardened his heart against the children of Israel.

Tell the story of the first nine plagues (chs. 7 to 10), and then tell of God's command to Moses, bidding him warn the people of a last plague about to come upon the Egyptians unless Pharaoh frees the Israelites, a plague so terrible that he will be glad to let them go.

Moses said: "Thus saith the Lord, At midnight I will go out into the midst of Egypt, and all the first born of the land shall die, the oldest child in each house, even to Pharaoh's own. There shall be great sorrow in the land."

But it was to be far otherwise with the children of Israel—if they obeyed the heavenly Father. On that day in each house a lamb was to be slain and its blood sprinkled on the lintel and doorway. Then when the Lord came by that night he would PASS OVER (write) that house, because he would know that inside it were people who believed his words so truly that they obeyed. They were indeed his obedient children. And so no child should die in that house. All should be safe.

Yet again Pharaoh's heart was hardened. He would not set the Israelites free.

God also commanded that when the lamb had been killed, it was to be roasted, and the family were to gather round and eat. They should each one have a staff, sandals should be on their feet, their robes should be fastened up with their girdles (explain), their kneading troughs tied up; for at any moment God would give Moses the signal, and then they were to go. This feast which God bade the Israelites eat that night was to be called the PASSOVER (write), because God had passed over the homes of the Israelites and saved the lives of his obedient children.

Bring out the Picture Roll now and show how it illustrates the story, point by point.

At midnight all happened as God had said. Suddenly a great cry went up all over the land; the firstborn in every home in Egypt had been slain, even Pharaoh's own son. And Pharaoh himself was crying aloud to Moses and all Israelites: "Rise up! Get you forth from among my people. Take your flocks and your herds and be gone!"

And so Moses called the people and they marched out by hundreds and thousands. They began their journey to the land of Canaan. God had freed them from wicked Pharaoh. He was still caring for his people. (Teach the Golden Text; also he brought forth his people with joy. Ps. 105:43.)

See the first page of Handwork in the Pupil's Quarterly.

FROM THE PLATFORM

ISRAEL'S OUR PASSOVER

Print on the blackboard, ISRAEL'S PASSOVER, and bring out, by a series of questions, the story of the institution of the feast. Have the scholars tell you, with the necessary help, the details of the selection of the lamb, the arrangement for the feast in the family or neighboring families, the killing of the lamb and the sprinkling of the blood on the lintels and doorposts, and the manner in which the feast was observed. Make sure that the scholars grasp firmly

the purpose for which the blood was sprinkled on the entrances to the houses of the Hebrews,—to save their first born from destruction. Now call for the Golden Text, and print **OUR** on the blackboard. Have the scholars tell you who is our Passover and bring out what is meant by giving this title to Christ, that he shed his blood to save us from the guilt and power of sin. Refer to the Lord's Supper as the memorial of his Sacrifice and bring home to the scholars the wonderful love revealed in that sacrifice. Speak of how that love should be the constraining power in our lives.

Lesson IV.

ISRAEL CROSSING THE RED SEA January 26, 1919

Exodus 14 : 21 to 15 : 2. Study Exodus 14 : 1 to 15 : 21.

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

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

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

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

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

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

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

27 And Mo'ses stretched forth his hand over the sea, and the sea returned to his strength when the morning

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

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Phar'ah 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 LESSON PLAN

- I. Israel's Rescue, 21-25.
- II. Egypt's Ruin, 26-31.
- III. Israel's Rejoicing, ch. 15 : 1, 2.

HOME DAILY BIBLE READINGS

M.—Pharaoh pursuing Israel, Ex. 14 : 1-9. T.—Israel troubled by his coming, Ex. 14 : 10-20. W.—Israel crossing the Red Sea, Ex. 14 : 21-31. Th.—A song of deliverance, Ex. 15 : 1-13. F.—This deliverance commemorated, Ps. 106 : 1-12. S.—God's mighty hand, Deut. 4 : 32-40. S.—The song of Moses and the

Lamb, Rev. 15 : 1-8.

Primary Catechism—*Ques. 9. What can God do ?*
A. God can do all that he wishes to do.

Shorter Catechism—Review Questions 39-43.

Lesson Hymns—Book of Praise : 95 (Ps. Sel.), 19, 22, 301, 534, 264.

Special Scripture Reading—Heb. 11 : 23-29. (To be read responsively or in concert by the whole School.)

Lantern Slide—Lesson IV., B. 575, Destruction of Pharaoh's Host, Ex. 14 : 26-28. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 1215 ; the northern part of the Gulf of Suez.

Connecting Links—Ch. 12 : 37-42 records the setting out of the Hebrews from Rameses and their journey to Succoth. In Chs. 12 : 43 to 13 : 16 are given additional instructions regarding the Passover, regulations for the observance of the Feast of Unleavened Bread,

and the requirement that all firstborn males, both of man and beast, shall belong to the Lord.

The route followed by the Israelites is described in the Geography Lesson. The Lord went before them, a pillar of cloud by day and of fire by night ; but soon they found themselves in a "pocket" with the Red Sea on one

side, the desert on the other, and an impassable mountain range in front. Then follows the story of Pharaoh's pursuit, the people's terror and bitter complaints, Moses' appeal to God and God's answer. Chs. 13 : 17 to 14 : 18.

Ch. 13 : 19, 20 tells how the angel of the Lord, who had been going in front of the Israelites, removed to their rear while "the pillar of the cloud" also interposed between the fugitives and their pursuers.

I. Israel's Rescue, 21-25.

Vs. 21, 22. *Moses*; at God's command, vs. 15, 16. *Stretched out his hand*; holding the rod, which was the symbol of God's power (see chs. 4 : 2 ; 7 : 17). *The Lord*. Moses, with his rod, was the instrument; the power was God's. *Caused the sea to go back*; laying the bed bare. *By a strong east wind*. Probably a northeast wind is meant. This, with an ebb tide, would make a clear passage. The miracle lay in all this happening at the bidding of Moses in God's name. *Waters . . . a wall*. The picture is of a broad causeway, guarded by water on either side, along which the great host advanced under the brilliant light of the fiery pillar.

Vs. 23-25. *Egyptians pursued*; eager for revenge and hoping to get back their slaves. *Chariots*; two wheeled vehicles, open behind, drawn by a pair of horses and carrying two men, one to drive and one to fight. *Morning watch*; 2 to 6 a.m.; the Hebrews divided the night, from 6 p.m. to 6 a.m., into three equal periods or watches. *The Lord looked forth* (Rev. Ver.); perhaps "with fiery flashes, startling the Egyptians and throwing them into a panic." *Took off . . . wheels*. Perhaps the meaning is "clogged" in the soft sand and ooze of the sea bed. *Let us flee*; literally, "Let me flee." The whole host, as one man, was moved with an overmastering impulse of terror. *The Lord fighteth for them*; and no earthly power could prevail against him.

II. Egypt's Ruin, 26-31.

Vs. 26-28. *The Lord said*. He was the great general of Israel's host. *Stretch out thine hand*; into which God would put his own resistless power. *Sea returned to his strength*; Rev. Ver. Margin, "its wonted flow," covering the bed as before. *Egyptians fled against it*; raced for life with the ad-

vancing waters, but these were swifter than they. *Remained not . . . one*. All perished in a few dreadful moments. It is not said that Merenptah, the Pharaoh of the Exodus, perished in the Red Sea. His body has been found close to the burial place of his father, Rameses II. Egyptian monuments represent Merenptah as not much of a warrior, but one who would prefer to send his generals to war rather than go himself.

Vs. 29-31. *The Lord saved Israel*. Behind the great deliverance was God's power and love. *Saw that great work*; so full of terror and ruin for the Egyptians, so full of blessing and hope for Israel. *Fearcd*; with reverent awe. *Believed the Lord, and . . . Moses*; trusted in the Lord, and were convinced that he had sent Moses.

III. Israel's Rejoicing, ch. 15 : 1, 2.

Ch. 15 : 1, 2. *Then*; after the wonderful deliverance from the Red Sea. *Sang Moses and the children of Israel*. They sang antiphonally (compare v. 21). *This song*; contained in vs. 1-18, one of the most magnificent lyrics in all literature. *The Lord*; "Jehovah the potent and inexorable man of war (v. 3), who has overwhelmed his enemies in the sea." *Hath triumphed gloriously*; literally, "hath risen up majestically or proudly." *The horse and his rider*; the chariots and horses which were the mainstay of Pharaoh's proud army. *Thrown into the sea*; in utter and irremediable destruction. *My strength*; the source of my strength. *Song*; the theme of my song. *Is become my salvation*; literally, "is become to me a salvation," that is, a source of deliverance. The first half of v. 2 is found with very slight changes, also in Ps. 118 : 14, and Isa. 12 : 2. *My God*; in whom I can confidently put my trust. *My father's God*; the God of my ancestors, who has promised to protect and care for their descendants. (See Ex. 3 : 6, and compare Matt. 22 : 32 ; Mark 12 : 26 ; Luke 20 : 37.)

Light from the East

"THE LORD IS A MAN OF WAR" (15 : 3)—
The Hebrews knew that God intervened, on occasion, in the affairs of men. Of course all that happened, happened by his appointment, but some of his acts were particularly arrest-

ing and impressive. He came down and burnt up the cities of the Plain; he came down and divided the Red Sea; he came down in fire and smoke and spake the thunderous words of the law at Mount Sinai. Israel looked to Jehovah as their mightiest champion, a "man of war" from of old. He fought as no human warrior could fight; for he wielded the most terrible weapons. He had all the terrible forces of nature at his disposal. His was the scorching east wind, the

wind of death; his the fire that swept over the dry grass, the very vipers fleeing before it (Matt. 3 : 7), his was the terror of earthquake and volcano, his the storm, the thunder and the lightning. Many a time he came to his own on the storm cloud,—“on the wings of the wind,” Psalm 18 : 10. In times of disappointment and cruel oppression they cried to God to come,—to come with all these demons of nature and confound their enemies and his.

THE GEOGRAPHY LESSON

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

2. The Wall Road, “the way to Shur” (which means “wall”), Gen. 16 : 7. This starts near the modern Ismailia, and leads straight across the desert, entering Palestine by way of Beersheba and Hebron.



3. The Red Sea Road (see Ex. 13 : 18), the great route of modern pilgrims to Mecca, sweeping across the wilderness from the head of the Gulf of Suez to the head of the Gulf of Akaba. Moses chose the first of these routes, and led Israel northwards, as far as Etham (see Ex. 13 : 20), but, at God's bidding, they turned southward, Ex.

13 : 17, 18. For the apparent trap into which this route brought them, see The Lesson Explained, and compare with what is written there, Exodus 14 : 2.

THE LESSON APPLIED

We come now to the *birthday of Israel*, the great event which marked the release of the people from serfdom, and their entry into the status of an independent tribe. A national ode full of wild vigor celebrates the hour of the nation's deliverance. No wonder the religious teachers of Israel felt impelled to discover in the crossing of the Red Sea the providence of their God.

Burns says that “man's inhumanity to man makes countless thousands mourn.” Certainly Pharaoh's cruelty made the lot of the Hebrews hard and bitter. Many people since then have suffered at the hands of cruel kings. They are suffering to-day. Sometimes the people have rebelled against their own rulers and put them to death. Charles I. of England is an example, also Louis XVI. of France. A foolish king of England lost the American colonies for the British empire, because he was stubborn and oppressive. Many

years after the American colonists had won their independence, they had to ask themselves the same question that Pharaoh asked long ago : What shall be done with these serfs? It was a large question, and the United States endured four years of war in order to settle it right. But how different Lincoln's attitude toward the slave was from Pharaoh's. We have been thinking of cruel kings and rulers, but there is another side. Rulers have been animated oftentimes by the kindest feelings towards those under them, as Lincoln was. So was the British Government in its attitude toward the conquered Boers.

But we must think of other political despots. There are social despots as well, the customs and fashions of the hour that rule us with rigor. There is also the rule of King Alcohol, and he is kind to none of his subjects. Tyranny of every sort we must learn to resist. Jesus warned the scribes that they were slaves

because they were in bondage to low ideals.

Consider now the dangers of newly found liberty. Here was a nation of serfs rejoicing in a mighty deliverance. But years of training must elapse before they should use their freedom in the right way. The forty years wandering in the wilderness that were to follow the birthday of the nation, were necessary if Israel was to be saved from anarchy. Russia tasted the new wine of liberty some months ago, and no leader like Moses appeared amongst the people. The result has been confusion and excess. When the negroes were given liberty they did not know how to use it, and were guilty of ridiculous folly. But the divine discipline through the leadership of Moses saved Israel in the day of her emancipation.

It is worth noting the means by which the Lord saved Israel. One statement says that the Lord used the strong east wind blowing hard all night. This hurricane lifted the shallow waters so that the Israelites could pass over. Another statement accentuates the supernatural:—"Moses stretched out his hand over the sea."

The first suggests that God used natural means for the salvation of his people. In any case, we know that God does use the ordinary events of the world for the carrying out of his purpose. He uses physicians with their knowledge of the organs of the body for the curing of disease. God requires us to pray, but also to work.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF THE PATHFINDER.

At the beginning of the lesson to-day, make use of a map to show the class something of the route which was followed by the children of Israel on their journey towards Canaan. (See also the Geography Lesson.) Make clear that it was by no means the most direct route, which would have been along the coast of the Mediterranean Sea in a northeastward direction. The difficulty with this shorter route was, that it would have brought the people into contact with the Philistines at a time when they were hardly prepared to fight such a warlike race. So the Israelites were led southeastward into the Sinai peninsula.

An English soldier and his pal saw a gas cloud racing toward them. The first soldier began to pray to the Lord to "shift that wind," but in vain, it kept on blowing the same old way. Quickly the other said: "It's no use praying, let's run." There are people who will not fight, they have "conscientious objections;" others won't call in a doctor in time of sickness. These persons find God only in the marvelous and supernatural. We must learn that the divine energy and spirit are in the common laws of nature, the beauty of the wayside flower, the quiet performance of duty, the glory of the sunrise, the fall of the rain, and in the love that surrenders all for the sake of the needy. There are two extremes which we must avoid: first, leaving the divine out of our reckoning altogether, and feeling that every man is his own providence; the second, leaving our human activity out of the reckoning, and throwing all responsibility on the Lord.

How shall we express the truth then? In this way, we are to toil with God, to cooperate with him and reverently recognize his presence in all human life.

Lastly, there are *outstanding moments in the nation or the world's existence* to which we look back with a kind of awe. Such was the deliverance at the Red Sea. Egypt now lay behind Israel. Waterloo was such a crisis. The two battles of the Marne were others. At such times we catch a better understanding of the drift of the divine purpose.

Call attention to the way in which Pharaoh regretted having let the Israelites escape, and to his determination to follow them, and re-enslave them. Call attention, too, to the reassuring promise of God in ch. 14:14. Point out the significance of the words in ch. 14:15, and remind the class that there are certain things which God promises to do for us, while there are certain things which he expects us to do for ourselves. Now discuss the lesson passage:

1. *Israel crosses the Red Sea*, vs. 21, 22. "In delivering his people, as in bringing the plagues on the Egyptians, God may have

made use of natural means." Is there any suggestion of this in the reference to the strong east wind which blew all night? Remind the class that the Hebrews habitually traced everything directly to the hand of God without giving such consideration to the natural means employed as we do to-day. Show how the action of the water not only permitted the people to cross over, but also provided a defence against a possible flank attack by the enemy.

2. *The destruction of the Egyptians*, vs. 23-31. What had proved a way of escape for the Israelites proved a way of death for the Egyptians. Ask some one to read ch. 15 : 10, which suggests that a change of wind was the means used for the return of the waters.

The Egyptian chariot wheels would become clogged in the soft ooze of the sea-bed. What effect did this deliverance have upon the people of Israel? How did it affect the standing of Moses as their leader? Remind the class that only a short time before the people had been in a mood for rebellion. See ch. 14 : 11.

3. *The song of triumph*, ch. 15 : 1, 2. This song is worth studying as a whole. Point out that it may have been expanded later, and sung often in celebration of the escape from Egypt. The first two verses form the keynote to the song. Help the class to see the significance of the three descriptions of God in the first half of v. 2. Is God still our "strength," our "song," and our "salvation?"

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

The teacher should make clear to the scholars the position in which the Israelites found themselves at the time of the lesson. The slaying of the firstborn caused a great outcry throughout all Egypt. The Israelites were driven out of the land. But they had scarcely started on their way when Pharaoh repented and hurried after them. And now the Israelites find themselves in a desperate situation. The Red Sea is on one side and the desert on the other. In front of them is an impossible mountain range and behind is the pursuing army of Pharaoh.

An interesting and profitable lesson may be made by following the Daily Readings for the week.

1. *Pharaoh pursuing Israel*, Ex. 14 : 1-9. Let this passage be read, and then guide the class in a discussion of Pharaoh's conduct. The point to bring out is, that he was governed in what he did, not by principle but by expediency. It mattered nothing to him that he had given his word that Israel should go free; he now saw an opportunity of bringing them once more under his sway, and he let loose his army in hot pursuit. Call for illustrations of the same kind of conduct in history and experience, and show how it always ends in failure.

2. *Israel troubled by his coming*, Ex. 14 : 10-20. Picture as vividly as possible the pre-

dicament in which the Israelites were placed and the condition of despair into which they were brought. Bring out the confidence of Moses shown in his words to the distracted people: "Fear ye not, stand still, and see the salvation of the Lord" (v. 13), and the Lord's command that they should "go forward," v. 15. What can we learn from this passage about what we should do in a time of great difficulty? Just that our part is to trust God and do his bidding.

3. *Israel crossing the Red Sea*, Ex. 14 : 21-31. These verses are part of the lesson Passage, and they should be studied in detail. The teacher should strive to bring out in the strongest light the contrast between the rescue of the Israelites and the ruin of the Egyptians. Emphasize the teaching that there are no difficulties through which God will not bring us if we trust in him and do his will.

A briefer reference to the remaining Daily Readings will suffice. A *song of deliverance*, Ex. 15 : 1-13, is a reminder that when God has done some great thing for us, we should offer to him praise for his goodness. *This deliverance commemorated*, Ps. 106 : 1-12, warns against sin, alas, all too common of forgetting what God has done for us. *God's mighty hand*, Deut. 4 : 32-40, how God's good-

ness to us should influence our lives. The song of *Moses and the Lamb*, Rev. 15 : 1-8, is

the song of those who have been finally delivered from all evil.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

From Chap. 14 : 5-9, we find how difficult it was to escape from Egypt. Because of the high wall and the line of forts, the Israelites had to turn southward and thus were overtaken by Pharaoh's swift chariots. The class will realize the tight corner they were in, with the sea before them and the Egyptian host in the rear. It was a case of surrender or death. Escape there was none. Already they could imagine their bones lying unburied on the lake shore. Then Moses issued the God-given command, "Forward!" Advance seemed utterly impossible. But then as now it was only the so-called "impossible" things that were worth doing. Tell of General Foch ordering an officer to attack at the very crisis of the Battle of the Marne, 1914. The officer was unwilling and replied, "But my men are tired now." "So are the enemy," was the commander's quick reply, "your orders are to attack!" That attack won the battle and stopped the German advance on Paris.

1. *A Wonderful Escape*, vs. 21-25. Explain by a diagram how the southeast end of Bitter Lake is affected by east winds. The Israelites seized the opportunity and rushed forward. But the Egyptians were hard on their heels. A battle was fought, with the Egyptians in their powerful chariots and the Israelites on foot. Compare the advantage of chariots with the value of tanks to-day. But the chariot wheels sank in the soft earth and some of them were broken off in the confusion.

2. *The Pursuer Destroyed*, vs. 26-31. The battle had been fought between two and six o'clock in the morning. The wind changed and blew from the northwest. The retreating Egyptians would meet the full force of the

returning water. Have a scholar read chap. 15 : 10. In the wonderful providence of God, the wind saved Israel and destroyed her foes. God works through the ordinary course of nature, not in opposition to it. Help the scholars to see God's hand everywhere in nature. Emphasize the change in the people's hearts. They are now free from danger and from every fear except the fear of the Lord. Psalms 19 : 9.

3. *A Song of Deliverance*, 15 : 1, 2. National deliverances are the source of most of our old favorite songs, for example, "Scots wha hae" and "The Maple Leaf." Here we have a snatch of a patriotic song sung in Israel. Joy over deliverance must burst forth into song. Show the class how the word "salvation" has deepened in meaning. Here it means deliverance. Compare the use of the word "saved." We speak of a boy being saved from drowning and again of him being "saved" from sin to service and eternal life. Do the scholars think that Christians should be the happiest people in the world? Should they be so glad that they cannot help singing? Have we not always as much and more cause for thanksgiving as the Israelites had this day at the Red Sea? God saves us from sin through Jesus the great Captain of our salvation. Are we sorry or glad?

We call Jesus our Saviour and Redeemer. What do these names mean? Have the scholars found him to be all this? What do they care about a people being set free at the Red Sea, if they have not yet found freedom from the power of sin? See John 8 : 31, 32. Israel was freed by obeying God's word through Moses. We are made free by abiding in Christ's word.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

See who can tell what happened between last Sunday's lesson and to-day's—how the Egyptians came to let the Israelites leave the country, what their feelings were after their

slaves and workmen had gone, and how God guided the Israelites on their way. Question the pupils to see if they have any idea of the number of Israelites that started out on this

ourney. They will probably be amazed to learn that the number has been computed to be about three millions, and besides they had great herds of cattle, which makes the events of our lesson seem all the more wonderful.

Ask where the scene of the lesson is laid and have the Red Sea pointed out on the map. (A map of the peninsula of Sinai and adjacent lands will be necessary to trace the migrations of the Israelites from Egypt to Canaan, which we are to study during the whole of this Quarter.) Have the scholars tell what terrible danger threatened the children of Israel when they were encamped by the Red Sea and what God told Moses to do when he heard their frightened complainings. Ask why only one course was open to save the Israelites from their enemies—they were hemmed in by mountains, and could only go forward.

Have the crossing of the Red Sea by the hosts of Israel during the entire night (vs. 21, 22), graphically described, and the enemy pursuing after them at daybreak in great haste, v. 23. Call for a description of the Egyptian chariot, a small, horse-drawn car with high sides and front but open back, mounted on an

axle with a single pair of wheels. Point out that in ancient warfare chariots filled the place of the heavy artillery of modern times, and that, as the military power of a nation was estimated by the number of its chariots, Pharaoh's "six hundred chosen chariots and all the chariots of Egypt" of v. 7, would be considered quite a mighty host, especially by the Israelites who had none. Ask if, on the other hand, the children of Israel did not have forces on their side greater even than all the military power of Egypt, and call for proofs of this.

Question as to the nature of the "pillars of fire and of the cloud" of v. 24, and the double purpose it served. What made the Egyptians realize that the Lord was not on their side (v. 25), and how was this fact presently demonstrated, vs. 26-28? Ask in what two ways their deliverance affected the Israelites as told in v. 31. It strengthened their faith in God and their faith in the right of Moses to be their leader. What outward sign did they give of their great joy over their escape and of their thankfulness to God for his wonderful salvation?

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To tell of God's continued care of his people during one of the great crisis in their history, as an example to us of his power to deliver.

NOTE. If possible, let us use the sand table to make the dramatic action of this lesson.

INTRODUCTION. Where did we leave Moses and the children of Israel last week? What had happened to them? Yes, they were free. God had made Pharaoh let them go; they were saved from the brick-making without straw, from the cruel beatings of the taskmasters. For the first time in all their lives they were free. I can imagine how quickly and happily they marched. I suppose they scarcely felt those heavy bundles; they were so glad.

LESSON TAUGHT. (Call class to table.) Moses gathered the people all together at a place called Succoth. Succoth means "the place of tents." (Set up tiny bits of folded

paper for tents.) When they had rested for a time they started on again. Describe the guiding pillar of cloud which henceforth goes before, and which at night changes into a pillar of light.

In the meantime, however, Pharaoh had been growing sorry that he had let his slaves go. The working on his buildings had stopped for his servants were gone. He would hurry after the Israelites, catch them and bring them back.

The Israelites marched on and on, and now they were nearing the Red Sea. But now some one happened to glance behind. "The Egyptians! The Egyptians!" he cried out in terror. The people strained their eyes; they listened. It was indeed Pharaoh's army.

In despair they glanced wildly around. The sea on one side, the desert on the other, mountains in front, the Egyptians behind. They were caught.

But the Israelites had forgotten one thing,

the greatest of all ; they had forgotten that God was with them, that he had sent his servant Moses to guide and help them. And now Moses rose up. "Stand still !" he cried. "Fear not ; see how the Lord your God will save you. The Lord will fight for you !"

Then God himself spoke to Moses. "Lift up your rod, Moses. Stretch out your hand over the sea. Pharaoh shall know this day that I am the Lord."

Moses obeyed, and, behold, as he stretched the rod out over the waves, at that very moment the wind began to blow. It blew and blew until it parted the waters of the sea and made a dry path straight through them. And Moses and his people, silent with awe and wonder, passed over to the other side,—they and their children and their flocks and herds. Not one was lost.

On came the great host of the Egyptians. The captains shouted victoriously : they were sure of the Israelites. They had caught them. Then they reached the edge of the sea, and there they saw the strange sight, a dry path through the midst of the sea. What could it mean ?

They did not stop long, however, to think what it really did mean. The path served

the Israelites ; they would try it too. And in they plunged.

And then God's punishment fell. Another wind sprang up. It blew and blew and blew until—just as Pharaoh's horses and chariots were in the very middle of the sea—the waters rushed back. In five minutes the horses were swept from their feet, the chariots sank down, the horsemen and charioteers had disappeared. Pharaoh's army was gone.

But God's obedient children stood safe on the other shore. They had seen all these strange and wonderful happenings ; they saw and believed ; and they fell down and worshiped God for his goodness to them. Then Moses began to sing a song of praise to God and the people joined in. Here is part of the song :

Class—"I will sing unto the Lord."

Teacher—"The Lord is my strength and song."

Class—"Who is like unto thee, O Lord, . . . doing wonders ?"

Teacher—"The Lord shall reign for ever."

Class—"Sing ye to the Lord."—Ex., ch. 15.

(The above verse may be used as an opening exercise for the next two lessons. The class may copy the third verse.)

FROM THE PLATFORM

EGYPT

PHARAOH



ISRAEL

MOSES

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

AMONG THE BOOKS

We will mail to your address any book mentioned in the Teachers Monthly, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

By a regrettable inadvertence **The Smiting of the Rock**, by Palmer Bend, and **The Peace of Roaring River**, by George Van Schaick; and **A Soldier Unafraid: Letters from the Trenches on the Alsatian Front** by Captain Andre Cornet-Auquier, Edited and Translated with an Introduction by Theodore Staunton, M.A., were not credited, as they ought to have been, to Mr. Frederick D. Goodchild as the Toronto publisher. Mr. Goodchild has withdrawn from the firm of McClelland, Goodchild and Stewart.

The New Standard Teacher Training Course differs from all former courses, in so far as the books on the Scripture are concerned, in that the ruling principle, is to exhibit the teaching values of these for the various grades in the Sunday School—not merely to guide the teacher in training to knowledge of what the Scripture contains, but to guide him to the teaching of it to scholars of various ages, pointing out the appropriate stories or passages, and showing how these are to be taught. The value of this sort of book is evident, and in **Teaching Values of the New Testament: Acts, Epistles and Revelation**, by Rev. J. M. Duncan, D.D. (R. Douglas Fraser, Toronto, 80 pages, paper, 20c.), the writer has given a fine example of what a Teacher Training handbook should be. The book possesses three eminent characteristics—an expert knowledge of the section of Scripture treated; exceptional directness and clearness of statement; and a discerning indication of the useable portions for the scholars of the various ages, with explicit suggestions as to how the teachings are to be “put across.”

The book is Part II. of the Second Year of the New Standard Teacher Training Course, and will materially add to the already great popularity of this series of handbooks. It will be remembered that this Course has the authority both of the Sunday School Council of the United States and Canada, and of the International Sunday School Association, and is being used by churches of all denominations throughout the continent.

Newell Dwight Hillis', **The Blot on the Kaiser's 'Scutcheon** (Fleming H. Revell Company, New York and Toronto, 193 pages, \$1.00 net), is a War time blazoning forth of the iniquities of the Kaiser and the Hun, and

the hardships and valiant deeds of France and the British, and various incidents from the author's own country. The successor of Henry Ward Beecher has much of Beecher's vividness and force in telling a story and setting forth a situation. He had the advantage of personal visits to the Western front, and, although the fight is through with, the book will help—if any one still needs the help—in stiffening the resolve that the virulent cancer of autocracy must be eradicated from the body politic of civilized nations.

The War Eagle, a story by W. J. Dawson (John Lane Company, New York, J. M. Dent & Sons, Toronto, 312 pages, \$1.50 net), deals with the first year of the War, and analyses, with great keenness of insight, the attitude of the United States towards the world conflict. It describes the reaction of a group of persons to the declaration of War and the happenings in the opening twelve months of its progress. This group is made up of a New York magazine editor, a millionaire business man, an old Civil War veteran, a mother whose son has enlisted and a young girl who sees in the War her one great chance of making her life count for the utmost. In the centre of the group is the brilliant young author, whose joy in living was of the most intense, but, who, at last, gives up all his splendid prospects at the insistent call of duty. The book gives a vivid picture how the people of the United States awoke to a sense of the challenge to them of the War, and reflects the emotions which reached their culmination with the sinking of the Lusitania. From the mountains of British Columbia, where the story opens, its scene is transferred to New York. As a faithful delineation, never flinching from the truth, of the processes by which a great peace-loving nation reached the resolve to take up arms in the fight against a tyrannous and brutal autocracy, this book will long be read by those interested in the history of the world's greatest war.

On Active Service: Ideals of Canada's Fighting Men, by Hon. Capt. Alex. Ketterson, Canadian Expeditionary Force, 1915-1918 (McClelland and Stewart, Toronto, 215 pages, \$1.50), is a collection, to which over 750 Canadian officers in active service, including 30 generals, have contributed, of pas-

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sages from English literature expressive of the ideals which have influenced and actuated these brave fighters for Canada and the Empire. The association of many familiar quotations—and some not so familiar—with these champions of freedom's cause, will give them a new interest. As far as we have observed, the single original piece in the volume is Colonel John McCrae's famous poem, *In Flanders Fields*.

A capital story is *The Chivalry of Keith Leicester*, by Robert Allison Hood (McClelland and Stewart, Toronto, 339 pages, \$1.50 net). The heroine, Marjorie Colquhoun, in order to escape from an unwelcome marriage, which is being thrust upon her by her aunt, Lady Angleside, leaves her Old Country home, and comes out to visit an old nurse, who, with her husband, Jim Bolton, and Dick, their twelve-year-old boy, lives in British Columbia. Through some mistake, Bolton fails to meet the traveler, when the Imperial Limited drops her at the flag station nearest the Boltons' home. Keith Leicester, a young Englishman, who has taken up farming in the Province by the Pacific, with a married couple to look after his domestic affairs, chances to be in the village clustered about the station, and, woman-hater as he is, or thinks himself to be, finds himself compelled, for very decency's sake, to see that the girl thus stranded is taken to the home of her friends. The quarrel between these two, thus strangely thrown together, with the frequent misunderstandings which follow, form a somewhat unpromising beginning of the romance, which, however, by a strange path, holding many surprises for the reader, reaches a happy end.

The claim made for *The Fall of Russia*: *Its Lesson to the World*, by Louis Joffe (A Russian), that it is "the literary masterpiece of the War" is not without foundation. Its style is clear as sunlight and exquisite in its simplicity. The book contains five sketches of unusual interest: *Czar Nicholas the Lost*; *Kerensky*; *Bolshevism*; *The Monkey in Arms*; *Murder of Nicholas*; *the Two Democracies*. It is published by Thomas Allen, Toronto (155 pages, paper, 50c.).

The announcement of a new "Cody Story" will be heartily welcomed by the many readers of earlier tales from the pen of H. A. Cody,—*Under Sealed Orders*; *Rod of the Lone Patrol*, etc. *The Unknown Wrestler* (McClelland, and Stewart, Toronto, 308 pages, \$1.50 net), is the suggestive title of the newest book by the popular author, and it is dedicated "To All True Wrestlers." It is certain that all manly souls will be drawn to Douglas Stanton, musician and athlete, who leaves his curacy in a wealthy and fashionable city church for a country parish, in British Col-

umbia, with a population composed principally of mill men, woodsmen and a few farmers. Knowing that his predecessors in Rixton had all met with troubles, which, sooner or later, drove them away, Stanton decides to cover his identity and go to the parish as a farm hand. In this way he planned to diagnose the case, and get at the real root of the mischief amongst the people. There out to be sufficient excitement in his career as a laborer to satisfy the most adventurous spirit. His defiance of Mr. Simon Stubbles, the rich man of the place, whose word had long been law to its people, and his exposure of the cowardly bully and unspeakable scoundrel, Ben Stubbles, won him a position of leadership in the community. In due time, the farm hand appeared in his true character as clergyman of the parish. It was just then that the War broke out, and Stanton became the chaplain of a battalion into which he brought with him the choicest young men of his flock. Amongst the many interesting characters in the story are the blind professor and his two daughters, Nell and Nan. Stanton's winning Nell's love, while she knew him only as "John Handyman," the hired helper of Jake Jukes, supplies the thread of romance that runs through the story and enhances its interest.

Ralph S. Kendall's *Benton of the Royal Mounted Police*; *A Tale of the Royal Mounted Police* (S. B. Gundy, Toronto, 315 pages, \$1.50 net) is sometimes grim reading, for the Northwest Mounted Police, in the earlier days, had grim work to do—and have still. The frontier has an invincible attraction for the lawless element; and the duty of that most remarkable of all police organizations has been to keep the lawless element in check. The story is from "the author's personal experience of bygone life in the 'Old Force.'" It is founded absolutely on straight, crime-report, hard-bitter facts, "the scene being laid in and around the Calgary district of that time—the writer is an ex-sergeant of the old force. The perils of the outlying Posts and the courage of the Police—to be fearless and true as steel has always been their tradition—are vividly depicted, with many a dash of humor; and how the veteran Benton, a world-wanderer, South Africa and the Boer War, amongst the rest, finds a home in the heart of splendid Mary O'Malley. It is a real story of love and war, and will have abiding value as recording a life in the new West which is rapidly disappearing.

The Young Christian, by S. T. Bartlett (William Briggs, Toronto, 86 pages, \$1.20 net), consists of "Twenty Studies in the Way of Life for the Young," and is a timely, and likely to be a useful, little book. Its object is to provide a course of practical instruction in the essential doctrines and duties of Chris-

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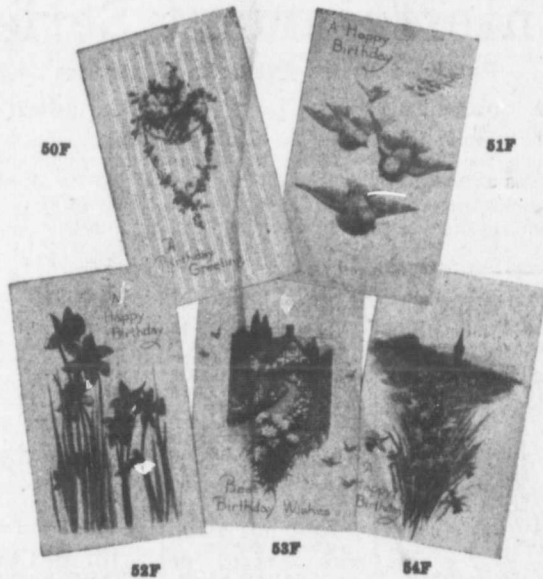
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tianity, especially as they relate to the formation of character and the direction of conduct in the young. The "Studies" may be used for class instruction, but are so readable that they will prove interesting to the ordinary young person; and not only interesting, but exceedingly profitable. Mr. Bartlett, who is the General Secretary of Sunday Schools and Young People's Societies of the Canadian Methodist Church, and has given the best years of his life to this task, is also fortunate in being a ready writer. There is nothing stiff or constrained in his treatment of such familiar, but ever interesting, topics as What it Means to be a Christian, The Young Christian and Prayer, The Young Christian and His Bible, The Young Christian and His Habits, and so on. The book is altogether apt and wholesome, and likely to do much good. Its broad and kindly spirit should make it welcome in all the churches.

The Aims of Labor, by the Right Honorable Arthur Henderson, M.P., Secretary of the British Labor Party (McClelland and Stewart, Toronto, 128 pages, paper, 35c.), written a year ago, and now in the third edition, receives fresh significance from the advent of peace, and (when these lines were written) the approaching general election in Britain.

Labor has done valiantly in Britain in the War time, with, as might have been expected in those strenuous and quickly changing years, some exceptions not so praiseworthy. One result of the War in Britain, as in all the War countries, has been the larger place which the labor vote will have in the future. Labor's programme is something now to be reckoned with. Arthur Henderson, in his collection of articles, sets forth this programme temperately, but with no uncertain challenging of the "privileged classes," and a vigorous outlining of the demands of labor in the new world which peace is expected to usher in. Although written for British readers, students of public affairs, whether north or south of "the line," will find in it much food for thought.

What does the Old Testament teach about God, Man, Redemption and the Future Life? To answer these questions of perennial interest is the purpose of **The Religious Teaching of the Old Testament** by Albert C. Knudson, Professor in Boston University School of Theology (the Abingdon Press, New York and Cincinnati, 416 pages, \$2.50 net). After an introductory chapter, the author traces the teaching of the various parts of the Old Testament as to the personality, unity, spirituality, power, holiness, righteousness and love of God. The first main part

of the book is closed by a chapter on "Angels and Other Divine Beings." In the second part are discussed, the doctrine of sin, the problem of suffering, forgiveness and atonement, nationalism and individualism, the Messianic hope and the future life. A full Table of Contents and an admirable Index add greatly to the value of the book.

The Pathfinder Series of Missionary biographies is written specially for younger boys. The latest volume to appear in this admirable series, which includes also Livingstone the Pathfinder, Greatheart of Papua and Williams the Shipbuilder, is **MacKay of the Great Lake**, by C. E. Padwick, (Oxford University Press, London and Toronto, 144 pages, six illustrations by Ernest Prater and fourteen other illustrations and maps, \$1.00 net). This is just the kind of book that lads of the age for which it is written will devour with the keenest avidity. Those interested in the missionary education of boys cannot afford to overlook Mackay of the Great Lake and the other books in the same series.

Amongst the Helps which a growing number of Sunday School teachers are coming to consider an indispensable part of their equipment is **Tarbell's Teacher's Guide** (William Briggs, Toronto, \$1.35). This important

publication has been issued for 1919 in the Fourteenth Annual Volume. The 464 pages of this volume are packed with materials to meet the needs of all teachers; the Improved Uniform Lessons, and the materials are as excellent in quality as they are abundant in quantity. Purchasers are sure of their money's worth.

Wesley as Sociologist, Theologian, Churchman, by John Alfred Faulkner, Professor of Church History in Drew Theological Seminary (The Methodist Book Concern, New York and Cincinnati, 173 pages, 75c.), throws valuable sidelights on the character and work of the great founder of Methodism from the angles indicated in the title. In these days of food conservation, it is interesting to read that, so early as 1773, Wesley published a little treatise, *Thoughts on the Present Scarcity of Provisions*, in which he discussed shrewdly and frankly the great economic question of his time. The characteristic of Wesley as a theologian, on which chief emphasis is laid by Professor Faulkner, is his catholicity, showing itself in cordial recognition of the profit to be found in the reading of books by authors of all shades of religious opinion. The discussion of Wesley's relation to the Church of England is discriminating and informing.



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