

Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE

Vol. 36

JULY, 1902

No. 7



CONVENT OF ST. CATHARINE ON MOUNT SINAI
(See page 3.)

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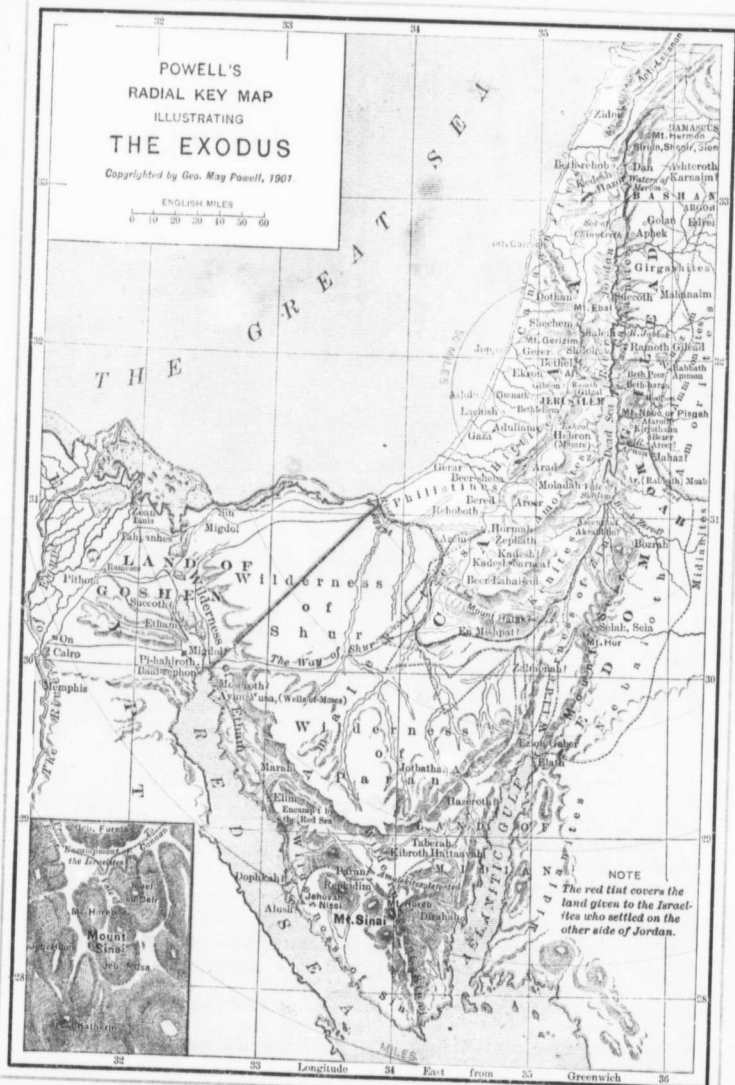
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NOTE
The red line covers the land given to the Israelites who settled on the other side of Jordan.

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 36

JULY, 1902

No. 7

CONTENTS.

	PAGE
Serving the King	i
The Sunday School and Day School	ii
The Convent of Mount Sinai	iii
Wyclif's Bible	iv
How to Manage and Teach a Girl's Class	v
A Word with the New Teacher	vii
Methodist Magazine and Review for June "So Much to Do, So Little Done"	viii
The Greatest Bible Class	ix
Immortal Perspective	ix
Decision Day	x
How He "Reached Men"	x
Using Pictures in the Sunday School	xi
A Statesmanlike Programme	xii
Teach the Catechism	xii
She Hath Done What She Could	xiii
Remarkable Experience	xiv
Lord Overton's Bible Class	xiv
Sunday School Workers Wanted	xiv
Book Notice	xv
Win Your Sunday School Scholars	xv
Home Department Work	xv
Paid Sunday School Teachers	xvi
International Bible Lessons	475
The Comforting Christ (Music)	520

Couldst thou know all the pity or measure
the love

Of the King, in yon city of favor, above,
Thy soul its best treasure with gladness
would bring,

Thou would'st find all thy pleasure in
serving the King.

All the light and the splendor of heaven
may be thine

If thou wilt surrender to love so divine.
His service constraineth! Let hosannas
ring!

He is risen and he reigneth, Emmanuel,
the King.

Toronto, Can.

Serving the King.

BY LLEWELLYN A. MORRISON.

Air:—"The Last Rose of Summer."

Thou silent one, waiting, with never a
friend,—

Still with conscience debating, probation
will end;

No cry of contrition can folly atone—

Thou shalt stand in the night-fall of judg-
ment, alone.

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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, JULY, 1902

The Sunday School and Day School.

A GREAT deal is being said about the failure of the Sunday School to meet the needs of the times, to measure up to its possibilities. There will always be room for improvement, we suppose, while the world lasts; but we can think of no institution which so inspires love and zeal and faithful toil as the Sunday School. All over this continent, indeed, all over the world, are a vast number of devoted, faithful, loving teachers—a great army of two millions of them—who, week after week, year in and year out, are giving their best thought and time and toil to the blessed work of leading the children to the Saviour, and teaching and training them in the nurture and admonition of the Lord. Most of these, all of them, we suppose, come far short of their ideal, but the world has never seen anything like this great unpaid agency whose only

and ample reward is the reward of doing good, of giving the cup of cold water and breaking the bread of life to Christ's little ones.

No just comparison can be instituted between the Sunday School and day school. In the one, trained skill, intellect, and culture find their field and work; in the other the supreme impulse is the love of souls. Society very inadequately compensates those who train and teach the young in secular knowledge; but no gauge or instrument can measure the obligation of the church to those who, moved by the mightiest impulse, mould the lives and characters of its young people for Christian service here and for heaven hereafter.

Much is said about paid Sunday School teachers. Their highest service can never be repaid. Not all the gold of Ophir can discharge this obligation. There is large room for improvement in methods of teaching. Few are more conscious of it than the teachers themselves, few more strenuously strive after it. By all means give them every aid and encouragement. Improve the literature, the teachers' meetings and institutes. But without the crowning grace of Christian love and faith and zeal, though they speak with the tongues of men and of angels, they are but sounding brass or a tinkling cymbal.

We clip from a recent number of The Guardian the following extract from The Sunday School Times, and its own judicious remarks on this important subject:

The Sunday School Times, of May 10, has a striking editorial on this subject: "Can the Secular School be Raised to the Plane of the Modern Sunday School?"

The S. S. Times claims that, when judged by the character and ability of the teachers, the Sunday School is vastly in advance of the secular school. The secular school does not command any higher talent or ability than money will secure, while the Sunday School can and does secure it. It is claimed that judges, legislators, lawyers, college professors, editors, authors, and the best mothers and choice women, and such-like eminent people, teach in the Sunday Schools. In the intellectual power and social standing of its teachers the Sunday School is vastly superior to the secular school.

This is a brief but fair statement of the argument of our contemporary. It has the merit and charm of novelty. It occurs to us that the facts are as stated, but that all the facts are not stated, and that the use made of the facts is in a

measure misleading. We mean that the comparison suggested as to the teachers is rather weakened by picking the best of one side to compare with the ordinary ranks on the other side. The fact is often lamented that the large majority of Sunday School teachers are both young and untrained. We fear that the qualifications of age and experience are rather diminishing in the teachers of both classes of schools, that is, we think that younger and less experienced persons are holding responsible positions as teachers. There is food for reflection in this theme.

The Convent of Mount Sinai.

(See cut on cover.)

MOUNT Sinai, where Moses met with God and received by inspiration the divine law which governed the Jewish nation till the advent of Christ in the flesh, has been regarded ever since the awful scenes connected with that event as one of the most sacred places on the earth. Consequently, when monastic fanaticism first swept over Europe a swarm of monks and hermits gathered about that historic mountain, as well as about many other sacred places in Bible lands, and made their humble dwellings in natural and artificial grottoes on the mountain sides. To accommodate and protect those fanatics the Emperor Justinian, in the early part of the sixth century, erected for them a convent on the eastern side of Mount Sinai, near its base. There it has stood to the present day, a curious relic of a superstitious age. The illustration which we give on the fourth page is a picture of Mountain Sinai and the convent.

The convent at the base of Mount Sinai is called the Convent of St. Catharine. A curious superstition gave it this name. According to tradition, a saint named Catharine was beheaded in Alexandria, Egypt, and her body was borne away by angels to the top of the adjacent mountain, and was subsequently brought down by the monks and buried in the convent. For fourteen hundred years successive generations of monks of the Greek Church have spent their lives in the seclusion of this convent in the wilderness. During all these centuries those fanatical monks have been supported by an income from lands

donated for that purpose in different parts of Europe. They spend their time in a routine of prayers with empty idleness between the seasons of devotional exercises. During all those centuries the mysterious monks in that convent have been surrounded by simple-hearted inhabitants of the desert who regard them with reverence, but who receive no religious instruction from them.

By way of comment upon these facts, Palmer, in his work entitled, "Desert of the Exodus," remarks: "A Christian community—heaven save the mark!—they have resided here for centuries without learning one jot of the language or life of their neighbors, without teaching them one word of religion or truth." It is true they serve a kind of charity to the poor Arabs of the vicinity, but they have utterly failed to establish any knowledge or respect for Christianity in the minds and hearts of the heathen population around them. Every morning the monks dispense loaves of bread from the convent to such Arabs as apply for charity." But Palmer, in the same work just above cited, has this to say of the quality of the bread: "One of those loaves I brought back with me. An eminent geologist to whom I submitted it pronounced it a 'piece of metamorphic rock containing fragments of quartz imbedded in an amorphous paste.' No decently-brought-up ostrich could swallow one without endangering his digestion for the term of his natural life."

Everybody that pays any attention at all to things in that line has heard of the Sinaitic manuscript; but many to whom the name is familiar probably do not know that it is applied to a manuscript copy of the Greek New Testament which was preserved in the old library of the Convent of St. Catharine at the base of Mount Sinai. That old library has been accumulating ever since the convent was founded, and the Greek manuscript of the New Testament which was found among the musty volumes is considered the oldest and most valuable manuscript now in existence. It was discovered there by Tischendorf in 1859. The discovery was the merest accident. The monks who inhabit the convent knew nothing of the merits or the value of the document. After much delay, caused by the ignorance and avarice of the foolish monks, the manuscript was removed from the convent library at great expense by the Czar of Russia to the imperial library at St. Petersburg, where it was thrown open to the inspection of the

learned world. Three hundred facsimile copies of it have been made by a photographic process, and distributed among the libraries of Europe. The preservation of this valuable manuscript is the thing above all things else which has distinguished that old convent at the foot of Mount Sinai in the wilderness among all the civilized nations of the world.

It is a queer life the monks have led in that old building for more than fourteen hundred years. Travellers and curiosity-seekers occasionally visit them from different parts of the world; but in the main they are buried alive in the depths of a wilderness which has been a place of horrors to the imagination since the days when Moses as a fugitive, with a conscience squirming under the crime of murder, hid himself there for forty years, in banishment from a home of luxury in a king's palace, humbly watching Jethro's flocks for his daily bread. It was a wilderness then, and it is a wilderness yet.

The ingenuity and labor of man at different times have united to redeem this barren desert and make it blossom as the rose; but the results, which seemed to promise well for a season, have all been fruitless so far as permanent improvements are concerned. Stone dams have been built across the valleys in the wilderness to resist the force of the rushing waters from the rugged mountains in the rainy season, and the hillsides have been terraced and clothed with gardens and groves. But after many years of toil and planning, the Mohammedans drove out the patient laborers, swept away the improvements, destroyed the gardens, cut down the groves of valuable trees, and left the wilderness as bleak and as barren as in the dreary days of old, when God fed his chosen people with manna from heaven for forty years in its harvestless solitudes. It is a land of hopeless desolation, buried in an "awful stillness that might be seen as Egypt's darkness could be felt." It is a wilderness broken in many places by "a perfect forest of mountain peaks and chains," whose awful fastnesses have never been trodden by human feet, and whose eternal silence has never been broken by any sounds save the roaring of the winds, and the howling, screaming, and chattering of wild beasts and untamed fowls. The scenery is, in many places, rich and varied in coloring, and wild and desolate and awful beyond description in nature. None but the Great Artist could have designed such a picture. —School Visitor.

Wyclif's Bible.

WYCLIF was the greatest scholar in the England of his time, as he was also the dominant force in religious, political, and social reform. He did more than any other to shake off the rule of Rome over England; but he did as much for the cause of liberty and equality in English society itself. His influence extended far beyond England. He has rightly been called "the Morning Star of the Reformation." John Huss in Bohemia was simply an apostle of Wyclif. Luther simply preached the same doctrines and used the same methods which Wyclif used in England a century and a half earlier.

One of Wyclif's chief instruments, like Luther's, was the Bible in the language of the people. Wyclif was the father of the English Bible; and the English Bible has played a part in the political history of the English race almost as conspicuous as in English religion. The directors of the Old South Work in history, therefore, devote a special leaflet in their valuable series of Old South Leaflets to Wyclif's Bible, printing large sections of his translations (Leaflet No. 125). In an earlier Old South Leaflet (No. 57) upon the English Bible, selections are also given from Tyndale's, Coverdale's, Cramer's, and other early versions, making a comparative study easy and interesting. These leaflets should have wide use in the Sunday Schools of the country as well as in the common schools. Price, only five cents. Directors of the Old South Work, Old South Meeting House, Boston, Mass.

We print Paul's hymn on charity, 1 Cor. 13.

If Y speke with tungis of men and of aungels, and Y haue not charite Y am maad as bras sownynge, or a cymbal tynkynge. And if Y haue prophecie, and knowe alle mysteris, and al kunnyng, and if Y haue al feith, so that Y meue hillis fro her place, and Y haue not charite, Y am nought. And if Y departe alle my goodis in to the metis of pore men, and yf Y bitake my bodi, so that Y brenne, and if Y haue not charite, it profitith to me no thing. Charite is pacient, it is benygne; charite enuyeth not, it doth not wickidli, it is not blowun, it is not coueytouse, it sekith not tho thingis that ben hise owne, it is not stirid to wraththe, it

thenkith not yuel, it loyeth not on
wickedness, but it ioieth togidere to
treuth; it suffrith alle thingis, it
bleueth alle thingis, it hopith alle
thingis, it susteyneth alle thingis.
Charite fallth neuere doan, whether
prophecies schulen be voidid, ethir lang-
agis schulen ceesse, ethir science schal
be distried. For a parti we knowun, and
a parti we knowun, and whanne that
scal come that is parfith, that thing that
is of parti schal be auoidid. Whanne Y
was a litil child, Y spak as a litil child,
Y vnderstood as a litil child, Y
thoughte as a litil child; but whanne
Y was maad a man Y auoidide
tho thingis that weren of a litil child.
And we seen now bi a myroun in derk-
nesse, but thanne face to face; now Y
knowe of parti, but thanne Y schal
knowe, as Y am knowun. And now
dwellen feith, hope, and charite, these
thre; but the most of these is charite.

ment, the scholastic attainments, and
the social position of each individual
member of the class should be learned
by the teacher but not during the school
session.

That the teacher should be prompt
and regular in attendance, and come with
the lesson thoroughly prepared, goes
without saying. Be what you wish your
scholars to be, and your influence will
be felt in managing your class. As a
rule, not more than two girls in a class
of ten will need special management, but
when we consider that a properly man-
aged class is one where perfect order
reigns, and proper attention is paid to
whatever part of the exercises may be
on hand, the management of these two
becomes all-important.

ORDER.

While girls may not engage in the
various pranks indulged in by boys to
create a diversion or amuse their fel-
lows, they are yet capable of producing
disorder of a sufficiently trying character.
In nearly all girls' classes, the fussy girl
is to be met with—her hat must be re-
arranged, her gloves taken off and put
on several times, she must change her
seat. Her Bible and order of service
are ordinarily misplaced, and so on.
These things, trifling in themselves, at-
tract the attention of every one in her
immediate neighborhood, and is the
cause of no little disturbance.

Fussiness may be the result of nervous-
ness, in which case calling the attention
of the offender to the fact that she is
disturbing others may be sufficient, or a
hint as to the impropriety of arranging
her toilet in public may have the de-
sired effect, but if a desire to attract at-
tention be the object, the teacher will
find it a much more difficult problem to
solve. In the latter case, a gentle re-
buke should be administered, intended
to lead the scholar to see the unattrac-
tiveness of those who strive to attract
attention to themselves.

Of all creators of disturbance, the chat-
tering girl will easily take first place—
having nothing worth saying, she must
needs occupy the entire Sunday School
session in trying to say it. Unless pre-
vented from wasting her own time and
the time of others by tactful management
on the part of the teacher nothing in
the way of effective instruction can be
imparted to the class to which she be-
longs.

The talkative girl can usually be sup-
pressed during lesson time by plying her
with questions, whenever she attempts

How to Manage and Teach a Girl's Class.

BY GEORGE B. KIRK.

A teacher of Dundas Centre Methodist Bible School, London, Ont.

THAT we may begin aright, we will
suppose it is promotion Sunday.
The girls we have been working
with and praying for have been called
to take their places under another teacher.
The names of a number of girls who are
to form our new class are read from the
superintendent's desk. One by one—it
may be rather reluctantly—they file into
their places. Now comes the teacher's
first opportunity—a hearty hand-shake, a
few words of welcome, a smile it may be
through the tears you can scarcely re-
strain, will show your new class that
your love for them may not be less, that
you loved your old class more.

As soon as possible get to work. Give
the class no time to discuss the changes
that have been made, or are being made.
If you do, they will in all probability
discuss you. To spend your first ses-
sion with your new class in so-called get-
ting acquainted is a great mistake.
What better way of making the acquaint-
ance of your scholars than by studying
the lesson together. The home environ-

to speak on any subject apart from the lesson. Soon those to whom she wishes to talk will refuse to listen to her lest they may be questioned in turn.

If a scholar be sufficiently irreverent to chatter during prayer time, and a look from the teacher be not sufficient to restrain her tongue, a severe rebuke should be administered, and if the chattering be persisted in in spite of every endeavor on the part of the teacher to prevent it, the superintendent should be consulted, and her removal from the class should be seriously considered.

INSTRUCTION.

Having secured order in the class by good management, the next point to be considered is instruction. In order that the teacher be equipped for work, a thorough knowledge of the lesson for the day is necessary, and also a general acquaintance with the entire Scripture. Nor should the teacher's knowledge be confined even to this range. The history of the progress of Christianity, and how the nations of the world have been or are being affected thereby is essential if the class taught be at all advanced. Religious instruction must keep pace with the secular knowledge attained, or the scholar will lose interest in the lesson.

That the Bible characters were actual men and women who lived and loved, who labored and struggled through life, and made or marred the history of their times, should be impressed so thoroughly on the scholars that the statement advanced by a boy, who was being urged by his teacher to emulate Joseph, "That Joseph lived in the Bible, and therefore had not the same difficulty in being good as boys have nowadays," would seem ridiculous even to a child.

Teachers of girls' classes are well aware that it is possible for girls to entertain equally erroneous ideas of Scripture characters. The same difficulty will be experienced with regard to places. So much that seems to the child mind pure romance is related in connection with Bible countries and cities that to them their position on the globe is extremely mythical. A judicious use of maps will do much to impress on the scholars the fact that places mentioned in their lessons actually existed or still exist under other names.

INDIFFERENCE.

In teaching girls' classes the greatest difficulty to be overcome is indifference on the part of the scholars. Why num-

bers of scholars attend Sunday School must ever remain a profound mystery. The indifferent scholar rarely gives trouble to the teacher, otherwise than by lack of interest in the exercises of the school and the class. To every question the invariable answer is, "Don't know," and "Don't want to know," would be equally true.

Indifference may be the result of the lesson not being presented in an interesting manner, or the scholar may be naturally listless. In either case the interest of the scholar must be awakened. Make your lesson interesting by illustration, have plenty of Scripture texts for them to search for and read.

See that the indifferent scholar uses her Bible and takes part with the others. Ask questions, if necessary, so simple that the reply "Don't know" will appear ridiculous. Have the scholar repeat the question. The teacher will rarely find it necessary to do more than this to convince the indifferent one of the absurdity of pretending not to know the answer.

Encourage every attempt on the part of the scholar to ask or answer questions. If possible, make use of the answer given by the scholar. If the answer be wide of the mark, repeat the question in another form. Should the scholar ask a question the teacher is not prepared to answer on the spur of the moment, note the question, and give the answer on the following Sunday. It will not lower you in the eyes of your scholars to confess that there are things you do not know.

Expect the members of your class to know what they have been taught. Too often teacher and scholar alike act as if at the sound of the closing bell all their responsibility regarding the lesson ceased. Keep ever before your class the fact that they will be held responsible, not for what they have learned, but for what they might have learned had she been attentive.

Let the girls see that you are interested not only in their spiritual state, but also in their every-day life as well. Appreciate fully your own responsibility. It may be that upon you devolves the entire religious instruction of an immortal soul. You are building for eternity. Be faithful—be earnest. Remember that

You are called to work for the Master,
To build him a temple fair,
To shoulder the hod or the mattock,
And the laborer's burden to share,

With what are you building, brother ?
 With what are you building to-day ?
 Gold and silver and precious stones,
 Or wood and stubble and hay ?

On the solid, sure foundation,
 The structure is rising high,
 Beware with what you are building,
 'Twill be seen by the Master's eye.

With what are you building, sister ?
 With what are you building to-day ?
 Gold and silver and precious stones,
 Or wood and stubble and hay ?

By fire shall your work be tested,
 Who buildeth to stand the flame
 Is a wise and faithful workman,
 Who will never be put to shame.

Then gather stones for your building
 From the world's inexhaustible mine,
 Fix fast with well-temper'd mortar,
 And lay to the plummet and line.

In outlines of strength and beauty
 Let each tower and buttress rise,
 Till the spires like guiding fingers
 Point upward to the skies.

With truths like precious jewels
 Let each glittering window shine,
 And the "Well done, good and faithful"
 Of the Master shall be thine.

A Word with the New Teacher

BY PHILIP E. HOWARD.

KNOW YOUR PUPILS.

YOU have undertaken the work Jesus commissioned his disciples to do,—"Go, teach." He will be with you even as he was with them.

Let your first subject of study be the members of your class. Be assured that you will need to get acquainted with them individually before you can rightly acquaint them individually with the truth you want to teach.

You will gradually become familiar with the daily life of your pupils, their duties, their surroundings, home life, temptations, personal peculiarities. You will enter into sympathy with each one of them, and thus be guided to teach the thing most needed in each life.

A visit to the home of a pupil for a few moments after school on Sunday, or during the week, will help wonderfully in leading your class to look upon you as the personal friend of each member.

The teacher of the largest Bible class in the world, who is one of the busiest men of affairs in America, devotes much time to neighborhood visits. He knows his class, and is known of them. This is your privilege in your association with your class.

KNOW YOUR LESSON.

Begin your lesson study early in the week. It took time for God to prepare his Word for us. It takes time for us to gather its meaning, and still more time to prepare to teach it.

How much there is in every passage from the Word of God! Read the lesson carefully—but this may not be study—as early as the Sunday previous to its teaching. Take it up for a few moments on Monday, and note what you do not understand. This is study. On Tuesday see what light other parts of the Bible can throw upon these points. You are just beginning to get interested. Take a look on Wednesday at whatever good commentaries you have, and see what further light they can give. On Thursday see what you think of the passage now. On Friday ask yourself the question: "What is here for my pupils?" On Saturday determine how you shall teach the lesson, choosing your main points and illustrations. And then, on Sunday, spend time upon your knees before you go to school, asking the gift of wisdom, the gift of tact, the gift of winsomeness and teaching skill, for your use as a messenger of the Father of Light and Knowledge. But, of course, you will have prayed about all this through the week as well.

Whether you follow this, or a better plan, never defer lesson study until the end of the week. Its study should be deeply cumulative, and not hurriedly superficial.

HOW TO TEACH THE LESSON.

Get and keep the attention of your class. You can do it. But you can do it only by means of something that really interests the class. If you tell an everyday incident, or show a picture, or use paper and pencil, or ask a question, lead perhaps gradually, but always surely, to the lesson you want to teach.

You will need to learn just what are the interests of your class, and utilize

these in getting and keeping attention.

Dr. Trumbull defines teaching as "causing another to know." Without attention you cannot cause another to know. And you cannot know whether you are causing another to know unless you test that other's knowledge by frequent questionings and reviews.

Never appear before your class with a lesson paper. Use every help you can in your lesson study, but let the Bible be the only printed lesson guide for you or for your class as you teach them its message.

And in teaching,

Better one point than ten,
Better a smile than a frown.

KNOW YOUR SCHOOL.

You will be glad to share in the general work of the school, and you should learn its organization thoroughly. This is a part of your obligation as a teacher of a class.

What are the purposes for which the school gives money? You will wish to give something yourself, and will encourage your scholars in their giving.

Is committee work assigned to you? Do not decline if you can by any possibility accept.

Have you need of anything in your class—Bibles, hymn-books, lesson papers, record books or envelopes? Ask the right person to see that your class is supplied, and find out from the superintendent just who is expected to look after such matters.

Do not feel that you must always decide questions of class discipline or arrangement by yourself. The superintendent would welcome the opportunity of advising with you, and he may be able to help you.

You will appreciate the need of giving the same personal obedience to school rules as you expect from those under your care. And you will therefore want to ask the superintendent what the rules are.

Finally:

Refuse to be discouraged.

Be ahead of time.

Make sure that a substitute teacher is provided if you must be absent.

Make sure that your pupils are won to Christ, not forgetting that you can talk personally about him to each one in the class as no other can.

Teach your pupils all you can about Christ and his kingdom—cause them to know.

"Pray without ceasing."—S. S. Times.

Methodist Magazine and Review for June

This is a special coronation number, with eight illustrated leading articles, including two on "The Crowning of the King," on "The English Regalia," and a stirring coronation poem. A handsomely illustrated article on "Back to Ireland," by Samuel H. Pye, pays a generous tribute to British justice to that country. The Irish songs of Molra O'Neill are gems of Irish humor. "On the North Shore of Canada" describes, with illustrations, the heroism of Arctic exploring. The wonderful adventures of Miss Taylor, the only woman who has ever penetrated alone the Forbidden Land of Tibet, is given, with many striking engravings. Miss Greta L. Finley, of Montreal, describes three months in the West London, Price Hughes' Mission, with portraits of its workers. Dr. J. M. Ludlow has a generous tribute to Professor Drummond, with three portrait groups. "Hymns We Sing," by Dr. Lambly, "The Influence of the Brownings Upon Each Other's Work," by Miss M. Jephcott, "The Spade as a Commentator," and other articles, make up a striking number. This Magazine reports a large increase in circulation.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

"So Much to Do, So Little Done."

It is said that the late Cecil Rhodes, on his deathbed, continually sorrowed over the fact that he was leaving so much unaccomplished. "So little done, so much to do," was an expression which he was heard to repeat frequently. Mr. Rhodes was a man of affairs, and a prodigious worker, who did the work of two or three men, but when he realized that the end was nearing it seemed to him that very little had been accomplished compared with what remained to be done.

How much more should this thought press upon the heart and conscience of the Christian worker. When the field of opportunity is surveyed who can help exclaiming, "There is so much to do," and when we look at what we have already accomplished, the other words are likewise strikingly appropriate—"so little done." Let us determine to do our very best while strength lasts, so that the retrospect of life may not be filled with bitterness.—Canadian Epworth Era.

The Greatest Bible Class

ONE of the most impressive spectacles in Christian work in the United States may be witnessed any Sunday afternoon in the city of Philadelphia. It is the great Bible class which meets in Bethany Presbyterian Church (of which the Rev. Wm. Patterson, late of Toronto, is pastor), under the leadership of the Hon. John Wanamaker. It is said to be the largest Bible class in the world, the average attendance through last year being eight hundred and fifty persons. There are both men and women in the membership and among the officers. It is a significant thing in these days of sceptical criticism that so large a number of intelligent people should come together week by week to study the Word of God.

The class assembles at three o'clock, and punctual to the minute, Mr. Wanamaker, having opened the Sunday-school in the adjacent building, enters and greets his large audience. He frequently introduces some evangelist, or some guest from Europe, who gives an address. The mode of teaching is not the ordinary class method, though it is open for any member to put a question or make a remark. It is, however, distinctly teaching and not preaching that is given, as the principle of class study is never overlooked. The class has a complete organization of its own. Wm. Manamaker is president; Mr. D. L. Anderson, vice-president and assistant teacher. There are three trustees who have general charge of the affairs. Besides these, there are ten secretaries, each having a department under control. One has charge of the music, another of relief, a third of the social and literary department, etc. To perfect the class system the total membership is divided into groups of not more than ten members. To each of these an officer, called a "Titheman," is assigned, who visits the members in his group in case of illness or trouble. The Tithemen, of whom there are about one hundred, themselves form an organization, with a weekly meeting for prayer and conference. A large room on the third floor of the Bethany Sunday-school building is assigned to their use, and Mr. Wanamaker has taken pleasure in hanging on its walls some fine paintings. Glass cases around the sides of the room contain mementoes, curiosities, etc.

The financial business of the class has become quite an important feature of its

work. The weekly collections for general purposes amount to about a thousand dollars a year, and there are many special funds which have attained large proportions. One fund, for the erection of a Parish House, is now nearly \$20,000. The class contributes to the support of a church missionary; to domestic and foreign missions, and to general church relief work.

It also has an annual celebration known as "Old Folks' Day," when aged members of the church are brought in carriages to the church, are regaled with a lunch and spend a pleasant time in reunion and cheerful converse. The female members of the class also have an organization of their own with a weekly meeting for sewing, at which garments are made for the poor. In connection with this, there is a "Mite Society," the contributions of which are used for the purchase of coal and other necessities for needy families.

Thus the institution is almost like a church in its manifold work and its systematized operations. Every member is expected to take some part in its activities, and so the interest of all is sustained, and the study of the sacred Book becomes not a mental exercise only but a part of individual life.

Immortal Perspective.

BY R. BOAL.

When all the dense dark night of years
Has fled before the bright, eternal morn,
And all our weakness is transformed to
strength,
And our frail senses are so magnified,
That we may erst behold with wondrous
power
The glories of some world undreamed of
here;—
Then dispossessed of glooms, and pas-
sions base,
And ever-dwelling nigh the eternal light
Our soul's soul thrills with an expanding
range,
Visions of beauty, aspirations high,
Bult on the one clear thought, that ever-
more
The distant sphere whereon the upraised
cross,
Eternal symbol of the love supreme,
Inspires, and raises this poor mortal life,
Beyond the limits that our senses pierce;
The glorious impress of that power divine
Teaches the law of beauty one with love.
West Montrose.

Decision Day

IS Decision Day a new thing? No, from when Elijah on Mount Carmel said to the people, "How long halt ye between two opinions?" no one has come to the Lord Jesus Christ without having a decision day, and yet decision day in the Sabbath School is a new thing. By this day we do not intend for one moment to say to the Sabbath School there should be just one day in the year in which the children should decide for the Lord Jesus Christ, for every Sabbath should be a decision day for some one. Teachers should teach with the expectation of having conversions. Yet we are face to face with the sad fact that there are thousands of teachers who forget to press the personal claims of the Lord Jesus Christ upon the scholar, and lest they forget, we suggest one day at least when they will be reminded of it, and they will be helped to the place where they will press home to every boy and every girl the question. Decision day plans for a concerted action. On the 26th of January, after the week of prayer, and after the meetings have been in progress two or three weeks in the church, we are going to ask every teacher in the State to specialize for conversion on decision day. I would not bring it upon the children suddenly. I would carefully prepare for that day. I would do a great deal of praying, not only on decision day and the week before that, but weeks before. Then the preacher should preach on child conversion or some kindred subject. Then the teacher should hold prayer-meetings, and call upon the scholars in their homes.

May I close this little talk with an experience I had in Providence last January. The secretary of the Rhode Island Association had arranged for me to speak five times on Sunday. On a Sunday I was met by a superintendent of a school, and he said, "How do you do, Timothy Standby, I want you to come to our Sabbath School. I have been reading some of your letters, and I somehow feel you will be able to do my school some good." As I took my place on the platform of one of the schools, the superintendent said: "Mr. Clark, I would like you to say a few words to our school. I do not know what is in your heart, but I wish you would say something that would help along the question of decision. We

have not decided to have a decision day, but somehow I feel the teachers are doing something." I found on this side of the school about 135 boys about 12 and 13 years of age, and I turned to that side and I began to talk to the boys. I talked to them as I would to my own boy had he lived, for I never looked into the face of a boy but what I think of that boy I buried in yonder cemetery years ago. I pleaded with them to give their hearts to the Lord Jesus Christ. I spoke about ten minutes, and when through, the superintendent asked the school to bow their heads in prayer for five minutes. When the heads were bowed, I heard a voice I had heard before come to me and say, "You stopped too soon; if you had spoken two minutes more there are some boys who would have decided for Jesus Christ." I asked the Lord Jesus Christ to give me an opportunity to speak two minutes. I said to the superintendent, "Will you let me speak about two minutes." I stood before those boys again and I said, "Boys, I cannot let you go. I believe there is some one here that wants to give his heart to the Lord Jesus Christ." And one after another stood, until thirty-six boys gave their hearts to the Lord Jesus Christ. There are hundreds and thousands of boys in that position to-day. I pray that when we leave this convention we will go home to do better work in the Sabbath School, and that we will in all our teaching teach in the Spirit, for unless we teach in the Spirit we cannot reap the Spirit's reward.

How He "Reached Men"

When called to take up the new mission of the Holy Communion, Chicago, he found busy railway-yards close to his chapel. He asked the chief engineer how to reach railway operatives. "Read Lardner's 'Railway Economy' until you are able to ask a question of an engineer and he not think you a fool." So instructed, he dropped in, one day, on a group cleaning an engine, and ventured a question: "Which do you like the better, inside or outside connections?" A torrent of discussion followed on connections, steam-heaters, exhausts; and at the end of a half-hour he remarked, in leaving: "Boys, I have a free church in Metropolitan Hall, where I should be glad to see you." The next Sunday every man was there.—March "Century."

Using Pictures in the Sunday School.

BY HENRY TURNER BAILEY.

State Supervisor of Drawing in Massachusetts.

A LARGE carbon photograph of the "Sistine Madonna" hung above the teacher's desk in a primary-school room in one of our cities. It came as a surprise to the children. They were all delighted. When they passed out for recess that morning, one little girl remained in her seat, with her head bowed upon her arms on the desk. The teacher went to her kindly, and asked :

"What is it, Mary?"

"Oh, that picture!" replied Mary. "It is so beautiful!"

"Yes, it is lovely. But you are crying, Mary. What is the matter?"

"When I look at that picture, I feel as if I never wanted to do a naughty thing again."

Miss Lovell taught an ungraded school amid the Massachusetts hills. One boy bothered her perpetually. He seemed to be, not vicious, but just careless and uneasy, interested in everything but his lessons. She had moved him from seat to seat, until at last he sat directly in front of the teacher's desk,—within reach. One morning this boy, John, found the "Madonna of the Chair" peeping at him from a little easel on Miss Lovell's desk. Every time he looked up, the sweet lady caught his eye. By noon John was less restless. That afternoon he was almost a good boy. His teacher wondered, never suspecting the cause. When she came into the school yard next morning, behold! there sat John on the steps. What could have happened? As she approached, he came to meet her.

"Miss Lovell, do you suppose the pretty lady and the babies will be there this morning?"

"John, my dear, there shall always be a pretty picture there for you, if you say so."

Children are touched by beauty. Boys do not act in a parlor as they do in a barn. Girls love pretty things. The public-school teachers have a suspicion that Emerson was not talking nonsense when he said, in his "Ode to Beauty":

"All that's good and great with thee
Works in close conspiracy."

Hence our public-school rooms are becoming beautiful. Beautiful school furniture has eradicated vandalism; beautiful school walls and beautiful school work will eradicate don't-care-ism.

Since the day when Charles Dudley Warner wrote of the Gothic revival in his "Backlog Studies," Sunday School rooms have improved in some respects, and yet his words, if quoted, might not be too wide the mark even now. What attractions can a stuffy, dimly-lighted, bare-walled room, with ugly, uncomfortable furniture, offer to children who attend school five days a week in a cheerful, beautiful, modern schoolroom, with flowers blooming in the windows? It is high time for the churches to give to their children "beauty for ashes, and the garment of praise for the spirit of heaviness," to "beautify the place of his sanctuary and make the place of his feet glorious." Among the things upon which the children of the kingdom, young or old, are to think continually, are included "whatsoever things are lovely."

Make the primary department a present of "The Divine Shepherd," by Murillo,—not a cheap, poor print, but a fine carbon photograph a yard across. For the intermediate department purchase Hofmann's "Christ in the Temple," and for the adults his "Christ and the Rich Young Man."

Who is to do all this? You, my friend, reading this—you may have that honor. Start a subscription paper at once. People will give more for beauty than they will for repairs. And, when the beautiful things are in place, and your eye feasts upon them week after week, and their message goes to your heart, you will feel well repaid. But not for that reason would I urge you to act. Do it for the sake of the children. Pictures do not talk, yet "there is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world," and children love pictures.

That is why pictures should be used in teaching. Here is a series of pictures (each may be had for one cent) that will tell the sweet story of old more graphically, more interestingly, than it can be told in words by any teacher living—unless he be a genius at story-telling: "The Annunciation," Guido Reni; "Arrival at Bethlehem," Merson; "The Angel and the Shepherds," Ploekhorst; "The Holy Night," Correggio; "The Arrival of Shepherds," Lerolle; "Worship of the Magi," Hofmann; "Madonna and Child,"

Murillo; "Joseph's Dream," Crespi; "Flight into Egypt," Hofmann; "Repose in Egypt," Merson; "Holy Family," Murillo.

With little children, the pictures immediately generate questions: "What is this?" "What is that for?" "Why is it so?" The wise primary teacher is content to answer questions. When the pupil questions, and the teacher answers, more is being learned usually, both by teacher and pupil, than when the teacher questions and the boy answers—or tries to answer.

Such teaching is not soon forgotten. The appeal is through two senses instead of one,—through eye-gate and ear-gate; and the impression made, I sometimes think, is as the square of the number of senses through which we appeal.

Pictures used in teaching lead children to remember, not only the story, but the picture itself; therefore let us use only the best pictures available. Reproductions from masterpieces by some one of the photographic processes are best. Avoid, above all else, cheap, amateurish representations of the face of Christ. Let the pupils see often such representations of that face as Lionardo's in the Brera Gallery and in his "Last Supper"; Raphael's, in "The Transfiguration"; Carl Bloch's, in "Christ the Consoler"; Hofmann's, in "Christ and the Rich Young Man"; and that wondrous face by Cornicellus, in "Jesus Tempted of Satan." Let us give the children the best. We say, "In one ear and out the other." True, but we never say, "In one eye and out the other."—S. S. Times.

A Statesmanlike Programme.

Dr. W. W. Case, the presiding elder of San Francisco District, was interviewed by Dr. Potts, of The Michigan Advocate, during that editor's stay in California. He was asked: "What is the greatest need of Methodism on this coast?" His answer is so broad, statesmanlike, and pertinent that it fits the attitude of California not a whit better than it fits the whole church. Here are the main things he declares the church needs:

The wisdom of the Roman Catholic Church in giving to young children an ineradicable bias in the direction you would have them go. Our only hope is in getting hold of the childhood and youth of our population.

Enlarged circuit work, fewer sickly little stations kept up on missionary money,

senior and junior pastors really "traveling" these circuits, more biblical preaching, more higher living, more young ministers who will ask What can I do? rather than, What can I get?

The church must swing out mightily under the conscious presence and power of the Holy Ghost to raise a dead world to life, instead of moving heaven and earth to keep the church alive.

A revived and, perhaps, remodelled Sunday School, with real teaching instead of twaddle, the children taught to attend church, remembering that the child who does not learn to listen to preaching before the tenth or twelfth year of life never will do so.

There is a presiding elder who sees straight, and talks as he sees. We believe he is utterly right at every point. His diagnosis is not exhaustive, but it is plain and direct. May God keep straight the laborers—and they are many—who are working out such a programme as this! And may he open the eyes and conquer the hearts of those who are satisfied with any programme which ignores these vital things!—Epworth Herald.

Teach the Catechism.

There is but one right way to make intelligent, solid, sound Methodists, and that is to train the mind in divine truth, while the affectionate nature is not neglected. Our newspapers, schools, colleges, sermons, and various kinds of published literature ought to teach and elevate the intellectual side; and doubtless they do this, for our Methodist people are not behind any other people in scholarship and a general and special knowledge of current events. They are readers, and many of them are genuine thinkers; in fact, they are abreast of the times, and have correct views of all that is transpiring throughout the world. But when it comes to the knowledge and understanding of the doctrines of their own church they are at a loss.

And it is not strange that this is so, for there is no denomination whose periodicals and papers have so little to say in defence and explanation of its doctrines as our own; and our preachers seem, as a rule, to be shy of "doctrinal preaching"; and many of our song-books, by whatever name they are called, are utterly gelatinous, so far as a

spinal column of real Methodist doctrine is concerned. No wonder that so many of our people drift away from us. What we need as a denomination is a mighty infusion of genuine Methodist doctrine.

Our preachers can supply the need if they will. Why should they not do it? The Discipline is very explicit in regard to this very matter. It is the duty of every pastor, in small churches and in large churches, to catechise the children publicly in the Sunday School, and at special meetings appointed for that purpose and also privately.

There cannot be the slightest doubt in regard to the results, if these wise provisions of the Discipline were carried out by the pastors of all our churches. Certainly our people would know the doctrines of Methodism; they would be able to defend them by a very abundant and convincing number of correct and emphatic Scripture quotations; and withal, they would be able to give a reason for the hope that is within, and would compel the world to recognize the fact that they are genuine, thorough-going, intelligent Methodists.—Bishop W. F. Mallieu, in *Pittsburg Christian Advocate*.

She Hath Done What She Could.

BY M. CARRIE HAYWARD.

(Mark 14. 8.)

"She hath done what she could," the Master said,
The weeping Mary felt
A thrill of deep, sweet gladness in her soul
As at his feet she knelt.

Her broken box lay empty at his feet,
Its perfume filled the air;
Her heart's unspoken, self-denying love,
Had found expression there.

What though his friends looked on in
censure cold,
And deemed her act unwise;
If only he accepted what she gave,
And blessed the sacrifice.

They could not read the motives of her heart,
The Master understood,
He knew that she had given her best to him,
She had done what she could.

And we, the followers of the same dear Christ;

Like Mary, long to prove
To him, who bought us with his precious blood,

The fulness of our love.

And yet, sometimes our hearts are sad,
because

Our service seems so small;
So many seeming barriers hedge our way—

The Master knows it all.

He knows, when those whose sympathy we need

Give only words of blame;
He waits to soothe and cheer our aching hearts,

For he has felt the same.

And when life's common duties press around

And claim each passing hour,
We think, "Oh, I would do as much for him

If it were in my power."

But is it not for him? Our daily tasks
Rich privilege afford,
Through loving trust and cheerful self-denial

To glorify our Lord.

So while we long for greater things to do,
We need to watch and pray,
Lest we neglect the duties that lie close
Around us, day by day.

And this sweet thought may comfort and sustain,

When burdened and oppressed,
The Master only asks of us our own,
And not another's best.

O that our hearts might lie, like Mary's box,

All empty, at his feet,
With each God-given talent we possess,
Poured forth in service sweet.

Thus, in the weakest of God's children here,

Rich fruitage would abound;
And the sweet perfume of our words and deeds

Breathe forth to all around.

Thus following him, whose pure, unselfish life

Was spent in doing good,
Sweet guerdon shall be ours, to hear him say,

"They have done what they could."

Corinth, Ont.

A Remarkable Experience

BY J. W. JACOBS.

Mr. Jacobs is the father of the International System of Uniform Bible lessons.)

"I HAD a wonderful experience this morning, which gave me to realize the value of the Home Department. I came through on the fast express, and as I walked up and down the aisle of the car, I found the conductor with book in hand. 'What have you got there?' 'A Bible.' 'What are you doing?' 'I am getting my Sabbath School lessons.' 'That is better yet, for I am a Sabbath School man, and I am very glad to go to Sabbath School.' 'Oh, I cannot go to Sabbath School, but I belong to the Home Department.' Thank the Lord for the Home Department. Then I went into the car back, and there was a uniformed employee sitting on the front seat with a Bible in his hand. He looked very much like the conductor. I said, 'What have you got there, my friend?' 'My Bible.' 'What are you doing?' 'I am getting my Sabbath School lesson up, I belong to the Home Department.' And there the conductor and brakeman both belonged to the Home Department. When they stopped at the next station there was five minutes' wait, and as I passed up and down the platform to get a little fresh air, I saw the engineer with a gilt-edged book, oily and greasy, and said: 'What are you going to do with that?' I knew what the answer was going to be. 'I am getting up my lesson, I belong to the Home Department in the school.' Bless the Lord for the Home Department. I can ride around the world on this train, because all these men are interested in the Home Department."

Lord Overtoun's Bible Class.

The Bible class which is taught by Lord Overtoun is thus described by that distinguished British peer:

"I began my Bible-class in connection with the Congregational Church, Dumbarton, in 1870, at the request of my minister. It then numbered some sixty-seven members. With the exception of

two winters, when I was abroad, I have taught it ever since, and its membership is now about five hundred. Some twelve years ago it was nearly six hundred, but then few of the churches had Bible-classes at all. Now nearly all have such classes, and though they come to me from nearly all the congregations of the town, I advise the members of the other congregations to go to their own classes. The class consists of about half young men and young women. I do not admit any under seventeen.

"The session lasts from October 1 to April 30, and I give a prize to all who have never missed one attendance. The number of such prizes taken varies from eighty to one hundred and twenty annually. We have a committee of fourteen, who visit absent members when they have been away three consecutive nights. I have taken with the class a great variety of subjects. I have gone over all the Pentateuch, and taken one evening on each of the sixty-six books of the Bible, 'Evidences of Christianity,' 'Pilgrim's Progress,' and 'Life of Christ,' and I have taken up some one hundred and twenty Scripture characters, giving a night to each. Many of my old members are now ministers and missionaries in all parts of the world, and I frequently have letters telling of their work. I try to be absent as seldom as possible, but on such occasions get friends and neighboring clergymen to take it. I also get missionaries when home, or notable available speakers to come when I can get them. I try to make a point of having personal conversation with each member who joins."

Sunday School Workers Wanted.

To be courageous like Joshua.
 To be self-reliant like Nehemiah.
 To be obedient like Abraham.
 To be persevering like Jacob.
 To be decisive like Moses.
 To be administrative like Solomon.
 To be above reproach like Daniel.
 To be long-suffering like Paul.
 To be self-disciplined like David.
 To be prayerful like Elijah.
 To be masters of passions like Joseph.
 To be bold like Peter.
 To be self-surrendered like Noah.
 To be God-like like Enoch.
 To be faith-acting like Abel.—Convention Teacher.

Book Notice

"Adventures in Tibet." Including the Diary of Miss Annie R. Taylor's remarkable journey from Tau-Chau to Ta-Chien-La through the heart of the "Forbidden Land." By William Carey. Toronto: William Briggs. Pp. 285. Price, \$1.25 net.

We venture to say that this will prove one of the most fascinating volumes of missionary adventures ever published. It has special interest as being written by a grandson of the famous William Carey, who was the father of missions in India a hundred years ago. Miss Taylor, whose adventures it describes, is the only woman who ever, unaided and alone, penetrated so far into the "Forbidden Land" of Tibet. Mr. and Mrs. Rijnhart, from Canada, followed her footsteps, but they had ampler equipment, and Mr. Rijnhart fell a victim to his missionary zeal. Walter Savage Landor, with a large retinue and much wealth, made the attempt, and after capture and frightful torture, was glad to escape. But this brave Englishwoman, with the high courage born of missionary zeal, endured the hardships and privations of one of the most bleak and sterile regions on earth. The winter cold was intense. During much of the time she camped in the snow or took refuge in a mountain cave. Even here her high courage was no match for Tibetan bigotry and cruelty. Baffled and defeated, after many hundred miles of journeying, during which she underwent incredible hardship, she had to, for the time, forego her high endeavor. But the forbidden kingdom shall yet become the kingdom of Christ, its doors shall swing wide to the Gospel, and the superstitions of the Grand Lama give place to the intelligent worship of Almighty God. The book is illustrated with seventy-five graphic pictures, and it has a striking cover. We commend it, without reserve, to Epworth League, missionary, and Sunday School libraries.

Win Your Sunday School Scholars.

No class of persons stands so near the door of the church as the Sunday School scholars. So far as their outward lives are concerned they are clean and exemplary. Many of them follow the habit of prayer learned at their mothers' knees. They are familiar with the Word of God.

and know of the steps necessary to salvation. Yet they lack the one thing, namely, the acceptance of Christ as a personal Saviour together with the public and complete consecration of their lives to his service. Superintendents should plan special meetings and conduct evangelistic services in the Sunday School at least once each month during the early part of the year. Many thousands of our choicest young people can be brought to a decision in this way.

Sunday School teachers should realize that "Jesus is passing by," and this is the favorable moment in which to reap the harvest of years of seed sowing. Seek personal interviews with your scholars, and urge them to an immediate decision for Christ. At the very beginning of the great revival, their influence should be on the side of the Master. —W. W. Cooper, Corresponding Secretary of the Twentieth Century Forward Movement, in Classman.

Home Department Work.

Miss Teller, who is said to be the pioneer of the work in Brooklyn, reports some interesting incidents as related by her visitors. Here are some of their memoranda concerning the people upon whom they call:

"Mrs. H. A widow and a Christian, who washes for a living. I always like to call on her, and as she opens up her heart to me, I say, 'God bless the Home Department which brings me in contact with these people.'"

"Mrs. O. Card always ready; also five cents. I know what that means for her, for she washes for a living. How glad she is to receive the Quarterly, saying what a blessing the lessons are to her."

"Mr. and Mrs. V. Always ready for me, and I think study the lessons."

"Mrs. S. A new member from New York. A Baptist, but out of church for a long time. She realizes now that some one cares for her, and will be delighted to come to church. She feels that she has voice and lot in the matter, saying 'Our Sunday School,' when speaking of it. When she asked about the collection, I referred her to the blue card, but she said: 'I must give more than that;' so she gave me fifty cents."

The superintendent who says "I can't," usually means "I will not."

Paid Sunday School Teachers.

Two or three Unitarian preachers in Cincinnati and two or three in Boston and Chicago have recently urged as a method to improve the Sunday School instruction of the period of the plan of employing only paid teachers. One of them, in outlining his thoughts for a daily paper, has said, "The present methods of Sunday School instruction are behind the demands of the age." Such utterances as this argue ignorance of the fact that Sunday Schools to-day are on a higher plane than was ever before attained by them; that the quality of instruction imparted, the ability and devotion of the teachers, the number and character of the "helps" afforded, and the grade of the work actually done, are indices which register an advance in this de-

partment of the Christian activity far beyond even the dreams of two generations ago. In every large congregation we find in the Sunday School a goodly representation of the highest teaching ability contained in the entire membership. Judges, lawyers, business men, women of character and ability, hosts of professors and teachers from the public schools and from colleges and universities are enrolled as teachers. Money could not buy such service as is rendered in every city Sabbath after Sabbath by gifted and devoted men and women in the Sunday School. That this institution needs improvement is without question; and no one may reasonably doubt that it will improve from time to time, but we doubt if this proposed innovation is likely to find favour in the near future. —Exchange.

LESSONS AND GOLDEN TEXTS—THIRD QUARTER.

Studies in the Old Testament from Moses to Samuel.

LESSON 1. July 6.—THE GIVING OF MANNA. Exod. 16. 4-15. Study Exod. 16. 1-15. *Commit vs. 4, 5.* (Read Exod. 15. 22 to 16. 36; also John 6. 26-59.) **GOLDEN TEXT:** Matt. 6. 11. Give us this day our daily bread.

2. July 13.—THE TEN COMMANDMENTS—DUTIES TO GOD. Exod. 20. 1-11. *Commit vs. 3-11.* (Read Deut. 5. 1-15; Matt. 22. 34-40.) **GOLDEN TEXT:** Luke 10. 27. Thou shalt love the Lord thy God with all thy heart.

3. July 20.—THE TEN COMMANDMENTS—DUTIES TO MEN. Exod. 20. 12-17. *Commit vs. 12-17.* (Read Deut. 5. 16-22; Matt. 5. 17-48.) **GOLDEN TEXT:** Matt. 19. 19. Thou shalt love thy neighbour as thyself.

4. July 27.—WORSHIPPING THE GOLDEN CALF. Exod. 32. 1-6, 30-35. Study Exod. 32. 1-35. *Commit vs. 30-32.* (Read Exod. chs. 32-34.) **GOLDEN TEXT:** Exod. 20. 3. Thou shalt have no other gods before me.

5. Aug. 3.—THE TABERNACLE. Exod. 40. 1-13. Study Exod. 40. 1-58. *Commit vs. 1-5.* **GOLDEN TEXT:** Psa. 100. 4. Enter into his gates with thanksgiving, and into his courts with praise.

6. Aug. 10.—NADAB AND ABIHU—TEMPERANCE LESSON. Lev. 10. 1-11. *Commit vs. 8-11.* **GOLDEN TEXT:** 1 THESS. 5. 6. Let us watch and be sober.

7. Aug. 17.—JOURNEYING TOWARD CANAAN. Num. 10. 11-13, 29-36. *Commit vs. 33, 34.* (Read Num. chs. 11, 12.) **GOLDEN TEXT:** Psa. 31. 3. For thy name's sake lead me, and guide me.

LESSON 8. Aug. 24.—REPORT OF THE SPIES. Num. 13. 26 to 14. 4. Study Num. 13. 1-3 and 13. 25 to 14. 4. *Commit vs. 30-33.* **GOLDEN TEXT:** Psa. 40. 4. Blessed is that man that maketh the Lord his trust.

9. Aug. 31.—THE BRAZEN SERPENT. Num. 21. 1-9. *Commit vs. 6-8.* (Read Num. 20.) **GOLDEN TEXT:** John 3. 14, 15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

10. Sept. 7.—THE PROPHET LIKE MOSES. Deut. 18. 9-19. Study Deut. 18. 9-22. *Commit vs. 17-19.* **GOLDEN TEXT:** John 6. 14. This is of a truth that prophet that should come into the world.

11. Sept. 14.—LOVING AND OBEYING GOD. Deut. 30. 11-20. *Commit vs. 15, 16.* (Read Deut. chs. 30, 31; Rom. 10. 1-15.) **GOLDEN TEXT:** 1 John 5. 3. For this is the love of God, that we keep his commandments.

12. Sept. 21.—THE DEATH OF MOSES. Deut. 34. 1-12. *Commit vs. 10-12.* (Read Deut. chs. 32, 33.) **GOLDEN TEXT:** Exod. 33. 11. The Lord spake unto Moses face to face.

13. Sept. 28.—REVIEW (Read Deut. 8. 1-20 and the Lessons for the Quarter.) *Commit the Golden Texts of the Quarter.* **GOLDEN TEXT:** Deut. 8. 18. Thou shalt remember the Lord thy God.

ORDER OF SERVICES—THIRD QUARTER.

OPENING SERVICE.

- I. SILENCE.
 II. RESPONSIVE SENTENCES. (Psa. 107. 1-8.)
 O give thanks unto the LORD, for he is good: for his mercy endureth for ever.
 SCHOOL. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;
 SUPT. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
 SCHOOL. They wandered in the wilderness in a solitary way; they found no city to dwell in.
 SUPT. Hungry and thirsty, their soul fainted in them.
 SCHOOL. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.
 SUPT. And he led them forth by the right way.
 SCHOOL. That they might go to a city of habitation.

- SUPT. O that men would praise the LORD for his goodness,
 SCHOOL. And for his wonderful works to the children of men!

- III. SINGING.
 IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
 V. PRAYER, followed by the Lord's Prayer in concert.
 VI. SINGING.

CLOSING SERVICE.

- I. SINGING.
 II. RESPONSIVE SENTENCES. (Psa. 79. 8, 9.)
 SUPT. O remember not against us former iniquities:
 SCHOOL. Let thy tender mercies speedily prevent us; for we are brought very low.
 SUPT. Help us, O God of our salvation, for the glory of thy name;
 SCHOOL. And deliver us, and purge away our sins, for thy name's sake.

International Bible Lessons.

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

LESSON I. The Giving of Manna.

[July 6

GOLDEN TEXT. Give us this day our daily bread. Matt. 6. 11.

AUTHORIZED VERSION.

[Study also verses 1-3. Read Exod. 15. 22-16. 36; also John 6. 26-59.]

Exod. 16. 4-15.

[Commit to memory verses 4, 5.]

4 Then said the LORD unto Mo'ses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And Mo'ses and Aar'on said unto all the children of Is'ra-el, At even, then ye shall know that the LORD hath brought you out from the land of E'gypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD; and what *are* we, that ye murmur against us?

8 And Mo'ses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

9 And Mo'ses spake unto Aar'on, Say unto all the congregation of the children of Is'ra-el, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aar'on spake unto the whole congregation of the children of Is'ra-el, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 And the LORD spake unto Mo'ses, saying,

12 I have heard the murmurings of the children of Is'ra-el: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

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

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

AMERICAN REVISED VERSION.*

4 Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. 5 And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily. 6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt; 7 and in the morning, then ye shall see the glory of Jehovah; for that he heareth your murmurings against Jehovah; and what are we, that ye murmur against us? 8 And Moses said, *This shall be*, when Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; for that Jehovah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Jehovah. 9 And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before Jehovah; for he hath heard your murmurings. 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Jehovah appeared in the cloud. 11 And Jehovah spake unto Moses, saying, 12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13 And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoarfrost on the ground. 15 And when the children of Israel

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

saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

Time.—B. C. 1491 (*Usher*). **Place.**—The Wilderness of Sin, between Egypt and Mount Sinai.

Home Readings.

- M.* The Giving of Manna. Exod. 16. 1-15.
Tu. Gathering the manna. Exod. 16. 16-26.
W. The memorial. Exod. 16. 27-36.
Th. Discontent. Num. 11. 1-9.
F. Reminder by Moses. Deut. 8. 1-10.
S. A song of mercy. Psa. 78. 12-25.
S. The true Bread. John 6. 24-35.

Lesson Hymns.

New Canadian Hymnal, No. 352.

There's a wideness in God's mercy,
 Like the wideness of the sea.

New Canadian Hymnal, No. 79.

Come, ye disconsolate, where'er ye languish,
 Come to the mercy-seat, fervently kneel.

New Canadian Hymnal, No. 210.

Guide me, O thou great Jehovah,
 Pilgrim through this barren land.

Questions for Senior Scholars.

1. *A People's Murmuring against Their Lord.*
 How long had the Israelites been on their journey?

What was the character of the country through which they passed?

By what means had they subsisted up to this time?

What gave rise to their murmurings?

Why did they charge Moses and Aaron with their distresses?

What did they long for?

How did the Lord regard their complaints?

Through whom did he communicate his will?

2. *The Lord's Provision for His People.*

What plan did the Lord reveal for the relief of his people?

What quantity was to be gathered every day?

What indication is here that the law of the Sabbath was in force?

What did the promise of "bread" include?

Against whom did Israel really murmur?

What order did Moses give to Aaron?

What appeared to the people as they looked toward the desert?

How was the promise of food actually fulfilled?

What name did the people give to what they gathered?

What does the word mean?

Questions for Intermediate Scholars.

1. *The Bountiful Gift's Easy Condition* (verses 4, 5).

What did God promise to rain?

What do we ask in the Lord's Prayer concerning bread?

What did God require to prove the people?

Was this before or after the fourth commandment was given?

When did the bread come, and when the flesh?

Why did God attach the Sabbath-keeping to his gift of manna?

2. *Wicked and Unreasonable Murmurings* (verses 6-10).

What wonderful proof of divine power had been given the Israelites?

What things about the quails and manna would show God's power?

Were their murmurings really against Moses?

How does God regard the ungrateful spirit?

How do we feel toward ingratitude and want of trust in us?

What wonderful sight did the people see?

3. *The Exceeding Great Promise Fulfilled* (verses 11-15).

What was the quantity of quails and manna required?

When did the manna appear?

How was it gathered?

Could enough be gathered for a week?

On what day would it keep sweet until the next?

Did the people recognize it at once?

What lesson would its size teach?

Questions for Younger Scholars.

What was our study the last half of last year? *From the Old Testament.*

Where did we leave it at Christmas? *At the passage of the Red Sea.*

What did the Israelites first journey through? *A wilderness without water.*

What bitter waters were made sweet? *The waters of Marah.*

Where did they camp? *At Elim.*

What did they next pass through? *The Wilderness of Sin.*

What did they do? *They cried with hunger.*

What did the Lord send them? *Bread from heaven.*

What came first. *Flocks of quails.*

When? *In the evening.*

What did they find in the morning? *Dew.*

And what was there when the dew had risen? *A small, round, white thing.*

What did they call it? *Manna.*

How long did they have it? *Until they came to their own land.*

The Lesson Catechism.

(For the entire school.)

1. How long did the Israelites wander in the desert? *Forty years.*

2. How were the Israelites supplied with food during this time? *By the manna.*

3. How often did God send it to them from heaven? *On every day except the Sabbath.*

4. What was the gift of the manna intended to teach them? *To trust in God's care.*

5. What is the GOLDEN TEXT? *"Give us," etc.*

The Church Catechism.

66. What are the obligations imposed upon us by our baptism? The obligations imposed upon us by our baptism are renunciation of sin, faith in Christ, and loving obedience to him.

Hebrews 10. 21-24. And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works.

THE LESSON OUTLINE.

I. TEMPORAL BLESSINGS COME FROM GOD.

Behold, I will rain bread from heaven for you. v. 4.

Every good gift and every perfect gift is from above. James 1. 17.

All my springs are in thee. Psal. 87. 7.

II. TEMPORAL BLESSINGS ARE MORAL TESTS.

That I may prove them. v. 4.

That the trial of your faith... might be found unto praise and honor and glory. 1 Pet. 1. 7.

The Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul. Deut. 10. 3.

III. GOD IDENTIFIES HIMSELF WITH HIS SERVANTS.

Murmurings arc not against us, but against the Lord. v. 8.

He that despiseth you despiseth me. Luke 10. 16.

They have not rejected thee, but they have rejected me. 1 Sam. 8. 7.

IV. GOD USES TEMPORAL BLESSINGS AS SYMBOLS OF SPIRITUAL GRACE.

This is the bread which the Lord hath given you to eat. v. 15.

Jesus said unto them, I am the bread of life. John 6. 35.

To him that overcometh will I give to eat of the hidden manna. Rev. 2. 17.

EXPLANATORY NOTES.

BY ROBERT R. DOHERTY, PH.D.

The first three verses of the chapter from which our lesson is taken record the journey of the children of Israel from Elim to Sinai (to use modern names, from Wady Gharandel to Ras Sussafeh at Jebel Mnsa, a notable peak of the Sinaitic group). Their first stopping place was in "the Wilderness of Sin." Their route is traced by a majority of scholarly travelers from the plain of El Murkha to Wady Feiran, a valley rich in springs and trees and birds and flowers. We are not to suppose that the Israelites moved in a body like a regiment on parade, but in parallel columns, straggling like a modern caravan, they made their way as best they could over the rocky waste. The Wilderness of Sin was the flat strip of sand and black flint which lines the seacoast. It is described as having no shade, no water, no life, and one recognizes a cause, if not a reason, for the murmurings of the Israelites. Their stores were exhausted. They had had a month of hard travel. Their stopping place, reached "on the fifteenth day of the second month after their departing out of the land of Egypt," was made memorable by their complaints against Moses and Aaron. Their first exclamation, "Would to God we had died by the hand of the Lord," ungratefully refers to the death of the firstborn in Egypt. Meat and fruit and vegetables were rich and plentiful there; the barrenness of the wilderness made the Israelites long for them, and especially they suffered for want of wheat and barley flour. The tone of

their complaints could not commend them to God; nevertheless their sufferings were real, and God came to their relief—not by giving them barley flour, but by giving them a preternatural substitute, and giving it with a restriction that taught at once dependence on Providence and reverence for the Sabbath. Quails also came in abundance within their reach.

Verses 4, 5. *I will rain bread from heaven for you.* How this promise was fulfilled is told in verse 14. *The people shall go out and gather a certain rate every day.* Each day a day's supply. Each man was to judge how much himself and his family needed. *That I may prove them.* All life is a probation, and every blessing brings a moral test. This test was not to gather on ordinary days more than was needed for the day, and to gather on Friday morning enough to meet the needs of the Sabbath. In verse 5 is the second indication given in holy writ of the division of the days into weeks. To prepare the food it was necessary first to measure it (verse 18), and then to pound and grind it. There has been much difference of opinion as to the meaning of the last portion of verse 5. It is generally understood to mean that on the sixth day a double quantity of manna would fall, and a double quantity was to be gathered by each person. But the direct meaning of the words is that after the manna was gathered one day's supply was increased to two. (See verse 18 and verse 22.)

6. *At even, then ye shall know.* The fulfillment of this promise is given in verses 12 and 13. Even before the manna came God would give evidence of his answer to their prayers and complaints by the descent of the quails. *Ye shall know that the Lord hath brought you out from the land of Egypt.* In other words, Ye shall know that we are not your leaders, but are the lieutenants of God. It is God's plan, not our ambition, that has marked your way over the desert.

7. *In the morning, then ye shall see the glory of the Lord.* This is not so much a reference to what is recorded in verse 10 as it is to the coming of the manna. *For that he heareth your murmurings against the Lord.* In other words, "Your needs, however ungraciously and ungratefully presented to him, have nevertheless aroused his sympathy, and his kindness to you presently to be shown is the true manifestation of his glory."

8. *When the Lord shall give you in the evening flesh to eat.* By the coming of the quails. These birds in the springtime migrate northward, in the autumn southward. This was a spring migration, and we are to think of the birds coming in clouds from the southeast.

They come in such numbers that at times a large part of the sky is covered by them. We are not to think of the Israelites in the wilderness as being confined to the manna as a substitute for bread, or to the quails for fresh meat. *The Lord heareth your murmurings which ye murmur against him.* "Professedly and directly against us, but indirectly and really against God, whose instruments we have been in the whole matter."

9, 10. *Moses directed Aaron to call the people out from their tents to appear before Jehovah. Aaron spake according to Moses's direction, and the Israelites, looking toward the wilderness, beheld the glory of the Lord in the cloud.* This was a miraculous attestation of the faithfulness of his servants Moses and Aaron, and of his displeasure with the murmurings of the people even at the very time when he was meeting their needs.

Verses 11 and 12 are substantially a repetition of what has been told before.

13. When evening approached *the quails came up*, and one half of the promise was fulfilled. That they covered the camp means that their flight was low. These quails were not supplied regularly, but only at intervals, perhaps only twice. "When these birds approach the coast after a long flight over the Red Sea, they are often so exhausted that they rather fall to the ground than settle, and are then easily taken by the hand or killed with sticks. Their flesh is regarded by the natives as a delicacy." A "wind from the Lord" probably brought them a little to the east of the line of their ordinary flight. *The dew lay round about the host.* Or, as we would say, there was a layer of dew outside the camp.

14. *There lay a small round thing, as small as the hoarfrost on the ground.* The morning sun soon caused the dew to evaporate, and there was left on the surface of all the wilderness around a delicate food which is in some passages compared to hoarfrost and in others to coriander seed. Nothing could have been more surprising to the Israelites, as the entire narrative shows. What is now called manna is an exudation from the tamarisk, a small, grayish grain; but this manna was very different. There is also found in the Sinaitic peninsula, on the leaves of the trees and blades of grass, at certain seasons of the year, a sticky

substance known as air-honey, but the manna of the exodus had even less correspondence with this. The "bread" which the Lord gave the Israelites to eat was ground in mills and beaten in mortars, and became the chief support of the Israelitish people. It was given in great quantities, while these natural products are always scarce. The narrative describes the manna as

following the Israelites on their journey, and as falling regularly on the secular days of each week for thirty-eight years. There is no way of accepting the truth of the story without regarding the giving of the manna as a direct miracle.

15. *It is manna.* It is "What is it?" for *they wist not what it was.*

HOMILETICAL AND PRACTICAL NOTES.

Discontent. Discontent had reached a climax. One month had the chosen people been on their way toward the promised land, and several lessons had been learned which *should* have made them considerate. But here in the "Wilderness of Sin"—appropriate name!—not merely a part of the people complain, but all of them. They complain against both Moses and Aaron. They censure Jehovah himself. How heinous seems their murmuring! How cowardly their unwarranted forebodings!

Stomach troubles and "the blues" are closely related. Hunger and pessimism often go together. It is surprising how a good dinner can change the aspect of a man's environment. Pitiable prospect! "Ye have brought us forth into this wilderness to kill this whole assembly with hunger." Bondage under Egyptian taskmasters, with good board, seems better than freedom with scanty fare. Despicable indeed appears the conduct of these people; and yet we may perhaps learn a lesson of carefulness, lest we complain against Providence, when circumstances are not just to our liking.

God's surprises. Just when the future looked specially dark—when starvation stared them in the face, and Jehovah seemed to have deserted them—the announcement came, "I will rain bread from heaven for you." "Man's extremity is God's opportunity." He loves to test our faith, to permit us to walk full up against some impassable barrier before he removes it. The feet must touch the water before it will flow back. Testing, testing everywhere, is the order in God's moral government. He would have us build character. Character is more important than comfort. Hence he makes even his most gracious and loving gifts occasions for testing, either in the manner of the approach thereto or in the manner of the actual bestowment. He might give every man an immense fortune at maturity, and allow him to use it as pleased best; but an annuity bond, bringing an income sufficient to meet every need, seems preferable.

Supernatural feeding. The discussion of the evidences for miracles belongs not to this department, but the practical bearing of the supernatural we cannot pass by unnoticed. Some have stoutly denied the miraculousness of this heavenly feeding, while others have endeavored in various ways to account for it on seminaturalistic theories. But the historicity of the account being accepted, the details are such as to conclusively show the incoming of supernatural power; and it is with this fact that we are concerned, not with the minutiae. All the resources of heaven are pledged to the trusting Christian, even in so commonplace a matter as daily bread. This is the lesson here taught for all subsequent ages.

Man must do his part. Jehovah provided the manna in a form somewhat inconvenient for gathering and use. He might just as easily have covered the ground with loaves of bread, ready for the table, as to have sent the small insignificant particles of manna. But he chose to give man some part in his own feeding. He sent the manna promiscuously, and each household must gather a supply. Do your individual part or suffer the consequences, is the divine order as to the material manna. The same is true of the spiritual manna. Without spiritual food the human soul will perish. That food is provided, but it is not thrust upon, or into, the hands of individuals. Every man must gather for himself, must take Christ, the spiritual bread which came down from heaven, for himself. He alone can appropriate that which he needs. No doubt various members of the family helped one another in the gathering, and neighbor might assist neighbor. Thus may brothers and sisters, parents and children, husbands and wives assist one another in securing salvation, but in the last analysis every individual must appropriate it for himself. Salvation is a strictly personal matter. Christ is a personal, individual Saviour, or he is nothing. He is the world's Redeemer, only because he is the Redeemer of individuals.

Daily abundance. There was no lack. Every man had a full supply, simply for the gathering. But he must gather it every day. No such thing as laying up a store of spiritual food during a revival season sufficient to last all summer. Reading a dozen chapters in the Bible on Sunday, and attending a half dozen services will not suffice to stock us up with divine grace for all the week. We must feed upon his word every day, and gather fresh supplies every morning at the family altar, or in the secret place, and from every available source.

Double portion on Friday. The supernatural character of this supply was further made manifest by the fact that, although this strange new bread-food would not keep overnight, the supply collected on the day preceding the Sabbath remained perfectly normal through all that day and the next. Thus, not only was Jehovah's presence and power emphasized, but the Sabbath day was specifically designated as a day of rest, in a manner well calculated to impress every man with its sacred character.

To these people such lessons were of great importance. In the crude state of ethics at that day, object lessons were very necessary. At best, they were slow of comprehension. But we also need "line upon line" and "precept upon precept" concerning this matter of keeping the Lord's day holy. How sadly do we as a nation depart from God's law, and from that which we know to be for our own good! How far short do we as Christians come of a perfect observance of our holy day!

Providence. We would sum up the entire teaching of this very suggestive lesson as being an exhibition of God's providence.

There are doubtless very few candid persons in the world to-day who would venture to deny a general Providence. The manifestations of divine power in the universe are so numerous and striking that such denial becomes absurd. No man can view the workings of the human body, or examine any one of its parts, without being impressed with the fact of an all-wise designer. He cannot study the plant or animal life of the earth, or even the distribution of the land surfaces of the globe, without becoming profoundly impressed with the conviction that a superintending Providence directed all these.

But our chief interest attaches to the fact of a special providence. We believe that God not only created and rules the material universe, but that by a special act of creation he brought man into being and sustains him in life. Here is where the mere theist and the Christian part company. The Bible teaches very plainly that

God has a special care over nations. We see this in the lesson under consideration, and in various incidents connected with the history of the Jews, as well as other peoples mentioned in the Scriptures. We see the same in secular history. "God's hand in history" is not a mere catch-phrase. That hand may be seen on the pages of every volume of history ever truthfully written. The annals of our own country abundantly attest this fact. Some who seem able to grasp this truth and find comfort therein fail to fully trust in divine providence over individuals. That the infinite Jehovah should give attention to the special needs of any single one of his creatures seems beyond their grasp. Faith falters and vision grows dim when they undertake to look into this fundamental tenet of our holy Christianity. But multitudes do not thus falter. Faith triumphs and becomes the substance of things not seen, strengthened by the unmistakable evidences of those which have been seen. Past experiences of our heavenly Father's loving care, brought vividly to mind by the resurrection power of memory, wondrously strengthen us in the midst of present conflicts. Recollections of the spiritual manna on which we have often feasted in days gone by, when, in answer to faith-filled prayer, God has manifested himself to us in various forms of temporal helpfulness, and at the same time filled us with spiritual joy in believing, give us new courage, and enable us to implicitly trust in divine providence.

Thoughts for Young People.

LIFE A PROBATION.

There can be nothing more sobering than the truth that this life is a state of trial and preparation for another. There is at the same time something wonderfully satisfying in the idea. It puts life before us at a point of view which satisfactorily explains it.

1. *The purpose of life simplifies matters in our journey through it.* The principle of trial as the end of life shoves aside a multiplicity of irrelevant ends to make way for the true one; it reduces the purpose of life to the greatest possible simplicity—reduces it, as we may say, to a unit—to the effect upon the individual himself, what he does and how he turns out under these circumstances. The idea of probation thus gives a singular unity to the whole design and plan of life. It throws the individual upon himself as the rationale of the whole.

2. *Life is not to be valued by accomplishment, but by endeavor.* The probative principle affects not only the ordinary external ad-

vantages of life, but also those less ordinary objects connected with the good of others, those useful and benevolent works and those public religious works which good men propose to themselves. There is one defect to which good men are liable: they become too much absorbed in the success of their plans. The important truth for such men to realize is this very principle, that of the end of life being trial. If they brought this truth home to themselves they would see that the only important thing to them was, not that a useful undertaking should answer, but that they should have done faithfully their best for that purpose.

3. *God makes use of us as his instruments.* But the work that we do as instruments is a far inferior work to that which we do to fulfill our own personal trial. The general end of life, as trial, is superior to all special ends; it is the end which concerns the individual being, his spiritual condition, his ultimate prospects (Mozley).

Teaching Hints for Intermediate Classes.

"Always an outline, but not always the same outline," is the principle adopted in these hints. An outline once used may be laid aside, and after some time used again with as much profit as at first. With modification we present as a study and teaching outline one suggested in this JOURNAL two years ago:

PRELIMINARY.
PLACES.
PERSONS.
PICTURES.
PRACTICAL APPLICATION.
REPARATION FOR NEXT SUNDAY.

While the teacher should have clearly in mind the lesson plan, he should so master it and his lesson that he will not be a slave to it.

PRELIMINARY.

Time spent on a brief review of the lessons for the last quarter of 1901 for the purpose of preparing the way for to-day's lesson will be very profitably employed.

PLACES.

Show the map, trace the route of the journey of the Israelites from the Red Sea to Mount Sinai, and point out the Wilderness of Sin, where the events of our lesson took place. (See Exod. 16. 1.)

PERSONS.

Intermediates have a great admiration for the heroic. In this quarter's lessons the teacher

has a rare opportunity of appealing to this love for the heroic. Moses, a hero of heroes, is to pass before us. Let the teacher so appreciate and so present the heroic in his character and his life that the pupils will become and remain so interested that they will learn the lessons which the Lord is striving to teach through Moses.

PICTURES.

Three pictures with the questions thereon will enable us to present the lesson facts:

1. *A murmuring people.* Ask: Who murmured? Against whom? Why? Verse 3 offers an excellent opportunity for a review of the principal facts connected with the sojourn of the Israelites in Egypt and with their departure therefrom.

2. *God promising.* Ask: Who spake unto Moses? What did he promise? As it will take too much time to go into a minute questioning on verses 4-9, have the pupils read these verses and ask them to tell just what the Lord promised. The teacher should so study these verses beforehand that he is able to correct at once any mistakes and to supply any omissions in the answers. The point is to have the pupils understand just what the Lord promised.

3. *God fulfilling his promises.* What took place at evening? (Verse 13.) What was found on the ground in the morning? What did the Israelites call that which they found on the ground? Why? What did Moses say it was? What was to be done with it? How was it to be gathered? Have some one read aloud Num. 11. 7-9.

PRACTICAL APPLICATION.

While it is not wise to go into such a discussion of first and second causes as will bewilder the minds of the pupils, still these two truths may be stated, emphasized, and illustrated for the benefit of all in the class:

1. God provided the manna.
2. The people had to work in order to gather it.

So, to-day, God gives us our daily bread, but in order that we may have it some one must work for it.

Dr. Maltbie D. Babcock truly sang:

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat, and the shower,

And the sun, and the Father's will."

Speak about the need of food for the Spirit. By precept and illustration impress the truth that our spirits need to be fed as well as our

bodies. Have the Golden Text repeated, and ask all to print and to pray daily this prayer:

LORD, GIVE US

DAILY BREAD

FOR BODY AND FOR SPIRIT.

PREPARATION FOR NEXT SUNDAY.

If possible give to each member of the class a card on which is printed the Ten Commandments. Ask each pupil to study the first four of them so that they can repeat them and also tell what they mean. Ask all to be able to tell the book and the chapter of the Bible in which the commandments are recorded.

By Way of Illustration.

BY JENNIE M. BINGHAM.

They murmured. How many since that day have murmured! How prone we are to look back to the old days and call them good! We think that if we could have lived with Christ on earth we would have found it easier to believe; but hear what those people said to Jesus (as recorded in the sixth of John): "O the good old days when Moses led the people and God gave them bread from heaven to eat. Can you do anything as great as that for us?" We who are always looking back to the good old days with murmurings should learn that God is giving us his best, and probably it is better than anything that has gone before.

Bread from heaven. "I wish that I could have had some of that manna," said my little girl. "Why was it better than your breakfast?" I asked. "Because God made it for them, and it came from heaven." "Yes, and God made the wheat which you ate this morning. All the plants get the greater part of their growth, not from the soil, but from above—from the air and the sunshine and the rain. Your bread is as truly from heaven as the Israelites' was."—*Mrs. Bellington Booth.*

Daily food. Why are we told to pray for daily bread? We would like to pray for next week's bread or next year's bread. For the same reason that the Israelites gathered manna for one day only, except the sixth, when they were allowed to gather enough for two days. Daily food brings daily dependence and daily thanksgiving and daily trust. A child who is fed daily at father's table has a much closer relationship with the father than the child whose father provides for it once a year by placing it in an institution. Daily food in-

creases the sense of relationship.—*Washington Gladden.*

Christ says, "I am the bread of life." What single word could embrace so much as *bread*. It represents a want of the common people and of the plain everyday life of men, but no less it is the necessity of the rich. Christ stands over against this universal want of man, ready to satisfy it. Food for our bodies is prepared for us by some other life. What we eat comes from the soil, but we cannot eat the soil. Vegetable life and animal life act as mediators. God offers us food for the soul life, and it is the Incarnate Christ. Bread satisfies. You cannot eat enough at one meal to last all your life, but by being used daily and continuously it gives satisfaction.

Bread strengthens. A man who is starving and whose strength is gone does not need crutches, but bread. Feed him and he will stand not by outer support but by inner life. A physician will tell you very quickly his idea of the value of bread as compared with medicine.

Bread produces growth. It brings a permanent gain to the body, not by being stored up in it as in a warehouse, but because it is in the circulation. When Christ is taken as the Bread of Life, then it is that the soul increases in faith and hope and love.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Here is a study in human nature. These people in the wilderness of Sin (well named) are our friends, neighbors, acquaintances; we meet them every day; and if we could see ourselves as others see us we would recognize the fitness of being counted in the same company. Murmuring, discontented, ungrateful, forgetful, unreasonable they were. Only a little while ago they were at Marah, where the bitterness was turned to sweetness by the loving-kindness of the Lord. They had rested at Elim under the palms beside ever-springing wells of water. A while before they had been in a very strait place at Pi-hahiroth—mountains on either side, the sea in front, Pharaoh's host close in the rear—and in their extremity they had proved that neither human nor natural force, man, mountain, nor sea, could thwart the purpose of God to deliver and save his people. And yet at the first new difficulty they rebelled against him, distrusted him, and were sure the way Moses and Aaron were leading—which was God's providence for them—was a mistake. The past was distorted and the present robbed

of hope by their unreasonable discontent and unbelief. Anything would be better than what they had; nothing could be worse than that wilderness. They forgot how they groaned under grievous burdens in Egypt, and how glad they were to get away from their cruel taskmasters. And they were just as sure they were going to die of hunger as if they had never heard of a God who said, "I know their sorrows, and am come to deliver them out of the hand of the Egyptians, and to bring them unto a good land, a land flowing with milk and honey."

Discontent, distrust—baleful imaginings of the heart! If they 'have possession of you drive them out as you would a pestilence. They kill everything bright or true or hopeful. We have no more reason for giving way to them than had these sojourners. Egypt looked better than "this wilderness" when they were in that mind. But Egypt would have been their destruction, and the wilderness was God's way to a better country. Discontent and unbelief never see straight.

Their food seemed cut off, but God immediately proved that he was able to supply all their need. How weak and foolish their murmurings; if only they had remembered Marah and Elim they might have been cheering up each other instead of sitting in their tents discussing hardships and saying hard things about Moses and Aaron. Well, what of us? Suppose we, taught by this lesson, hereafter and forever put away discontent and unbelief from our hearts, remembering that our murmurings are not against circumstances but against the Lord; remembering, too, the many times he has proved his power to help, and his promise to supply all our need; remembering that while through the wilderness he leads his people he guards them as the apple of his eye, and in all their afflictions he is afflicted and the angel of his presence saves them. So, overcoming our trials, not overcome by them, we shall eat of the "hidden manna," the bread of sweet content, of thankful love, of trustful faith, the bread which cometh down from heaven.

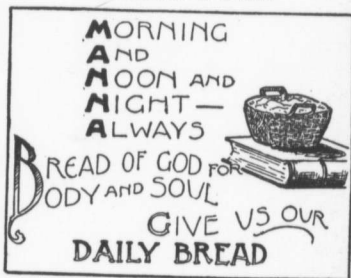
The Teachers' Meeting.

Draw a map of the journey from the Red Sea, show the stations, and briefly state the events at Marah and Elim. . . . It might be well to give a geographical preview on the Wilderness of the Wandering, its deserts and mountains, etc. . . . Learn all that is told in the Bible about manna: 1. Meaning of the name. 2. Its nature. 3. How supplied. 4. How obtained

and prepared. 5. How long provided. 6. When it ceased. . . . Note especially why the manna was given: 1. To supply the physical needs of God's people. (And will he not supply our needs also?) 2. To teach faith and obedience; to give training in character. 3. To prefigure Christ. . . . Read carefully John 6, and see how the manna represented Christ. In connection with this lesson the entire chapter, and also Num. 11, should be carefully studied. . . . Concerning faith: 1. Faith tested. 2. Faith lacking. 3. Faith encouraged. 4. Faith required. 5. Want of faith rebuked.

Blackboard.

BY THOMAS G. ROGERS.



The heavenly food bestowed upon the murmuring children of Israel is typical of that spiritual manna which is the continual portion of those who have undertaken the responsibilities and tasks of the Christian life. There is no lack of provision for the faithful follower of Jesus, even though he pursue duty in unknown paths, and leave behind him the subsistence of the world. Morning, noon, and night we may partake of divine nourishment, and pray with the disciples, "Lord, evermore give us this bread." By the thoughtful contemplation of his word, and devout communion in prayer, the inward life is nourished and built up, and thus we "feed on him in our hearts by faith."

Coloring.—"Manna," red; words, white; book and basket, light brown; phrases, deep blue and yellow.

Library References.

BY REV. S. G. AYRES.

THE BOOK OF THE EXODUS.—Introductions of Driver, Wright, and Harman. Commentaries of Delitzsch, McGregor, and the Speaker's Bible.

ROUTE OF THE EXODUS.—The best books on the subject are Trumbull, *Kadesh-Barnea*, and Palmer, *Desert of the Exodus*. Much help will also be found in Doughty, *Arabia Deserta*.

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AARON.—The Lives of Moses given above. Hill, *Companion Characters*. Tuck, *Revelation*

by Character, page 94. Baring-Gould, *Legends of Patriarchs and Prophets*, page 307.

MANNA.—Stanley, *Jewish Church*, vol. i, page 162. Kittell, *History of the Hebrews*, vol. i, pages 201, 210, 217. Tristram, *Natural History of the Bible*, page 362. The Bible dictionaries.

QUAIL.—Bartlett, *Forty Days in the Wilderness*, page 40. Tristram, *Natural History of the Bible*, page 229. Wood, *Bible Animals*, page 430. *Bible Educator*, vol. i, pages 157, 250; vol. iii, page 88. The Bible dictionaries.

SERMON ON THE LESSON.

Verse 4.—Mozley, *Sermons Parochial and Occasional*, page 287.

LESSON II. The Ten Commandments—Duties to God. [July 13.]

GOLDEN TEXT. Thou shalt love the Lord thy God with all thy heart. Luke 10. 27.

AUTHORIZED VERSION.

[Read Deut. 5. 1-15; Matt. 22. 34-40.]

Exod. 20. 1-11. [Commit to memory verses 3-11.]

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

AMERICAN REVISED VERSION.*

- 1 And God spake all these words, saying,
- 2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.
- 3 Thou shalt have no other gods before me.
- 4 Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, 6 and showing lovingkindness unto thousands of them that love me and keep my commandments.
- 7 Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.
- 8 Remember the sabbath day, to keep it holy.
- 9 Six days shalt thou labor, and do all thy work; 10 but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 11 for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

Time.—B. C. 1491 (Usher). **Place.**—Sinai; probably the plain of er-Rahab.

Home Readings.

- M.* Duties to God. Exod. 20. 1-11.
Tu. Exhortation to obedience. Deut. 6. 1-15.
W. "For our good." Deut. 6. 16-25.
Th. The commandments written. Deut. 27. 1-10.
F. Warning against disobedience. Josh. 23. 1-11.
S. The perfect law. Psa. 19.
S. The great commandment. Mark 12. 28-34.

Lesson Hymns.

New Canadian Hymnal, No. 1.

Before Jehovah's awful throne,
 Ye nations bow with sacred joy;
 Know that the Lord is God alone,
 He can create, and he destroy.

New Canadian Hymnal, No. 115.

Take my life and let it be
 Consecrated, Lord, to thee;
 Take my moments and my days,
 Let them flow in ceaseless praise

New Canadian Hymnal, No. 293.

Holy Bible, book divine,
 Precious treasure, thou art mine;
 Mine, to tell me whence I came,
 Mine, to teach me what I am.

Questions for Senior Scholars.

To whom did the Lord communicate his will?
 How had he shown his favor and power to Israel?

In what bondage were they in Egypt?

What does the first commandment prohibit?

In what two ways was idolatry prohibited?

In what sense can it be said that the Lord is a jealous God?

Upon whom does the iniquity of the fathers descend?

Upon what condition is the mercy of God shown to men?

How can the name of God be taken in vain?

What state of the heart is indicated in the act of taking his name in vain?

What is the penalty attached to the third commandment? Who originated the Sabbath day?

For what purpose was it established?

What duty of the Sabbath is especially enjoined?

What works did the Saviour declare to be lawful on the Sabbath?

Can the Sabbath day be set aside by human legislation?

Questions for Intermediate Scholars.

1. *God First and Supreme* (verses 1-3).

What is the first commandment?

What does it forbid?

What sins break the first commandment?

What spirit is necessary to keep it?

What acts are necessary to keep it?

2. *God to be Worshipped in Spirit* (verses 4-6).

What things have men put between themselves and God in worship?

What is the right idea of the church building?

What is a wrong view of it?

What may become obstacles to the worship of God?

How did Jesus tell the woman of Samaria God is to be worshiped? (John 4.)

3. *God's Name to be Reverenced* (verse 7).

What is necessary for real reverence?

What thoughts about God produce it?

How do men break the third commandment?

How many things about God require reverence?

How should we act in his house?

How should we handle his book?

4. *God's Day to be Holy* (verses 8-11).

What is the first word of the fourth commandment?

What is wrong to do on the Sabbath day?

Does the Bible tell us about every little thing concerning the Sabbath?

What good should be done on it?

Questions for Younger Scholars.

When did the people who crossed the Red Sea reach Mount Sinai? *After three months.*

Where did they encamp? *On a broad plain.*

What did God give the people then? *The Ten Commandments.*

What did the people do? *They gathered at the foot of the mount.*

What did they see upon its top? *A cloud of fire.*

What did they hear? *Thunderings.*

What did Moses do? *He went up into the mount.*

Who called him? *God.*

Why? *To hear the law.*

What part was written upon stone? *The Ten Commandments.*

What do the first four teach us? *Our duty to God.*

What made the people afraid? *To have Moses go away from them.*

What did God tell Moses besides the commandments? *How to care for his people Israel.*

The Lesson Catechism.

(For the entire school.)

1. What law did God give to his people?
The Ten Commandments.
2. Where did God speak his commandments?
From Mount Sinai.
3. What is the first commandment? "*Thou shalt have,*" etc.
4. What is the second commandment? "*Thou shalt not make,*" etc.
5. What is the third commandment? "*Thou shalt not take,*" etc.
6. What is the fourth commandment? "*Remember,*" etc. •

7. What is the sum of the first four commandments in the GOLDEN TEXT? "*Thou shalt,*" etc.

The Church Catechism.

67. What is the form of faith professed in baptism? The form of faith professed in baptism is the Apostles' Creed.

1 Timothy 3. 16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

THE LESSON OUTLINE.**On Keeping the Ten Commandments.****I. TO KEEP THEM IS A BENEFIT.**

The law of the Lord is perfect, converting the soul. *Psa. 19. 7.*

The commandment of the Lord is pure, enlightening the eyes. *Psa. 19. 8.*

The law is holy, and the commandment holy, and just, and good. *Rom. 7. 12.*

II. TO KEEP THEM IS A DUTY.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. *Matt. 5. 17.*

If thou wilt enter into life, keep the commandments. *Matt. 19. 17.*

Keep his commandments: for this is the whole duty of man. *Eccles. 12. 13.*

III. THEY MUST BE KEPT IN SPIRIT AS WELL AS IN LETTER.

Thou desirest truth in the inward parts. *Psa. 51. 6.*

Thou shalt love the Lord thy God with all

thy heart, and with all thy soul. . . . This is the first and great commandment. *Matt. 22. 37, 38.*

He that loveth another hath fulfilled the law. *Rom. 13. 8.*

IV. TO KEEP THEM WE MUST HAVE GOD'S HELP.

Who can say, I have made my heart clean? *Prov. 20. 9.*

There is not a just man upon the earth, that doeth good and sinneth not. *Eccles. 7. 20.*

If we say we have no sin, we deceive ourselves. *1 John 1. 8.*

V. KEEPING THEM WINS GOD'S FAVOR.

Blessed are the undefiled. . . . who walk in the law of the Lord. *Psa. 119. 1.*

Whosoever shall do and teach them [the commandments] shall be called great in the kingdom of heaven. *Matt. 5. 19.*

Blessed are they that do his commandments. *Rev. 22. 14.*

EXPLANATORY NOTES.

The transcendent fact in human history is God's revelation of himself to mankind. This revelation was slowly graduated, from the hinted promise at the gate of Eden to the descent of the Holy Spirit; of necessity graduated, slowly, because mankind was by nature slow to apprehend God's character and will, and the stages of its development in moral and spiritual life were marked by centuries. The Ten Commandments (the first four of which we study to-day) conspicuously mark one period in this gradual revelation. They could not have been comprehended if given earlier. If they had been longer withheld it would have been at great moral cost to the world. They were spoken at the time and amid circumstances when they would most powerfully affect mankind. A family of God-fearing men had been developed into a nation, which had been trained by providential circumstances to reverence for one God. That nation was now segregated from other nations, and to it was given the basilar principles of moral conduct. Though they were given to the Hebrew race, these commandments rest on the principle that God claims authority over the moral life of all men. They deal with actions (chiefly), not with emotions; but habitual conduct always molds thought and develops emotions. These commandments should be studied in the light of the fuller truth contained in the Gospel.

Verse 1. *God spake all these words.* In the hearing of the people, who were panic-stricken by the terrible phenomena of the message. Precisely what these were we do not know. We are told (Deut. 5. 4) that Jehovah talked face to face with Israel out of the midst of the fire; (Acts 7) that the law was received by the disposition of angels; (Deut 33. 2) that Jehovah came from Sinai with ten thousands of holy ones; (Deut. 5. 22, 23) that the voice was out of the midst of the darkness. Unquestionably the proclamation of the commandments was "accompanied by miraculous and supernatural displays of divine majesty." "The Decalogue stands on a moral eminence, elevated above and beyond all other moral systems—Egyptian, Indian, Chinese, or Greek—unequaled for simplicity, for comprehensiveness, for solemnity."

2. *I am the Lord ["Jehovah"] thy God, which have brought thee out of the land of Egypt, out of the house of bondage.* This is a marvelous identification of the Speaker with all that was holy in Israel's tradition and experience.

THE FIRST COMMANDMENT.

3. *Thou shalt have no other gods before me.* A proper conception of one eternal omnipresent God excludes all other gods. "No idol is anything in the world, and there is no God but one." This, as the Jewish rabbis taught, is the pillar of the law and its roots. The unity of the Godhead is the base of all human goodness. All students of the commandments have observed the remarkable use of the second person singular, *Thou*. Each individual of the nation is addressed. It is an appeal to the individual conscience.

THE SECOND COMMANDMENT.

4-6. *Thou shalt not make unto thee any graven image.* "Image" here means an idolatrous representation of God. Here is no prohibition of graphic or plastic art, though we must acknowledge that the Hebrew temperament did not generally encourage art. It is a prohibition of image worship, of the representation of God, or of other objects to be worshiped, in the form of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. To bow down before such paintings or carvings would be formally to adore them. To serve them would be to adopt one of the prohibited systems of worship. Keil believes that the threat and promise of verses 4 and 5 connect themselves with both the first and second commandments.

The deification of symbols inevitably leads away from the true worship of God. Throughout the sacred history of Israel it is the golden calves of Jeroboam that are most fiercely denounced, and yet they were images of the true God. If there be but one God, in the nature of things he cannot brook rivals, and polytheism becomes sin, but the idolatrous worship of the true God is equally sin. Jehovah visits *the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him.* The lines are definitely drawn between his friends and his enemies, and the laws of personal influence and heredity work evil to the descendants of those who have turned from the living God. At the same time they are sources of blessing to those who love God and keep his commandments. For thousands read "generations." Neither guilt nor merit can be entailed, nevertheless children inevitably suffer evil consequences because of parents' sins.

THE THIRD COMMANDMENT.

7. *Thou shalt not take the name of the Lord ["Jehovah"] thy God in vain.* The reverence which makes it impossible innocently to picture God for purposes of worship holds his name also in awe and honor. *The Lord will not hold him guiltless that taketh his name in vain.* By Hebrew usage the word "name" includes the attributes and nature of God. The command prohibits directly such vile blasphemy as modern Christendom is often disgraced with, all irreverence, and particularly perjury.

THE FOURTH COMMANDMENT.

8-11. *Remember the sabbath day, to keep it holy.* The word "remember" has the same meaning as our colloquial word "mind." It does not mean, Recall to memory, but rather, Keep, Respect. Nevertheless, the institution of the Sabbath is much older than the Ten Commandments, as verse 11 shows and gives reason for. The word "Sabbath" means rest, and the keeping of the Sabbath implies cessation from labor; we are not only to keep it, but to keep it holy, that is, to regard our rest as a sacred opportunity; to hallow the day by special devotions. The Israelites early formed habits of public worship on the holy day, first, doubling their offerings in the tabernacle, later, gathering on that day to the prophets for spiritual instruction. The words *six days shalt thou labor, and do all thy work* are as mandatory as the command to rest. No one able to do a man's work is excusable by God if it is not done. Both activity and rest are needed,

and both should be consecrated to God. The words *thou shalt not do any work*, with the specification of different classes, led later Jews to lay some cruel and preposterous restrictions on the Sabbath day. Divinely directed, they began by avoiding the gathering of the manna, and gradually one feature of active social life after another was dropped—kindling fires, selling commodities, bearing burdens, collecting

wood, treading the winepress, carrying on traffic. God's idea of the Sabbath day is beautifully expressed in Isa. 58. Another argument for rest on the seventh day is given in verse 11. The ancient Babylonians and Assyrians religiously observed one day in seven, and Christ has shown that what is called in modern times natural law as positively requires the Sabbath for man as does the divine law.

HOMILETICAL AND PRACTICAL NOTES.

Introductory. Some have assumed that there is no historical background, no natural setting for the Mosaic law. They claim that abruptness of promulgation militates against its validity. Strange blindness to manifest facts! The people have registered vows of covenant obedience. The logical sequence is the definite law. Frightened at the thunderings of Sinai, and fleeing therefrom, the law of atonement, the full ceremonial comes naturally and on an historic basis, the nation becoming established as a civil factor. Deuteronomy gives a spiritual, a typical setting to that which came from Sinai in bare and rugged statement. In its full unfolding it appears as not merely formal, but Messianic, and shadows forth the larger life of the new dispensation, the ethico-religious life of the God-man, the active and passive righteousness of Immanuel. But we are concerned primarily with the Sinaitic promulgation.

The speaker. In this instance Jehovah himself does the talking. "And God spake all these words." As to the how of the speaking we have no definite information. We naturally wish that we had. It would be exceedingly satisfactory to know just how Moses received that incomparable communication from the Infinite Spirit. Suffice it for us, however, to know that he received it direct from him. There is an interesting rabbinical tradition that the language of Jehovah on this occasion divided and subdivided, and interpreted itself to every individual of all the seventy nations of the earth, so that every man heard the Ten Commandments in his own language, as plainly as if spoken to himself alone by one of his own kindred. This, of course, is mere tradition, and yet there is in it a very suggestive truth. In a certain very practical sense every man's inward, moral self, or conscience, does at least echo their truth when once spoken. The voice of God in the soul may not be audible, but there is fundamental truth in Paul's statement. "These having not the law are a law unto themselves which show the work of the law written in their hearts, their conscience also

bearing witness and their thoughts the meanwhile accusing or else excusing one another." When God speaks man may well listen.

Unity. The personal pronoun *I* stands out with fitting prominence. *I, the only One!* A clear idea of the unity of God helps toward firmness of faith, as well as sound thinking. The Bible is full of proofs of this unity. God is one in the fullest, most absolute sense—the sense of sole, necessary being; one in the sense that there not only is not but cannot be another. He is Father, Son, and Holy Ghost, the Triune God, but one and indivisible, absolute and infinite.

The material universe, the great book of nature, with eloquence, thrilling though mute, testifies to this oneness in the marvelous unity of design everywhere manifest and in the uniformity of her ongoing. To these voices of nature and Scripture the human mind gives unqualified assent, and comes to a sense of rest which would be impossible without it. Our ideas of God have much to do with our characters. Pagan peoples are prone to become like unto the gods they worship. Godliness is the highest ideal set before the Christian. How vastly important, then, that we have right conceptions of the divine. Jehovah gives special emphasis to this in the introduction to this lesson. He reminds Moses that it is God that has brought him thus far, that the omnipotent hand has wrought, and the all-seeing eye has watched. This is the foundation of the law.

First commandment. No other gods against me. On this prohibition must necessarily rest all authority for any others. The most absolute and unquestioning acknowledgment of the solemnity of Jehovah's Godhead is an absolute *sine qua non* in this whole matter. Hence this first commandment, which has by some surface thinkers been almost disregarded, or even mixed up with the second, when viewed in the light of its true significance comes to appear vastly important.

Sometimes we have thought this commandment almost unnecessary for us, who are mon-

otheists by many generations of training, but let us beware! "Against me"—suggestive shade of meaning in that Hebrew particle! Is there anything in my little world that comes between me and God? anything which hinders or stands against his free access to me? If so, I am breaking the first commandment.

As the comprehensiveness of this prohibition dawns upon us we are constrained to ask, Who is without sin among us? With one it may be some indulgence of appetite; with another, some gratification of passion, some form of sin which is universally regarded as such; but oftener it is some sin of heart or mind, personal pride, pride of opinion, or ambition—whatever hinders an utter surrender of self to God in Christ Jesus, giving the Holy Spirit absolutely free course within us. Just here, with his feet on the threshold and the door open, invited to walk up into eternal glory, many a man has hesitated and faltered and failed, missed of heaven, because some other God, some form of the world, came between his soul and Jehovah. Just here many a converted man has begun to decline spiritually, and sooner or later ceased to pray; hence, ceased to live. For prayer is paramount desire. No desire amounts to genuine prayer unless it is supreme.

Image worship forbidden. We should not confuse this with the first commandment; neither should we entirely segregate the two. Breaking the second commandment will inevitably become the occasion or source of breaking the first, if long indulged. The second becomes a guard against violating the first. Mental concepts of God are difficult of formation even for well-trained minds. To assist themselves in this task men in all ages have been prone to form material images.

In the beginning no doubt this was usually done with an honest purpose. But the same mental lethargy which would lead to this sort of dependence would naturally bring the subject to look no farther than the image, and so degenerate into a miserable worshiper of the mere material, entirely forgetful of the Spirit which it was intended to signify. The history of nations and peoples addicted to image worship plainly shows the degrading tendencies of this practice, and should warn all men against every form of spectacular worship which smacks of imagery.

Profanity. Note the cumulative stringency of these commandments. First, you must not do away with God's name entirely by putting another in his place. Secondly, you must not belittle it by bringing in an image. And, in

the third place, you must not abuse it. The sin of blasphemy is one of the most inexcusable. What possible gratification any man can secure by it passes comprehension. We can conceive of a man concluding that it might be to his advantage, under all the circumstances, to lie, or steal, or even to commit murder, but swearing is mere wantonness—can bring no possible advantage. "Swearers work cheap" is as true as it is trite. Habitual swearing—constantly belittling the name of God—leads naturally to perjury, to utter disregard of truth even when statements are made under the most solemn form—"so help me God."

The holy day. The fourth and last of the commandments pertaining to duty to God deals with the Sabbath. It has sometimes been asked, "Does the law of the Sabbath belong properly to the moral code? It was certainly lifted out of the category of mere ceremonial law by the circumstances connected with the supply of manna. Again it is sometimes asked, "Is the Sabbath law positive or moral?" Ordinarily we mean by a positive law, one for the obeying of which no clear reason is necessarily apparent, while the reasonableness of a moral law is manifest to every normal mind. Practically these questions amount to nothing, for in either case man's duty is the same; but we think it quite clear that the law of the Sabbath, measured by these definitions, belongs to the category of moral laws. True, the reasons for enacting it may not be as obvious as the reasons for the law against stealing or murder, but they are sufficiently so to command the assent of every unbiased mind. "The Sabbath was made for man;" that is, it was instituted because God knew it would be for man's highest good, even physically, to rest one day in seven. Extensive observations, carried on with such carefulness as to render possible very broad generalizations, prove that men can accomplish more during a long series of years, working six days in the week, than they can working seven. The same is found to be true of animals and even of most kinds of delicate machinery. On rationalistic grounds alone then, we should as reasonable beings obey the fourth commandment. But should any individual demur, claiming that he could not see the force of the reasoning, the plain commandment is sufficient for all practical purposes and even without the clear view of its reasonableness he will obey. Right is not right simply and solely because God wills it, but the will of God made known is man's sufficient law, and he must obey it or take the consequences. God and Right are inseparable.

Thoughts for Young People.

THE LAW OF MOSES.

1. *The commandments are inadequate for man's salvation because men are unable to keep them.* By the works of the law can no flesh be justified. Even Abraham was justified by faith, which was reckoned to him for righteousness. These commandments (in both tables) offer life to him who keeps them, but death to him who fails. But we all fail, and therefore we need a salvation which can reach deeper and higher than the commandments.

2. *Every Christian is bound by each regulation of the moral law.* "We cannot earn heaven by keeping the commandments, neither can we break them without penalty and remorse." The law marks a path for us to walk in, but it cannot help a sin-paralyzed soul to make progress in it. Among the millions of the children of the law not one ever lived by perfectly obeying it. The sacred ceremonies of the Jews were all intended for law-breakers, not for law-keepers. Even the high priest, on the first day of the year, was to make atonement, first of all, for his own sins.

3. *The law is an organic whole, and must either be kept in its entirety or broken in its entirety.* Even in those early ages men were puzzled by the same questions that puzzle us now. But Moses, inspired by God, and, more strongly still, Paul in later years, made plain that if we have not thoroughly kept God's law we have thoroughly failed. He who keeps one law and breaks another has still broken the law.

4. *But the law is not therefore a failure.* It was not intended to make men pure, but to challenge men to purity; to show our unfitness to come to God except by the help of a sinless High Priest. Thus the law became a schoolmaster to bring men to Christ. Moses showed his wisdom in his choice of a name for it. He called it "The Testimony." It was God's testimony of the sinfulness and wickedness of the human race.

5. *The law of the spirit of life in Christ Jesus frees us from the law of sin and death.* "We are not condemned to live always in the condition of baffled striving, of hopeless longing, of conscious transgression, of commandments which testify against us." But the divine nature entering into us does what the lower nature cannot do, however much it may dread hell or desire heaven. "My God shall supply all your need according to his riches in glory by Christ Jesus."

Teaching Hints for Intermediate Classes.

PRELIMINARY.

Ask: What do you understand by the words "The Ten Commandments"? Where are these commandments recorded? (Have the class turn to them.) Who can repeat them? Have them repeated first by number and then by name. For example: Give the commandment referring to other gods. Give the commandment about the Sabbath.

At the very beginning of the quarter plans should be made for the quarterly review. Ask the pupils to preserve the PRACTICAL APPLICATION printed each Sunday, and to look at it from time to time, so that it may be well in mind for the last Sunday of the quarter. On each Sunday call for the application of the previous Sunday, and occasionally review the application of all the lessons taught during the quarter.

PLACE.

Take the map and point out Mount Sinai. Give just a few facts connected therewith to help the pupils remember the Mountain of the Law.

PERSONS.

1. God.
2. Moses and Aaron.
3. The Israelites.

Picture the cloud, smoke, and fire behind which God hid himself. See, and try to get the pupils to see, the people formed in a multitude at the base of the mountain, where they could hear what God said without seeing him. Between God and the people stood Moses and Aaron. The former spoke to God and was answered by him. (See Exod. 19. 9-24.)

PICTURES.

The teacher's object should be to translate the principal thought of each commandment into terms that are common to the everyday life of the pupils. This may be done by a series of pictures.

1. *A group of idolaters.* One is bowing down to an idol of Buddha, or of some other so-called god, another is worshipping sticks or stones, another is worshipping money, another pleasure, another position, another power, another fame, another self. With this picture before the minds of the pupils, have some one repeat aloud the first and second commandments.

2. *A group of blasphemers.* This will not be so easy to picture because the teacher cannot use the terms which roll so glibly from the lips of those who take God's name in vain. Nevertheless, with a little study several persons who

habitually break the third commandment may be made to pass in review before the class. Show that a number of words in common use are blasphemies of the divine names. When the pupils understand to what the third prohibition refers have the commandment repeated.

3. *A group of Sabbath breakers.* In these days there is such a wide difference of opinion as to what constitutes Sabbath desecration that it will be well for the teacher to settle this question for himself and then to draw his picture accordingly. To help in this matter, read Mark 1. 21-34, which shows us that Jesus spent the day in worship and works of mercy. Is not any labor beyond that forbidden by the commandment? When the class understand the prohibition have the commandment repeated.

PRACTICAL APPLICATION.

Two methods are open to the teacher. After every one of the three pictures make the personal application, or give the three pictures talk about them, and afterward select one for especial emphasis. The teacher's knowledge of the life and the needs of the pupils will be helpful in deciding which picture should be dwelt upon.

Suppose we take the first picture. After talking about the group of idolaters question the pupils to learn whether they think that there is any danger of their becoming like them. By using incidents from everyday life show how men are worshipping money, pleasure, position, power, fame, or self. Teach that it is only by allowing Jesus to come into the heart that one may be sure of resisting the temptation to make idols of these things.

Have all print:

LORD JESUS, HELP ME TO
LOVE GOD
WITH MY WHOLE HEART.

PREPARATION FOR NEXT SUNDAY.

Ask the pupils to be prepared to repeat the remaining six commandments and to read Luke 10. 30-37, so that they can give in their own language the story of the Good Samaritan.

By Way of Illustration.

Conception of God. The false god makes the false man. The Phœnicians, the Canaanites, the Egyptians, even the Greeks and Romans sank beneath the weight of their false and abominable gods. Lofty ideals of God make lofty and incorruptible men like Enoch and

Moses and Isaiah and Paul and Luther and thousands of whom the world is not worthy. God alone is a being great enough and good enough to be worshipped by man.—*E. B. Mason.*

The law against idolatry. "I thought there would be no idols in this Christian land," said a converted Chinese girl who came to this country, "but it seems to me there are some that are worshipped as much as our images—money, power, social position, ambition." It has been said that the silver dollar should have its inscription changed from "In God we trust" to "The God we trust." Moody said, "Many a man's heart is like some Kaffir's huts, so full of idols that there is hardly room to turn around." An Epworth League chapter took for its motto "Put God first."

The second commandment. Why is Gothic architecture better adapted for religious buildings than any Grecian or oriental style? Because its long aisles, vaulted roofs, and pointed arches, leading the vision up to the unseen, draw the mind away beyond the visible and concrete to something greater which it hints; while rounded arches and definite proportions shut in at once the vision and the mind.

And so it is with worship. We fetter and cramp our thoughts of deity when we confine them to even the loftiest conceptions which have ever been shut up in marble or canvas. The best image is inferior to the poorest spiritual conception of God.—*G. A. Chadwick.*

The third commandment. A man who was in the company of his friend when he swore said, "What would you do to me if I should use the name of your wife or mother and roll it in the dirt, as you just now used God's name."

"I would knock you down," answered the swearer, frankly.

The best that man has done has been done in God's name. The giving of a cup of water in his name makes the act divine. Temptation is overcome and all progress made in his name. It is above every name. It is the watchword of liberty and truth. It is the charter of human rights.

The fourth commandment. Jesus said the Sabbath was made for man. It is not an arbitrary command of God for his sake, but it was given to minister to man's highest pleasure and good. "Our bodies are seven-day clocks," said Talmage, "and if they are not wound up they run down into the grave."

Heart Talks on the Lesson.

The blasting away of rock in the subway tunnel in New York was followed by wreck and

ruin. People fled in terror from their houses where they had long lived in security, while walls fell and what had seemed solid earth slipped into uncertain depths. The rock gone, the foundations were destroyed; what was left was a spongy substance which the pressure of a child's hand could crumble, liable to fall at any time. The Ten Commandments are the solid rock of eternal truth. Blasted away by indifference, by disregard of the divine authority, by selfishness, by sin of any kind, the very foundations of character fall and the soul is morally wrecked. Whosoever heareth these sayings and doeth them is like a wise man who built his house upon a rock; and the rain descended and the floods came and the winds blew and beat upon that house and it fell not, for it was founded upon a rock. And everyone that heareth and doeth them not is like a foolish man which built his house upon the sand; and the rain descended and the winds blew and beat upon that house, and it fell, and great was the fall of it. It seems to some people a very old-fashioned thing to talk about the Ten Commandments as if they were intended to be kept *in the letter* in these days. But the residents on Park Avenue would have been very glad to have the old-fashioned rock underneath their property left solid and unbroken; and so will we be glad at the last to find ourselves secure upon the righteousness of the "ten words" of the moral law.

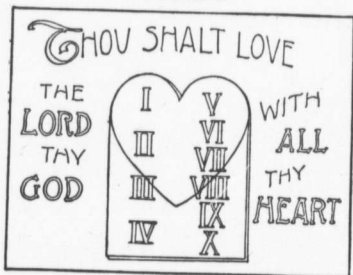
But must we keep the whole ten to the very letter? If we keep them in the spirit, is not that enough? Well, I do not think we can keep them in the spirit without the letter, although we can keep them in the letter without the spirit. The God who spoke them with his own voice, and wrote them with his own hand upon tables of stone in the midst of awful displays of his majesty and power, made no mistake in the expression of what he wished to say. He wrote the Ten Commandments for all time, all people, all governments, all individuals, and he wrote them in language so simple it does not have to be explained even to a little child. Moses tells us in Deuteronomy how every one of these commandments came from the very heart of God for our good. They are not arbitrary commands laid down by a high authority without reason. They are based upon fundamental principles upon which our prosperity and our happiness depend, and when God gave them to Moses for the people he showed how greatly he loves us and longs to have us be and do the very best possible when he said, "O that there were such an heart in them that they would

fear me, and keep all my commandments always, that it might be well with them and with their children forever." You see God speaks of a *heart* to keep his commandments. That is all he cares for. Just to keep them with our lips, or in the outward observance of them, is not true obedience. He wants us to love him so truly that he will be first in our hearts; and when we do love him above everybody and everything else it is just as natural and easy to keep all the commands which follow the first as it is to be obedient to father and mother because we love them, and kind to brothers and sisters for the same reason. Love is the fulfilling of the law.

The Teachers' Meeting.

Study, 1. The circumstances of the giving of the Ten Commandments; 2. The persons: God, Moses, the people; 3. God's character. He is a personal God, the only God, invisible, jealous (brooking no rivals), just, merciful, and holy. . . . The negative forms of the commands given by Moses and the positive forms of the same commands given by our Lord are worthy of study.

Blackboard.



Whole-hearted love to God embraces our duty toward man; for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is for us to exemplify and experience that the law written once in stone has been graven upon the fleshy tables of our hearts. If we, for instance, deny to others the privilege of Sabbath rest enjoyed by ourselves, we are but half-hearted in our allegiance to God. Contrariwise, a sincere observance of our Father's commands will be of manifest advantage to our fellow-beings.

Coloring.—Lettering, yellow and purple; stone and numerals, white; heart, red.

Library References.

THE TEN COMMANDMENTS.—The literature of the subject is very great. We can only indicate a small portion: Dale, *The Ten Commandments*. Dykes, *The Law of the Ten Words*. Caverno, *The Ten Words*. Crosby, *Thoughts on the Decalogue*. Crane, J. T., *The Right Way; or, Lectures on the Decalogue*. Morgan, G. Campbell, *The Ten Commandments*. Also the commentaries on Exodus, and the Bible dictionaries.

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SERMONS ON THE LESSON.

Verse 1.—Farrar, *Voice from Sinai*, page 33. *The Homiletic Review*, vol. xxxi, page 524. Leighton, Works, vol. ii, page 462.

Verse 2.—Burrell, *Spirit of the Age*, page 132.

Verse 3.—Farrar, *Voice from Sinai*, page 85. Haven, *Pillars of Truth*, pages 9, 24. Crane, *The Right Way*, page 25.

Verse 4.—Haven, *Pillars of Truth*, page 48. Farrar, *Voice from Sinai*, pages 113, 295. Crane, *The Right Way*, page 41.

Verse 5.—Paley, W., *Sermons*, page 209. Woodward, *Sermons and Lectures*, page 18. *The Homiletic Monthly*, vol. viii, page 779. *The Homiletic Review*, vol. xxii, page 254.

Verse 7.—Goulburn, *The Idle Word*, page 89. Farrar, *Voice from Sinai*, page 131. Nadal, *The New Life Dawning*, page 162. Crane, *The Right Way*, page 62. Haven, *Pillars of Truth*, page 71. *The Homiletic Review*, vol. xxxii, page 325.

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Verse 9.—*The Homiletic Review*, vol. xxiv, page 151.

LESSON III. The Ten Commandments—Duties to Men. [July 20.]

GOLDEN TEXT. Thou shalt love thy neighbor as thyself. Matt. 19. 19.

AUTHORIZED VERSION.

[Read Deut. 5. 16-22; Matt. 5. 17-48.]

Exod. 20. 12-17. [Commit to memory verses 12-17.]

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

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbor.

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

AMERICAN REVISED VERSION.*

12 Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbor.

17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Time.—B. C. 1491 (Usher). **Place.**—The Plain er-Rahah.

Home Readings.

M. Duties to Men. Exod. 20. 12-20.

Tu. Love to neighbors. Lev. 19. 9-18.

W. Promise to obey. Exod. 24. 1-8.

Th. Jesus and the Decalogue. Matt. 15. 1-9.

F. Fulfilling the law. Rom. 13. 1-10.

S. My neighbor. Luke 10. 25-37.

S. Christ's example. John 15. 8-17.

Lesson Hymns.

New Canadian Hymnal, No. 82.

"Whosoever heareth," shout, shout the sound!
Send the blessed tidings all the world around;

Spread the joyful news wherever man is found:
"Whosoever will, may come."

New Canadian Hymnal, No. 263.

Hark! 'tis the Shepherd's voice I hear,
Out in the desert dark and drear,
Calling the lambs who've gone astray
Far from the Shepherd's fold away.

New Canadian Hymnal, No. 132.

All praise to our redeeming Lord
Who joins us by his grace,
And bids us, each to each restored,
Together seek his face.

*The American Revision, copyright 1901, by Thomas Nelson & Sons.

Questions for Senior Scholars.

What is meant by the word "honor"?

To what other virtues will honor for one's parents lead?

What reason is assigned in Gen 9. 6 for the sixth commandment?

What motive is present in the act of murder?

To what extent does the seventh commandment apply to the state of the mind?

What relation is sacredly guarded by this commandment?

What does St. Paul say of the body in 1 Cor. 6. 19?

What rights of men are secured by the eighth commandment?

In what different ways can a man act dishonestly?

What is meant by bearing false witness?

What are some very common forms of lying?

How does the last commandment differ from the other five of this lesson?

What is it to covet?

What is Christ's summary of the ten commandments? (See Matt. 22. 37-40.)

What two classes of duties are commanded in the Decalogue?

Questions for Intermediate Scholars.

1. *Life Protected and Helped* (verses 12, 13).

How does honoring those in authority help to better living?

Who was governor, priest, and teacher in one, in Moses's days?

How do we obey the fifth commandment?

What are some sins against it?

What are some things forbidden by the sixth commandment?

2. *Best Possessions Protected* (verses 14-16).

How do bad books and thoughts sin against God and men?

What are our duties to other people's property?

What are some ways of helping other people in business rightfully?

How do we hurt another's good name?

Is it ever right to speak evil of people?

How should we discourage slandering?

3. *The Heart Securely Guarded* (verse 17).

To what does the tenth commandment take us?

What is it to covet?

What is wrong in wanting other people's property?

From what do murders, thefts, and other sins arise?

With what shall we fill our hearts toward others?

Questions for Younger Scholars.

What were the first four commandments about? *Our duties to God.*

What are the last six about? *Our duties to man.*

What are they for? *For us to live by.*

What if all should keep them? *Earth would become heaven.*

How would children act toward their parents? *They would honor them.*

Would there be any war? *No.*

How would people think? *Purely and kindly.*

Would we need to lock our doors? *No.*

Could we trust everyone to tell the truth? *Yes.*

How should we love our neighbor? *As ourselves.*

How do we show that we love ourselves? *By excusing our faults, and by putting the blame on others when we have done wrong.*

Where shall we find God's law? *In his holy word.*

How can we understand it? *By letting the Holy Spirit into our hearts to make it plain to us.*

The Lesson Catechism.

(For the entire school.)

1. What is the fifth commandment? "*Honor,*" etc.

2. What is the sixth commandment? "*Thou shalt not kill.*"

3. What is the seventh commandment? "*Thou shalt not commit adultery.*"

4. What is the eighth commandment? "*Thou shalt not steal.*"

5. What is the ninth commandment? "*Thou shalt not bear,*" etc.

6. What is the tenth commandment? "*Thou shalt not covet,*" etc.

7. What is the sum of the last six commandments as given in our GOLDEN TEXT? "*Thou shalt love,*" etc.

The Church Catechism.

66. What is the Lord's Supper? The Lord's Supper is a sacrament wherein, by giving and receiving bread and wine according to Christ's appointment, his death is shown forth; and those who receive worthily are, by faith, made partakers of his body and blood with all his benefits, to their spiritual nourishment and growth in grace.

THE LESSON OUTLINE.

Duties to Our Fellows.

I. OUR DUTY TO OUR PARENTS.

The Fifth Commandment.

Children, obey your parents in all things.
Col. 3. 20.

My son, hear the instruction of thy father,
and forsake not the law of thy mother.
Prov. 1. 8.

II. OUR DUTY TO HUMAN LIFE.

The Sixth Commandment.

Let none of you suffer as a murderer.
1 Pet. 4. 15.

Who so sheddeth man's blood, by man shall
his blood be shed. Gen. 9. 6.

III. OUR DUTY TO THE FAMILY.

The Seventh Commandment.

I beseech you. . . . abstain from fleshly lusts.
1 Pet. 2. 11.

I will be a swift witness against the adul-
terers. Mal. 3. 5.

IV. OUR DUTY TO PROPERTY.

The Eighth Commandment.

This is the will of God, that no man de-
fraud his brother. 1 Thess. 4. 3, 6.
Ye shall do no unrighteousness in judg-
ment, in weight, or in measure. Lev.
19. 35.

V. OUR DUTY TO CHARACTER.

The Ninth Commandment.

Lying lips are abomination to the Lord.
Prov. 12. 22.
Speak not evil one of another. James 4.
11.

VI. OUR DUTY TO OUR OWN HEARTS.

The Tenth Commandment.

Covetousness is idolatry. Col. 3. 5.
Beware of covetousness. Luke 12. 15.
Be content with such things as ye have.
Heb. 13. 5.

EXPLANATORY NOTES.

We turn from the duties of man to God to man's duties to his fellow. Six offenses against social life are here forbidden, and a man who can conscientiously say with the young ruler that he has kept all these from his youth up has achieved a distinction in the moral life. Nevertheless, "by the works of the law can no flesh be justified." The father of the Hebrew race, the friend of God, whose life was as nearly blameless as any of those recorded in the Old Testament, was justified by faith, not by works. Paul declares so emphatically the doctrine of salvation only by faith and the futility of a reliance upon the performance of righteous deeds, that some have fancied that "a Christian is free from the obligations of the moral law." By keeping the moral law we cannot earn heaven, but by breaking it we bring penalty and remorse.

THE FIFTH COMMANDMENT.

Verse 12. "The relationship in which we stand to our parents, a relationship based upon the fact that we owe our existence to them, that we are made in their image, that for so long a time we depend on them for the actual maintenance of life, and that, as the necessary result of all this, we are completely under their authority during childhood—this relationship," says Dr. R. W. Dale, "is naturally made the highest symbol of our relationship to God himself."

THE SIXTH COMMANDMENT.

13. "While there are very sad and fearful thoughts connected with this commandment," writes Dr. F. D. Maurice, "there are also very blessed thoughts connected with it. Is it nothing to remember that the Lord God himself watches over the life of every one of us, poor creatures as we are, that he has declared, and does declare, how precious it is in his eyes? Our life is subject to a thousand accidents. All things seem to conspire against it. Death seems to get the mastery over it at last. But no; he has said, 'Death, I will be thy plague.'

As every plant and tree seems to die in winter and revive in spring, so he says to this more wonderful life in our bodies, 'It shall go on, and this is the pledge and witness that it shall: The Head of you all, the Son of man, the only-begotten Son of God, died himself and rose again. God's conflict with death is accomplished. The grave shall not kill.' And so, again, the Lord is the God over the household. He who says, 'Thou shalt not kill,' bids us understand that it is well to pour out blood as if it were water rather than to become base and foul creatures, beasts instead of his servants and children. That was the reason he sent the Israelites to drive out the Canaanites. They were corrupting and defiling the earth with their abominations. It was time that the earth should be cleared of them. The God who gave these commandments is King now, and there is no respect of persons with him."

THE SEVENTH COMMANDMENT.

14. As there is a divine idea to be fulfilled in the relations between parents and children which makes that relationship sacred, so there

is a divine idea to be fulfilled in marriage, in all the offices of mutual love and service which it creates, and in all the happiness which it renders possible; and therefore marriage is sacred too. In its form the commandment only forbids acts which violate the idea on which it rests, but it requires for its true and perfect fulfillment the realization of the idea itself. The institution rests on the possibility of the absolute mutual surrender to each other of man and woman, a surrender in which nothing is reserved but loyalty to God and to those supreme moral duties which no human relationship can modify or disturb. By such a life will the true idea of marriage which underlies this commandment be fulfilled, and all peril of violating this particular precept be kept far away.

THE EIGHTH COMMANDMENT.

15. In this commandment the institution of property is recognized and sanctioned by the authority of God. The institution of property is necessary for increasing the produce of the earth; for preserving the produce of the earth to maturity; for the cultivation and development of man; for the intellectual development of man. It imposes upon all men the duty of industry in their callings; the duty of maintaining independence; the duty of avoiding any, even the least, invasion of the rights of others; the duty of self-restraint in expenditure, as well as of honesty in acquisition. If property is a divine institution, founded on a divine idea, protected by divine sanction, then in the use of it God should be remembered, and those whom God has intrusted to our pity and our care. There are a thousand good works which appeal to us for sympathy, and have a moral right to demand our aid. Definite provision should be

made for discharging the duties of charity as well as for meeting the inexorable demands of justice.

THE NINTH COMMANDMENT.

16. "This commandment is not to be restricted to false testimony given in courts of justice. It prohibits slander, calumny, misrepresentation, at any time, in any circumstances. On the other hand, we shall miss the moral significance of the commandment if we regard it as a prohibition of lying in general. It is a specific kind of falsehood which is forbidden: 'false witness against our neighbor.' On what grounds does the commandment fasten on this particular kind of falsehood, instead of condemning falsehood in general? It may be suggested that the bearing of false witness against our neighbor is the most frequent and most injurious kind of falsehood, that the sin of bearing false witness in favor of others is not so common or so mischievous, and that lying to our own advantage is a sin which soon ceases to have any effect. Many ways might be mentioned in which we may avoid bearing false witness against our neighbor. We should try to form a true and just judgment of other people before we say anything against them. We have no right to give our mere inferences from what we know about the conduct and principles of others as though they were facts. We have no right to spread an injurious report merely because somebody brought it to us."

THE TENTH COMMANDMENT.

17. The very end for which Christ came was to redeem us from selfishness. The last of the Ten Commandments touches the characteristic precept of the new law, "Thou shalt love thy neighbor as thyself."

HOMILETICAL AND PRACTICAL NOTES.

Honor to parents. In the former lesson we considered duties to God. Here we begin with duties to men. And yet this fifth commandment is so closely allied to the former that some of our leading scholars place it in the "first table" or division. It is at least transitional. Although human, the relation of parent to child is almost divine. In some sense the father is the creator of the son. In some sense the child lives in the life of the parent. Until the child reaches the years of accountability the parent decides, and in most cases thinks, for the child. A sort of divineness inheres in parentage. This is that fundamental element which sanctifies the family relation, and through it all social life. Even as we found the first

commandment forming the basis of all the others pertaining to God, so the fifth lies at the foundation of all that follow. Reverence for parents is fundamental to all systems of ethics worthy the name. Even among many half-civilized and among some entirely uncivilized peoples we find this element to be very strong. Worship of ancestors in China, and punishment with death for the least disregard of parental authority in some pagan nations, witness to this fact. Obedience to this command is prompted by an inborn impulse, one of the deepest instincts of human nature. It is part of the image in which man was created. To violate it is to violate one's own being, to renounce his own nature, to stultify himself. Humiliating

as it may be, we are compelled to acknowledge that very often the refinements of modern civilization seem to diminish rather than increase the intensity of this element in family life. Lack of reverence for God and his house, a disposition to make light of sacred things, leads to the same feeling and manner toward parents and family ordinances, revealing the painful spectacle of superciliousness of manner and sauciness of speech on the part of children in their teens among many of our best families.

The very essence of good citizenship, to say nothing of piety, is found in obedience to this commandment. Respect for authority for the divine right of *authority* not the "divine right of kings," but the divine right of authority—whether it be vested in king or president or governor or constable, is the all-important matter. Respect for *authority* touches the taproot of civilization. The boy who begins to speak slightly of his father as "the old man," or "the governor," is on the high road to disregarding civil law; and the girl who flippantly talks to her girl friends of "mamma's odd ways," and "back-number notions" is in equal peril. We would not advocate pagan harshness or puritanic severity as to the fifth commandment, but we would emphasize, with all the power possible, its sacred all-comprehensiveness and immeasurable importance.

Life. Possessed of life, no man has a right to take it away, unless it be for the sake of preserving life in a wider sense. Executive authority must have a right to execute the murderer, else all other men would be at the mercy of murderers. Executions under proper laws and regulations do not violate the sixth commandment. These notes have not sufficient space accorded to them to permit a discussion of capital punishment, but we may remark that the same authority which said, "Thou shalt not kill," said, "whoso sheddeth man's blood, by man shall his blood be shed." Also, that the law of the new dispensation, the "law of love," not only did not annul this older law, but strengthened it; inasmuch as it exalted the value of human life and enlarged its sanctities. Also, that the history of civilization abundantly proves that human life is far safer under the sterner law; and hence the greatest good of the greatest number, the *summum bonum*, is more nearly secured thereby.

Mark the abruptness of the ending. Jehovah does not say, "Thou shalt not kill a man," but "Thou shalt not kill." The thought of "killing" is thus rendered emphatic. The disposition to rob of life, to wish out of the way,

to *hate*, is the essence of killing. "Whosoever hateth his brother is a murderer." All this exalts the worth of human life—life in its full sense; not mere animal existence, but *life*. To subtract from my brother's life is thus far "killing." The right to life, to life in its full measure, is a God-given right. Very properly did the fathers add to the category of inalienable rights "liberty and the pursuit of happiness," for these are an integral part of life. Without them men may exist, but cannot live. "Thou shalt not kill" strikes at all human slavery, whether it be that of the cotton field or the sweat-shop, that of the black toiler driven on by physical fear or the white slave scourged by fear of starvation.

Chastity. Inward purity; status of mind, not mere outward conformity. The Master's reaffirmation of this commandment is most searching. "Whosoever looketh," etc. In this, as in other matters, ceaseless vigilance and uncompromising fidelity are the price of heart purity. "Keep thy heart with all diligence for out of it are the issues of life." The man who thus keeps his heart turns from every evil thought as from deadly poison, and Satan flees from him. Universal conformity to the outward law would greatly change this old world, and all classes in society need great plainness of speech on this subject, but nothing less than absolute compliance with its spirit, as interpreted by the Sinless One, can fully meet the requirements.

"*Thou shalt not steal.*" This commandment assumes that men have individual property rights. The Bible nowhere teaches the contrary. Community of goods is not only not enjoined, but, except, under very uncommon circumstances, is discountenanced both by precept and example. The *meum et tuum* feeling is apparent very early in life, and grows with our growth. Violation of this exclusive right to what is felt to be one's own causes a feeling of injustice; and a disposition to resist the aggression springs up spontaneously. The foregoing facts prove it to be an inborn principle.

This commandment says: Respect this race instinct. "Steal" is a very general term. "Taking by stealth property which does not belong to one" is the common interpretation. But a man may steal time, or reputation, or health, or rest, or any one of a thousand elements which help to make up the "good" of life, as readily as he can steal money. He may even steal from God, as is abundantly proven on every Lord's Day. The commercial world is full of transactions which cannot bear the full light of the eighth commandment. They do not

come under the ban of the civil law. Technically they are not stealing, or robbery (theft by violence), but stealing they are, nevertheless; and against all such God's law utters its anathemas, whether it be the gaining of thousands by unrighteous methods, or the refusal to pay a just debt, or withholding a reasonable wage for toil; whether it be falsifying the merchant's weights or scripping the farmer's measures. "Behold, the hire of the laborers . . . which is of you kept back by fraud, crieth."

Truthfulness. What is truth? Reality. The opposite of sham. Lying with the tongue is so flagrant an offense that we commonly think of oral falsehood as the only form of lying. But gesture, looks, manner, dress, even *silence*, may falsify the facts as shamefully as spoken words. The core of "bearing false witness" is deception. "Against thy neighbor"—equals "to the disadvantage of thy neighbor." No matter what may be the means whereby the deception is wrought, it has in it the essence of falsehood.

The question of justifiable deception is one upon which I have not space to enter; but it would seem that if the deception were intended to work for the good of our neighbor, instead of against him, it might not come within the prohibition. This, however, opens a troublesome and, withal, dangerous field in practical ethics.

Covetousness. Here is the culmination of the whole. How hateful this disposition to draw everything into itself! How abominable this desire to appropriate to self-gratification not only all the wealth, and power, and honor, but all the pleasure and satisfaction—in a word, all the good—of this world!

Because the commandment goes into details we must not think that the prohibition is against merely these specific items. Far from it! Jehovah's "Thou shalt not," in this climactic closing, is hurled at the very heart of the *principle* of selfishness—that voracious beast within the sinful heart which, for the sake of self-gratification, would, if it could, break every commandment. Hence, even though the man may be restrained from the outward acts, the wicked intent breaks the law, and brings condemnation. Beware of covetousness!

Thoughts for Young People.

THE STRUCTURE OF THE DECALOGUE.

1. *The Ten Commandments contrasted with the Beatitudes.* The "Ten Words" that we have studied were "spoken in thunder and graven on stone." They echoed across some of the wildest heights and most savage ravines in the

world. They were given to trembling, shrinking multitudes, and in the last analysis they were THOU SHALT NOT said over ten times. But the Beatitudes were spoken by a winsome voice to charmed people on the grassy slopes of a Galilean hillside. Seven times come the words (not "Thou shalt not" but) BLESSED ARE YE. Both the Commandments and the Beatitudes came from God. Why then was this difference? Had God changed? No; but the fullness of time had come; man's moral nature had been trained through centuries so that the beatitudes could now be received. But they never could have been heard if the law had not been first spoken. "The hunger and thirst for righteousness was created by the majestic and spiritual beauty of the unattained commandment."

2. *The two tables.* The narrative tells us that the commandments were written on both sides of two tables. It tells us also that they were ten in number, but there has always been a question as to how to divide the ten. The Jews have made a first commandment of the words, "I am the Lord thy God" (which certainly is not a commandment), confining themselves to ten, however, by uniting in one what we call the first and the second. Augustine also united the first and second commandments, but restored the number ten by dividing the tenth commandment. This plan gives to the first table three commandments, and to the second seven, and is followed by the Roman Catholic and the Lutheran Churches. But nearly all the Protestant Churches agree in the arrangement that is followed by our own Church and which is familiar to our Sunday school scholars. It is necessary for general intelligence, however, that we should remember that Roman Catholics and Lutherans if asked for a given commandment by number, would naturally repeat the one next after that which we would give—the seventh for the sixth, the eighth for the seventh, etc. The difference in the numbering has its origin in a failure to see the difference between the first two commandments. A prohibition of other gods is not at all the same as a prohibition of idolatry, for one may worship the true God by means of idols, as Aaron with his golden calf, and Jeroboam the son of Nebat "who made Israel to sin." Such worship is an offense to God.

3. *The comprehensiveness and spirituality of the law.* "The first table forbids sin against God in thought, word, and deed, and the second table forbids sin against man in deed, word, and thought." Obey the Ten Commandments, and receive the Seven Beatitudes.

Teaching Hints for Intermediate Classes.

PRELIMINARY.

Have the class repeat the six commandments which form our lesson. Review as suggested in last week's "Hints."

PLACES AND PERSONS.

These are the same as for the last lesson. A rapid review is all that is necessary.

PICTURES.

Let us deal with this lesson in a way similar to our method for last week's lesson. We may employ as many of the five following pictures as the needs of the class require:

1. *A boy dishonoring his parent.* A real case that has occurred in the neighborhood, but one that does not call attention to any member of the class, may be selected.

2. *A murderer.* A recent murder case with which the pupils are familiar may be recalled. Then have some one turn to Matt. 5, 21 and 22, and read aloud the commentary of Jesus on this command.

3. *A thief.* My acquaintance was convicted of robbing his employer and was sentenced to a term in state prison. The beginning of his downward career was when he stole his first postage stamp, years before he was detected in his crime.

4. *A false witness.* Explain that bearing false witness has to do not only with testimony in court, but with anything that is said to hurt the reputation of one's neighbor. Perhaps if we say that any lie that affects another is included in this prohibition we shall not be far wrong.

5. *A coveter.* Here again have the illustration on the plane of the everyday life of the pupils. Show how this command is broken by many in regard to very little things.

For classes of boys select those illustrations which have to do with boys of about the ages of the pupils. For girls' classes choose illustrations which have to do with girls.

PRACTICAL APPLICATION.

The writer recognizes the force of that pedagogical principle according to which the teacher should exalt those virtues which are the opposite of the vices from which he wishes his pupils to turn. Nevertheless, it is helpful occasionally to bring the pupils to self-consciousness in regard to those sins of which they have been or may be guilty. (See Acts 5, 1-11.) Seven boys, ranging in ages from ten to twelve, recently declared that they had never broken any of these commandments. In answer to

special questions, they maintained their assertions that they had never disobeyed their parents, had never stolen, had never lied, had never coveted. Such pupils need some very plain teaching concerning the commandments with which we have to do in this lesson.

Jesus, however, would have us go much farther than merely refraining from positive harm to our neighbors. He teaches that we must do positive good.

Have some one give the gist of the story of the good Samaritan and spend some time in questioning thereon, until the pupils realize that he whose conduct does not measure up to that of the Samaritan is living below the Christian conception of one's duty to one's neighbor. Have the Golden Text repeated by several, and then have all print:

LORD JESUS, HELP ME TO
LOVE MY NEIGHBOR
AS MYSELF.

PREPARATION FOR NEXT SUNDAY.

Ask the pupils to learn during the week anything they can about the worship of the ancient Egyptians, and to read the thirty-second chapter of Exodus, in order to be able to tell wherein the Israelites wished to imitate this worship.

By Way of Illustration.

The fifth commandment. This forms a kind of a bridge between the first table and the second. Parents are the vicegerents of God to our childhood. Through them he supplies our necessities, defends our feebleness, and gives a knowledge of right and wrong.—*Expositor's Bible.*

I had a Sunday school scholar, a bright boy, whom his mother was educating by dint of much toil. One of the boy's friends inquired, "Who was that shabby old woman I saw you talking with the other day?" "O, that was my washerwoman," was the disgraceful answer. The young man went down to ruin.—*Moody.*

The sixth commandment. Christianity alone puts value into human life. In 1844 in the Fiji islands the price of a man was seven dollars. Now since missionary work has been done there, you cannot buy a man for seven millions.—*H. L. Hastings.*

The seventh commandment. "I am impressed with the justice of God," said Peter Cartwright. "Under the civil law the man who breaks the seventh commandment is punished, while the man whose heart is black with evil

thoughts and desires, but who refrains from action through fear of punishment, cannot be apprehended. In God's sight they are equal sinners."

The eighth commandment. "What does this eighth commandment say to you," asked a Sunday school teacher to her class. "Don't cheat Tom in a trade because he's littler than me," answered a frank boy. "Don't put the big berries on top," said a girl who sometimes tended her mother's fruit store. "Don't read a nice piece in school and say you wrote it," said another. "Don't work just when the boss is around," said another. To which the teacher answered, "I think you have really learned this commandment."

The ninth commandment. A thought once expressed is as energetic as a bullet when the charge is fired. The word which we took to be far less potent than a deed becomes the mover of the fateful deeds of many men. Being at once powerful and unsuspected, it is the most treacherous and subtle of all the forces we wield.

A woman once confessed to her priest that she had told scandal. He gave her a thistle top and bade her scatter the seeds one by one. She obeyed, wondering what it meant. "Now," said he, "go and gather them up again. They are the seeds of evil which you have sown."

The tenth commandment. This commandment is like the law in our cities which forbids not only the firing of magazines, but also the storage of gunpowder and dynamite. The householder is not rendered safe by the other commandments unless care be taken to prevent the accumulation of those forces which will some day break through the commandments.—G. A. Chadwick.

Heart Talks on the Lesson.

The history of the giving of the Ten Commandments is most impressive. You must read it not only in the twentieth chapter of Exodus, but also in the twenty-fourth, thirty-second to thirty-fifth, and in Deuteronomy fifth to tenth chapters. Moses was alone with God on the height of Sinai forty days and forty nights, while the sight of the glory of the Lord was like a devouring fire on the top of the mount in the eyes of the children of Israel. All the circumstances were intended to impress the people with the majesty of God and the solemn obligation of his law. And although those scenes at Sinai lie far back in the world's history they are just as impressive and as full of meaning for us to-day. God is the Sovereign Ruler of men. His law "shall not pass until

all is fulfilled," in the government of the world and in the hearts of men.

The Ten Commandments are a chain of truth by which soul, body, and spirit are held to the only safe anchorage. "Fear God and keep his commandments, for this is the whole of man," says the seer of Ecclesiastes. We are not whole beings, soul, body, and spirit, without this. We are broken, incomplete, ruined.

The commandments are not only a chain of strength to hold us to safety, but they are a chain of beauty as well. We are told to bind them upon our fingers, tie them about our neck, wear them upon our forehead as diamonds and pearls. It was a God of love who gave them. They are not grievous; they are for our good, that it may be well with us and with our children forever. The heart is the clasp which fastens this circlet of pearls. For the first command speaks of Love making God sole ruler and possessor of the heart, and the last permits not even a thought of wrong to friend or neighbor.

You have them "word for word" in your memory; let them be heart for heart in your secret self. How shall you keep them so? How shall you love God more than yourself, your pleasure, your money, your friends? How shall you so reverence the holy Name that you will never speak it lightly, nor cease to keep sacred any vow you make in his name? How shall you keep the Sabbath in its true spirit, not bound by custom nor lawless through self-will? How shall you do cheerful, faithful work, making good use of your time six days in the week? How shall you honor, in word, manner, and conduct, your parents when your will and theirs come in conflict? How shall you have a sensitive soul to know the true spirit of the sixth, seventh, eighth, ninth, and tenth commandments, and be guiltless in the pure sight of God of breaking any one of them? There was a young man once who said he had kept them all from his youth up. But he was mistaken. Very likely we say so too. But it is not possible, except in one way; for the spirit of the law is broader and deeper than the letter, and it must be kept "in spirit and in truth." How then can we keep it? Let him who gave these commands in the clouds and thunders of Sinai, and wrote them with his own hand upon tables of stone, answer. He says, "I will sprinkle clean water upon you, and you shall be clean; from all your idols will I cleanse you; a new heart will I give you and a new spirit will I put within you, and I will put my Spirit within you and cause you to walk in my stat-

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utes, and you shall keep my judgments and do them."

God makes it easy to keep his law, because if we break it we die, and he wants us to live. So he says, "Give me your heart, and I will do all the rest for you." Love is the fulfilling of the law, and the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit. Hopeless indeed should we be without Christ, who is "the end of the law for righteousness to every one that believeth;" for under all circumstances, in every place "the Ten Commandments are still in force and the judgment day is ahead."

The Teachers' Meeting.

Study the circumstances of the giving of the law. . . Drill in the Ten Commandments. Center attention on the second table. Here are duties to mankind, and it is notable that the first three of this second set of commandments, having relation to our fellows, enjoin reverence for the family. Honor for father and mother is at the basis of the family relation; so is respect for other families, which is enjoined in the seventh commandment; so, though we may not as readily think it, is the sixth commandment, "Thou shalt not kill," for in ancient civilization a parent had a legal right to kill his children, which right was frequently exercised, as it is now in China and other overpopulated countries. When the child reverences the father and the mother, when the parents respect the lives of their children and nurture them in love, when husbands and wives reverence the loving relations of other husbands and wives, the divine institution of the family will be fortified at every point. So that while the first four commandments are grouped by themselves, the second three form a similar group, having to do with the family. Another group we find in the eighth and ninth commandments—prohibition of stealing and of false testimony. Here our relations to our neighbors are controlled. The last commandment is the only one which directly forbids a wrong state of mind. Our Saviour has shown that without obedience of heart obedience of conduct is not approved of God. But the tenth commandment is the only one which directly commands obedience of heart. We are not even to wish for that which is our neighbor's.

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1870. Puddefort, *Minuteman on the Frontier*, pages 298-317. Macdonald, *Criminology*.

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COVETOUSNESS.—Newton, *Fresh Religious Thoughts*, page 193. Tillotson, *Sermons*, vol. v. South, *Sermons*, vol. ii, pages 229-263.

CONTENTMENT.—Morris, *Miscellany*, page 83. Beecher, *Sermons*, vol. i, page 109. Adams, *Thanksgiving Memories*, page 147.

SERMONS ON THE LESSON.

Verse 12.—Crane, *The Right Way*, page 102. Haven, *Pillars of Truth*, page 100. Farrar, *Voice from Sinai*, page 149.

Verse 13.—Clayton, *Sermons on Faith*, page 325. Farrar, *Voice from Sinai*, page 191.

Verse 14.—Haven, *Pillars of Truth*, page 165. Crane, *The Right Way*, page 159. Farrar, *Voice from Sinai*, page 213.

Verse 15.—Farrar, *Voice from Sinai*, page 235. *The Homiletic Review*, vol. xix, page 568; vol. xxiii, page 381. *The Metropolitan Pulpit*, vol. ii, page 267. Crane, *The Right Way*, page 192.

Verse 16.—Farrar, *Voice from Sinai*, page 235. Crane, *The Right Way*, page 216. Clayton, *Sermons on Faith*, page 397.

Verse 17.—Crane, *The Right Way*, page 246. Farrar, *Voice from Sinai*, page 277. *The Pulpit*, London, vol. xxxiii, page 366.

Blackboard.



An inordinate love of self makes it quite impossible for us to love others as ardently and

sincerely as we do ourselves. The persistency we display in advancing our own interests, and the attention we lavish upon our own causes, preclude the possibility of sharing equally with our neighbors the possessions, strength, time, and thought in the bestowal of which love finds its truest expression. When Christ is the center

of our life it will be always in perfect equipoise, and we shall live in harmonious relationship with others.

Coloring.—Initials and circle, yellow; phrases, alternate blue and purple, lined with white. Or, make initials dark green and lettering red; circle and shading, white.

LESSON IV. Worshipping the Golden Calf.

[July 27.]

GOLDEN TEXT. Thou shalt have no other gods before me. EXOD. 20. 3.

AUTHORIZED VERSION.

AMERICAN REVISED VERSION.*

* [Study also Exod. 32. 7-29. Read chapters 32-34.]

Exod. 32. 1-6, 30-35. [*Commit to memory verses 30-32.*]

1 And when the people saw that Mo'ses delayed to come down out of the mount, the people gathered themselves together unto Aar'on, and said unto him, Up, make us gods, which shall go before us; for as for this Mo'ses, the man that brought us up out of the land of E'gypt, we wot not what is become of him.

2 And Aar'on said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aar'on.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Is'ra-el, which brought thee up out of the land of E'gypt.

5 And when Aar'on saw it, he built an altar before it; and Aar'on made proclamation, and said, To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

30 And it came to pass on the morrow, that Mo'ses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Mo'ses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Mo'ses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee; behold, mine Angel shall go before thee: nevertheless in the day when I visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aar'on made.

1 And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. 2 And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. 3 And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. 4 And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. 5 And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah. 6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make atonement for your sin. 31 And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 34 And now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them. 35 And Jehovah smote the people, because they made the calf, which Aaron made.

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

Time.—B. C. 1491 (Usher). **Place.**—The plain before Mount Sinai.

Home Readings.

- M.* Worshipping the Golden Calf. Exod. 32. 1-14.
Tu. Worshipping the Golden Calf. Exod. 32. 15-24.
W. Worshipping the Golden Calf. Exod. 32. 25-35.
Th. The second tables. Exod. 34. 1-14.
F. Remember! Deut. 9. 7-21.
S. A king's sin. 1 Kings 12. 25-33.
S. Forgetting God. Psa. 106. 7-23.

Lesson Hymns.

New Canadian Hymnal, No. 209.

Oh, for a closer walk with God,
A calm and heavenly frame;
A light, to shine upon the road
That leads me to the Lamb!

New Canadian Hymnal, No. 208.

Oh, thou who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

New Canadian Hymnal, No. 207.

Gracious Spirit, Love divine,
Let thy light within me shine!
All my guilty fears remove;
Fill me with thy heavenly love.

Questions for Senior Scholars.

1. *Israel's Lapse into Idolatry.*

How long had Moses been absent from the people?

What did the people conclude concerning him?

What demand did they make from Aaron?

How did they show their eagerness to become idolaters?

What did they hope from the gods which they proposed to make?

Why did they make their idol in the form of a calf?

How did Aaron assist in carrying out the people's demands?

How did they worship their idol?

2. *The Entreaty and Charge of Moses.*

Where did Moses hear of the apostasy of his people?

What course did he take?

Against what commandment had they sinned?

What feelings did Moses show the day after the destruction of the image?

How did he show his great interest in his people?

To what book did he allude?

Whom would the Lord blot out of his book?

What further punishment was inflicted upon the people?

Why should the punishment be severe?

Questions for Intermediate Scholars.

1. *The People Fearful and Foolish* (verse 1).

Where had Moses gone?

How long was he up on the mount? (Exod. 24. 13-18.)

Did Moses say he would return?

Whom did the people really forget?

What proof had they that one greater than Moses had led them?

What daily blessings had they?

2. *Their Leader Weak and Wicked* (verse 2).

Who remained in place of their leader?

How long had he lived among calf idols?

Did he really believe, or was he weak and wicked?

What did Aaron construct for them?

Where were such idols used?

Why would the people think them powerful?

3. *The Terrible Fall of the People* (verses 3-6).

What did the people now give Aaron?

Was this liberal?

What did he make out of it for worship?

Was there much idol worship in the world then?

Is there much now?

Where?

What commands did they break?

Questions for Younger Scholars.

How long was Moses on the mount? *Forty days and forty nights.*

What were the people doing below? *Waiting for him.*

What did they think? *That he had left them without a leader.*

To whom did they take their complaints? *To Moses's brother, Aaron.*

What did they want? *A god like those of the Egyptians.*

Could Aaron make them do right? *No.*

What did he do? *Made them a golden calf.*

What was it made from? *Their jewels.*

What did they do with it? *They worshipped it.*

What did God tell Moses? *To go down and speak to them.*

Was Moses troubled? *Yes, so that he broke the tablets of stone.*

What did he do? *Begged the Lord to forgive them.*

Did he do so? *Yes.*

The Lesson Catechism.

(For the entire school.)

1. Who made a calf idol for the Hebrews to worship? *Aaron, the high priest.*

2. Did they intend to worship another god? *No; they worshiped an image of Jehovah.*
3. Is there anything wrong in this? *Yes; "Thou shalt not make unto thee any graven image."*
4. What does the GOLDEN TEXT say? *"Thou shalt have no other gods before me."*
5. What did Moses say? *He prayed that the people might be forgiven.*
6. What did God say? *"Mine angel shall go before thee."*

The Church Catechism.

69. What is required of those who would worthily partake of the Lord's Supper? It is required of those who would worthily partake of the Lord's Supper that they examine themselves of their repentance, love and obedience; of their knowledge to discern the Lord's body; and of their faith to feed upon him.

1 Corinthians II. 28-31.

THE LESSON OUTLINE.

Intercession.

I. THE INTERCESSION OF ABRAHAM.

He said, O let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. Gen. 18. 32.

And he said, I will not destroy it for ten's sake. And the Lord went his way. Gen. 18. 32.

II. THE INTERCESSION OF MOSES.

If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book. Exod. 32. 32.

III. THE INTERCESSION OF PAUL.

For I could wish that myself were accursed

from Christ for my brethren, my kinsmen: . . . who are Israelites. Rom. 9. 3, 4.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Rom. 10. 1.

IV. THE INTERCESSION OF JESUS.

Father, forgive them; for they know not what they do. Luke 23. 34.

One mediator between God and men, the man Christ Jesus. 1 Tim. 2. 5.

V. THE INTERCESSION OF THE SPIRIT.

The Spirit itself maketh intercession for us. Rom. 8. 26.

EXPLANATORY NOTES.

The long absence of Moses on the mount caused great dissatisfaction and terror among the people. He had gone in and out among them as the representative of God, and now that he had disappeared it seemed as if God had left them. The memory of the awful sights and sounds which had accompanied the delivery of the law only increased their terror. They longed to know that God was with them, but their fearfulness led them to shrink from any plain evidence of his presence. They did not dare to see God's glory or to hear God's voice. An apostle has since told us that perfect love casteth out all fear; so does perfect faith. It was the scantness of their faith that led the people to be so terrified because of the absence of their leader. But, timid and superficial as they were, they had no thought of leaving Jehovah; rather did they desire to bind themselves closely to his worship; but their ideas of worship were sadly idolatrous and debased, so they gathered themselves together unto Aaron, the brother of their departed leader, and the most notable man in the entire encampment. His position as high priest naturally made him the objective point of all religious inquiry.

Verse 1. *Up, make us gods* ["a god"], *which shall go before us*, they said. This does not mean, Select for us new gods from among the various cults with which you are acquainted (for it is not likely that Aaron knew much more of the theology of heathendom than did the Israelites themselves). It means, rather, Make us idols; give us visible, tangible objects to worship. They would not have dared to speak of *this Moses, the man that brought us up out of the land of Egypt*, if they had not believed him to be permanently beyond hearing. They are contemptuous in his absence to him

whose presence overawed them. *Wot* means "know." *What is become of him?* was the question that had been asked for more than a month, but remained unanswered.

2, 3. *Aaron said.* His surrender may have been made only after a sturdy resistance. The casual reader is disposed to think of Aaron with severity, and certainly his course merits disapprobation; but it is quite possible that the words spoken in this verse were the end of a gradually weakening defense of spiritual worship. *Break off the golden earrings* ["rings"], *which are in the ears of your wives, of your*

sons, and of your daughters, and bring them unto me. This command may have been obeyed by all the people, but here as elsewhere in the Scripture "all" probably indicates a general move rather than unanimity. That the Levites in mass were not guilty of forwarding this idolatry is plain from verse 26, and there may have been other faithful ones, but the popular feeling was strong in favor of leaving Sinai and marching straight for Palestine, and these suspicious and feeble folk did not dare to make so terrible a journey without a God to lead them, and so they clamored for an image. It is difficult for us, trained by generations of Christian worship, to put ourselves in intellectual sympathy with idolaters, but the testimony of missionaries in China and Japan and India shows that even to-day there are thousands of the most intellectual and cultured people who, because of idolatrous training, feel unable to approach God without some visible helps, and even in our own land such people are to be found by the hundred thousand. Men and women in the ancient Orient alike wore rings; and that jewelry was plentiful among the Israelites is shown a little later when gifts were requested for the tabernacle and "brooches, earrings, signet rings, and necklaces, all jewels of gold, were given."

4. *He received them* ["it"] *at their hand.* The collected gold. *He fashioned it with a graving tool, after he had made it a molten calf.* The whole story taken together would indicate that the gold was melted and then beaten into sheets of gold with which a wooden calf was covered, and this image was then graven into appropriate symbolical figures and inscriptions. (See Exod. 32. 20 and Deut. 9. 21.) *They* [the people in general] *said, These be thy gods* ["This is thy god"], *O Israel, which brought thee up out of the land of Egypt.* In other words, "Here is an image of Jehovah." To some of us in this lax age it may seem but a trifling sin to use an image of this sort as a means of worship. But Israel now stood at the parting of the ways. If such an image as this were to be permanently accepted by the Church at large it would involve the rejection of Israel as the chosen people of God. Though the Israelites were not now turning away from Jehovah to another god, they were turning from the spiritual worship of Jehovah to his idolatrous worship, and the result would be the degradation of their religion and their conduct in every part.

5. *When Aaron saw it* ["this"], *he built an altar before it.* He evidently had no enthusi-

asm in his task. The Israelites were cowardly because of the absence of Moses, and in view of the horrors of the desert. Aaron was cowardly in the face of public opinion. He was not the leader in this sin, but wickedly consented to it. *He made proclamation, and said, To-morrow is a feast to the Lord* ["Jehovah"]. Like many a servant of God even in Christian times, he was willing to lower the standard for the purpose of keeping the people loyal to God. But God does not get his true followers that way.

6. *Burnt offerings and peace offerings,* according to Jehovah's own prescription, were brought to the place of worship and set down before—the calf! *The people sat down to eat and to drink, and rose up to play.* The feasting was part of the ceremonial of worship, so was the playing, and even on this the very first occasion of the worship of the calf its deteriorating influence was shown, for there were singing (verse 18) and dancing (verse 19) and very evidently licentious indulgences.

Between this and the next verse of our lesson come twenty-three verses which tell what happened elsewhere during these sad hours of sin. The first word that came* to Moses concerning his people's downfall was directly from the Lord, and Moses at once prayed that his wrath might not *was hot* against them. His pleading prayer is given in verses 11-13. *Down from the mount* he came with the *two tables* (containing the written Ten Commandments) *in his hand.* His military servitor, hearing the shouts in the distance, said, *There is a noise of war in the camp.* But Moses responded that the shouts they heard were not those of victors, nor yet of the vanquished. He recognized the lilt and measure of distant song. Still down the winding, rocky path they came, and when Moses at length *saw the calf and the dancing* before it *he cast the tables out of his hand, and brake them beneath the mount.* This was a symbolical act. The Israelites had broken the law by disobedience, and had not only broken the law by their disobedience but had absolutely rejected it, and thereby the holy symbol had lost its meaning. The history goes on to tell of the destruction of the calf by Moses, of his indignant rebuke to Aaron and of that priest's paltry excuse, and of the awful punishment inflicted upon the transgressors, *the sons of Levi* being the executioners.

30. *On the morrow.* This was the third day of our story. On the first the calf was made; on the second it was worshiped and destroyed, and the sinners punished; on the third Moses begins again his great intercession. Before re-

turning to the mount he said unto the people, *Ye have sinned a great sin. A sin so great that its pardon was yet doubtful. I will go up unto the Lord. Up the rocky sides of Sinai. Per-adventure I shall make an atonement for your sin.* Perhaps my prayer will be answered.

31, 32. Like Paul in later days, Moses could wish himself accursed for his brethren and kinsmen according to the flesh, and, if there be no forgiveness for Israel, he prayed, *blot me, I pray thee, out of thy book which thou hast written.*

33, 34. The strict justice of Jehovah is shown in his reply. He says to Moses, *Lead the*

people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee. The promises made are to be fulfilled not to a portion of Israel, the descendants of Moses, as suggested by Jehovah in verse 10, but to the whole nation. But though their salvation as a nation was thus secured, their sin was to be punished. God's phraseology in the quaint Hebrew dialect is: *When I visit I will visit their sin upon them.*

35. *The Lord plagued the people* ["Jehovah smote the people"]. Why? The answer is profoundly suggestive: *Because they made the calf, which Aaron made.*

HOMILETICAL AND PRACTICAL NOTES.

Between words. Strange happenings these, which are recorded here in the chapters intervening between our last lesson and this one. Is it history or fiction? Serious question that! On the answer depends more than some scholars are willing to admit. Very kind seem some of the destructive critics, as they volunteer to relieve the Bible of its difficulties; but it is *only* "seems." Who would count it kindness to be robbed of health in order to escape the strenuous struggles of daily life? None but the sloven or coward. The whole Bible stands or falls with the historicity of the Pentateuch. Pictures there are, but they are not false lights. Symbols there are, but they are not meaningless. Moses talked with God. Sinai's thunderings were real. The people saw the lightnings, and were afraid. Moses disappeared from their view. Jehovah unfolded to him the law of sacrifice, the law of the political commonwealth, etc., and with great minuteness of detail gave direction for the building of the tabernacle and a multiplicity of observances. All this consumed time. Forty days and nights have elapsed since the awful darkness swallowed up their leader.

Unrest. Here is presented one of the strongest if not the strongest contrast in all the Bible, scenic beyond all possibility of adequate description: Moses on Mount Sinai in close converse with God; all nature throbbing in sympathy with the epoch-making, world-comprehending transactions there taking place; in the valley the chosen people becoming more and more restless. Every morning tongues was more glibly and every evening mutterings deepen, till at last one loud, rebellious cry surges up from the motley throng, "Make us gods."

But who wonders that they were troubled? Superstition was prevalent everywhere. Dense ignorance helped to magnify superstitious fears.

Very natural indeed was it for the masses of that crude, half-civilized people, so recently liberated from slavery, to cry out, "As for this Moses . . . we wot not what is become of him." Poor human nature! How dependent it is on that which can be apprehended by the physical senses! They could not see God. Neither could they see Moses, God's representative.

Instinct of worship. They felt the need of a Power outside of and above themselves. Man must worship. Let us not censure too severely these wild-eyed clamorers for a visible image of Jehovah. Our faith has had centuries for development, under the light of Christian teaching, and has become "the substance of things hoped for, the evidence of things not seen," and yet who of us does not sometimes falter when called upon to walk forty days and nights by naked faith without one glimmer of sight? God knew the creature he had made, and knew what he had become by the fall. Well aware was he that just here, in this element of worship, the evil spirit would find readiest access to human hearts. Hence that first commandment, re-enforced by the second. Before the law is fairly completed its fundamental tenet is broken. All along through the ages men have been breaking it. Idol worship is the colossal sin of to-day as really as of that day—not now a golden calf, but it may be a golden dollar, or a golden opinion.

The politician. Aaron is an interesting study. He is shrewd. He looks into the future, and endeavors by indirections to find directions out. He is a new appointee to an exalted office. To squarely refuse the demand of the people may be dangerous. At least, it may spoil his prospects. And yet, we take it, he did not want to be a party to idolatry. He may be presumed to have been better instructed and less superstitious than the common crowd. He resolves to

shift responsibility by naming such conditions of compliance as he feels certain will not be met. But he has miscalculated the intensity of public feeling. An almost fanatical readiness to sacrifice personal belongings has marked many phases of religious excitement from that day to the present. The "collection plates" were quickly filled with costly rings, and now Aaron cannot well refuse their demand.

Yielding to evil. Read between the lines in what follows, and we think it may be reasonably inferred that although Aaron did not at the first wish to make the calf, he became interested in the scheme, and finally threw himself heartily into the building of an altar and the uttering of the proclamation. A weak, time-serving leader very readily adopts the sentiments of the populace, and becomes a common shouter with the mob.

The celebration. They rose up early. That was a great gala day. A sensuous worship stimulated all the animal instincts. They brought their material offerings to the altar of their material image, and evidently were so carried back in memory to the forms and ceremonies beheld in other years that they forgot Jehovah, and entered into all manner of sensual pagan excesses. "The people sat down to eat and drink and rose up to play." This is the tendency of all spectacular worship, and in the midst of present-day luxury and splendor we do well to beware.

God's anger. The verses intervening between the sixth and thirtieth are not strictly under review in this lesson, but every student should give them careful attention. The anger of Jehovah; Moses pleading for his people, apparently unaware of the enormity of their offense; his anger and distraction when he sees what has been done; the breaking of the sacred tables of the law; the pulverizing of the image; Aaron's shuffling in the presence of Moses's rebuke; the call for decision—all these scenes stand out in bold relief.

Decision. A word concerning this last scene, and we must pass to the remaining verses actually in the lesson. A question is asked, "Who is on the Lord's side?" Every man is left to choose for himself. Man's will is free. In the domain of "choice" destiny was determined. Thus has it ever been, and is now. God asks every responsible individual, in Sunday school and out, old and young, rich and poor, educated and uneducated, "Who is on the Lord's side?" The answer must be given. No man can dodge it. No halfway decision will pass. The answer divided those people into just two classes, and

only two. Thus is it now. Men divide society into numerous classes. Jehovah's all-seeing eye recognizes but two: *for* and *against*—pardon for one, destruction for the other. Who can measure the significance of these facts?

Moreover, every person knows, or *can* know, which side he is on. There is no real occasion for uncertainty. Degrees of assurance there indeed are in Christian experience, but assurance is the sweet and comforting privilege of everyone.

Intercessory prayer. "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Here we see the courageous, manly *man*, in contrast with the expediency hunter. Moses has now seen the enormity of the sin committed by the people. His prayer to Jehovah now takes on an altogether different form than when he pleads for them previous to leaving the mount. Into *that* petition there entered an argument slightly tinged with selfishness or pride. In *this* self is abrogated. He is willing to die with his people if need be. The mediatorial position has not been fully reached. He does not express himself as ready to die *for* his people, but, if they cannot be saved he will die *with* them. Here is the sublimity of true courage. Moses had been face to face with God. It was no reckless throwing of himself into the breach with the implied assurance that Jehovah would not dare take him at his word, and blot him out with the rest. It was the calm surrender of self for others. God honored that surrender. He honors the same spirit to-day wherever found.

Sin's consequences sure to follow. There is no escape from the natural consequences of transgression. These consequences are not of the nature of punishments to those who have been pardoned, but they are painful. "The bird with a broken wing" never soars as high again. The man enslaved by drink for many years, even though subsequently regenerated, can never become what he might have been. The scars remain though wounds are healed. Sin invariably ends in suffering. "Nevertheless, in the day when I visit I will visit their sin upon them."

Thoughts for Young People.

1. *The central principle of idolatry is the shrinking of the spirit from the invisible God.* It is the glory of the Incarnation that it presents that image of the invisible God which is not an idol, that it gives into the arms of the yearning spirit a Man, a Brother, and declares that Jesus Christ is the God of heaven.

2. *This shrinking is not because of spiritual ignorance or obtuseness, but a turning away from spiritual knowledge and worship.* This act of idolatry was in the very front of the majesty and splendor of Jehovah revealed on Sinai. It was in the very face of the mount that might not be touched and that burned with fire, and the sound of the trumpet, and the voice of words, by which the Lord God of hosts was declaring himself to the people there. The people saw the glory of God, and while the vision was there, and all its impressions fresh on their hearts, they made themselves a molten calf, and sang, "These, O Israel, be thy gods."

3. *It is an effort to bring God within reach of our physical senses.* With the idol before him, the priest proclaimed a feast unto the Lord; and the people pleased themselves with the thought that they were "fearing the Lord, while they served their own gods." The real heart of idolatry is here laid bare. It is, in plain terms, an effort to escape the trouble, pain, and weariness of spiritual effort, and substitute the effort of the eye, hand, and tongue for the labor of the soul.

4. *God's view of idolatry.* In God's sight, that is, in reality, this is a turning away from him. They meant this bull to be an image of God their Leader. God saw that it was an image of their own idolatrous and sensual hearts (J. Baldwin Brown).

Teaching Hints for Intermediate Classes.

PRELIMINARY.

The teachers who have the time and the books at hand will find it extremely profitable to post themselves on the religion of the ancient Egyptians. Where a teachers' meeting is held some one might be selected for this work, and the results of the study given in a concisely written paper to be read in connection with the study of the lesson. Either of these methods of preparation will enable the teacher to question the pupils concerning what they know of this worship. It will also remove any suspicion that the Israelites may have obtained their ideas of Jehovah from the Egyptians.

PLACES.

Mount Sinai, which Moses had ascended in order to commune with God, and "the plain" before it, where the people were assembled.

PERSONS.

1. *Moses.*
2. *Aaron.* Question to ascertain whether the pupils understand the relationship of these two.
3. *The Israelites.*

PICTURES.

There is so much teaching material in our lesson text that the wise teacher will not attempt to go into it all with any degree of minuteness. A general grouping around six pictures will enable us to get the facts in outline:

1. *The mount.* Show a picture of it. Ask: What mount is this? What two lessons does it recall? (Briefly review the commandments.) Who went up into the mount? For what purpose? How long did he remain there?

2. *The people.* To whom did the people come? Who was he? For what did they ask? For what purpose? What did they say concerning Moses?

3. *The calf.* What did Aaron tell the people to do? What did they do? What did Aaron then do? What commandment did he break? Repeat that commandment. (Teacher, let pass no opportunity for reviewing the commandments. Now is the time for so fixing them in the pupils' minds that they will never forget them.)

4. *The altar.* What did Aaron build? What did he say? What five things did the people do? Have the pupils answer from verse 6.

5. *Moses.* Let the teacher give a very concise summary of what God said to Moses on the mount and of what the latter did. Ask: What did Moses say to the people? (Verse 30.) What did he say to the Lord? What did the Lord answer? What did he tell Moses to do?

6. *The plague.* Explain that we do not know just what this plague was, but that it came as a punishment. (See verse 35.)

PRACTICAL APPLICATION.

Talk about how soon the Israelites forgot the command against idolatry which God had given them. Have prepared an image of a calf or a picture of one. On slips of paper, the reverse sides of which have been gummed, have printed the following:

MONEY.
PLEASURE.
POSITION.
POWER.
FAME.
SELF.

Recall that portion of Lesson II which relates to idolatry. Ask: What are some of the things that people worship to-day either in addition to, or in the place of, God? As the various objects of worship are named paste the slip of paper which recalls it on the calf. (If the teacher can have a separate calf or picture

for each object of idolatry named, so much the better.) When the pupils realize that there is danger of their becoming idolaters have them print:

LORD, I WILL HAVE
NO OTHER GOD
BUT THEE.

PREPARATION FOR NEXT SUNDAY.

Ask the pupils to draw, and to bring to the class on next Sunday, a diagram showing the outlines of the tabernacle, indicating the position of the various pieces of furniture thereof, and to be able to tell the meaning of the name of the second book of the Bible.

By Way of Illustration.

"When Moses delayed to come." Do not most of us grow impatient and disloyal under the pressure of delays in looked-for good? Sabbath school teachers, failing to see the fruit of their labors and answers to their prayers, have become disheartened, ceased their efforts, and have questioned the good of effort and the power of prayer. Parents whose pleadings and prayers for their children have seemed unavailing have sometimes said, "There is no use in trying to get my children to be Christians," and all efforts have ceased. We must be loyal to God when there is no token of divine presence.—*J. E. Twitchell.*

Looking to Moses rather than to God. There is such a thing as tying one's faith to the minister under whom we have been converted so that when he disappears we seem to be like orphans. And if ever such a minister falls the faith of those who have leaned on him falls too; whereas if they had pinned their faith not to him, but to Jesus, it would have stood firm. Our eyes must be fixed on God, and not on any man, however great. Then men may come and men may go, but our faith will abide secure.—*A. F. Schauffler.*

Aaron's treatment of the crowd showed an decurrent of sympathy. He was ready to show the petitioners how to secure what they wanted. He was like a lawyer who intimates to a criminal how he can evade justice if he wishes to. Aaron entered second class as far as his service of Jehovah was concerned. Perhaps he thought Moses was gone a good while, or he may have been envious at being uninvited himself. Men like him are the *bane* instead of the *bone* of reforms. While the heroes are driving out the demons through the front gate these other men are loosening the pickets in the

back fence. First they lose heart and then head.—*W. R. Campbell.*

The golden earrings. We see the Israelites employing the very tokens of their deliverance to build a god for themselves. The very gifts of heaven—wealth, intellect, power—men turn into idols.—*E. H. Hall.*

Moses the intercessor. How nobly he foreshadows the love of Christ who died for man, who from the Mount of Transfiguration, as Moses from Sinai, came down (while Peter would have lingered) to bear the sins of his brethren! How superior he is to the Christian hymn which pronounces nothing worth a thought except how to make my own election sure!—*Expositor's Bible.*

Verses 35. Forgiveness does not do away with all the earthly consequences of the sin forgiven. The unconditional pardon of a murderer would neither bring back his victim to life nor take from him all the suffering of his crime. Nothing could be more foolish than for us to suppose that we could do wrong and be forgiven for it and that would be the end of it. Sin is a terrible thing, even in view of its gracious forgiveness.—*F. E. Clark.*

Heart Talks on the Lesson.

It was only a little while before that the people had declared with great unanimity, "All that the Lord has spoken we will do." Now, because Moses delayed to come down from the mount and they saw no reason why he should stay so long away, they grew impatient and lost their faith. Very fickle, very unbelieving, we say. But they were not very different from us, who, disappointed in expectations, impatient with delays, not understanding God's purpose for us, and living the life of sight, lose our faith and turn from our loving Father to find satisfaction in things as unworthy our thought as Aaron's golden calf. How easy it is to forget! How quickly we go astray!

I heard a sweet Christian woman, who had passed through an unusual experience of the love and care of God in a very trying ordeal, say she found it required constant watchfulness to keep her consecration perfect when life resumed its ordinary course. In moments of religious fervor, or in some time of need we have said—and were sincere when we said it—"I will do all that the Lord would have me do;" and soon, with other surroundings, and associating with those of a different mind, we have quite forgotten the promise and been guilty of as reckless folly as these people who "sat

down to eat and drink and rose up to play." Jesus said, "I say unto all, Watch."

And as for Aaron, "one touch of nature makes us kin." Do not blame him too much for his weak attempt at self-defense. "In that thou judgest another thou condemnest thyself." He said the people were set upon mischief; he could not control them nor prevent their controlling him. Public opinion was too much for him. He was "compelled by circumstances" to do what he knew was wrong. It was his misfortune to be left without Moses or Joshua to help him, and the people just made him do what he did. He was not really responsible for that calf. Under pressure he put the gold into the mold, and the "calf came out;" how could he be held responsible for such a result? It is the old way of Adam and Eve. Some one else, or some set of circumstances, but never myself, is to blame for my sin. Sad were the consequences of Aaron's weakness. Had he stood firm against the clamor of the people he might have turned them to a better mind; he might have saved them from that great wrong and its fearful punishment.

Well was it for these people that they had Moses to intercede with God for them. "This man Moses" they called him, contemptuously; and yet he pleaded for them and was ready to die with them. "Forgive them," he prayed; "and if not, blot me out of thy book which thou hast written." How like our Intercessor, Jesus. We slight him; we grow impatient; we tire of the life of faith; we grieve him with unfaithfulness and distrust; and yet he prays, "Father, forgive them," and he is "able to save all that come unto God by him, seeing he ever liveth to make intercession for us."

The Teachers' Meeting.

Study the sin of Israel. It was idolatry, but it was the worship of an idol, not the worship of a false god. It was led to by timidity and lack of faith; it led to licentiousness of conduct, as laxity of creed always does. Study the consequences of Israel's sin. 1. The wrath of God; 2. The formal breaking of the written law of God as a symbol of the breaking of that law by the people; 3. The destruction of the idol; 4. The capital punishment of three thousand men; 5. A "plague" from the Lord. Study the propitiation for the sin. It began in the self-sacrifice and prayer of Moses. That self-sacrifice was accepted by the Lord, and though the consequence of the nation's sin could not all be set aside God promised that his angel should guide them. . . . In elaborating the above

we find four steps in sin: 1. A religion that was only superficial and formal; 2. A lack of deep faith which permitted religious superficiality; 3. Cowardice as the result of lack of faith; 4. Sensuality. We find as the results of sin a lessening of gracious influence, an overthrow of false hopes that sin itself had aroused; and suffering, which is always the consequence of sin. We find three necessary factors for pardon: 1. A penitent heart; 2. A Mediator; 3. A gracious God.

The Library.

IDOLATRY.—See references on Lesson II. THE GOLDEN CALF.—Philo, Works, vol. ii, page 159. Banks, *Great Sinners of the Bible*, page 119. McClintock and Strong, *Cyclopædia*, and the Bible dictionaries. The lives of Moses referred to in Lesson I.

SERMONS ON THE LESSON.

Verse 32.—*The Homiletic Monthly*, vol. viii, page 534.

Blackboard.



Against the written mandate of God, the erring Israelites built their altar with its pagan image. The repeated warnings against idolatry, and the promised blessings of obedience, were alike forgotten, and while their leader tarried in the mount with God they heedlessly descended to the utter breaking of the divine law. We know as clearly as did they the standard of righteousness and truth, yet with intent as foolish and as sinful we set up our own altars of pleasure and self-profit, in the sight of which we held not the presence and commandment of the Lord. Let us remember in repentance that we have a mightier Advocate than Moses, and the benefit of an atonement which he could not offer.

Coloring.—Lettering, light and dark blue; table, light brown; altar, cream; calf, yellow.

Primary Teachers' Department.

Primary Notes.

PRIMARY work, like other things really worth while, is making steady "advance." Where once was a great unclassified class, we have now provision for three grades—the tiny beginners, the primary, or middle grade, and the juniors, or most advanced pupils of the class.

One of our primary speakers tells how she asked a boy who belongs to another primary department in her town, "What did you hear about to-day?" "Nothin'," was the answer. "Nothing?" "No, nothin'; on'y jest 'Be still!'" That boy's primary teacher is evidently one of those who sees no need of attending a primary union.

A CERTAIN primary teacher has a "mothers' social" once a month. The mothers who have little children are not thereby kept from attending, as young ladies are present to amuse the little ones with kindergarten games during the conference with the mothers, which continues for a half hour. Then the children come in, and light lunch is served to all.

A BOY who was driving a truck team once said of a certain teacher in a secular primary school, "All that I know, she taught me." There may be children in your class, teacher, who will some day say that all they know about spiritual things is what you taught them. This is a serious thought, and one calculated to make a teacher ask anxiously, "Am I teaching vital truths as clearly and as earnestly as I ought to do?"

THE summer is more or less a season of distraction in the Sunday school. Many of the little ones are at the mountains or seashore, or, even though remaining at home, are enticed away into the beautiful fields, or perhaps taken by friends on excursions. But these things only increase the need for diligent and loving care on the teacher's part. Never let the children feel that they can get away from your love and care! Follow them in some way—with a letter, a pretty card, the lesson paper, an inquiry through a friend—in some way make it perfectly clear to each child that you miss him when he is absent, and think of him during the week.

Do you believe in child conversion? Hear what Spurgeon said: "I have usually found a clearer knowledge of the Gospel and a greater love for Christ in the child converts than in the man converts. Capacity for believing exists more in the child than in the man. We grow less rather than more capable of faith; every year brings the unregenerate mind farther away from God, and makes it less capable of receiving the things of God." If this be true—and who can doubt it?—what a responsibility is placed upon the teacher of the little ones! How she needs to put herself into vital touch with the Lord of life, and with every helpful human influence!

Something New.

WHY do we as primary teachers feel that we must be forever seeking something new? Why not gather the best from the past, and adapt to our use with the new little people who are constantly coming to us? Can anything, for instance, be better than "Two little eyes to look to God," and "We will all rise up together," for quieting exercises? Yet these are old, and a long list of these excellent old helps might be named.

Every teacher should have a varied collection of these tried exercises from which to choose at discretion, while at the same time keeping open eyes and ears for whatever is really good among the newer helps. But do not throw over the old in favor of an inferior new article!

After all is said and done, the receptive child mind and the trusting child heart remain unchanged from generation to generation. The teacher who, understanding this, will seek from the great Teacher the grace of the child heart for herself, and then "breaking the bread fine," and seeking the Master's blessing upon it, give it out with a hand of love, is doing excellent primary work, whether she is keeping pace with all the latter-day methods or not. The methods are helpful in a high degree—many of them, at least—and are not to be lightly esteemed, but the faithful teachers who cannot avail themselves of opportunities to learn the very latest devices should by no means be disheartened; for, after all, the one essential is a childlike heart of love and a willing mind to know and do the best.

The Cradle Roll

BY DR. J. CLARK.
(Timothy Standly)

WHAT is the Cradle Roll? The Cradle Roll is the Home Department end of the primary class. It enrolls in the Primary Department those who are too young to come to Sabbath School; it enrolls the babies. And while it is true the baby does not know anything about it, the father and mother do. That is the point. Every time you put your hand on a baby's head you put it upon the mother's heart. Pastors have learned long ago this lesson, that if they would win their way into the home against some prejudice possibly, they should give attention to the children. So, with the baby on the hook as a bait, we can fish for the father and mother. That is not idealistic, that is practical.

I have in my office in Columbus, Ohio, a record of a number of young fathers and mothers who have been won to the church through the Cradle Roll. They felt kindly towards the church that took an interest in their baby, and with the baby as an entering wedge, the Gospel of the Lord Jesus Christ has been carried to the very heart of that home, and the heart of the father and mother. Then I would send a certificate to the parents, and when the mother gets that she won't throw it away. She knows the time is coming when that baby will have more intelligence than it has now. She will put that away in the Bible somewhere. There are some Sabbath Schools better off than others, and they have them framed already to hang upon the wall. With this little certificate upon the wall there is an object lesson. Do you know that many a boy had his future determined by what hung upon the wall in the home. The pictures in the home have marked the future of many a boy. He looked at the picture, and then dreamed a dream, and he has not been unfaithful to the heavenly vision. Do you know in the Orient when shepherds desire to lead the flock across a stream it is said they pick the tenderest little lamb and put the little lamb in the bosom and wade out into the stream and go across, and the mother sheep comes after, and all the rest follow. And if we can just get the baby in the Sabbath School, we can sometimes get the

father and mother into the Church of God; and, better than that, into the kingdom of God. Then, I think, when the baby is a year old I would not forget that baby has a birthday. The mother has not forgotten it. I would send the Cradle Roll birthday card to her, published by your own organization. The baby cannot read the printed matter, but the mother can. Oh, there are possibilities for the church in the Cradle Roll. Don't pass it by as a light and frivolous thing.

The Cradle Roll.

The Cradle Roll Department is winning its way. To some it may look like a little thing to secure the name of an infant and place it on the Cradle Roll of the Primary Department, but it is not a little thing. It may be a little act that requires little time, but it is an act charged with great possibilities, and, indeed, with reliable probabilities and moral certainties.

The little child's name is secured with the consent of the parents. That does two things: it connects the Sunday School with the child, and it connects the parents with the Sunday School. The school is interested in the babe, and the parents become interested in the school. The school establishes a preemption claim on the child and a lien upon the parents. The child belongs to the school, and the parents regard the school as their child's and probably as their own.

Every Sunday School should have its Cradle Roll, and should keep a sharp lookout for the babies and get their names enrolled as quickly as possible. Individuals should be supplied with cards of invitation, which may be presented to parents. Then when the application card is filled up and the name is placed on the roll a certificate should promptly be taken to the parents. The parents may have it framed and hung on the wall, and it will be treasured as a precious memento after the child has grown up, and if the child dies it will be kept as something sacred.

Very beautiful Cradle Roll cards and certificates may be obtained from the Methodist Book Rooms, Toronto, Montreal, and Halifax. Our schools should secure a large supply of these attractive requisites, and see that every infant is secured for the Cradle Roll.—Adapted from S. S. Journal.

Five-Minute Additional Lessons.

[It is suggested that these lessons be given following the opening exercises, and be set apart from the lesson teaching by song or other exercises.]

THE APOSTLES' CREED.

Lesson I.

"I believe in God the Father Almighty, Maker of heaven and earth."

When you were very little—two and three years old—your home was your world. And your garden seemed to be a very large place. Your father and mother stood in the Lord's place to you, and you trusted them for everything. After a little while you began to look out on the great world, with its fields and trees and waters, and look up at the greater sky with its sunshine and clouds by day, and its moon and stars by night. They were so far and so wonderful that you knew that your father could not have made them, and you began to ask who put them there. Then it was your mother, perhaps, who told you that you had a heavenly Father, much greater, and wiser, and more loving than your own earthly father or mother, who was the Maker of heaven and earth; that he made every man, woman, and child upon the earth, and breathed into them his own breath of life, which we call the soul; that he did it from pure love, because he wished to make us good and happy here, and bring us into his heaven of angels after we had finished our school-life on earth. When you heard all this you believed in God the Father Almighty, Maker of heaven and earth, and began to love him.

Lesson II.

"And in Jesus Christ, his only Son our Lord." Do you remember when you first heard the name of Jesus? The most of you cannot, for your mother rocked you to sleep when you were a baby, perhaps, singing "Jesus, Lover of my soul," or "Jesus loves me." Then she told you the beautiful story of Jesus. It was the earthly name of our Lord, the same who made the heavens and the earth. He looked down upon the earth full of the people he had made who had come to be full of self-love, and so of hatred of each other, and he knew that the time had come for him to come among them and teach them about himself—for God is love. So he came into the world in a form that all could see, and with a voice that they could hear, and in this human form he called himself the Son of God. He was called Jesus because that means Saviour, and he came to save his people from their sins. He was called Christ, because that means

the Messiah, or prophet which had been promised to the world from the times of Adam and Eve. He was also called the Word, because he came to speak to us the words of divine truth.

Lesson III.

"Who was conceived by the Holy Ghost, born of the Virgin Mary."

Only God can make, or create, anything. When we make things we merely put together the things God has given us, and he gives us the power to put them together. When the time had fully come for God to show himself to us, and speak to us, he came into the world just as every little child comes, that he might be our Brother as well as our Creator. He first sent his angel to tell Mary, the promised wife of Joseph, that she was to be the mother of the Messiah, the Saviour of the world. Mary believed God, and said, "Behold the handmaid of the Lord; be it unto me according to thy word." You all know the story of the coming of the Holy Child. It is our Christmas Lesson every year, for Christmas is the birthday of Jesus. You remember how the angels told the shepherds about it, and sang a song of "peace on earth, good will to men," and that wise men from far countries came to worship him. Is it not wonderful that the mighty God would humble himself to become a little child in a poor family, that he might grow up among men and try to bring them out of evil into the kingdom of heaven?

Lesson IV.

"Suffered under Pontius Pilate; was crucified, dead, and buried."

Jesus, the Son of God, who was really God, and also really man, lived in our world for thirty-three years. When a child he was tempted to be cross and selfish and disobedient, just as other children are, but he did not yield. God in him overcame the evil that was in his human nature, and because he overcame we may do so also. Christ in us now conquers evil. Step by step he put away the evil all through his life, which grew more difficult and full of pain to the very end. He was betrayed by one of his disciples, and led to judgment. He was condemned to death by Pontius Pilate, and suffered death by the hands of cruel men. After his death he was laid by his disciples in the new tomb of Joseph of Arimathea. The tomb was in a garden, and there he lay until the third day. We call the day on which the Lord was crucified Good Friday.

International Bible Lessons.

THIRD QUARTER.

LESSON I. (July 6.)

THE GIVING OF MANNA. Exod. 16. 4-15.

GOLDEN TEXT: "Give us this day our daily bread." Matt. 6. 11.

Primary Notes.

BY JULIA H. JOHNSTON.



Preliminary. We must not set the children down in the midst of the changed lessons as if upon an island, but must make the connection with the mainland of the former Old Testament studies. Recall the story

of Joseph, very briefly—the establishment in Egypt of Jacob's family, the slavery of the Hebrews, the story of Moses, and the exodus, including the wonderful crossing of the Red Sea, which perhaps some omitted, as it was crowded out by the special lesson of the season last year. Practice beforehand, giving these outlines in the fewest words. Go on then to the mere mention of the journey to Marah, the bitter waters sweetened, the arrival in Elim, and the journey to the wilderness.

All this story we found in our memories, or ought to, if it was once put there, taken from the Bible. We shall have new things to remember all this quarter. We must help these memories, so as to make them strong. We wish to keep things in our hearts, and this quarter we will have a memory-heart for each lesson. On one side of the white heart will be the word "Remember." On the other we will write the one truth that we are to carry home in the heart. This truth will begin with one of the letters that spell a part of what the lessons all teach us to remember first of all. By the end of the quarter we shall have spelled out what this is.

These hearts can be drawn upon the black-board, but a better way would be to prepare them at home from white paper, lettered on both sides, one for each lesson, and string them one at a time on a wire or cord. If the class is small prepare a set of thirteen hearts for each child, having the word "Remember" on one side. Punch holes through upper parts, give

each one a yard of pin-ribbon, and ask to have the hearts kept safely at home, and each Sunday let one be filled out with the truth taught that day, and the heart strung on the ribbon. On review day these ribbon-tied hearts may be brought back and displayed, to show how many scholars have really "remembered" all the lessons.

I found, in my own class, that arranging the truths acrostic-fashion enabled the children to recall them easier, the letter giving a clew (for you must know, dear teachers, that I "try on" these lessons in my own department).

Opening of to-day's lesson. After foregoing preliminaries, arrest attention of class by asking how all this great company of people were to be fed in the long journey. Ask how we are fed. Show wheat seed, if possible, and draw out thought that seed must be planted, cared for, reaped, threshed, ground, made into bread and baked before we can have the loaves we need. But who makes the seed grow, with sun and rain? It is from God, then, though-he gives us something to do for our part. Could these people raise grain in the wilderness? No, but they might have trusted God to feed them; and asked him. Instead, we have, first,

The murmurs of the people. Points to impress: The short memories. They seemed to forget how glad they were to leave Egypt and how God brought them out. Second, The ingratitude. Third, The sinful and angry way in which they said to Moses and Aaron, "You have brought us here to kill us," which was not true.

God's promise. In spite of the sin of the people God was so good as to promise food. Where was it to fall from? How were they to get it? Who heard their murmurings?

Manna given. That they might know that



God was the Lord, food was given. How did quails come? How and when the manna? Like what in looks and taste?

Remember: The prayer for daily bread. Write this on heart. Letter T begins acrostic. Teach Golden Text. Show how God feeds us, while we must do our part, and also ask.

Closing hymn for use this quarter (Tune, "Little Drops of Water") :

Teach us, Lord, this lesson
From thy holy word.
In our hearts forever,
Write what we have heard.

Bless us, Lord, in parting;
May we meet again.
May we live for Jesus,
For his sake. Amen.

LESSON II. (July 13.)

THE TEN COMMANDMENTS—DUTIES TO GOD. Exod. 20. 1-11.

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart." Luke 10. 27.

Primary Notes.



Introductory. Once upon a time there was a great king who loved his people dearly and did everything for them. He loved them so well that he cared most of all for their being good and wise and happy, whether they

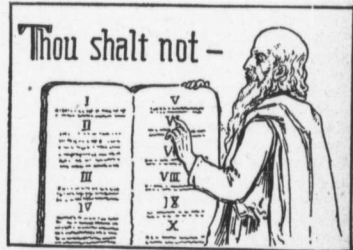
had exactly their own way or not. He knew much better than they what was good for them, and so he made laws or rules which his people must obey. He felt that he must punish them if they broke these laws or rules, but the people, who truly loved their king, did not think about the punishment. They were glad to keep his commands for love's sake, and because the laws themselves were so good. Some of the king's enemies kept some of the laws for fear of punishment, but did just as little as they could and escape it, and some broke the laws without caring. Which ones were happiest, do you think? Of course those who kept the laws for love's sake and because it was right to do it, as it was right for the king to make the rules.

Approach to the lesson. Question about the power and love and care of God, as shown in leading out the Hebrews from Egypt, and the wisdom and the right to give them rules to follow. Touch very briefly upon the history intervening, the providing of water in the wonderful

way from the smitten rock, the deliverance from enemies, the coming of the people to the wilderness and the mount of Sinai. Tell of the solemn preparations for giving the Ten Commandments from the mountain. Do not inspire fear, but only reverence by the picture of the cloud and fire and the solemn voice calling Moses to come up. God wanted his people to understand that it was not a light thing, but sweetly serious and full of meaning. He was about to give them laws for their good, which he had a right to make and to tell them to keep. He would have to punish wrongdoing, but he wanted them to keep the laws for love's sake and not from fear. This is what he wants now.

The first four commandments. Explain the way in which the ten laws are divided, four telling what duty we owe to God, the rest duty to neighbor. Duty is something to be done. It is also something due, or owed, something to be paid. Why is so much due to God? Explain his right as our Creator, Saviour, Father, King, to tell us what to do. He knows best and he loves us. Explain first four commandments. The first one puts God first—we must have no other God. Second, no images—God is a Spirit. We can't see our own spirits. We can't see love, but we know our spirits live, and love is true and strong to do. Third command is about God's name. It is holy, and we must not use it lightly or for nothing—in vain. It stands for all that God is to us. Guard against youthful irreverence that leads to profane swearing. Make it clear how great a sin it is to swear. Fourth commandment is about God's day, how to keep it holy and use it right.

Remember: How much we owe to God. Dwell upon God's love and care and goodness and what we should give in return. Love is the



only payment. We owe love for love. But love means obedience. We can never pay all the love we owe, but each day we can pay a

part. The trouble is that we forget. Let us ask God to help us to remember.

Thought for teachers. These Old Testament lessons may be harder to teach lovingly than the stories of Jesus, but we must make the greater effort to let the love-light shine through. Let us study from this viewpoint and with this aim. God as our tender Father and the Father of our Lord Jesus Christ should be constantly presented. To this end we must think of him as such ourselves. Two practical questions: What impression ought this lesson to make? How shall I make it? Take these into all lesson study.

LESSON III. (July 20.)

THE TEN COMMANDMENTS—DUTIES TO MEN. Exod. 20, 12-17.

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself." Matt. 19, 19.

Primary Notes.

Introductory. Review last lesson thoroughly. Emphasize debt of love we owe. Drill on Golden Text. Illustrate this, and open lesson with story of good Samaritan. Develop and impress the thought that anyone we

can help is a neighbor, and help children to make practical application in everyday life, drawing out the possibilities of giving help to those they know in school, in class, in neighborhood, everywhere within reach. Let us seek earnestly to promote the feeling of kinship in little hearts. We can't begin too early.

The lesson. This lesson is so closely connected with the foregoing one that the review will fasten the two together. Explain that the second set of commandments, or the last six, show what we owe to others, as the first four showed our duty to God. Draw something to represent a note on the board, explaining that what a man owes to another he promises in writing to pay, and signs his name. We owe certain things to others. The commandments show what they are and tell us to do these duties, or pay this debt of love.

Fifth Commandment. We owe honor. Write word on one note. Show how obedience honors parents and those who have a right to tell us what to do. To honor is to give one a high place, to think much of, so much that one will be glad to obey.

Sixth commandment. We owe help. This word does not quite express it, but we may explain that we owe it to everyone to help to keep his life safe. We are to do nothing that will hurt another in any way.

Seventh Commandment. Write "Purity" on the note, and explain that we owe it to God and to our neighbor to keep a pure heart and pure lips, thinking and saying nothing we would not wish our Saviour to see and hear.

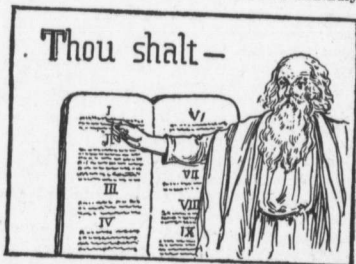
Eighth Commandment. Write "Honesty." We must love our neighbor as ourselves, and then we will be honest with him. It is dishonest to take what is not our own, no matter how small it is. Teach perfect uprightness in this. Mention such little ways of cheating as failing to pay car fare if overlooked, or not giving back the penny too much in change.

Ninth Commandment. We owe truth to God and our neighbor. Explain the great need of bearing true witness always, that is, telling things exactly as they happened. A man might be put in prison or to death by the telling of a wrong story or keeping back part of the truth. Impress the great need of being perfectly truthful and exact.

Tenth Commandment. Contentment. Make it clear that content means being satisfied with what we have, not envying or feeling cross at our neighbor or wishing to get away from him what he has that we have not.

We have thus turned the "Thou shalt not's" into positive debts of love.

Remember: Everybody is a neighbor. We must not turn away from any, and say we owe no love to him. It is because we have not love enough that we do not do our duty to all about us. How can we get love enough to love everybody—even the people who do not love us, and who sometimes treat us unkindly?



There is only one way—we must ask God to give it to us, and be willing to take it from him. Everyone who wants love may have it,

just by asking, and then opening the heart to take it.

Thought for teachers. We must set a perfect standard before ourselves. We owe it to our Master and to our classes to do our best each time we teach. We cannot control circumstances, physical and outward, and it is not possible to make all lessons equally good, but for all that we are in duty bound to make them the best possible under existing conditions. If difficulties multiply we must "put to more strength."

LESSON IV. (July 27.)

WORSHIPING THE GOLDEN CALF. Exod. 32. 1-6, 30-35.

GOLDEN TEXT: "Thou shalt have no other gods before me." Exod. 20. 3.

Primary Notes.

Introductory. There was once a beautiful house that was made for the best and sweetest uses. It was fair within and without, and there was a great deal of room in it. The owner made it for himself, and of course



wished to live there. Would you not think he had the very best right?

But it was very easy for others to get into this house, and others came crowding in, one after another, till—would you believe it?—there was very little room left for the owner. He was pushed into the smallest corner. The house was not divided equally between the owner and the strangers, but he had the smallest part, till by and by he was crowded out altogether, and especially by two strangers who had no business there at all. Was it not a pity?

Approach to the lesson. In to-day's lesson we have a story that is something like the story of this one who owned a house and was crowded out. The house really means a heart, and the owner is the One who made it for himself. Who is it? Yes, our Father in heaven. In the Bible story of to-day we find that the children of Israel did not let God have all their hearts, though these hearts were made for him. There were two strangers who crowded in that we might call Impatience and Unbelief. A heart cannot be shared with God and these strangers. Let us see what was really the

Sin of the people. Give the lesson story

from this point, vividly. Describe Moses' solitary days in the mount with God, who talked with him face to face, and how long the time seemed to the waiting people. Points to impress: First, the people's impatience. They grew tired of waiting. Second, their unbelief. "As for this Moses, we don't know what has become of him." They did know, but refused to believe that God had called him and would send him back with a message to them. Third, these two sins led to another, the sin of idolatry or worship of an idol. Describe the scene, the people begging for an image, something they could see, as the Egyptians saw their gods, for the Egyptians worshiped cows and oxen; the yielding of Aaron, the offering of gold, the making of the calf, the wicked worship.

Punishment of sin. Tell of Moses' return to the camp, his distress over the sin of idolatry, the breaking of the tables of stone, the grinding of the image to powder and making the people drink the water in which it was mingled, and the plague that God sent. Touch but momentarily upon these sad details, in serious but not harrowing manner, and impress the point that God was first crowded out of the hearts that ought to have been filled with love to him, and that it was so dreadful a thing to make an image and call it a god, that the true God had to make them understand this forever, by the sad punishments sent, so that they would never forget. Show that if love had only filled all the heart, impatience and unbelief would not have had room and crowded out the true God. Dwell upon Golden Text and lead to the memory-thought, which is a positive teaching. The initial letter L begins a new word in motto for quarter. We have had T, H, E, before.

Remember: Love and worship God only.



Show that even children may put other things and people before God, or in his place. He must

be first and alone, and O, how worthy, for God is Love.

Thought for teachers. It is very hard to teach about sin and punishment to small children, but let us not be afraid of the Bible. If these solemn lessons are not taught in infancy, they may never become familiar. It may not be necessary to say that this teaching should be full of the spirit of love. Never let it appear for a moment that we rejoice in the deserved punishment of wrongdoing.

Reverence During Prayer.

ONE writes: A week ago I noticed there was some whispering and moving about during prayer time. I said nothing at the time, but last Sunday, before I offered prayer, we had a little talk together. I asked them whose prayer it was and how many were to pray. I pressed home the thought that it was the prayer of each boy and girl to God, only they prayed silently while I spoke openly.

I asked them to say over in their minds each sentence after me, and told them that their heavenly Father was very near and would hear every word.

There was perfect silence in the room during prayer that Sunday. I felt very thankful that I could influence them in that way, if only for one session.—*Selected.*

Whisper Songs for July.

FIRST LESSON.

Like the manna on the ground
Which Thy pilgrim people found,
Let thy Spirit and thy word
Feed us on our way, dear Lord.

SECOND LESSON.

Thou hast said that we may love
As the angels do above;
Give us, else we love in vain,
Love to love thee with again.

THIRD LESSON.

Dearest Lord, how can we be
Loving, giving, good like thee?
As we love our Lord, we know,
Will our love for others grow.

FOURTH LESSON.

Dearest Saviour, dost thou see
Aught that we love more than thee?
Bid each idol love depart;
Reign thou only in our heart.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

GREETING.

Teacher. This is the day the Lord hath made.

Class. Let us rejoice and be glad in it.

SINGING.

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Bending before the throne,
Sing holy, holy, holy,
To the great Three in One."

SILENT PRAYER. (Followed by a brief, simple petition and closing with the Lord's Prayer.)

T. Jesus called a little child unto him.

C. And they brought young children to him that he should touch them.

T. Jesus said, Suffer the little children to come unto me.

C. And he took them up in his arms, put his hands upon them, and blessed them.

SINGING. "I think when I read that sweet story of old."

ADDITIONAL LESSON. (The five-minute lessons for this quarter are a brief and comprehensive simplifying of the Creed, which our little ones are too often allowed to repeat from time to time without any real understanding of the meaning. Five minutes given to simple explanation, followed by a brief drill upon the clause, will be time well spent.)

OFFERING. (An offering song, a march, some passage of the holy word about giving, should be used from time to time in this service. A simple verse is herewith given:)

"Bless, O Lord, the offerings
Which thy children lay
At thy feet rejoicing
On thy holy day."

SINGING. (Appropriate to the lesson.)

BRIEF REVIEW OF PREVIOUS LESSON.

LESSON TEACHING.

ECHO PRAYER.

CONCERT RECITATION.

"Gentle Jesus, pure and holy,
Teach me all I need to know:
Make me humble, meek, and lowly,
Guide my steps where'er I go.
Keep my tongue from evil-speaking,
Lying, slander, and deceit,
So that I, the right way seeking,
May each day my Saviour meet."

My Song.

BY MABEL G. ROOK.

Oh, hear the song I sing to-day,
 'Tis not of wealth nor fame,
 But 'tis of Jesu's dying love,
 His message I proclaim;
 He died for us that we might live,
 From sin to set us free,
 For us the ransom—freely gave
 His life upon the tree.

He's waiting now, he bids thee come,
 He's calling, canst thou hear?
 He whispers softly, gently, Come!
 Then come without a fear.
 'Tis long he's waited now—in vain,
 He's pleaded for thee—years;
 Thy straying footsteps give him pain,
 They fill his eyes with tears.

Then come to him and be at rest,
 O wand'rer, wouldst thou roam?
 Come! lean thy hand upon his breast,
 Come! he will guide thee home.
 His strength believe, his love receive,
 He'll pardon freely give;
 Then come to-day, turn not away,
 But look to him and live.

—From "The Luminary," McCaul Street League, Toronto.

A Venerable Teacher.

Near the village of Wicklow, in Northumberland county, Ont., lives a lady, Miss Susan Greely, who probably enjoys the honor of being longer in service than any other Sunday School teacher in America—perhaps in the world. Miss Greely, who is a member of the Presbyterian Church, is now ninety-six years of age, but she continues to teach regularly a Bible class which convenes each Sabbath at her homestead. She has been a Sunday School teacher in the same locality for seventy-five years.

Miss Greely's father was an American gentleman who came to Ontario at the end of the eighteenth century, but returned to the United States when war broke out, in 1812, and lived in Detroit. When Detroit was taken by the British, Miss Greely, then a young girl, was rescued from the burning city by some British soldiers, and escorted to Buffalo,

where she remained until the close of the war. Then she returned to her father's homestead, near Wicklow, where she has since resided.

At the late meeting of the Sunday School Convention in Toronto, a resolution of congratulation was very properly passed and forwarded to Miss Greely, as a tribute to her long and faithful service.—Westminster.

Rules Concerning Questioning.

1. Acquire a full and clearly defined knowledge of the subject.
2. Ascertain the condition and needs of your scholars.
3. Analyze the subject, and prepare a comprehensive and natural outline.
4. Adhere to this general plan while you make the questioning between yourself and pupils as much as possible like a free and informal conversation.
5. Tell but little in your questions, that there may be room for more telling in the answers.
6. Talk but little between your questions, that there may be more time for questions by your pupils.
7. Tax the memory, judgment, invention, and conscience of the pupils in your questions.
8. Take pains to hold the attention of all the pupils to every question proposed.
9. Avoid frivolous, useless, and unanswerable questions.
10. Avoid obscurity in the language and style of your questions.
11. Avoid monotony in voice and manner.
12. Avoid ridicule, sarcasm, and all uncomfortable criticisms in your questions.

Hints for Superintendents.

(From the *Epicworth Era*.)

The superintendent should be careful not to talk too much. After the teachers have taught the lesson faithfully, it is not necessary to have a half-hour review.

The superintendent who realizes the importance of his office attends the Sunday School conventions, subscribes for all the helpful literature that he can

afford, and learns all he can from his fellow-workers.

Bishop Vincent says: "The true superintendent is in charge of his school seven days in the week. He has it on his brain, on his conscience, and on his heart all the time. He dreams about it when he sleeps. In the place of secret prayer, at the table, on the street-car, in his shop, on the street, he is a Sunday School superintendent praying, planning, practicing."

Prof. Amos R. Wells says: "Let it be the superintendent's ambition to create an automatic Sunday School, one he can leave to run itself. He must keep himself in the background. He must test the matter by occasional absences, or forage for ideas in other schools. He must do as little as possible himself—no danger but it will be enough!—and he must get as much as possible done by others. So he will create, not a machine, but an organism."

THE COMFORTING CHRIST.

LLEWELLYN A. MORRISON.

R. FRANK LEHMAN,

1. O the Comforting Christ and the wealth of His grace! I marvel His love is so broad!
 2. The Comforting Christ hath the light that I need; Tho' shadows encompass the way,
 3. The fruits of the Spir-it, un-tram-pled by law, He sendeth, all free, from a - bove;

Nor an-gels the bound of His bounties can trace,—'Tis wide as the fullness of God.
 I dread not the darkness; His word is my creed; He nev-er will an-swer me "nay!"
 The vir-tues I need His omniscience foresaw—Faith, pur-i-ty, goodness and love.

I dream of the glo-ry; I pon-der the life; My heart feels the thrill of His "Come!"
 His Spir-it in me is a lamp to my path—I walk in the light of His throne;
 I praise Him for par-don, for cleansing from sin; His promise, for me, hath suf-fic'd;

Tho' toss'd in the tur-bu-lent tu-mult and strife, I know He will shelter me home.
 I fear not His frown nor the doom of His wrath, For I am be-loved and His own.
 I know I am safe and at last shall go in To dwell with the Comforting Christ.

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From "Consecrated Hymns," recently published by Geibel & Lehman, 1032 Arch Street, Philadelphia, Pa.

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