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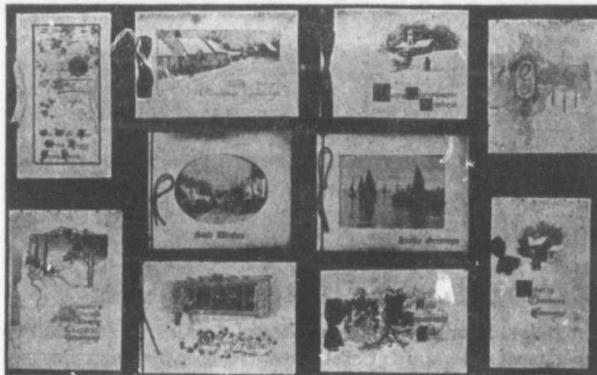
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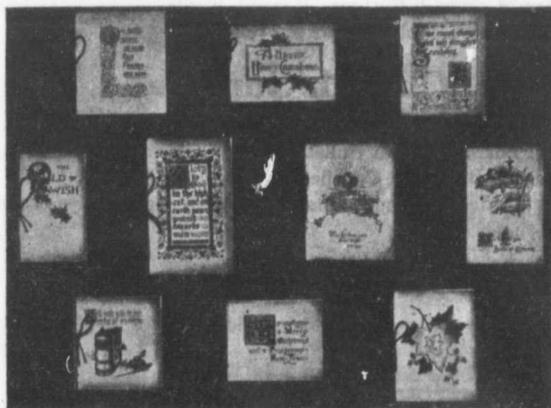
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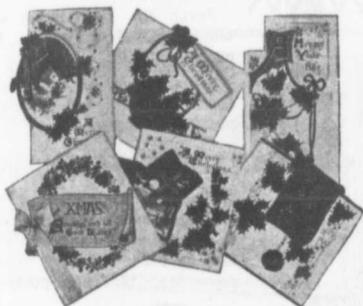
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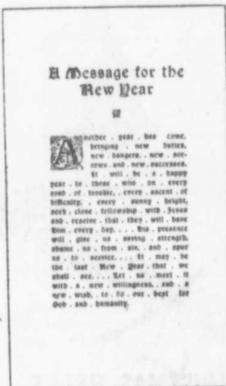
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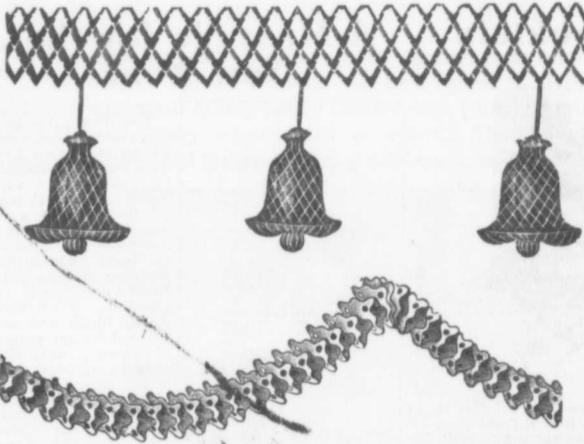
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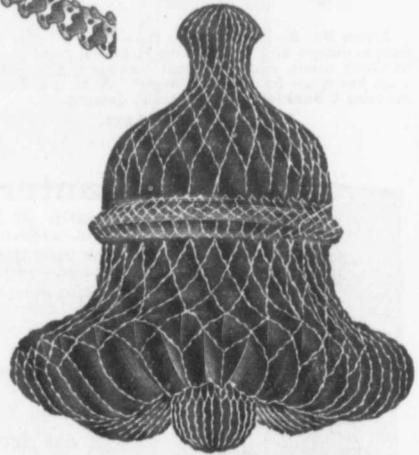
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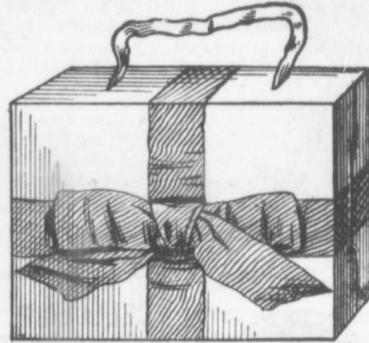
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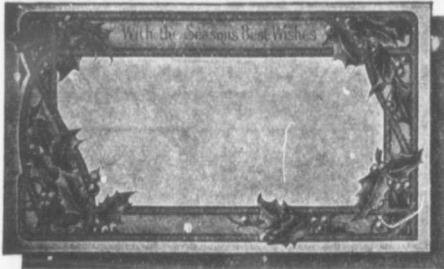


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The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XIX.

Toronto, November, 1913

No. 11

THE AUTUMN CAMPAIGN

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

A campaign is on, in the interests of our Presbyterian Sunday School and Young People's work.

The measures to be adopted are four in number :

(1) The securing of an effective Presbytery S. S. and Y.P.S. Committee in every Presbytery ; not a Committee on paper merely, but a Committee at work.

(2) A Conference in each Presbytery in connection with a regular Presbytery meeting, to enlist the ministers and elders and other leaders.

(3) An Institute in one or more places in each Presbytery, for thorough discussion with leaders and workers of plans and methods.

(4) A personal visitation of every congregation in the Presbytery, in the interests of S. S. and Y. P. S. work, by some qualified minister or layman representing the Presbytery Committee.

Rev. J. C. Robertson and Rev. C. A. Myers, the General and Associate Secretaries of the S. S. and Y. P. S. Board, are to direct and assist in the Western Provinces, and Revs. Alexander Macgillivray and W. R. McIntosh, the Joint Chairmen of the Board, in the East. Dr. A. J. W. Myers, our well known expert in Religious Education, will also aid.

The great purposes of the campaign are, to organize Sunday Schools and Young People's Societies where such do not now exist, and to encourage all existing Schools and Societies to attain to the approved Standards of Excellence. Worth while objects, surely !

These four things are to be earnestly sought after :

(1) Increased enrolment.

(2) Attendance of the children at the ordinary church services.

(3) The children and young people to be brought into full communion with the church, and trained for definite Christian service ; recruits for the ministry and deaconess work to be sought out.

(4) A definite missionary obligation, or a share in the congregation's missionary budget, on the part of every Sunday School and Young People's Society.

The campaign is called the "Autumn Campaign," not because it is to be all carried through this fall ; but because it is urgent that all the Presbyteries may, this fall, lay their plans for the work, and make a vigorous start in carrying those plans into effect.

The TEACHERS MONTHLY bids for *this campaign of increase and efficiency* the heartiest cooperation of every Sunday School and Y. P. S. worker in our church. Such cooperation, and that of all ministers and sessions should, indeed, be taken for granted. Is there any task more vital or more urgent, lying to the hand of the church, than the marshaling and training of its children and young people for Christ and His service?

The Expecting Teacher

A student, who was in the habit of preaching out of doors, went one day to Mr. Spurgeon to say that, although he had been preaching a long time, there had been no conversions. "What!" said Mr. Spurgeon, "and do you expect that every time you stand up to speak, the Lord is going to save souls through your preaching?" "Oh no!" he answered, "not that." "Then," was the reply, "that is the reason why you do not get it."

Every Sunday School teacher should be a soul winner. And his success in this great task will be measured largely by his expectations. There is no limit either to the Lord's power or willingness to save. But He has appointed that the teacher's faith shall be the channel through which salvation shall come to the scholar. It is the business of the teacher to see that his faith does not fail. He should confidently seek from God the conversion of every member of his class and never rest until that result has been accomplished.

Great things will be done in Schools this winter, if every teacher comes to his class every Sunday "expecting."

Satisfied

By Rev. D. Stiles Fraser, B.A.

What is the outlook? That depends on the range and the object of vision. There is need to constantly guard against the tendency to look too exclusively on the things that are pressing themselves upon our attention every day,—business, pleasure, society, and other affairs,—so apt to absorb our thoughts, and to occupy our time.

Besides, our newspapers give such distorted views of life,—so much of the "underworld," of the unusual, the tragic, the shocking, that many are tempted to forget there is a better view, and to think that the world is growing worse, that the church is losing its hold, and that it is not worth while trying to stem the tide of evil.

This is the spirit of pessimism that is abroad in the world, and in the church too. Many drift with this murky tide. With others the struggle becomes drudgery, bringing no inspiration, no victory, because their vision is so narrow, and focused so low down.

But, look up! Get a broader view. Hope springs on every side. Catch a glimpse of the "unseen" and "eternal." "The Lord reigneth; let the earth rejoice." Whoso reads history aright, should be able to hear its clear testimony. The "underworld" is not darker than in times past. But the moral and religious senses are keener. The light of a better life shines more brightly. The Christian forces are stronger and more active than in any former period. The results are wonderfully inspiring.

There is, however, something better. I like, when the breath of discouragement blows about me, to turn to the fifty-third of Isaiah, which has in germ, within its few words, the spirit that inspired prophets and apostles, and pulsates in the life and words of Jesus Christ:—"He shall see of the travail of His soul, and shall be satisfied." That is a far look,—a splendid vision! And it harmonizes with Christ's statement that "the gates of hell shall not prevail against" His church.

Changes will come. "Isms" will pass away. But Christ's "body,"—the church,—for which He "gave Himself," the organism through which He expresses His life in the world,—shall abide, and grow more efficient and effective for His glorious purpose, until He Himself "shall be satisfied."

Let the church be faithfully zealous in fulfilling her Christ-given mission. Who can imagine what God will then do?

Here is inspiration for the humblest Christian. He who notices the fall even of a sparrow, will not overlook the obscurest one in His kingdom. When some of His

disciples found fault with Mary of Bethany, He was "satisfied," because she had "done what she could." That is a standard of Christian service within the reach of all, even of little children.

There is no place in any Christian life for pessimism. When in the "valley of weeping," trust in God, and "look unto the hills." The outlook is glorious! The victory is sure! Elderbank, N. S.

The Sunday School's Threefold Function

III. TRAINING THE SCHOLARS IN CHRIST'S SERVICE

Previous articles (see *TEACHERS MONTHLY* for September and October) have dealt with the work of the Sunday School in bringing the scholars to Christ and building them up in Christ. There is a third duty which the Sunday School owes to the scholar. It is to train him in Christ's service. The scholar who has been led to accept Christ as Saviour and Teacher and Lord and in whom there is being developed a Christian character and life, must be guided in the expression of his love and loyalty in actual deeds and to work out Christian principles in Christian practice. There are several things which the Sunday School can and ought to do for the scholar at this point.

The *spirit of service* should constantly be inculcated. The alert teacher will find many opportunities of doing this in connection with the ordinary Lessons. For example, the main thought in the World's Temperance Lesson, November 9 (Rom. 14 : 7-21), is, that we should live so that our lives shall be, not hurtful, but helpful, to others. The Lesson for November 16, also, the Death of Moses (Deut. 34 : 1-12), contains the title "servant of the Lord," and thus furnishes an occasion for dwelling on the spirit of service which was so marked a feature of the great Hebrew leader's life and work.

Examples of service should be kept before the minds of the scholars. The Bible abounds in these, and outside the Bible there is the whole range of missionary literature to choose from. Full advantage should be taken of the large capacity in young hearts

for hero worship. The choice of their heroes from amongst those who have given themselves to the service of others is likely to result in the determination to make a similar use of their own lives.

Pains should be taken to point out *opportunities of service*. These, of course, must be carefully adapted to the age and the circumstances of the scholars. They should be led to see that such opportunities lie in the path of ordinary daily tasks and pleasures. Little acts of helpfulness to father and mother, brothers and sisters in the home; faithfulness and diligence at school or at work; kindness to the little and the weak; politeness and consideration for the aged; loving ministry to the sick and the shut-in; regularity and punctuality in attending the Sunday School and the church services; readiness to give any help, however small, in the School or church,—all these should be recognized and spoken of as part of Christian service. The scholars should be made familiar with congregational and general church work, and, as they grow up, should be encouraged to take their part in that work.

The great *motive to service* should always be made prominent. Principal George Adam Smith tells of meeting, while traveling on the continent, a young priest who was just going out as a missionary to a part of Africa, where the climate was so deadly to white people, that the average life of a missionary was only two years. The principal asked why he was going to such a dangerous place. With fingers pointing to heaven, the young man answered: "He loved me, and gave Himself for me." Let the scholars realize that Christ loved them and gave Himself for them, and they will be eager to take part in His service.

Childhood and Its Educational Significance

By W. A. McIntyre, LL.D.

Principal, Normal School, Winnipeg

VIII. SOCIABILITY

What is more noticeable about our boys and girls than their sociability? They are to be found in gangs and cliques; they are

to be found at picnics and parties ; they are out for a good time, for pleasure and amusement. Companionship they must have. At first it is members of their own sex, but later it is members of both sexes. What does this fact signify to the Sunday School teacher? Surely this, that he must himself possess social sympathy, and must recognize that there is a virtue or safety-valve in sane and safe amusement. He will lead in organizing picnics, parties, rambles, or he will not think it out of place to lead his scouts or to organize his ball-club and his toboggan party. I cannot conceive how a teacher will succeed with his boys unless he has somehow or other a good old-fashioned "tear" with them.

But when there is fellowship, how much can be accomplished! When a class is organized for fellowship and service things will be done. It cannot be otherwise. It is much easier to develop ideals in classes than with individuals. More than this companions help one another in service. Class spirit, and class enterprise, are the things to aim at.

There arises just here a very fine problem. Shall we attempt co-education during the adolescent stage? No one can give a categorical answer to this question, for it cannot be answered in a single word. Yet an answer can be found. It is generally safe to recognize the interests and felt needs of humanity. At thirteen, fourteen and fifteen boys and girls are usually better apart. They have few interests in common. Frequently they despise each other. But at seventeen and eighteen there begins a natural yearning for the companionship of the opposite sex. Tell

me which is better at this age, that boys and girls should remain in separate sections and talk about each other, or meet under refining influences and talk to each other? Is it not true that, whereas in early adolescence, the aims and interests of the sexes are widely different, that in the succeeding years they become closely akin in many ways? I was in a Sunday School in which there was a class of giggling girls and a class of boisterous and uncontrollable boys. A teacher came on the scene who offered to merge the two into one. He had his trouble the first day, but after that he infused into the minds of all the idea of preparing themselves to teach others. He turned the class into a Teacher Training class. He encouraged co-operative work. He praised sensible serious effort. In six months a class of fifteen young people left the School to take charge of a mission, and they manned the classes, from the Adult Bible Class to the class of infants.

Two High School teachers, both ladies, were discussing the girls of their classes. The first complained that she could do nothing with hers. They thought of nothing but the boys. She had to forbid all communication. The second said she recognized the tendency for boys and girls to seek one another's company. She therefore took occasion to bring them together in socials and at little picnics. She encouraged the boys to wait upon the girls, and the girls to be respectful and maidenly in the presence of the boys. She had no trouble whatever, and she was on good terms with everybody. One teacher flew in the face of nature. The other recognized nature's law, and strove to apply it as wisely as possible.

THE BIG BOY'S CLASS

By Rev. William Wallis, Ph.D.

Dr. Bookcock of Buffalo, at a recent meeting, told the story of a distracted superintendent, a big boy's class, and a visitor. The class, as usual, was without a teacher, and the visitor, not having prepared the lesson, positively refused to do any teaching. To the superintendent's appealing request,

that he should take the class, a kindly but emphatic refusal was given. Finally he was persuaded to just sit with the class, and keep the boys quiet. Taking his place, the stranger asked them what they would like to talk about, and the reply was, "prize fighting." Naturally the visitor was shocked, but as

that subject seemed to be in the mind of almost all the boys, he assented, and joined in the discussion of prize fighting.

After the School was closed, the superintendent with gratitude thanked the visitor and asked, "How in the world did you manage to keep the boys so quiet? That class is the noisiest and most difficult to manage in the School. Teacher after teacher has tried and failed, till now they are without a regular one." "Oh, I did not teach them," said the stranger. "We just talked about prize fighting, and then I told them that life was a fight against sin, and that Jesus Christ was the champion fighter and He would help us to gain victory over sin."

The speaker did not use the illustration to suggest the discussion of such subjects every Sabbath, but to point out that the secret of teaching boys was to talk about that in which they were interested and to make it illustrate the lesson.

The writer had a class of big boys which had discouraged several teachers, and was on the point of evaporating altogether. The assistant superintendent issued a special invitation to the boys to meet at his home and spend a social evening. After games and refreshments, he gathered them around the table, and discussed the situation. Opinions were frankly expressed and plans considered. The class was organized and a teacher selected. That very night at about ten o'clock, the twelve boys visited the teacher-elect. He was in bed, and at first refused to receive the deputation. But at the earnest desire of the boys, he dressed and came down to listen to their request. After a week of consideration he consented and assumed the duties as teacher of the worst class in the School.

But a change had come over the boys, and from that day there has not been a better class to be found anywhere. Each boy feels responsible, and since the class had called their own teacher, they also feel that it is up to them to do the right thing by him, and this is evidenced by the increased and regular attendance.

Big boys like to be by themselves, and it is not fair to rush them into the Bible Class or to scatter them by filling appointments

in the library or secretary's room. We have seen in some Schools a sufficient number of them filling the various offices to make a good sized class. Let those take office who are beyond the formative age. But the big boy, with the receptive mind and easily led disposition, offers to the teacher what the half finished picture offers to the artist. The work has been well begun, and it may be in the unlovely, and perhaps ugly, condition; but it is in the finishing stage.

So also, with the big boys, it is the final touches that are required, and this offers splendid opportunities for the saving and making of those who soon will be men of our land and church.

Niagara Falls, Ont.

A Friday School

By Rev. D. McKeen Reid, B.D.

The eighteen pupils attending Millbrook, one of the half dozen public schools of my Saskatchewan prairie congregation, had not yet been attached to any Sunday School, nor did it seem possible to devise a plan for conducting a regular one for them. The teacher Mr. J. B. Ritchie, an enthusiastic Sunday School man, was busy elsewhere on the Sabbath, and there were absolutely no Christian workers in the district.

At length, a solution of the problem presented itself. The purpose of this article is to call the attention of our workers to that solution.

Clauses 136 to 138 of the Saskatchewan School Act make it possible to give religious instruction in any public school during the last half hour of its session, provided it be permitted or desired by the school board, any child having the privilege of leaving the room.

Mr. Ritchie suggested that he should conduct a regular Sunday School at three o'clock on Friday afternoons. The consent of the trustees was not graciously given, nor the announcement enthusiastically received by the pupils. But the interest and enthusiasm when the School was once started were remarkable, and continued to the very end of the term. To meet the lack of teachers the older pupils became responsible for the

younger ones, Mr. Ritchie himself conducting a Bible Class.

It was not long before my presence at this unique Sunday School was requested, to hear the recitations of those who had memorized the First List of verses required for the General Assembly's Certificate. Before the School closed for the winter almost every pupil had received the First Certificate and several had qualified for the Second. It was a great pleasure to me to hear these verses repeated, in many cases by those whose native tongue was not English.

Much interest was shown by the parents, who were deeply touched by the teacher's so great concern for their children's spiritual welfare. Some of them began to attend the gospel services held within their reach, and to show in other ways a quickening of their religious instincts. So much were Mr. Ritchie's services appreciated in this connection, that at the close of the last session of the Sunday School, the children presented him with an address and a gift as a token of their affection and gratitude.

It is my conviction, that what has been done here can and should be done in many other communities and especially in isolated Schools of this helplessly extensive and woefully destitute prairie.

Khedive, Sask.

Teach Me

O Master, let me walk with Thee
In lowly paths of service free ;
Teach me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
With one clear, winning word of love ;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience ; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

A Formosa Sunday School

By Miss Jane M. Kinney, B.A.

If the majority of the children are from Christian homes, a Sunday School in Formosa

is carried on in much the same way as a School in Canada, except that some time each session is spent in teaching them to read.

But if the School be mostly or entirely heathen, somewhat different methods are used. Singing of hymns forms a very important part of it. The words are taught line by line, the pupils repeating them after the leader, until a verse can be repeated together. Then the tune is taught. If there be an organ and some one to play it, this is much easier done. After hearing a hymn a few times, the children begin to join in,—at first timidly, but as both words and tune become a little more familiar, they become braver, and soon the voices ring it out most lustily. Lest they weary, it is not wise to stick to the new one too long. An old and more familiar one is suggested and then how heartily they join in.

The children are very fond of singing, and it is felt that by teaching them the hymns the Sunday School is not made a weary place to them, and each hymn contains some gospel for them. Every Sunday School of a few months' organization can sing "Jesus Loves Me," "Happy Land," "Sweet Bye and Bye," "Little Drops of Water," "Jesus Saves," and some others of Chinese composition teaching about God the Creator and Father, and Jesus Christ the Saviour.

From the beginning those who are old enough are taught some reading, and so, if they continue to come, they may some day be able to use the Bible and Hymn Book for themselves. For convenience in teaching they are divided into classes.

Next follows explaining and repeating of Catechism Questions. A simple Catechism is used, teaching the fundamental truths of Christianity, the love of God, and the plan of salvation, and showing the folly of ancestor worship. It contains such questions as, "What is God?" Ans., "God is the Lord of all created things in heaven and earth." "Has God a birthday?" Ans., "No, God has no beginning and no end."

A few minutes is then spent in the teaching of a scripture lesson,—usually a miracle or parable from the life of Christ. Pictures are used if available. Old lesson stories are

reviewed, so that in a School of a few months the brighter of those who attend regularly can tell many of the important events of Christ's life and work.

Prayer is also taught, and the School is opened or closed with the Lord's Prayer in unison. At first it is most difficult to keep the scholars quiet during prayer time. In some cases the new-comers are afraid and run out. Even older people will listen to one talk for a long time; but if the eyes are closed, and the head bowed in the attitude

of prayer, they fear and will often slip away. They are always in fear of spirits, and seeing and hearing one talk to the great Spirit is more than they can comprehend. But the children soon learn there is no danger. Prayer is explained to them, and soon they stand reverently and even unite in repeating the Lord's Prayer.

A roll is kept, and in many Schools text cards are given out as rewards for regular attendance.

Tamsui, Formosa, Japan

NOTES FROM ZURICH

By Rev. J. C. Robertson, B.D.

General Secretary for Sabbath Schools and Young People's Societies

FOUR TYPES OF RELIGIOUS EDUCATION

One of the outstanding features of the World's Sunday School Convention held at Zurich, Switzerland, last July, was the spirit of unity among the delegates. In the midst of this unity there was also a great diversity. The following outline of four distinct types, which for convenience may be described as the Russian, German, British, and North American, will give some idea both of this unity and diversity:

1. *The Russian type.* The representative from Russia reported to the Convention that in his country, Sunday Schools were prohibited by law. In Russia there is a state church which is neither Protestant nor tolerant. It is fully resolved that the religious education of the people shall be such and only such as the state church shall approve and provide.

2. *The German type.* In Germany there is a state church which is Protestant, and which provides for a thorough course in religious instruction in all the public schools. Parents are required to see that their children study this course as carefully as any other on the curriculum. Those who wish for something else in addition to this, are at liberty to arrange for anything they desire, in their own homes or in their church. For this purpose the Sunday School is gradually growing in favor, especially in the free churches.

In Germany and Switzerland also, ever since the Reformation, children's services have been held in many churches on Sunday afternoons, when the pastor catechises the children on what they had been taught at home on matters of religion. This custom, however, seems to be falling into disuse.

3. *The British type.* In the general conferences at Zurich the British and American point of view in Sunday School work seemed to be the same, as over against the German point of view. But in the department conferences a fundamental difference appeared because of what is expected of the Sunday School in these countries respectively.

In Britain there are two state churches, one in England and one in Scotland, and both see to it that a complete course in religious instruction is given in the public schools. This is usually, although not always, arranged in such a way as to be generally acceptable to the free churches as well as the state church, with the result that most of the children receive a fairly satisfactory knowledge of the Bible in the public school. The Sunday School is, therefore, in a measure supplementary to this, to give the religious interpretation of Bible knowledge, in harmony with the doctrinal views of the respective churches.

4. *The North American type.* Canada and

the United States are alike, and at the same time they differ essentially from all the other types, in that, in both, the state and church are entirely separate, so that the full responsibility for religious instruction rests exclusively on the church, and in both the Sunday School has been given a very large place in meeting that responsibility.

A German state church pastor expressed his disapproval of the American Sunday School because it placed the responsibility for religious education in the hands of the laity rather than the clergy. In reply it was claimed that this should be commended and not condemned, because it enlisted such

a large additional band of volunteer Christian workers, all of whom were under the direct supervision of the regularly constituted authorities of the church. But, said he, what provision then does the church make that these workers shall be qualified, as the clergy must be, for so important a task?

Is it not worth our while to learn over again from this German state church pastor, that the success or failure of our system of religious education in Canada depends very largely on the extent to which the church is providing or failing to provide a sufficient number of adequately trained teachers for our Sunday Schools?

HOW THE WORK GOES ON

In the All India Scholars' Scripture Examination, conducted by the India Sunday School Union, the questions are printed in 22 vernaculars, and 20,000 scholars per annum sit for these examinations.

Of the 70 registered at the Knowlton, Que., Conference, in August, 36 were Presbyterian. The Montreal Presbyterian Sunday School Association offered to pay the expenses of delegates to the Conference from within the Montreal Presbytery.

The success of the Geneva Park and Godrich Summer Schools raises the question of the desirability of a similar Summer School in connection with each Synod of the church. It is to be hoped that this may be arranged for for next year.

The number of students receiving Teacher Training Diplomas in the State of Pennsylvania, during the ten months from Oct. 1912, to July 1913, was 3,004. In the single month ending June 10, no less than 1,181 students were enrolled.

In St. Andrew's Church, Westmount, Que., when the Graded Lessons were introduced, it was decided to have a Teacher Training Class. A teacher, who had had large experience in Y.M.C.A. work was selected to con-

duct the study. The address was always preceded by a supper and social intercourse. The average attendance was 30.

The other day, in a large city, the members of a boys' Sunday School class of thirty years ago held a luncheon reunion. The teacher was present, and amongst those present were the head of the Board of Education, the president of the largest bank in the city, and other successful citizens.

Last summer the University of Chicago held two Institutes of four days each, to which Sunday School teachers and officers, ministers and all others interested were invited. At the first of these Institutes the subject of study was practical problems connected with principles and methods in Sunday School management. The second Institute dealt with the boy and his religion.

Dr. A. J. W. Myers, the Sabbath School educational expert, who is connected with our S. S. and Y. P. S. Board and with the Commission on Religious Education, is to be occupied during the coming season with special work in the Maritime Provinces, lectures at the various colleges and the Deaconess Training Home, and night classes in connection with college extension, S. S. and Y. P. S. work.

Mr. W. O. Rothney, Richmond, Que., is superintendent of a Sunday School there, convener of the Presbytery's Sunday School and Y. P. S. Committee and inspector of the Protestant Schools in four counties. In con-

nection with the plan to visit all Sunday Schools and Young People's Societies throughout the church, Mr. Rothney has undertaken to visit those within his inspectorial district without expense to the Committee.

OUR SUNDAY SCHOOL PERIODICALS, 1913

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Lesson Calendar : Fourth Quarter

1. October 5... Moses' Cry for Help. Numbers 11 : 10-18, 24, 25.
2. October 12... Jealousy and Envy Punished. Numbers, ch. 12.
3. October 19... The Report of the Spies. Numbers 13 : 1-3, 25-33.
4. October 26... The Sin of Moses and Aaron. Numbers 20 : 1-13.
5. November 2... Balak and Balaam. Numbers 22 : 2-6; 24 : 10-19.
6. November 9... Abstinence for the Sake of Others (Temp. Lesson). Romans 14 : 7-21.
7. November 16... The Death of Moses. Deuteronomy 34 : 1-12.
8. November 23... Joshua, the New Leader. Joshua 1 : 1-9.
9. November 30... Crossing the Jordan. Joshua 3 : 7-17.
10. December 7... The Fall of Jericho. Joshua 6 : 8-11, 14-20.
11. December 14... The Sin of Achan. Joshua 7 : 6-15.
12. December 21... Christmas Lesson—The Word Made Flesh. John 1 : 1-18.
13. December 28... REVIEW—A Day of Decision. Read Joshua, ch. 24 ; Hebrews 11 : 28-31

*AN ORDER OF SERVICE: Fourth Quarter

Opening Exercises

I. SINGING.

Come, Holy Spirit, Heavenly Dove,
My sinful maladies remove ;
Be Thou my light, be Thou my guide ;
O'er every thought and step preside.

The light of truth to me display,
That I may know and choose my way ;
Plant holy fear within my heart,
That I from God may ne'er depart.

—Hymn 108, Book of Praise

II. RESPONSIVE SENTENCES : Deuteronomy 6 : 4, 5.

Superintendent. Hear, O Israel : The Lord our God is one Lord :

School. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

III. PRAYER. Closing with the Lord's Prayer in concert.

IV. SINGING. Hymn 129, Book of Praise. [It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.]

God loved the world of sinners lost,
And ruined by the fall ;
Salvation full, at highest cost,
He offers free to all.

*Oh, 'twas love, 'twas wondrous love !
The love of God to me ;
It brought my Saviour from above,
To die on Calvary.*

V. BIBLE WORK. From the Sup. Lessons.

VI. SINGING. Hymn 217, Book of Praise.

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

VIII. SINGING. Psalm or Hymn selected. [This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.]

IX. REPEAT IN CONCERT the Golden Text for the Quarter : "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. John 3 : 16 (Rev. Ver.)."

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected.

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

The morning light is breaking,
The darkness disappears ;
The sons of earth are waking
To penitential tears ;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion
Prepared for Zion's war.

—Hymn 445, Book of Praise

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. SINGING.

Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right ;
Lay hold on life, and it shall be
Thy joy and crown eternally.

—Hymn 251, Book of Praise

Superintendent. The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4 : 6.

IV. CLOSING PRAYER OR BENEDICTION.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

Lesson V.

BALAK AND BALAAM

November 2, 1913

Numbers 22 : 2-6 ; 24 : 10-19. Study Numbers 22 ; 1 to 23 : 10. Read Numbers, chs. 21-24.
*Commit to memory vs. 12, 13.

GOLDEN TEXT—A doubleminded man, unstable in all his ways.—James 1 : 8 (Rev. Ver.).

2 And Ba'lak the son of Zip'por saw all that Is'rael had done to the Am'orites.

3 And Mo'ab was sore afraid of the people, because they were many ; and Mo'ab was distressed because of the children of Is'rael.

4 And Mo'ab said unto the elders of Mid'ian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Ba'lak the son of Zip'por was king of the Mo'abites at that time.

5 He sent messengers therefore unto Ba'laam the son of Be'or to Pe'thor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from E'gypt : behold, they cover the face of the earth, and they abide over against me :

6 Come now therefore, I pray thee, curse me this people ; for they are too mighty for me : peradventure I shall prevail, that we may smite them, and that I may drive them out of the land : for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

Ch. 24 : 10 And Ba'lak's anger was kindled against Ba'laam, and he smote his hands together : and Ba'lak said unto Ba'laam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place : I thought to promote thee unto great honour ; but, lo, the Lord

Revised Version—1 multitude ; 2 is ; 3 Moab ; 4 And he sent messengers unto ; 5 River, to ; 6 know ; 7 word ; 8 Omit but ; 9 speaketh ; 10 Omit therefore ; 11 saith ; 12 eye was closed saith. He saith which heareth ; 13 knoweth ; 14 seeth ; 15 down, and having ; 16 Omit shall ; 17 forth a star ; 18 through ; 19 break down all the sons of tumult ; 20 which were ; 21 While Israel doeth ; 22 And ; 23 one have ; 24 the remnant from.

LESSON PLAN

- I. Balak's Request, 2-6.
- II. Balak's Anger, ch. 24 : 10-14.
- III. Balaam's Prophecy, 15-19.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England)

M.—Balak and Balaam, Num. 22 : 2-6. T.—Balak and Balaam, Num. 24 : 10-19. W.—Balaam's journey, Num. 22 : 20-35. Th.—Balaam's parable, Num. 23 : 1-10. F.—Balaam's prophecy, Num. 24 : 1-9. S.—Serving two masters, Luke 16 : 13-17. S.—Strength for the unstable, James 1 : 1-8.

Shorter Catechism—Ques. 76. Which is the ninth commandment ? A. The ninth Commandment is, Thou shalt not bear false witness against thy neighbour.

The Question on Missions—5. How many missionaries have we now in Korea ? We have 27,—3 ministers, 3 doctors, one of whom is a lady doctor, 7 lady teachers, and 9 wives of missionaries. The church thus sends 8 ministers to a million and a half of people, and one doctor to each half million.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 196, 189, 7 (Ps. Sel.), 260 (from PRIMARY QUARTERLY), 256.

THE LESSON EXPLAINED

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

Time and Place—About B.C. 1180 ; the plains of Moab east of the Jordan, overlooking Jericho on the other side.

Connecting Links—Chs. 20 : 14 to 22 : 1 narrate the journey of the Israelites from Kadesh to the plains of Moab. The chief

hath kept thee back from honour.

12 And Ba'laam said unto Ba'lak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Ba'lak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind ; but what the Lord saith, that will I speak ?

14 And now, behold, I go unto my people : come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15 And he took up his parable, and said, Ba'laam the son of Be'or hath said, and the man whose eyes are open hath said :

16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open :

17 I shall see him, but not now : I shall behold him, but not nigh : there shall come a Star out of Ja'cob, and a Sceptre shall rise out of Is'rael, and shall smite the corners of Mo'ab, and destroy all the children of Beth.

18 And E'dom shall be a possession, Se'ir also shall be a possession for his enemies ; and Is'rael shall do valiantly.

19 Out of Ja'cob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

Special Scripture Reading—James 3 : 1-12. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 1427, "He sent messengers therefore unto Balaam." For Question on Missions, K. 57, Doctor and Assistants in Front of Taiku Hospital. (These Slides are obtained from Rev. D. M. Ramsay, D.D., the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen. The Slides catalogued by Mr. F. W. Moffat, Weston, Ont., may be ordered under the original numbers. To these several thousand Slides have been added. Schools desiring Slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereograph—For Lesson, Front View of the Great High Place at Petra (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 10 stereographs for this Quarter's Lessons, \$1.67. Four for November, 67c.; less than four in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please mention THE TEACHERS MONTHLY.

events of the journey were : (1) the death and burial of Aaron at Mount Hor (ch. 20 : 22-29) ; (2) the victory over the Canaanites (ch. 21 : 1-3) ; (3) the incident of the brazen serpent (vs. 4-9) ; and the victories over Sihon, king of the Amorites (vs. 21-31) and

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

Og, king of Bashan, vs. 33-35.

I. Balak's Request, 2-6.

V. 2. *Son of Zippor*. Zippor means "a little bird." Zipporah, the name of Moses' wife, is the feminine. *Amorites*; a nation to the north of Bashan. (See Connecting Links.)

Vs. 3, 4. *Moab*; that is, Balak, the king of this country, which lay east of the Dead Sea and the southernmost section of the Jordan. Here the Israelites were encamped "on a level stretch of land 5 or 6 miles wide between the river and the hills." *Sore afraid . . . distressed*; deeply alarmed by Israel's defeat of Sihon. *Elders of Midian*; chiefs of the Midianites, whose territory lay across the Gulf of Akabah from Arabia and who roamed as far as Moab's eastern border. *This multitude lick up all . . . round about us* (Rev. Ver.). Thus the Moabites turned to their desert neighbors, the Midianites, for help against Israel which threatened to devour them.

Vs. 5, 6. *Sent messengers*; Balak's first deputation. *Balaam*; "the conqueror of the people," a name pointing to a reputation for mighty power. *Beor*; "burning." *Pethor . . . by the River* (Rev. Ver.); the river Euphrates, the largest and most notable river in western Asia. The place named was 400 miles eastward from Moab. *Land . . . of his people*; that is, the native land of Moab. *Curse me this people*. "Balak wished to have the Israelites placed under some powerful spell, in the hope of thus being able more effectively to crush the dreaded invaders." (Century Bible.) *I know* (Rev. Ver.), etc. Balaam's fame as a powerful seer or prophet was widespread.

Balaam, having consulted the Lord, is forbidden to go with Balak's messengers or to curse the Israelites, since they were blessed of God. (Vs. 7-14.) Balak thereupon sends a second and more honorable deputation, and Balaam receives permission from God to go with Balak's messengers, but not to carry out Balak's purpose. Balaam, however, greedy for Balak's reward, wrongly, as we shall see, took this for permission to do what the king had asked. (Vs. 15-21.) In vs. 22-34 we have the story of how God used Balaam's ass to give him

warning, and vs. 35-41 tell of Balak's meeting Balaam, who, after a sacrificial feast, is conducted to a commanding height from which he could see the Israelitish host. Chs. 23 : 1 to 24 : 9 contain three utterances of Balaam, in which, under divine direction, he does not curse, as he had purposed, but blesses Israel.

II. Balak's Anger, ch. 24 : 10-14.

Vs. 10-14. *Balak's anger was kindled*; at Balaam's refusal to curse Israel. *Smote his hands together*; an expression of rage. *Called . . . to curse . . . thou hast . . . blessed*; because God would not permit Balaam to carry out Balak's purpose. *Three times*. See chs. 23 : 7-10 ; 18-24 ; 24 : 3-9. *Spake I not*, etc. See ch. 22 : 18. But, while Balaam would not go contrary to God's will, he longed for the money and fame offered to him by Balak. *Advertise thee*; make thee to know. *In the latter days*; literally, "in the end of the days," the time when the prophecy shall be fulfilled.

III. Balaam's Prophecy, 15-19.

Vs. 15, 16. *He took up*; that is, upon his lips, uttered. *Parable*; Balaam's fourth prophetic utterance in poetic form. Amongst the Hebrews a "parable" was "any suggestive saying that implied more than it actually said." It might be a proverb, or a long utterance conveying instruction or command like Balaam's, or a short ballad (see ch. 21 : 27-29). *Whose eye was closed* (Rev. Ver.); that is, his bodily eye, while the inward eye of his soul was open to the vision of the Almighty. *A trance*; a state of unconsciousness in which the mind was regarded as being directly under the control of God.

V. 17. *I see him* (Rev. Ver.); that is, Israel, in vision. *But not now*; that is, not as he is now, but as he shall be in the future. *Not nigh*; not encamped, as he is now. *Star*; an emblem of a glorious king (see Isa. 14 : 12). From early times the Jews regarded this as a prediction of the Messiah. *Sceptre*; also a kingly emblem. *Smite through the corners* (Rev. Ver.). A better translation is "the two sides" (that is, of the head), the "temples,"—the length and breadth of the land. *Break down all the sons of tumult* (Rev. Ver.); overthrow the warriors of Moab, whose valor and fierce-

ness is frequently referred to (see Ex. 15 : 15 ; Isa. 15 : 4 ; 16 : 6, etc.).

Vs. 18, 19. *Edom* ; the territory inhabited by the descendants of Esau, south of Moab. *Seir* ; the older name of Edom. This territory is to be conquered by Israel. *Shall have dominion* ; rule as king. *The remnant* (Rev. Ver.) ; of Israel's foes. *From the city* (Rev. Ver.) ; that is, Zion or Jerusalem, the capital of the conquerors. Balaam's prophecy was partially fulfilled in the victories of David, but it points onward to the Messiah's kingdom.

Light from the East

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

CURSE—The curse or ban was originally a war custom. It was a solemn devoting of the enemy and all his belongings to destruction before the battle. If the ban was pronounced by the man who stood in close and confidential fellowship with God, it

put the deity on the side of those who did the cursing, and insured victory. It promised that every man, woman and child of the foe would be put to death or reduced to slavery and that all the spoil would be God's. The renunciation of all personal profit from the victory was an expression of gratitude to God. The lives of the conquered were forfeited to Him, and all their possessions were either given to Him or destroyed. Everything combustible was burned and all metals were taken to the temple. If a man took anything which was thus devoted, the curse fell on him.

STAR—The ancients thought they saw a close connection between the position of the stars and the affairs of men, and the astrologers predicted lucky days for those who wished to know the future. They believed that every man had his particular star which appeared when he was born, most of them were too faint to be seen, but the stars of great men stood out prominently.

THE LESSON APPLIED

By Rev. J. W. Macmillan, D.D., Halifax, N. S.

Balak was a rough old heathen, who liked nothing better than to attack his enemy with fire and sword, and destroy him from off the face of the earth. When he could not do that, he sought more subtle ways of injuring him. And so he hired Balaam to put a curse on Israel.

Men do that yet. Powerless to accomplish any physical hurt upon their foes, they curse them. There is excuse for Balak, for, being a superstitious heathen, he thought that curses had a real power to do harm. But no man in Canada is so ignorant as to believe that now-a-days. Why, then, have we so much cursing in Canada ? Because of lack of self-control. The man who curses is a man who cannot contain himself, and bursts. He swells up with his wrath, till, like a balloon whose casing of cloth is rotten, he suddenly goes off with a loud report.

Never make the mistake of thinking that a man in a passion is a spectacle of strength. All his boasts and threats are so many indications of his powerlessness. The dangerous men keep their purposes of revenge to themselves. Barking dogs seldom bite.

Cursing and swearing may be great sins, but they are not the sins of great natures. They display weakness, not strength.

Balaam is one of the most complex characters we find in scripture. We feel for him some of the same terror a snake excites. He is cold, calm, deep and deceitful. He is not so much a man who uses the powers of evil to do evil with, as a man who uses the powers of good to do evil with. And, at the same time, we recognize in him a certain impotence. He baffles himself. For all his ill-will and cunning the thing he does is not the guilty sin he has hired himself to commit.

Well-wishing is not well-doing. Many of us commit the error of judging ourselves by what we think of ourselves instead of examining our conduct. We are tempted to live in a moonshiny world made up of intentions, hopes and desires. We do not want to harm anybody, so we believe that we are not harming anybody. We should like to see justice done, so we conclude that we are doing justice. We should like to be pure, so we think that we are pure. This is a very easy

and cheap way of being virtuous. The only fault it has, is that it means that we are preventing ourselves from being virtuous. We are not dealing with realities. We do not, in point of fact, know anything at all about ourselves if we rely on such methods.

When the populace of ancient Rome flocked in thousands to the public games they sat in safety behind high marble walls, while men and beasts fought for their lives on the arena before them. The spectators were absorbed in the spectacle. They cheered on the plucky gladiators, and shouted: "Well done! At him again! Brave fighter!" But they never risked their own lives among the lions and the swords. The world is full of people like that to-day. They wish well to every cause which is fighting against evil. They want to see cruelty, ignorance, disease, vice, drink and crime banished. But they never invest money or strength in the struggle.

We are not, however, to condemn utterly men in whom we find contradictions of character. All of us have contradictory elements of character. It is not our business to condemn men at all. We should seek to save them. But the point is this: that in the battle which is joined between right and wrong, we must not be misled and tricked into inaction by the fact, that we will find ourselves opposed by people who merit our approval in many ways.

Cursing sometimes turns into blessing. Evil sometimes accomplishes good. Even Balaam prophesied the truth and foretold the glory of Israel, and the blessing of redemption which it was to manifest to the world. Even this crooked road led to Bethlehem and Calvary. Even Balaam, vain, false, tricky, crafty Balaam, pointed to the star which was to lighten the gloom of the world.

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

Use the map carefully and show Israel's route to the place of the Lesson. Locate the land of the Amorites, and note the victory over this tribe; also the land of Og. Locate the land of Moab, showing where the Israelites rested. Picture the fear which they brought to Moab. Refer the alliance with the Midianites as a preparation for meeting the invaders. Let the discussion deal with:

1. *Balaam*. Bring out: (a) That Balak was the tempter in trying to get Balaam to curse Israel. (See *Light from the East* for the heathen belief.) (b) The history of the negotiations. Take up the account of the first delegation and Balaam's answer (ch. 22: 7-14) to the effect that it was God's will he should not go. Note the implication, that personally he would like to go. Now turn to the second delegation (vs. 15-21) bearing greater inducements (v. 17) and the decision to go. He already knew God's mind and could have said, "No;" but he wished to go. Discuss v. 20, which gave

Balaam permission to go and left him free to choose. As he knew God's will, this was a test of loyalty, and he chose his own way. Discuss vs. 21-35 as God's solemn warning against Balaam's course. (c) Balaam's conduct with Balak. Take up his first prophecy blessing Israel (ch. 23: 1-10), his second prophecy blessing Israel (vs. 13-24), and his third prophecy blessing Israel, vs. 27 to ch. 24: 9.

2. *The issue of his conference with Balak*, ch. 24: 10-19. Call attention to two things, first, instead of cursing, blessing rested upon Israel; second, Balaam's concluding message of blessing, which included the dominance of God's chosen people over all their enemies, immediate and far distant.

3. *The moral character of Balaam*. This is a most suggestive study. Show: (a) He had great possibilities, for he knew the true God and would not verbally break the commandments of God. (b) Whilst he spake God's word, he advised the king of Moab to invite the Israelites to a feast and heathen worship which was foul with heathen immorality, chs. 25: 1-3; 31: 16; Rev. 2: 14. This was in direct disobedience to God's law and on the part of Balaam was treason. Note the consequences in ch. 25: 1-9.

Balaam afterward joined himself to God's enemies and perished in battle, ch. 31 : 8 ; Josh. 13 : 22. (c) His spiritual purpose was corrupted by greed, 2 Pet. 2 : 15 ; Jude 11. His was a life of attempted compromise, in reality the service of sin.

Deal, in closing, with modern types of this life of compromise. Urge the duty of an out and out stand for God and the right.

For Teachers of the Senior Scholars

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

Ask the scholars to read beforehand the whole story of Balak and Balaam as contained in chs. 22-24. It will not be difficult to get them to do so for the story is more interesting than many a romance. In teaching, allow the emphasis to fall upon the spiritual lessons which this remarkable drama has for us.

1. *Balaam's Invitation*, ch. 22 : 2-6. Who was Balaam? Bring out how superbly endowed he was in many ways, as a seer, as a poet—all his prophecies are poems—and dwell upon his knowledge of the true God, and the use which God could make of him as a prophet. What was the great weakness of his character? (See 2 Peter 2 : 15 ; Jude 11 ; Rev. 2 : 14.)

Who was Balak and why did he send for Balaam? Why did not Balak himself curse Israel? He was conscious that he and his gods had no power to harm the Israelites. He must get the eastern sage, the wizard, who he believed was in some way allied with a mightier God, to come to his aid. Note that he wished to curse those who had done him no harm. He was afraid that they might do him harm. Dwell upon how perverted human nature must be that takes pleasure in cursing another, and remind the class of the divine way of living recommended by Christ, Matt. 5 : 43-48.

How did Balaam deal with this invitation? (Ch. 22 : 7-20.) Lead the class to see that he wanted to accept it, but was afraid to do so, because he knew it was not right. Note that God gave him his own way at last, and that we are in a bad plight when God gives us our own evil way.

2. *Balaam's Journey*, ch. 22 : 21-41. Ask some one to tell the story. Remember that

there are more things in heaven and earth than are dreamed of in our philosophy. What kind of a reception did Balaam receive from Balak? (Vs. 36-41.)

3. *Balaam's Prophecies*, ch. 23 : 1 to 24 : 19. In all these prophecies dwell upon the fact, that they contained a blessing for Israel and not a curse, and that no one can curse whom God has blessed, and make clear that no curse can come upon us except through our own sins.

Question out the Messianic features of Balaam's final prophecy, and impress upon the class that it is through Christ that all the blessings come upon us.

For Teachers of the Boys and Girls

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

Begin with the geography of the Lesson. Get the scholars to trace on the map the journey of the Israelites from Kadesh to Moab, and give the main events of the journey. (See Lesson Explained, Connecting Links.) Picture the great host assembled on the plains of Moab, east of the Jordan and overlooking the Promised Land. The facts of the Lesson may then be brought out in answers to the following questions :

1. *Who was the king of Moab?* (V. 2.) Bring out all possible information about Balak.

2. *Why was Balak afraid of the Israelites?* (Vs. 2, 3.) Talk about what the king had heard and what he saw with his own eyes.

3. *From what neighboring people did Balak seek help?* (V. 4.) Have the scholars locate the Midianites as the neighbors of Moab.

4. *Who was Balaam, and what did Balak ask of him?* (Vs. 5, 6.) Bring out the details, —the prophet's name and dwelling place, the meaning of the king's request and the power which was ascribed to the prophet.

5. *What answer did Balaam make to Balak's first deputation?* (Vs. 7-14.) Question about the prophet's consulting the Lord and the refusal with which he met the request of Balak's messengers.

6. *What was the outcome of Balak's sending a second deputation to Balaam?* (Vs. 15-21.) Elicit the precise meaning of the permission which Balaam received from the Lord.

7. *What happened to Balaam as he journeyed*

towards Moab? (Vs. 22-34.) Get the scholars to tell the story of these verses.

8. *What took place when Balaam came to Balak?* Refer briefly to the story of vs. 35-41 and chs. 23 : 1 to 24 : 9.

9. *Why was Balak angry at Balaam?* (Ch. 24 : 10-12.) Show how Balaam, much as he desired to please the king and win the promised reward, had not dared to go contrary to God's bidding, and thus had incurred the wrath of Balak.

10. *What did Balaam reply to Balak?* (Vs. 13, 14.) Get the scholars to see the

mixture of motive in Balaam,—still desiring the king's reward, but afraid to transgress God's command, though ready to go as near to disobedience as he thought safe.

11. *What did Balaam at last say concerning Israel?* (Vs. 15-19.) The Lesson Explained will furnish materials for the questioning and conversation at this point.

Discuss, in closing, Balaam's great fault,—he did not take a definite stand at first on the right side and refuse to budge from it. This is a fine opportunity to urge the importance of refusing to take first steps in evil.

THE GEOGRAPHY LESSON

To-day we will visit Petra, a height near Mount Seir, located on our map at its extreme eastern limit. At the time when the Israelites were refused permission to pass through Edom (Num. 20 : 14-21), there was probably a primitive sort of town on Petra's site, but we have no definite record of it. In later times under different heathen rulers Petra became an extremely powerful political centre. Some of its buildings stood on a high sheltered plateau; others were made, not by putting stones together, but by hewing rooms and halls and passages out of the solid cliffs



alongside deep, narrow gorges which cut through the plateau. An ancient path and stone stairway leading steeply up to a space about twenty by fifty feet in extent was long ago artificially leveled, making an airy open terrace for solemn ceremonies of an ancient pagan faith. Beyond the altars, which used to drip with blood, we can see the stern ridges of Mount Seir and the windy Syrian sky.

You can see for yourself what is said to be the best preserved altars of the ancient pagans, if you use a stereograph entitled, *Front View of the Great High Place at Petra.*

ADDED HINTS AND HELPS

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

Lesson Points

There is always good reason for the foes of God's people to be afraid. v. 3.

No earthly help can avail if God is against us. v. 4.

One who can speak for God is always sure of a hearing from men. v. 6.

The wrongdoer's anger should be diverted against himself, not against others. ch.

24 : 10.

He whom God honors has no need of human praise. v. 11.

Riches gained by evil doing are sure to be a curse rather than a blessing. v. 13.

It is always better further on for those who trust and serve God. v. 14.

The golden dreams of to-day will be the sober reality of to-morrow. v. 16.

Instead of seers we have a Saviour. v. 17.

Christ's kingdom will include all earthly kingdoms. v. 19.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Solomon says in his Book of Proverbs, "If sinners entice thee, consent thou not." Find the saying.

2. Where does Jesus say that we are to bless those who curse us?

ANSWERS, Lesson IV.—(1) Job 13 : 15. (2) Rev. 22 : 17.

For Discussion

From the HOME STUDY QUARTERLY AND LEAFLET.

1. Was Balaam right in going to Balak?
2. Is the desire for money right or wrong?

Prove from Scripture

That our speech should be sincere.

The Catechism

Ques. 76. *The Ninth Commandment.* There is a point of resemblance between this Commandment and the Third. Both deal with the use of speech. The one requires reverence in speaking of divine things, the other enjoins truthfulness towards men. The following are some of the reasons why we should obey this Commandment: (1) We cannot be like God unless we are truthful, Ps. 31 : 5 ; 57 : 10 ; John 14 : 6 ; Rom. 3 : 4. (2) The Word of God requires truthfulness of us, Ps. 51 : 6 ; Eph. 4 : 15, 25. (3) Our life and happiness depend upon God's faithful-

ness to His promises, Gen. 9 : 12 ; 1 John 1 : 9. Since God has been so faithful towards us, we should show ourselves worthy of confidence from our fellow men. (4) The business of life could not be carried on without truth between man and man.

The Question on Missions

By Rev. A. F. Robb, B.A., Wonsan, Korea

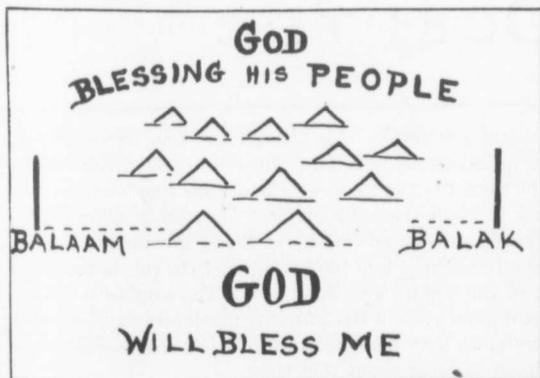
Ques. 5. *How many missionaries have we now in Korea?* Twenty-two. There are 7 men doing pastoral work, 3 doctors, one of whom is a woman, 7 women teachers, and 9 missionaries' wives. Think of eight ministers, with over 200 churches, scattered over a territory about 500 miles long, and 100 miles wide! Think of the thousands who know nothing of the gospel! Then think of the impossibility of our 7 single ladies accomplishing the task which confronts them! To visit and teach the women and girls in these 200 country groups, and at the same time to have the charge of the girls' schools! Surely two single ladies for each station are a necessity. At present we have 2 ministers and their wives, with 1 single lady at Wonsan ; the same in Ham Heung, with a doctor ; 1 minister, with a doctor and his wife and two single ladies at Song Jir ; and two ministers and a doctor, all married, at Hoi Ryung.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Pickering, Ont.

Lesson Subject—God blessing His people.

Introduction—Print the names of the two men we are going to hear about in our Lesson story—



BALAK
BALAAM

These men were not good men ; but we shall see how God used them to give a blessing to His people. God can make all things and people work together for good for His own people.

Review—Last Sunday we heard about two of God's servants, Moses and Aaron, but even they had displeased God because they forgot to set a guard at some dangerous gates.

What do you remember about it? (Recall Lesson briefly.)

Death of Aaron—Aaron died on the top of Mt. Hor (map) as God had said (ch. 20 : 23-29), and his son Eleazar became Moses' helper, and the children of Israel went journeying on and on and got weary and discouraged and began to grumble again, ch. 21 : 1-5.

The Serpents' Bite—This time God sent a very dreadful punishment upon them for grumbling (v. 6), but He also sent a cure (v. 8), and all the time this great crowd of men, women and children went moving on towards the Promised Land.

Lesson—To-day we see their tents pitched here in the land of Moab (map). Balak is king of this land. His people are afraid of this host of travelers who are wanting to pass through their land. How shall they gain control over these people? Balak remembers that there is a wise man (see Lesson Explained) among the people of the land. They believe he has wonderful power to know and do things either for good or harm to people. If Balaam will only come and curse these children of Israel, then Balak will be able to overcome them and drive them out of his land, ch. 22 : 6. Balak sends messengers to Balaam with presents, beg-

ging for his help. Balaam at first answers that God has told him not to return with the messengers, and curse the Israelites, vs. 8-14. Other messengers, princes, etc., are sent to Balaam, promising him every honor if he will only curse God's people, vs. 15-21.

Balaam's Journey—God was angry at Balaam (v. 22), and God stopped him on his journey to Balak, king of Moab. Tell the story, vs. 21-35.

God Blessing His People—Tell of the building of the altars, ch. 23 : 1-7. Vs. 8-10 and 16-24 and ch. 24 tell us how God used even this heathen wise man, Balaam, to bless the children of Israel. Read these verses and tell the story to the children. God made Balaam know that nothing could harm God's people because God was blessing them. Here we see Balaam (stroke) going this way back to his home, and Balak (stroke) going this way, and here is the camp of Israel unharmed, God's blessing resting upon it.

Golden Text—Our Golden Text tells us what kind of man Balaam was, and we see that God used all sorts of people in His work of blessing. God is always ready to bless us. Let us recall some of our blessings and write them on the board.

Something to Think About—God will bless me.

FROM THE PLATFORM

A STAR A SCEPTRE

Print on the blackboard A STAR and a SCEPTRE. Ask the scholars who, in the Lesson, used these titles. The answer to this question may be followed by a little talk about Balaam,—who he was, where he lived, how he came to have to do with Israel, his character, the prophecies, in briefest outline. Next, ask to whom these titles refer. The answer, of course, is : "To the Messiah or Christ." Speak of a star as an emblem of kingly greatness and glory, and get the scholars to see how fitting an emblem it is of the Saviour and His rule in the hearts of men. Take up also the emblem of the sceptre and show how it also applies to Christ. Bring out some of the facts concerning the extension of His authority in our own day, especially in missionary lands. Dwell on the certainty that His kingdom will at last embrace the whole world, and urge the privilege of helping to bring about that time.

Lesson VI.

ABSTINENCE FOR THE SAKE OF OTHERS—WORLD'S TEMPERANCE LESSON

November 9, 1913

Romans 14 : 7-21. Commit to memory vs. 7, 8.

GOLDEN TEXT—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Romans 14 : 21 (Rev. Ver.).

7 For none of us liveth to himself, and ¹ no man dieth to himself.

8 For whether we live, we live unto the Lord ; ² and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

9 For to this end Christ ³ both died, and ⁴ rose, and revived, that he might be Lord ⁵ both of the dead and ⁶ living.

10 But ⁷ why dost thou judge thy brother ? or ⁸ why dost thou set at nought thy brother ? for we shall all stand before the ⁹ judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then ¹⁰ every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more : but judge ¹¹ this rather, that no man put a stumbling-block ¹² or an occasion to fall in his brother's way.

14 I know, and am ¹³ persuaded ¹⁴ by the Lord Jesus, that ¹⁵ there is noth-¹⁵ : ¹⁶ unclean of itself : but to him

Revised Version—none ; ² or ; ³ Omit both ; ⁴ lived again, that ; ⁵ of both ; ⁶ the ; ⁷ thou, why ; ⁸ thou again ; ⁹ judgement-seat of God ; ¹⁰ each ; ¹¹ ye ; ¹² in his brother's way, or an occasion of falling ; ¹³ in ; ¹⁴ nothing is unclean of itself : save that to him who accounteth anything ; ¹⁵ For if because of meat thy brother is grieved, thou walkest no longer in love ; ¹⁶ eating and drinking ; ¹⁷ herein serveth ; ¹⁸ well-pleasing ; ¹⁹ So then let us follow ; ²⁰ Omit the ; ²¹ whereby we may edify ; ²² Overthrow not for meat's sake ; ²³ clean ; howbeit it ; ²⁴ not ; ²⁵ to do anything ; ²⁶ Omit rest of verse.

LESSON PLAN

I. Our Lord, 7-9.

II. Our Brother, 10-18.

III. Our Duty, 19-21.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England)

M.—Abstinence for the sake of others, Rom. 14 : 7-21. T.—Lawful, but not expedient, 1 Cor. 10 : 23-33. W.—Temperate in all things, 1 Cor. 9 : 19-27. Th.—Reprove the works of darkness, Eph. 5 : 11-21. F.—Rehab's example, Jer. 35 : 6-14. S.—Nadab and Abihu, Lev. 10 : 1-10. S.—Consider thy weaker brother, 1 Cor. 8 : 8-13.

Shorter Catechism—*Ques. 77. What is required in the ninth commandment ?* A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

THE LESSON EXPLAINED

Time and Place—The Epistle to the Romans was written by the apostle Paul from Corinth, likely in the year A.D. 58.

Lesson Setting—Amongst the members of the church at Rome there was a dispute as to whether it was right for Christians to eat certain sorts of food prohibited by the Jewish law. Paul deals with this point in the Lesson.

I. Our Lord, 7-9.

Vs. 7, 8. *None . . liveth to himself.* We did not create ourselves, and therefore our lives are not our own to do with them as we will. *No man dieth to himself.* We have not the right to bring about our death, nor does it concern ourselves alone. *Live unto the*

that esteemeth any thing to be unclean, to him *it* is unclean.

15 ¹⁵ But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of :

17 For the kingdom of God is not ¹⁶ meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that ¹⁷ in these things serveth Christ *is* ¹⁸ acceptable to God, and approved of men.

19 ¹⁹ Let us therefore follow after ²⁰ the things which make for peace, and things ²¹ wherewith one may edify another.

20 ²² For meat destroy not the work of God. All things indeed are ²³ pure ; but *it* is evil for that man who eateth with offence.

21 *It* is good ²⁴ neither to eat flesh, nor to drink wine, nor ²⁵ any thing whereby thy brother stumbleth, ²⁶ or is offended, or is made weak.

The Question on Missions—6. How many missionaries should we have in Korea ? At the very least we should have 8 more ministers, or one for every 100,000 people. We should have six stations, with a doctor and two lady teachers for each station, that is, 3 more doctors, and 4 more teachers.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 503, 506, 86 (Ps. Sel.), 530 (from PRIMARY QUARTERLY), 450.

Special Scripture Reading—2 Cor., ch. 8. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, T. 335, 60,000 Boys Wanted to Replace 60,000 Drunkards That Will Die This Year ; T. 40, The Barrel or the Boy. For Question on Missions, K. 7, Service in Market Place ; K. 11, Christian Women Walked 138 Miles for Bible Study. (Slides are obtained from the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—Temperance Lesson, No stereograph assigned.

Lord ; Christ, to whom whether in life or death (the state of the living or the state of the dead) we are responsible.

V. 9. *Christ died* (on the cruel cross), *and lived again* (Rev. Ver.). The purpose of Christ's dying was, that He might live again, the mighty conqueror of death and the grave. *Lord ; exalted and enthroned in heaven* (see Phil. 2 : 9-11). *Dead and . . living* (Rev. Ver.) ; those who are in the unseen world and those who are in this present world.

II. Our Brother, 10-18.

V. 10. *But thou* (Rev. Ver.) ; who art thyself liable to judgment. *Why . . judge thy brother ?* as if you had a right to lord it

over a fellow Christian. *Set at naught*; treat with contempt. This verse harks back to v. 2, in which two Christians are pictured: one, who understands that the Christian has a right to eat any kind of food he pleases; and another who is afraid that he may be doing wrong if he eats certain kinds of food forbidden by the Jewish law. Paul here says that the first of these should not think harshly or contemptuously of the second. *All . . . before the judgement seat of God* (Rev. Ver.). We shall all be on the same level; none therefore should think himself superior to others here.

Vs. 11, 12. *Written*; in Isa. 45:23. *As I live*; sure as my own eternal being. *Every knee shall bow*; as to the sovereign ruling over all. *Every tongue shall confess* (rather "praise"). Isaiah says "swear;" praising and swearing both imply worship (compare Phil. 2:11, where the same passage from Isaiah is applied to Christ). *Every one of us*; each concerning himself, not concerning the faults of others. *Give account*; as servants to their master, Matt. 25:19. *To God*; and not to others.

V. 13. *Not therefore judge one another*; as if we were wise enough or good enough to decide whether they are right or wrong. *Judge this rather*; make sure that our own deeds are right. *Stumblingblock . . . occasion to fall*; two pictures of temptation, the first likening it to an obstacle in the path, the second, to a trap or snare, such as is used in catching birds or animals. *In his brother's way*. Only God has the right to judge us, but all about us have a claim upon our sympathy and help.

V. 14. *I know, and am persuaded*. Paul has no doubt whatever as to the point in dispute between Jews and Gentiles in the church at Rome. *In the Lord Jesus* (Rev. Ver.); and therefore able to see things as with His eyes. *Nothing unclean of itself*. The old Mosaic regulations declaring that certain kinds of food defiled by being touched or eaten had been abolished, so Paul teaches, at the coming of Christ. *To him that esteemeth, etc.* It will really, however, be wrong for one to eat food forbidden by Moses' regulations, if his conscience tells him that these regulations are still binding.

Vs. 15, 16. *If thy brother be grieved*; troubled and perplexed by your example. *Not charitably*; Rev. Ver., "in love." *Destroy not him . . . for whom Christ died*; and it is a small thing for you to give up the food which in itself is harmless, rather than endanger him by leading him to act contrary to his conscience. *Good . . . evil spoken of*. If using that liberty gives others the opportunity of saying that you are placing temptation in the way of a brother, it is better not to use it.

Vs. 17, 18. *The kingdom of God . . . righteousness, and peace, and joy in the Holy Ghost*. Far more important than liberty to eat and drink is spiritual character,—uprightness, peace, joy.

III. Our Duty, 19-21.

Vs. 19-21. *Follow . . . peace*; one of the main features of the kingdom of heaven, Matt. 5:9. *Edify* (build up) . . . *overthrow not* (Rev. Ver.). This is Paul's touchstone for conduct—Does it build up, or destroy, Christian character and the kingdom of God? *Eateth with offence*; so as to cause others to sin against their conscience. V. 21 puts in another way the test as to whether we should use strong drink or not. Is it a thing whereby thy brother stumbleth, or is offended (caused to sin), or is made weak? Then Paul bids us abstain.

Light from the East

FLESH—There were three reasons why some Jewish Christians would not eat the flesh meat sold in the heathen markets: It was not killed in accordance with their law and might be ceremonially unclean. Some of them went further than the Mosaic law and abstained from all flesh. But the principal reason was, that all heathen meat had been directly or indirectly offered to idols. Parts of all the heathen sacrifices belonged to the priest, and when he had more than he could use, he sold it to the market men. Occasionally the meat in the stalls was consecrated by an oblation to some god and so it would become offensive to the consciences of Judaic Christians, who thought that by partaking they would do homage to the idol.

WINE—Was rejected for the same reason.

At a Roman dinner when the glasses were filled, a small portion was poured from each as a libation to the good spirit and this was accompanied by the singing of the psalm and the music of flutes. It was to this cere-

mony that the Christians objected because they thought it consecrated the wine to the god. While some had no scruples about it, it was better for them to refrain for the sake of those who thought it wrong.

THE LESSON APPLIED

"As to the Lord." That is the secret of the victory over selfishness. Our conduct will always be governed by the respect we feel toward the person who is most affected by it. If we recognize that all life belongs to Christ, and all men are His wards, our conduct towards life and mankind will be determined by the respect we have for Him. If we honor our Lord, we will honor His property.

Thus the sin of despising men is one of the great rebellions against Christ. The Pharisee was condemned because he trusted in himself that he was righteous and *despised others*. That drunkard, reeling down the street, colliding with telephone poles, tumbling into the ditch,—is he a figure to laugh at? Jesus would not have scorned him. And these newcomers that the immigrant ships are unloading by tens of thousands upon our shores, are they to be called dagoes, hunkies, and other nicknames which imply contempt? Jesus did not so treat the Gentiles and Samaritans of his day. And all the folk we meet who are not so well educated or so well dressed as we, are we to feel ourselves free to despise them for their ignorance and uncouthness? Not if we own Christ as Lord. For He owns each of them as a brother, and bids us see Him in them.

Paul thinks that these Romans should reverse their habits of criticism. Instead of criticising others they should criticise themselves. If we could only turn one-thousandth part of the moral energy and skill which we spend on blaming other people in the direction of blaming ourselves, we should live in a holier and happier world. Once, when a plate of apples was being passed round a group of children, one little girl took a fine red one. Her next neighbor cried, "You greedy thing. You have taken the biggest apple. I wanted that one myself." We find it easier to see the greed of others than

the greed of our own natures. Our custom is, "Hard on others, easy on ourselves." The true way is, "Easy on others, hard on ourselves."

It certainly is not a good plan to despise trifles. Perfection is made up of trifles. As the old jingle puts it, many a battle has been lost for lack of a man, and the man for lack of a horse, and the horse for lack of a shoe, and the shoe for lack of a nail. We ought to do little things carefully and well, but we ought also to remember that they are little things. Raphael painted the finger nails of his saints with great attention. He did not make the mistake of thinking that the saintliness consisted of finger nails. So we ought to remember that what we eat and drink is not as important as righteousness and peace. A perfect trifle is still but a trifle. There may be times when, for the sake of the momentous issue at stake, we may have to hoist the trifle overboard. It is very foolish to lose one's fortune for the sake of saving a penny. It is very foolish and wrong to injure the Lord's work for the sake of gratifying a physical appetite.

In the cathedral at Modena is an old bucket, enclosed in an iron cage. That is a historic bucket, for it caused a bloody war a thousand years ago. In the year 1005 some soldiers of Modena stole it from the state of Bologna. In the course of the war Henry, King of Sardinia, was drawn into the struggle. He assisted the Modenans to keep possession of the bucket, but was captured in battle and imprisoned. His father, the Emperor Henry the Second, offered a chain of gold seven miles long as his ransom. But the people of Bologna, so angry over the theft of a bucket worth less than a quarter dollar, refused. Poor Henry died in prison, after twenty years' imprisonment.

That is what fighting about trifles results in. Most of our heartburnings and irrita-

tions are just as trivial. Never mind what she said he said to somebody else. Take thought for things that are worthy and true.

What sort of a man is it who goes about kicking crutches away from cripples? What sort of humor has the man who misdirects a blind man as to his way home? Should we not have compassion on the weak brother, just because he is weak? The young man with an appetite for strong drink, whether

that appetite descended to him from his father or whether he acquired it by his own folly, is weak, and deserves tender treatment. Let us who are strong where he is weak, assist him to become strong.

This is the way we gain strength for ourselves. Some one has said, "When I dig a man out of trouble the hole that he leaves behind him is the grave where I bury my own trouble."

THE LESSON GRADED

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

For Teachers of Bible Classes

As a temperance study, this Lesson deals with general principles, rather than with any special reference to intemperance. Bring out the peculiar condition of the church which was being built up of many who were gradually emerging from paganism and whose moral standards were different on account of different experiences and traditions. The main thought in the Lesson is how to deal with this complex situation in life. Get the class to discuss two main points:

1. *The necessity of refraining from judging, and the wisdom of helping others, vs. 7-15.* Bring out: (a) The social relationships which constitute believers as one great family, united in Jesus Christ. This all-embracing fellowship extends to the dead as well as to the living. Love binds all members of this family. (b) The almost universal tendency to judge those who do not think as we think or do as we do (v. 10) works terrible consequences in the Christian life. A careful review of almost any church will reveal a serious condition resulting from this spirit of unreasonable criticism. (c) The remedy as proposed in v. 12. Emphasize the three elements in life, each one must give an account, it must be given to God and it must be of himself. This personal aspect of life should make unreasonable judging impossible. (d) The peculiar moral standard of each determines what is right and wrong for him, and ought not to be outraged by unjust criticism.

2. *The wisdom of giving up whatever in-*

dures the spiritual life of another, vs. 16-21.

Discuss: (a) The essentials of the kingdom of God, v. 17; (b) the spirit of helpfulness which should characterize those who are in it, vs. 18, 19; (c) the wisdom of removing hurtful customs, v. 21.

Now apply these principles to the temperance situation. Deal with the worldling's position of pleasing himself alone in the use of alcoholic drinks. Note the results. Take up the Christian principle, and bring out the doctrine of privilege as distinguished from the doctrine of rights.

Discuss this position: "If there comes into our lives a question whether some action is right or wrong and we have settled that for us it is right, that should not end the matter. There is another question yet which we must settle, whether our practice may not cause some one else to take up the same practice for whom it would be wrong. Where conscience says not: 'You must' but 'You may,' then the effect which using your liberty will have on others must be considered."

For Teachers of the Senior Scholars

Question the class about the great temperance teachers of the Old Testament,—Solomon and Isaiah—and ask for passages bearing upon the subject from each of these writers. (See Prov. 23:29-32; Isa. 5:11-14.) Who is the great temperance teacher of the New Testament? How does Paul's temperance teaching differ from that of the Old Testament writers? They teach that the only safe course for the individual is total abstinence; Paul teaches total abstinence for the sake of others. Bring out the following features of the passage:

1. *An Ugly Sight*, v. 10, 13, 15. What is meant by judging another, by placing a stumbling block in another's way, by grieving a brother? What ugly spirit is manifested in all these things? Make very clear what an ugly thing selfishness is, how repulsive, when seen in another. How may a person manifest this spirit in such a way as to promote intemperance? By indulging in strong drink without caring anything about the influence of his example; by engaging in the drink traffic for the sake of gain.

2. *A Beautiful Sight*, vs. 7, 8, 19, 21. The word for "good" in v. 21 means in the Greek "beautiful." It is a beautiful thing to be unselfish, to give up a lot of things which are not wrong in themselves if in this way we can help others to live well, who may not have the power to control themselves in the use of the things which we give up. It is a beautiful thing for the man who is able to use intoxicating drinks in moderation to become a total abstainer, because so many about him are not strong enough to do what he can do, because so many are stumbling and are being made weak. Try to present this subject in such a way as to make a strong appeal to the class, and ask them all to take the pledge to live in this beautiful way.

3. *Incentives to This Beautiful Life*, vs. 9-12. Bring out that this was the kind of life that Christ lived. He died and rose again as the brightest and most beautiful example of self-denial that the world has ever seen. It is only in the spirit of Christ that we can live in this way. A further incentive is revealed in the fact that we shall one day stand before the judgment seat of Christ to give an account of ourselves. Nothing but what is Christ-like in spirit will look well then.

For Teachers of the Boys and Girls

First, bring out the place of writing, the date and the destination of the Lesson epistle. Then tell the scholars that the conversation will deal with a question, an answer and an application.

I. THE QUESTION. What this is appears from the Lesson Setting. Get the scholars

to picture the members of the church at Rome discussing amongst themselves the question whether it was sinful or not to eat certain kinds of food forbidden by Jewish laws.

II. THE ANSWER. Point out that we have in the Lesson Paul's answer to the question in dispute, and take up with the scholars the various points in this answer. He begins by reminding the Roman Christians (vs. 7-9) to whom they belong, that is, to Christ. Therefore, as the scholars will readily see, the question had to be settled according to His teaching and commands.

Next, the readers of the epistle are reminded (vs. 10-12), that they must all, at last, appear before Christ's judgment seat, where each of them will have to give an account of his own conduct, not the conduct of others. The argument here is, that since all will be on an exact equality at the judgment, no one should think himself superior to another here or treat another with contempt, but each should be careful not to put temptation in his brother's way. Bring out the vivid picture of v. 2 (see Lesson Explained on v. 10) and the two pictures of temptation in v. 13.

Paul goes on to give his opinion (vs. 14-16), that there is nothing wrong in itself in eating food forbidden by the law of Moses. But, if there was any one in the church of Rome who thought that this was wrong, others should abstain for his sake. If any should think this too great a sacrifice, Paul recalls how Jesus died for others. Surely, this is the point made here, if He did that, it was a small matter for a follower of His to give up a favorite kind of food for the sake of others.

It is not eating or refusing to eat certain kinds of food,—this is Paul's fourth point (vs. 17, 18)—that makes one pleasing to God, but the character which one possesses.

The apostle concludes his answer (vs. 19-21) by giving a test of what is right and wrong,—whatever helps others to live a better life is right and all that hinders them is wrong.

III. THE APPLICATION. The application of the Lesson teaching to the use of strong drink is plain, and the teacher should press it home.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Judge not, that ye be not judged," said the Master. Find the command.
2. Paul says elsewhere, that even Christ pleased not Himself. Where is the saying?

ANSWERS, Lesson V.—(1) Prov. 1 : 10.
(2) Matt. 5 : 44.

For Discussion

1. Is it wrong for a Christian to use strong drink?
2. Why should we strive to have the drink trade abolished?

Prove from Scripture

That we should think of others.

The Catechism

Ques. 77. *What the Ninth Commandment requires.* A lie is a very ugly thing. And it often does a great deal of harm. Sometimes people suffer a great deal, because others said bad things about them that are not true at all. Their good name is taken away, that is, those about them are made to think

badly of them. We like to be thought well of. We ought to be glad when people think well of our neighbors. But there is something more important than to have the good opinion of others. It is to deserve it by acting rightly. We may be witnesses in a court of law. Then we should be specially careful to tell the exact truth. For what we say, may cause another to lose his property, or be put in prison, or even be put to death.

The Question on Missions

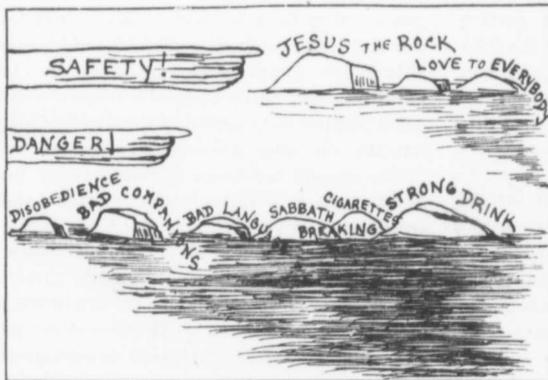
Ques. 6. *How many missionaries should we have in Korea?* At the very least, we should have one ordained foreign missionary for every 100,000 people. We should open two new stations, making 6 in all, and have a doctor and two lady teachers for each. This means 8 more ministers (one of whom is under appointment), three more doctors, and 8 more single women.

This proportion of missionaries to population is much less than is considered necessary in almost every other country, owing to the activity of the Korean Christians, and the development of the native church. The Presbyterian Council has from the first pursued a steady policy of putting as much responsibility and power upon the Korean church as possible.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God teaching His people to be loving.

Introduction—There was a picnic down beside the creek that ran through the farm



where some young people were spending the summer. In one place the stream was shallow enough to be crossed on stepping-stones (describe). We'll outline some stones and we'll imagine how the children stepped from one to another of these stones and got safely across. Several of them slipped and got their feet wet, and one boy who was not careful fell into the water and got very wet.

On the bank stood Tom, a fine manly fellow. "Surely Tom is not afraid to cross,"

I thought, and said, "Tom, why do you not cross the stream?" "Well," said Tom, "I could get across all right, but I have charge of my little brother Jack and maybe he could not cross without slipping and he would be sure to want to follow me."

How I admired that Tom. What a fine, brave lad he was to be willing to deny himself the pleasure of jumping across the stream from stone to stone, for the sake of little Jack.

Lesson—That is just what our Lesson is about,—denying ourselves things that are a pleasure to us for fear that they may do harm to someone else.

Dangerous Crossings—Do you know what a stumbling-block is? (Explain.) These stones which we have outlined we are going to name, and we are going to name them some things that often cause boys and girls and men and women to stumble or slip or fall into sinful ways.

This first one we shall name, BAD COMPANIONS. This next, BAD LANGUAGE. Here is a group, BAD HABITS. Among these we find CIGARETTES, SABBATH BREAKING. This big one we'll name, STRONG DRINK. This is a bad lot of stepping-stones through the stream of life. They may indeed be stumbling-blocks which cause many a fall into sin and misery.

Lesson—Our Lesson tells us for the sake of others we should keep from stepping on these stones for fear of falling ourselves or causing others to follow us and fall. (Explain how our example may lead others to follow us.) We may get safely over these stones ourselves, but our brother or sister or friend may fall.

Golden Text—Repeat and explain Golden Text.

Safe Crossings—We have been talking about dangerous stepping-stones across life's stream. Now we are going to step across a safe crossing. We'll rub out these names and on these stepping-stones we'll print instead, GOOD COMPANIONS, CHURCH and SUNDAY SCHOOL, GOD'S WORD, etc. The first one we'll name, LOVE TO OTHERS. That is a good safe stone to stand on. This biggest stone we'll name, THE ROCK OF JESUS (see 1 Cor. 10 : 4). If we are on this rock we are safe. Let us love everybody in the world so much that we shall want to lead them all across the safe crossings, love others so much we shall keep from the dangerous stepping-stones for fear of leading others to follow us and fall into trouble and sin and danger.

Something to Think About—I should love everybody.

FROM THE PLATFORM

LOVE
LIBERTY
LAW

Bring out, by questioning, the matter in dispute amongst the Christians at Rome, namely, whether or not it was right for them to partake of foods forbidden by Jewish laws. Point out that there were three ways of settling this matter. Call the first the way of LAW (Print), the way of one who should say: "There stands the law, and it must be obeyed." The second may be called the way of LIBERTY (Print so as to form a step above LAW), the way that says: "Christians are free from all the ceremonial laws of Moses." The third is the way of LOVE (Print so as to form a third and higher step). This way says: "I am free from the law about foods, but I love my brother, so that I will not put temptation in his way." After getting the scholars' verdict in favor of the third way, make the application to the use of drink in our own day.

Lesson VII.

*THE DEATH OF MOSES

November 16, 1913

Deuteronomy 34 : 1-12. Study Deuteronomy 31 : 1-8 ; 32 : 48-52 ; 34 : 1-12. Read Deuteronomy, chs. 31-34. Commit to memory vs. 5-7.

GOLDEN TEXT—Precious in the sight of the Lord is the death of his saints.—Psalm 116 : 15.

1 And Mo'ses went up from the plains of Mo'ab unto ¹ the mountain of Ne'bo, to the top of Pis'gah, that is over against Jer'icho. And the Lord shewed him all the land of Gil'ead, unto Dan.

2 And all Naph'tali, and the land of E'phraim, and Manas'seh, and all the land of Ju'dah, unto the ² utmost sea.

3 And the ³ south, and the ⁴ plain of the valley of Jer'icho, the city of palm trees, unto Zo'ar.

4 And the Lord said unto him, This is the land which I swear unto A'braham, unto I'saac, and unto Ja'cob, saying, I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 So Mo'ses the servant of the Lord died there in the land of Mo'ab, according to the word of the Lord.

6 And he buried him in a valley in the land of Mo'ab, over against Bethpe'or : but no man knoweth of his

Revised Version—¹ mount ; ² hinder sea ; ³ South (*capital S*) ; ⁴ Plain (*capital P*) ; ⁵ in the mourning ; ⁶ hath not arisen ; ⁷ the ; ⁸ wrought.

LESSON PLAN

- I. The Promised Land, 1-4.
- II. The Death and Burial of Moses, 5-9.
- III. The Greatness of Moses, 10-12.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England)

M.—The death of Moses, Deut. 34 : 1-12. T.—Moses' encouragement, Deut. 31 : 1-8. W.—The punishment of Moses, Deut. 32 : 48-52. Th.—Comfort for the bereaved, 1 Thess. 4 : 13-18. F.—Be ye also ready, Luke 12 : 35-40. S.—Submit to God's will, Ps. 39. S.—A song of thanksgiving, Ps. 116 : 5-16.

Shorter Catechism—*Ques. 78. What is forbidden in the ninth commandment?* A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

The Question on Missions—7. What has been

sepulchre unto this day.

7 And Mo'ses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force abated.

8 And the children of Is'rael wept for Mo'ses in the plains of Mo'ab thirty days : so the days of weeping and mourning for Mo'ses were ended.

9 And Josh'ua the son of Nun was full of the spirit of wisdom ; for Mo'ses had laid his hands upon him : and the children of Is'rael hearkened unto him, and did as the Lord commanded Mo'ses.

10 And there ⁶ arose not a prophet since in Is'rael like unto Mo'ses, whom the Lord knew face to face.

11 In all the signs and the wonders, which the Lord sent him to do in the land of E'gypt to Phar'aoh, and to all his servants, and to all his land.

12 And in all ⁷ that mighty hand, and in all the great terror which Mo'ses ⁸ shewed in the sight of all Is'rael,

accomplished in our fifteen years' work in Korea? There are now 200 out-stations or regular places of worship. There are 2,748 catechumens, that is, converts under instruction for church membership, and 2,230 communicants. The total Christian community numbers about 10,000.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 313, 312, 53 (Ps. Sel.), 559 (from PRIMARY QUARTERLY), 320.

Special Scripture Reading—Mark 9 : 2-10. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 997. The Israelites Mourn for Moses. For Question on Missions, K. 4, First Christian Korean Preacher ; K. 21, Women's Bible Institute. (Slides are obtained from the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, From Mount Nebo Northwest Across Jordan and the Promised Land (Underwood & Underwood, see page 525).

THE LESSON EXPLAINED

Time and Place—The Plains of Moab and Mount Pisgah, a peak of the Moabite highlands, eight or nine miles east of the northern end of the Dead Sea.

Connecting Links—Chs. 1-30 of Deuteronomy contain three addresses of Moses to the Israelites. These are followed by the investiture of Joshua as Moses' successor (ch. 31 : 1-8), the delivery of the written law to the priests, with a charge as to its public reading (vs. 9-13) ; the song of Moses (ch. 32 : 1-47) ; Moses' farewell (chs. 32 : 48 to 33 : 29) and the account of Moses' death, which forms the Lesson for to-day.

I. The Promised Land, 1-4.

V. 1. *Plains* ("steppes") of Moab ; a plateau over 3,000 feet above the Jordan level. *Mount Nebo* (Rev. Ver.) ; a peak 640 feet higher than the plateau, nearly opposite the northern end of the Dead Sea, on a ridge $\frac{1}{2}$

mile wide and 2 miles long projecting towards the Jordan. A mile nearer the river was *Pisgah*, a peak 200 feet lower than Nebo, but commanding a fuller view of Canaan. *Over against Jericho* ; about 6 miles west of the Jordan, the gateway of Canaan, the centre of a large trade, the mistress of a great palm forest. *Gilead* ; the mountainous country east of the Jordan, extending some 60 miles from the Dead Sea to the Sea of Galilee. *Dan* ; a city at the extreme north of Palestine.

Vs. 2, 3. *Naphtali* ; north and northwest of the Sea of Galilee. *Ephraim, and Manasseh* ; the central portion from the Jordan to the Mediterranean. *Judah* ; to the south. *Unto the hinder sea* (Rev. Ver.) ; the Mediterranean, which could not be actually seen from Pisgah because of the intervening Central Range of mountains running through Pales-

* This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

tine. But the meaning likely is, that Moses saw the land as a whole, though not in all its parts. *The South* (Rev. Ver.); the Negeb or "Dry Land," the region between Palestine and the Arabian desert. *The Plain* (Rev. Ver.); the "Round" or "Oval," that is, the fertile and beautiful plain into which the Jordan valley expands near the entrance of the river into the Dead Sea. In this valley Jericho was situated. *City of palm trees*. The site, now barren, was in ancient times a lovely spot, noted for its palm trees. *Zoar*; Lot's refuge when driven from Sodom (see Gen. 19 : 23), whether it was at the north or south end of the Dead Sea is not known.

V. 4. *This is the land*, etc. See Gen. 12 : 7 ; 13 : 14, 15. *Thou shalt not go over*. For the reason see ch. 32 : 51, and for the story, Num. 20. : 1-13.

II. The Death and Burial of Moses, 5-9.

Vs. 5, 6. *Moses the servant of the Lord*; the most honorable of all titles, yet one which all may wear. *Died . . . according to the word of the Lord*. The Hebrew for "word" in this verse is literally "mouth," which explains the legend current amongst Jewish rabbis, that Moses died by the Lord's "kiss." *Buried him*; and, as quaint old Thomas Fuller says, "buried also his grave." *In the valley* (Rev. Ver.); a deep ravine. *Over against Beth-peor*; "House of Peor," a mountain peak named after Peor, a god of the Moabites. *No man knoweth of his sepulchre*. It was hidden probably lest the Israelites should come thither to worship their dead leader.

Vs. 7-9. *An hundred and twenty years*; 40 spent in Egypt; 40 in Midian and 40 as leader of Israel (see Acts 7 : 23, 30). *Israel wept* (mourned) . . . *thirty days*; the customary period for one of high rank, Num. 20 : 29. (Compare Gen. 50 : 3-10.) Seven days was the period of mourning for ordinary persons. *Joshua*. See next Lesson.

It was time for Moses to die. His work was done. God had need of His servant elsewhere. All his toil and worry over the rescue of his nation from slavery and their

III. The Greatness of Moses, 10-12.

Vs. 10-12. *Not a prophet . . . like unto Moses*; until Jesus come (see Heb. 3 : 2-6, and compare Deut. 18 : 18). *Face to face*; without the intervention of any messenger (see Ex. 33 : 11), a strong way of expressing the unequalled inspiration and authority of Moses. *Signs and . . . wonders*; miracles connected with the great deliverance of Israel from Egypt. *Mighty hand*; the symbol of the great power wielded by Moses. *Terror*; which had filled the hearts of Pharaoh and other enemies and had contributed not a little to Israel's safety. *In the sight of all Israel*; proving to them that Israel was God's messenger. His commands were God's and his leading was God's guidance.

Light from the East

BURIED—The death of Moses became a fruitful subject of legend among the Jews. The oldest one says, that when he felt dissolution approaching, he retired into a cave alone where he died and where his body remained. Another says, that he ascended Mount Abarim accompanied by the elders and that a cloud suddenly surrounded him and he disappeared. He was prompted by modesty to write that he died. A later account runs as follows: When the angel of death sent by God appeared before him and said, "Give me your soul," Moses scolded him saying, "You have no right to appear where I am sitting, how dare you say to me that I shall give you my soul." The angel took this answer back and when God said to him a second time, "Bring me the soul of Moses," he went where Moses had been but he was not there. Then he went to the sea but the sea said it had not seen Moses since the time that he led the children of Israel through it. Then he went to the mountains and valleys which told him that God had concealed Moses, keeping him for the life to come in the future world, so that no creature should know where he was.

THE LESSON APPLIED

transportation across the desert were to be exchanged for the peace and delight of heaven. It was fitting that he "went up" to die.

Surely it is not right for Christians to mourn too much over death. We constantly talk about the "dark valley" and the "shadow of the tomb." Have we forgotten the teaching of our Lord? He used to call it sleep, as if it were a natural and wholesome thing, and not the grisly terror we often make it out to be. Paul was not afraid to die. Stephen smiled even while he was being stoned. May we not think of death as a climbing rather than a descent, as an entrance into light rather than a sinking into darkness?

A young lieutenant in an Iowa regiment, in the civil war in the United States, had been fatally wounded in the shoulder. He was brought into the field hospital and examined by the surgeon. When it was seen, after a day or two, that he could not recover, a nurse said to him, "Lieutenant, you have not long to live. If you have any word to send to your wife and little one in Iowa, you must speak it quickly." He looked up at her, his face shining like an angel's, and replied, "Tell her that there is not a cloud between me and Jesus."

What a vision Moses was permitted before he died! It reminds us of another vision, when the tempter showed our Lord all the kingdoms of the earth. When one stands on a mountain peak and sees spread all about him the farms and woods and rivers and cities, he cannot help but be lifted up in spirit. Many thoughts crowd into the mind as one views the wide region where so many of our race have worked, and are still at work. I suppose that a king who should thus see his kingdom would feel his pride stirred. And a poet would be inspired to compose something worthy of the sight. And a man of God would be nerved to the resolution that these fair realms should be claimed for the kingdom of God.

THE LESSON GRADED

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

For Teachers of Bible Classes

As a Missionary Lesson, the logical bearing of our passage is on the glory which crowns the life of the missionary at the close of his

It is said that Dr. Thomas Guthrie took the young minister who had just been appointed his assistant up to the top of the Calton Hill. Beneath them lay Edinburgh, with the Canongate right at their feet. Looking down upon the houses of that quarter, too plainly the abode of dirt, vice, poverty and disease, he said, "A fine field of work, sir, a very fine field of work."

In our days we can do that, after a fashion, for the whole world. Never before has the map been spread out showing in such an intimate and vivid way the many peoples of the world, their curious customs and their terrible need of the gospel. We used to hear about these lands, but now, through the books written by explorers and missionaries, we can almost see them. We know how the people live, what they eat and wear, what they think about us, and just the quantity of ignorance, prejudice, idolatry, cruelty and vice which they possess. And this knowledge is a tremendous appeal for missions. It brings their woes, as it were, to our very doors.

Both the tempter and God claim the world. You remember Satan offered to give it to Christ, on certain conditions. Here Jehovah promises a large part of it to the Israelites, and there are many other passages in the Bible which extend the promise. We are assured that Christ shall have the heathen for His inheritance. Now which is the true owner, the devil or God?

God is, but the devil is fighting hard for possession. He is tireless in his defense of the dominions which he feels slipping through his hands. He contests every inch. That is why there is so much tumult and rancor in the world. But we ought to be confident in the face of it all, because we know that, in spite of the desperate rage of sin, God shall conquer.

earthly service. Looking upon Moses as a missionary, take up the following points:

1. *The dying missionary's attitude toward death.* In the light of Moses' full knowledge that he was about to die, bring out: (a) The provision he made for the continued success of the great movement of God in Israel.

(b) His personal promptness in doing the will of God. He might have in his departure imagined that his going was a mistake, but faith leaves all with God. (c) The comforting vision and assurance that his work would not fail. What Moses saw was the proof that, with all his failings, he had wonderfully succeeded. Now apply these principles to life. Emphasize the fact we must all die, and should all be ready for it, because it is God's order. Raise the question, Which kind of life affords highest satisfaction in death? The true missionary life, which alone stands in line with God's purpose.

2. *The assurance that the death of God's people is a victory for the truth.* Take up the Golden Text and also the New Testament conception of life beyond the present life. Deal with two lines of truth: first, all of value goes with us. Note the title given to Moses, "the servant of the Lord." Distinguish between the fundamental purpose of life and the temporary failures. Show how it is purpose which counts. That is personal, and goes with us. Discuss this in the light of the missionary ideal. What is the highest view of life? What the highest reach of spirit? What the thing which will stand nearest the throne of God? If it is the spirit of service, then the missionary stands closest the great plan of the ages. And, again, the compensations of life await the missionary beyond the grave.

Estimate the value of Moses' life work. Discuss this: "He rose superior to all discouragements and lived to bring his countrymen to the borders of the Promised Land and to commit them to a leader whom he had trained to continue and crown his work." Urge missionary service as fulfilling the ideal of the best life.

For Teachers of the Senior Scholars

Remind the class, that we have here the last scene in the life of one of the greatest characters that ever lived. How had this grand old man spent the last days of his life on earth? In delivering the tender, loving, stirring addresses which make up the Book of Deuteronomy. Draw the attention of the class to the fact that this Book was a great favorite with Jesus, who quoted it more

frequently than any other Book of the Old Testament. Ask for some of Christ's quotations. (See Matt. 4:4, 7, 10.)

This closing chapter reveals:

1. *Moses on Pisgah*, vs. 1-4. Who was his companion? Why had God called him up into that lonely mountain? Why was he not permitted to enter the Promised Land? (See Deut. 32:51.) What comfort could Moses get out of that vision on Pisgah? It would gladden his heart to see the good land which his people were about to take possession of.

2. *Moses' Death and Burial*, vs. 5-8. Bring out by questioning what we know about the closing scene in the life of this man of God, and ask some member of the class to recite Mrs. Alexander's poem on *The Death of Moses*, which many boys and girls commit to memory during their school days.

Why was no monument erected over the grave of Moses? Tell how John Calvin gave instructions that no mark of any kind should be put upon his grave to tell where his body rested. No man knows his sepulchre to this day. How old was Moses when he died, and what remarkable testimony have we as to his physical vigor? How long did people mourn for him? Remind the class that it is possible for us to live in such a way that some people will mourn for us when we die.

3. *Moses' Successor*, vs. 9-12. We feel that some men, like the apostles, can have no successors. We think when they are called away that it will be impossible to fill their place, but we learn in time that we are mistaken. Could Joshua fill Moses' place? (Vs. 10-12.) Lead the class to see that we are not in this world to fill somebody else's place but to fill our own place. What is our place in the great missionary work of the world to-day? Are we filling it?

For Teachers of the Boys and Girls

In to-day's Lesson we pass from Numbers to Deuteronomy. The teacher should, therefore, endeavor to get into the minds of the scholars an outline of the contents of the new book. Sufficient information will be found in the Lesson Explained. The following

outline may then be used as a guide to the class conversation :

1. *Where Moses stood*, v. 1a. Get the scholars to locate "the plains of Moab," and the peaks of "Nebo" and "Pisgah" in their relation to each other.

2. *What Moses saw*, vs. 1b-3. Bring out all possible information about the various places named. This will be a capital opportunity for testing the scholars' knowledge of Biblical geography.

3. *What Moses was denied*, v. 4. Question out the reason for this denial as given in ch. 32 : 51, and refer to the story in Num. 20 : 1-13.

4. *How Moses died*, v. 5. Speak of the beautiful interpretation of the Jewish rabbis, "by the kiss of the Lord."

5. *Where the Lord buried Moses*, v. 6. The points for conversation are the high honor thus shown to Moses and the reason for the concealment of his grave. "Beth-peor" will require some explanation.

6. *How old Moses was when he died*, v. 7. Picture to the scholars the beauty of a well spent life.

7. *How long Israel mourned for Moses*, v. 8. The prolonged mourning was a testimony to the dead leader's greatness.

8. *Who succeeded Moses*, v. 9. As the next Lesson is about Joshua, the mention of the new leader here may be passed over with a question or two about his past history.

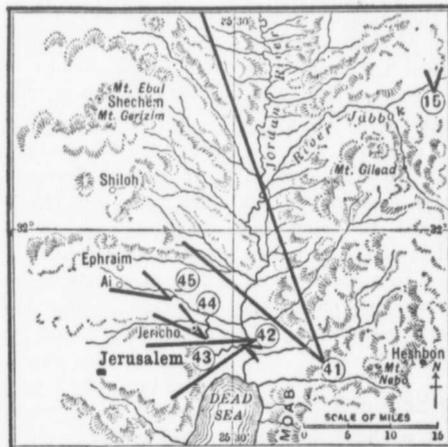
9. *How great Moses was*, vs. 10-12. Bring out the features of this greatness as given in these verses,—his direct intercourse with God, his power to work miracles, the terror which he inspired in Pharaoh and other enemies of God and His people, and the trust and reverence which he called forth from Israel.

Ask the class, in closing, what, in their opinion, made Moses so great a man. Lead them to see that it was his obedience to God's command. Present him as our example.

THE GEOGRAPHY LESSON

The number 41 on our map marks a spot on the western side of Mount Pisgah, from which one may look off over the gorge of the Jordan river to the lands beyond Jordan. Standing there today and facing northwest, we find the ground immediately around us used by a swarthy Arab as a pasture for his sheep and goats.

On some high ground not far from here Moses must have stood when he viewed the promised homeland of his people. The "land of Gilead"—including the district given to Manasseh's descendants—was at this east side of Jordan ; Moses looked far up northward in the direction of Dan, thirty miles away. The territory which Moses



MAP PATENT No. 655,569 BY UNDERWOOD & UNDERWOOD

thought of as the future home of the descendants of Naphtali was also far up at the north, on the west side of Jordan. The section meant for the tribe of Ephraim was among those hills which we see now across the river, at the right. The section which Judah was to occupy included ground that we see across the river towards the left. The "plain of the valley of Jericho"

is just beyond the long, light colored streak in the river valley, between the river and Judah's hill country, which it was Israel's task to conquer.

Use a stereograph entitled, From Mount Nebo Northwest Across Jordan and the Promised Land.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Of whom is it written: "He was not; for God took him?" Read the story.

2. Find and read the story of the Jewish prophet who was carried off in a fiery chariot.

ANSWERS, Lesson VI.—(1) Matt. 7 : 1.
(2) Rom. 15 : 3.

For Discussion

1. Was the life of Moses a failure?
2. Was the change of leaders a good thing for Israel?

Prove from Scripture

That a saint's death leads to rest.

The Catechism

Ques. 78. *What the Ninth Commandment forbids.* Long ago, as we read in 1 Kgs. 21 : 1-13, the wicked queen, Jezebel, formed a plot to secure the vineyard of Naboth for her husband, Ahab. She got false witnesses to say that Naboth had been guilty of great crimes. In this way, though he was innocent, the queen got him put to death. In the New Testament (Matt. 26 : 60-66), we read that it was through the testimony of false

witnesses that Jesus was condemned to death. This bearing of false witness in a court of law is called perjury, and a hateful crime it is. How we should shun it, and all speech that hurts the good name of our neighbor or deceives others in any way.

The Question on Missions

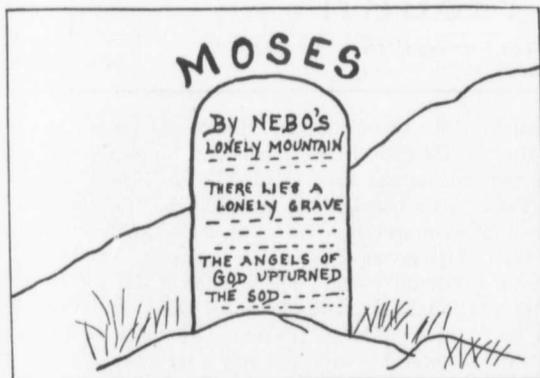
Ques. 7. *What has been accomplished in our church's fifteen years' work in Korea?* There are over 200 out-stations or regular meeting places. There are 2,748 catechumens, that is, converts under instruction for church membership, and 2,230 communicants. The total Christian community numbers about 10,000. The Korean Christians meet twice every Sunday and on Wednesday evening, whether a minister or native evangelist is present or not, the men conducting the meetings in rotation. The house of worship is in very many cases the humble home of one of the Christians, until the group grows strong enough to buy or build a church. During the past year a new station was opened at Hoi Ryung, on the border of North Korea and Kando. A new church, with seating for over 300, was also built in Ham Heung, in a populous, but hitherto neglected part of the city, while the older church in the same city had last year its first Korean pastor.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God taking His servant to heaven.

Introduction—Passing along the street of a large city, holding the hand of a little girl,

we watched a procession moving slowly along. It was all very quiet and solemn, carriages and people following what a little boy always calls "God's carriage," in which the body of a great, good man was being carried to the cemetery to be laid in the grave. A carriage entirely filled with beautiful wreaths and sprays and pillows of flowers followed. What a grand funeral it was! you think, but our Lesson to-day tells us about the most wonderful funeral that ever was.



We are going to hear about the death of Moses.

Moses did not get sick and have a doctor and nurse as our friends do. Our story tells us that Moses was strong and well at the time of his death, v. 7. "Why did Moses die if he was not sick?" you ask. Well, God had let Moses do all the work He had called him to do (recall). God had spared his life when he was a tiny baby you remember, and now God sees best to take Moses to a greater, more beautiful home than any place on earth. God is going to take Moses after all these weary years of wandering and work and worry—to take him quietly and peacefully away from it all without any sickness or suffering. What a beautiful ending to his long busy life. We'll hear about it.

Lesson—We'll sketch Mt. Nebo. This has a lovely mountain peak near the Jordan River. God takes Moses away up this mountain and shows him the promised land of Canaan, which is to be the home of the children of Israel (map). (See v. 4.)

Now comes the strange part. Moses died there, but no one saw him dead. No one saw the funeral procession. No one knew

where his grave was. God took him, we do not know how.

Have the following verse written on white paper shaped like a monument. Place this on the board and all repeat:

"By Nebo's lonely mountain

On this side Jordan's wave,

In a vale in the land of Moab

There lies a lonely grave.

And no man knew that sepulchre,

And no man saw it e'er,

For the angel of God upturned the sod

And laid the dead man there.

That was the grandest funeral

That ever passed on earth,

But no man heard the trampling

Nor saw the train go forth."

Golden Text—Repeat Golden Text.

Our Promised Home—God has promised us a home in the heavenly land,—"In My Father's house are many mansions . . . I go to prepare a place for you" (John 14 : 2).

Hymn—Sing:

"There's a home for little children

Above the bright blue sky."

—No. 590, Book of Praise

Something to Think About—Heaven is my home.

FROM THE PLATFORM

HOREB

"*Certainly I will be with thee.*"

PISGAH

"*I have caused thee to see.*"

Print on the blackboard the names of the two mountains, HOREB and PISGAH, and get the School to tell you where they are. At the first of these mountains, Moses received from God a wonderful promise. When the promise has been recalled by the School, with any needed help from the platform, write it down beneath the name Horeb, "*Certainly I will be with thee.*" Ask the School to mention some special occasions when God fulfilled this great promise. The crossing of the Red Sea and the giving of manna are examples. On the second mountain God caused Moses to see a wonderful vision. The account of this will be fresh in the minds of the scholars. After a little talk about the Promised Land, write under the name Pisgah, "*I have caused thee to see.*" That vision was the reward of Moses' loyal service. And the same faithful God will reward His servants with, not only a far away glimpse, but with the eternal possession of the joys of heaven.

Lesson VIII.

JOSHUA, THE NEW LEADER

November 23, 1913

Joshua 1: 1-9. Read Joshua, chs. 1, 2. Commit to memory vs. 5, 6.

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

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

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

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

4 From the wilderness and this Leb'anon even unto the great river, the river Euphra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your² coast.

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

Revised Version—¹to you have I given it, as I spake unto; ²border; ³thou shalt cause this people to inherit the land; ⁴Omit thou; ⁵to observe; ⁶have good success; ⁷affrighted.

LESSON PLAN

- I. Joshua's Promotion, 1, 2.
- II. Joshua's Prospect, 3, 4.
- III. Joshua's Power, 5-9.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England)

M.—Joshua chosen, Num. 27: 18-23. T.—The charge to Joshua, Deut. 31: 14-23. W.—Joshua, the new leader, Josh. 1: 1-9. Th.—If God be for us, Rom. 8: 31-39. F.—Girded with strength, Ps. 18: 31-39. S.—Divine encouragement, Isa. 41: 8-16.

Shorter Catechism—Ques. 79. Which is the tenth commandment? A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

THE LESSON EXPLAINED

Time and Place—About B.C. 1180; the Plains of Moab, east of the Jordan.

Connecting Links—The Book of Joshua continues the history embodied in the Pentateuch, without any break. The book consists of two parts: 1. Chs. 1-12, which narrate the conquest of Canaan; 2. Chs. 13-24, recording the distribution of the conquered territory amongst the twelve tribes of Israel.

I. Joshua's Promotion, 1, 2.

V. 1. *After the death of Moses.* For thirty days the camp had been full of weeping and mourning for the great law giver, Deut. 34: 8. *The servant of the Lord;* a title, the highest possible in a God-governed nation (theocracy) like Israel, specially applied to Moses, marking him out as superior to even the greatest prophets (Num. 12: 7, 8), and afterwards the peculiar designation of the Messiah, Isa. 42: 1. *The Lord spake;* as Israel's true leader and guide. *Joshua.* His

6 Be strong and of a good courage: for³ unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7 Only be⁴ thou strong and very courageous, that thou mayest observe to do according to all the law, which Mo'ses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest⁵ prosper whithersoever thou goest.

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

9 Have not I commanded thee? Be strong and of a good courage; be not⁷ afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

The Question on Missions—8. How many of the congregations are self-supporting? Almost all. They build their own churches, and pay the running expenses. They contribute towards the support of evangelists and the Christian primary schools. Men continue their ordinary occupations and serve as church leaders without salary, until the congregation becomes large enough to support its own native pastor.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 304, 309, 52 (Ps. Sel.), 297 (from PRIMARY QUARTERLY), 245.

Special Scripture Reading—Ps. 91. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 777, Joshua Succeeds Moses. For Question on Missions, K. 52, First Presbyterian Church, Seoul; K. 17, Country Church Built by Natives. (Slides are obtained from the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Jordan and the Promised Land, West from the Cliffs of Moab (Underwood & Underwood, see page 527).

original name was Oshea, meaning "salvation." This was changed by Moses to Joshua, meaning "Jehovah is salvation," Num. 13: 16. In its Greek form it becomes Jesus (see Heb. 4: 8). He belonged to the tribe of Ephraim (Num. 13: 8), and was therefore descended from Joseph, Gen. 41: 50-52. At Rephidim, in the fight of Israel (Ex. 17: 8-16), he had shown himself to be a brave soldier and a skilful general. Thirty-eight years before, he, along with Caleb, had urged Israel to go forward from Kadesh-barnea, to the possession of the land, in spite of the adverse report of the other ten spies, Num. 14: 6-9. *Moses' minister;* Moses' attendant, companion, adjutant, or aide-de-camp, for well nigh forty years, Ex. 24: 13; Deut. 1: 38. Joshua had been born in slavery, and was now over eighty years old.

V. 2. *Moses . . . is dead;* and the vacancy must be filled, since God's work must go on. *Now therefore arise;* to take Moses' place.

The appointment of Joshua as Moses' successor (see Num. 27 : 15-23 ; Deut. 31 : 3-7, 23) is thus divinely confirmed. *Go over this Jordan* ; "the Descender." From its source at the foot of the mountains in the north of Palestine to its entrance into the Dead Sea, the fall is 1292 feet. Between the Sea of Galilee and the Dead Sea, about 60 miles, the river, in its windings, traverses 200 miles. The command to cross this river was a severe test of Joshua's faith and courage, since, on the other side were numerous and powerful foes. *Land . . . I do give.* Canaan was God's gift to Israel. Without His help they could never have conquered it ; but with Him as protector and leader, no foe could stand before them.

II. Joshua's Prospect, 3, 4.

Vs. 3, 4. *As I said unto Moses.* See Deut. 11 : 24. *From the wilderness* ; in which Israel had been wandering for nearly forty years on their way to Canaan. This was to be the southern boundary of the Promised Land. *This Lebanon* ; "White Mountain," the snow-clad range 150 miles to the north, which yet could be seen from where Joshua stood,—the northern boundary. *The river Euphrates* ; "the good and abounding river," the largest, longest, and by far the most important of the rivers in western Asia,—the boundary to the east. *The land of the Hittites* ; a powerful nation to the north of Palestine. *The great sea* ; the Mediterranean,—the western border. *Coast* ; boundary.

III. Joshua's Power, 5-9.

V. 5. *Not any man be able to stand before thee.* Behind every promise of God are all His infinite power and wisdom and love. With these resources pledged for his help, Joshua could not fail. *As I was . . . so I will be.* God has placed His people under a new leader, and brought them into a new situation ; but His care and purpose for them was the same. *Not fail . . . nor forsake.* Many and varied were the difficulties which Joshua had to face. But he would never come to one in which he would not find God's help present and sufficient.

V. 6. *Be strong, etc.* True faith in God's promises is shown by earnest effort to secure the blessings they offer. Like ourselves, Joshua needed moral courage always to do

the right, even more than physical courage to meet his enemies.

Vs. 7-9. *Only* ; a word pointing like an index finger to the one necessary condition of success. *Do according to . . . the law.* So, in Deut. 17 : 19, kings, and here Joshua, are bidden to obey God's law, that they may prosper. *This book, etc.* This shows that Moses had left the law in written form. *Not . . . out of thy mouth.* He was to read and talk about it. *Meditate* ; study and ponder (compare Ps. 1 : 2). *Do* ; obey its commands : this was most important of all (compare Matt. 7 : 21). *Prosperous . . . good success.* Obedience to God is sure to bring real success. Character, more than numbers or strategy, is to be the key to Joshua's victories. *Be not afraid, etc.* Israel's resources might seem small in comparison with those of the Canaanites, but God had already shown what He could do against the even greater power of Egypt.

Light from the East

HITTITES—Were the third power in the world for five hundred years before the Exodus, and as long after it. They were a people of the ancient northern type who came over the Taurus mountains into Syria. Their empire extended from their two principal cities, Kadesh on the Orontes and Carchemish on the Euphrates to the Black Sea and westward as far as Smyrna. They were an agricultural people, well civilized, militant, aggressive and somewhat unsettled. They waged constant wars in Syria, chiefly with the Amorite tribes. At Kadesh they fought a great battle on equal terms with Rameses II., and while, according to his own account, he was victorious, he was glad soon afterwards to conclude a peace with them, the text of which still exists. The Hittite king afterwards visited Rameses and gave him his daughter to wife. Their power was finally overthrown by Sargon of Assyria after a sturdy and prolonged resistance. Many pictures of them are on the monuments. They had beardless faces, receding foreheads, projecting upper jaws and long noses. They wore a pointed hat, a loose tunic and leather boots turned up at the toes, and they tied

their long yellow hair in a sort of pig tail. Many Hittite inscriptions have been found

but no scholar has yet been able to translate them.

THE LESSON APPLIED

"God buries the workman, but carries on the work." After Moses comes Joshua, another great hero and leader. He is very unlike Moses, but he does the work which it might have seemed that no one but Moses could do. So it is always. God is never beaten. He always finds a way out. The success of His cause does not hang on the life or efforts of any one person. His Spirit lives on, and manifests the divine power in some new and surprising way, however the lives and schemes of men may fail.

This Lesson is mostly about pluck. It shows us the Israelitish people when everything seemed against them. Their leader was dead. There was a river to cross. Giants and walled cities swarmed in the land which they must attack. His message to them is just this, "You can do it, if you are not afraid."

Pluck is the confidence which the human spirit has in itself. Pluck says, "I can do this thing, and I will." Cowardice says, "I cannot do this thing, and I will not try." There is not a day of our lives in which our courage is not put to the test. For there are several kinds of courage, and when one of them is sleeping in its tent the other has to be out and fighting.

There is *physical* courage. Man shares this with the lion and the bear. It is largely because man has always been a fiercer fighter than the wild beasts, that he has driven them almost out of the earth. If man had been cowardly, he would have been driven out. We must honor the capacity, in man or woman, to stand up to danger. Every boy and girl ought to feel that it is wrong and shameful to be timid.

Frederick William, King of Prussia, had a regiment of giants. He was amazingly proud of them, dressed them in handsome uniforms, and turned them out on parade when he wanted to make a fine show before visitors. Once he reviewed them in the presence of ambassadors from Austria, France and Britain. As the huge fellows went swinging past he turned to the ambassador from Aus-

tria. "Do you think," he said, "that your master, the emperor, has in his army any men of whom an equal number could cope with this corps." The ambassador replied, "I frankly own that I do not think his majesty has." The Frenchman, on being asked, gave the same reply. When it came to the Britisher's turn he said, "I cannot be so bold as to say that an equal number of British soldiers would overcome your splendid regiment, but I am sure that half the number would try."

That is the spirit which has made the army of Britain famous in every part of the world. And it is a spirit which we should carry into all the dangers we may meet with.

But there is a higher kind of courage, called *moral* courage. Here man rises above the beasts, and asserts qualities which belong to him as a creature of a higher order. When Luther was waiting at Worms for the time of his appearance before the Emperor and his court to arrive, one of the most famous captains of the age, George von Freundsburg laid his hand on his shoulder and said, "Poor monk, poor monk. You are to hazard a more perilous march to-day than I or any other captain ever did. But if your cause is right, and you are sure of it, go on in God's name, and be of good comfort." It took more courage to stand alone, for truth's sake, in the face of death than to join in a charge of cavalry against a foe, and it took a different kind of courage, which springs only from trust in God.

A boy in Chicago went off one Sunday morning with his chums. They walked along the streets together and were crossing a park when his conscience, which had been pricking him all the way, triumphed over his wish to "stand in with the gang." So he stopped short, and said, "See here, you fellows, I'm going back home to get my mother and go to church with her." Now that was a rare boy, and will you believe me when I tell you that his chums did not jeer at him but, after a while, silently followed his example.

THE LESSON GRADED

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

For Teachers of Bible Classes

For an introduction begin with the inscription on the Wesley memorial tablet in Westminster Abbey: "God buries the workers, but carries on the work." It is well to get this viewpoint strongly emphasized as it transfers our thought from man, who must perish, to God, who abides for ever. Lead the class to consider:

1. *Life as the sphere of unfinished service.* Bring out: (a) The fact that Moses did much, but that much remained to be done under Joshua. So every age must carry forward the march of humanity. The death of Moses did not in any way hinder God's work. Dwell upon the secondary place which individuals, even great leaders, occupy in the great plan of God, and the supreme place God holds in determining the destiny of the ages. (b) The fact that we must be content with our limitations and trust God for the part outside our small sphere. God's great promises abide and we should rest in these.

2. *Life as the sphere of heroic conduct.* Joshua had been Moses' servant, now he is Moses' successor. Emphasize the value of fidelity in the lowly walks of life, Luke 16:10. Discuss: (a) The tendency there is to become fainthearted when we undertake greater responsibility. Bring out various forms of this, as, physical shrinking, moral shrinking from doing duty in trying circumstances. (b) The presence of God the basis of steadfastness, v. 5. (See 1 Cor. 16:13; Eph. 6:10-12.)

3. *Life as developed by the personal appropriation of God's law.* Discuss two points: (a) constant meditation; (b) steadfast loyalty to its teachings. It was his only rule of faith and conduct. This is a good opportunity for dealing with Bible study. Discuss Ruskin's advice, "Make it the first morning business of your life to understand some portion of the Bible clearly, and your daily business to obey it in all that you do understand."

Now apply these lessons personally.

Have the class consider this: "For all you know, God has set His heart on you to appoint you a captain of His army or to make you a standard-bearer in the legions of His cross. He chooses those who by diligence in well-doing have deepened their capacity for wider service and a more extended usefulness." Does this make any appeal to you?

For Teachers of the Senior Scholars

Who was this new leader? What do we know of his birthplace, his ancestry, his age? When does he first appear as a military leader? (Ex. 17:8-16.) What other important mission did he undertake? (Num. 14:38.) Note how his report as one of the spies reveals his faith and courage, the qualities which fitted him for leadership. During Moses' life-time he was set apart as Moses' successor, Deut. 34:9. What relationship did he bear to Moses? (V. 1.) His long intimate association with Moses was a preparation for his great life-work. Remind the class that a considerable part of our education for our life-work comes from our friendships. The men and women whom we know best influence us more largely than books do. Lead the class to see what a great thing it is to be able to say, with the late Dr. J. R. Miller, "Jesus and I are friends." The Lesson to-day contains:

1. *A Divine Command*, vs. 1, 2. Note a strange feature about this command. How was the death of Moses a preparation for crossing the Jordan? The people must have felt that the death of Moses was the end of all their hopes of getting possession of the Promised Land. God's thoughts were not their thoughts. Perhaps the people had learned to lean too much upon Moses and too little upon God. It was necessary that Moses should be taken away. The history of every good cause reminds us of the inscription on the Wesley monument in Westminster Abbey: "God buries the worker, but carries on the work." How was it possible to obey this divine command? Question the class about the difficulties, about the condition of things, the swollen, impassable river, the strongly walled Jericho which they could see a few miles away.

With God all things are possible. Is there anything to show that the Israelites had learned this from their past history? They do what they are commanded without fear.

2. *A Divine Revelation*, vs. 3-5. Bring out the nature of this revelation,—the boundaries of their inheritance, the assurance of victory. What are the boundaries of our Promised Land, of our sphere of usefulness and enjoyment, of the little heaven which we ought to try to make on earth and of the big heaven at last?

3. *A Divine Injunction*, vs. 6-9. What was this injunction? What means could Joshua make use of to help him to be strong and of a good courage? (V. 8.) Call attention to President Woodrow Wilson's famous address at Denver, in which he said that in order to succeed individuals and nations must love God's Word and practise it.

For Teachers of the Boys and Girls

Begin by getting before the minds of the scholars a vivid picture of the circumstances in which the Israelites now found themselves. Moses, the great leader, is gone, and Joshua has just been appointed his successor. Before them lies the swollen Jordan and beyond it the land, filled with foes, which they must conquer. (These points should be brought out by questions.) Now concentrate attention upon Joshua, the new leader. The headings which follow may suggest the line to be followed in the questioning.

I. THE NEW LEADER. Elicit these facts

regarding Joshua: a splendid ancestry—descended from Joseph (of the tribe of Ephraim, Joseph's son); a brave soldier (Ex. 17:8-16); Moses' minister or attendant in the Mount of God (Ex. 24:13); one of the two brave spies (Num. 14:6-10); one who had been tried and who had made good, the right sort of man for a hard task.

II. THE TASK. This included:

1. *To cross the Jordan*, v. 2. The river was swollen and unfordable, ch. 3:15. Not only the soldiers, but all this people, including women and children, strong and weak, well and sick. No easy undertaking.

2. *To meet fierce foes*. Look at the list of tribes in ch. 3:10,—hard fighters not to be vanquished without a struggle.

3. *To conquer the whole land foot by foot*, v. 3. Read v. 4 and look at the map to see the extent of territory to be conquered.

III. THE POWER. Get the scholars to count up the capital "I's" in the Lesson. God, the almighty One, places Himself behind Joshua, with all His limitless power. Bring out: (1) the direct command of v. 2 (God never commands anything which He will not give strength to do) and (2) the promises of vs. 2, 3, 5, 6 (no promise of God's ever fails).

IV. THE CONDITIONS. These are stated in vs. 7, 8, 9, and are two in number: (1) Be strong (and strength comes through trust in God). (2) Be obedient to God's word.

Close by pressing home the truth that our success depends on the same conditions.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VII.]

Our map marks with the number 42 a point on the Moab side of the river from which we can get just such an outlook as Joshua must have had so long ago. The Canaanite town of Jericho, surrounded by a protecting wall of stone, stood on a terrace about six miles back from the river. Beyond the broad plain of Jericho we see the highlands of Judea standing like a great, massive wall against the western sky. Joshua knew that the hill country over there was already occupied by pagans who would fight hard before being dispossessed. The stronghold of Ai was 15 or 18 miles from Jericho, up

amongst the hills. A pagan settlement located where Jerusalem now stands was less than 20 miles from here almost straight ahead. All the way westward from this river frontier to the Mediterranean Sea, sixty miles ahead beyond the watershed, the land was well worth desiring, but it would have to be fought over, mile after mile, if the Israelite people meant to become its masters and bequeath it to their children.

You can see for yourself the same view that the waiting Israelites had, if you use a stereograph entitled, *Jordan and the Promised Land, West from the Cliffs of Moab*.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does the psalmist tell those who hope in the Lord to be of good courage and He will strengthen their hearts?

2. "The upright shall dwell in the land, and the perfect shall remain in it." Where is this proverb found?

ANSWERS, Lesson VII.—(1) Enoch; Gen. 5:24. (2) Elijah; 2 Kgs. 2:11.

For Discussion

1. Which was the greater leader, Moses or Joshua?

2. Are good men always successful?

Prove from Scripture

That God's help gives success.

The Catechism

Ques. 79. *The Tenth Commandment.* When a man puts out his hand and takes what does not belong to him, we say that he steals. We call him a thief. But we know that the sin did not commence with the putting out of the hand. Before that, there was the desire for the thing in the heart. That desire is the root, and from it the wicked act springs. Now, "to covet" is just to cherish desires which, if worked out, would end in stealing, lying, murder, etc. So, to keep this Commandment, we must have all such desires

taken away. We cannot do this of ourselves. Paul found it too hard, Rom. 7:7. We must come to Christ, and ask Him for strength to keep all covetousness out of our hearts. Only He can free us from the love of the world and the things of the world, and incline us to love and seek the things that belong to the kingdom of God.

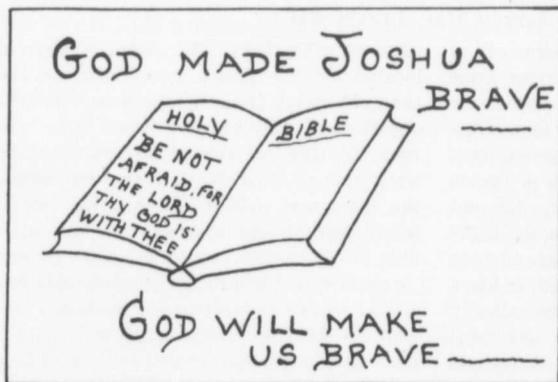
The Question on Missions

Ques. 8. *How many of the congregations are self-supporting?* Almost all. They build their own churches and pay the running expenses. They contribute towards the support of evangelists and the Christian primary schools. Men continue their ordinary occupations, and serve as church leaders without salary, until the congregation becomes large enough to support its own native pastor. In some cases several churches, representing perhaps one or two countries, unite their forces and so are able to support a pastor to divide his time among them. In order to preserve a strong and self-supporting Korean church, the principle has been adopted that no one can be ordained to the ministry until he has received a call with promise of support from a congregation or a district. Our Korean Christians are almost all poor, but out of their poverty many of them give most liberally to the cause of Christ.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God encouraging His servant.

Introduction—Here is a verse some young people repeat before going to sleep. All repeat:



"I will not fear
For God is near
Through the dark night
And in the light
And while I sleep
Safe watch will keep.
Why should I fear
When God is near?"

That is what our Lesson is about—God's nearness to His servants, and their bravery.

We all admire a brave boy or girl. One who is not afraid to do anything that is not wrong. We are going to hear

of a brave soldier. Have you ever seen mother looking over her recipe book when she wants to make a cake or some other nice things? Her recipe book told her just how to make the cake—all the flour and eggs and fruit and sugar, etc., she must put in.

To-day our Lesson story gives us the recipe for making a brave man or woman or boy or girl. Here is the recipe book where we find it (show Bible). There are many good recipes in this book—recipes for getting the greatest riches, recipes for good health, long life, success, fame and all good things.

Lesson—Recall the death of Moses. Who will take Moses' place to lead this great army of people into the new land and fight their enemies and overcome all their difficulties? Here is Joshua (stroke) who had been Moses' right-hand man, his helper.

God watches us at our work and at our play. He sees what boys and girls are likely to make the leaders when they grow older. God has been watching Joshua and sees that he will make a good leader, and God now says to Joshua the words of our Lesson (read these words to the children), Outline a flag beside Joshua with **BE BRAVE** printed

upon it. Vs. 7-9 tells us to be brave and how to be brave:

Recipe for Bravery—

“Obey God's laws.

Follow God's word closely.

Read God's Word.

Think about God's word.”

Golden Text—“The Lord thy God is with thee,” etc. Ah! there is a *secret*, there is the *recipe*—God with us in everything we do, everywhere we go. That is what will make us brave, strong and useful. Tell God all about your work, your lesson, your play. He wants to know it all. He wants to be your companion. He wants to help you. When you have told God about it and asked His help, then go and do your work and fear not. Then you will be prospered, then you will have good success. (Have a box containing a number of little folded papers with the Golden Text written upon them, marked **RECIPE FOR BRAVERY**. Let each child take one from the box as he goes home.)

Tell a story of every day,—common bravery may be best. A boy not afraid to tell the truth, a girl brave enough to stand ridicule, etc., etc., will be practical and helpful.

Something to Think About—God will make me brave.

FROM THE PLATFORM

*Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.*

Write on the blackboard the first four lines of Hymn 251, Book of Praise, and have the School sing them. Then question somewhat after this fashion: What great general does the Lesson tell about? (Dwell for a moment on the character and achievements of Joshua.) What army was he leading? And what foes were they to fight against? What land was Israel to conquer? Who had bidden them do this? Turn again to Joshua, the great leader, and ask: What promises did God make to him? How was he to act? Where was he to find his marching orders? Now, while the scholars are full of the spirit of the stirring scene in the Lesson, ask them what enemies we have to fight. And who is our Leader? Urge the need of faithfulness and courage. After a few earnest closing words, all will be ready to sing, perhaps more soberly than before, and surely with new resolves, the rest of Hymn 251.

Lesson IX.

CROSSING THE JORDAN

November 30, 1913

Joshua 3 : 7-17. Study Joshua 3 : 1-17 ; Psalm 114. Read Joshua, chs. 3, 4. Commit to memory vs. 12, 13.

GOLDEN TEXT—Fear thou not ; for I am with thee.—Isaiah 41 : 10.

7 And the Lord said unto Josh'ua, This day will I begin to magnify thee in the sight of all Is'rael, that they may know that, as I was with Mo'ses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jor'dan.

9 And Josh'ua said unto the children of Is'rael, Come hither, and hear the words of the Lord your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the ² Canaanites, and the Hit'ites, and the Hi'vites, and the Periz'zites, and the Gir'gashites, and the Am'orites, and the Jeb'usites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jor'dan.

12 Now therefore take you twelve men out of the tribes of Is'rael, ³ out of every tribe a man.

13 And it shall come to pass, ⁴ as soon as the soles of the feet of the priests that bear the ark of the Lord,

Revised Version—¹ waters ; ² Canaanite (*singular*) one heap ; ³ Omit and ; ⁴ that bare ; ⁵ being ; ⁶ when the Adam, the city that is beside Zarethan ; ⁷ went down ;

LESSON PLAN

- I. Joshua's Commission, 7, 8.
- II. Joshua's Command, 9-13.
- III. Israel's Obedience, 14-17.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England)

M.—The arrival at Jordan, Josh. 3 : 1-6. T.—Crossing the Jordan, Josh. 3 : 7-17. W.—A memorial, Josh. 4 : 1-9. Th.—In God is our boast, Ps. 44 : 1-8. F.—God's wonders remembered, Ps. 114. S.—Elijah crossing the Jordan, 2 Kgs. 2 : 4-14. S.—"I am with thee," Isa. 43 : 1-7.

Shorter Catechism—Review Questions 76-79.
The Question on Missions—9. How many ordained native pastors and elders have we ? 6 pastors

the Lord of all the earth, shall rest in the waters of Jor'dan, that the waters of Jor'dan shall be cut off from the waters that come down from above ; and they shall stand ⁶ upon a heap.

14 And it came to pass, when the people removed from their tents, to pass over Jor'dan, ⁷ and the priests ⁸ bearing the ark of the covenant ⁹ before the people ;

15 And ¹⁰ as they that bare the ark were come unto Jor'dan, and the feet of the priests that bare the ark were dipped in the ¹¹ brim of the water, (for Jor'dan overfloweth all ¹² his banks all the time of harvest,)

16 That the waters which came down from above stood and rose up ¹³ upon a heap very far from the city Ad'am, that is beside Zar'etan : and those that ¹⁴ came down toward the sea of the ¹⁵ plain, even the ¹⁶ salt sea failed, and were cut off : and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jor'dan, and all ¹⁷ the Is'raelites passed over on dry ground, until all the ¹⁸ people were passed clean over Jor'dan.

and so on ; ² for every ; ⁴ when the ; ⁵ even the ; ⁶ in they ; ¹¹ brink ; ¹² its ; ¹³ in one heap, a great way off, at Arabah ; ¹⁶ Salt Sea, were wholly ; ¹⁷ Israel ; ¹⁸ nation.

and 15 elders. These, with the ordained missionaries, form the Presbytery of Ham Kyung, one of the seven Presbyteries under the General Assembly of the Presbyterian Church in Korea, organized last year.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 297, 306, 53 (Ps. Sel.), 274 (from PRIMARY QUARTERLY), 308.

Special Scripture Reading—Ps. 92. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1033, The Israelites Pass the River Jordan. For Question on Missions, K. 24, Family of One of First Ordained Ministers ; K. 61, Church's Leader at Samsu. (Slides are obtained from the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Baptizing in the Jordan, (Underwood & Underwood, see page 525).

THE LESSON EXPLAINED

Time and Place—About B.C. 1180 ; at the river Jordan opposite Jericho.

Connecting Links—The last Lesson contained the Lord's command for Israel's advance across the Jordan into the Promised Land. The Lesson for to-day gives an account of Israel's crossing of the river. Joshua had sent spies, who visited Jericho ; these were befriended by Rahab, ch. 2. To three of the twelve tribes, Reuben, Gad and the half tribe of Manasseh, Moses had assigned their territory east of the Jordan, on condition that they should help their brethren to conquer the territory west of the river, before settling down in their own districts, ch. 1 : 12-18. Joshua reminds them of this condition, and they agree to fulfil it. The Lesson tells of the actual crossing of the river.

I. Joshua's Commission, 7, 8.

V. 7. *The Lord said unto Joshua.* Behind the commands of the human leader was the full weight of divine authority. *This day ;* the 10th day of Nisan (March-April, see ch. 4 : 19), the fortieth anniversary of the institution of the Passover (see Ex. 12 : 3). *Magnify thee ; make thee great. As . . . with Moses, so . . . with thee.* It had been shown by special miracles that Moses was sent from God ; by like miracles would it be shown that God had sent Joshua as Moses' successor.

V. 8. *Command the priests ;* those belonging to the tribe of Levi (Deut. 18 : 1) who were descended from Aaron, Lev. 1 : 5. *Ark of the covenant ;* called also "the ark of the testimony" (Ex. 25 : 22), the chest of acacia wood overlaid without and within with purest gold, kept in the Holy of Holies of the tabernacle and containing the two

tables of the law, Deut. 31 : 26. *To the brink . . . of Jordan* ; which, at some seasons of the year, could easily be forded, but which now overflowed its banks (v. 15), and was therefore utterly impassable on foot. *Stand still* ; going boldly into the river, just as if there was a way across it. There they were to wait for divine help.

II. Joshua's Command, 9-13.

Vs. 9, 10. *The Living God*. Israel's help is not in a dead, motionless idol, but in one who is the source of all life and power. *Without fail drive out*, etc. The previous victories of Israel over Sihon, king of the Amorites, and Og, king of Bashan (Num. 21 : 21-35), were pledges that God would enable them to conquer the tribes of Canaan. *Canaanites* ; here a name, not for all the inhabitants of Canaan, but merely for the "lowlanders" on the Mediterranean coast and in the Jordan valley. *Hittites* ; a very powerful nation to the north about Mount Lebanon. *Hivites . . . Perizzites . . . Girgashites*. Of these tribes little is known. *Amorites* ; the "highlanders" of the hilly region, west of the Dead Sea. *Jebusites* ; the possessors of the mountainous district about Jerusalem, their chief stronghold.

Vs. 11-13. *The Lord of all the earth* ; who, as creator and owner of all lands, has the right and power to give them to whom He will. *Take . . . twelve men*. The reason of this is given in ch. 4 : 1-9. They were to take twelve stones from the bottom of the river to be set up as a monument of the passage. *It shall come to pass*. We have here God's promise ; v. 16 gives the fulfillment. *Feet . . . rest in the waters*. The priests must prove their faith by actually going into the water, before God will interpose for the help of His people.

III. Israel's Obedience, 14-17.

Vs. 14, 15. *People removed* ; marching down to the Jordan,—literally, "pulled up," that is, their tent pegs. The faith of Joshua and the priests had proved contagious, spreading a life confidence throughout the whole camp. *Feet of the priests . . . dipped in . . . the water*. They made the venture God required of them, sure that He would do His part. Until this was done the river remained unchanged,—a test of the people's

faith. *Jordan overfloweth*. See on v. 8. *Time of harvest* ; the barley harvest, from the middle of March to early in April. The overflow at this season is due to the melting snows of Mt. Hermon and Mt. Lebanon, and the heavy mid-winter rains of a few weeks earlier.

Vs. 16, 17. *Waters . . . from above* ; up stream. *In one heap* (Rev. Ver.) ; swept back and piled up by a divine hand, as at the Red Sea, Ex. 15 : 8. *At Adam, the city . . . beside Zarethan* (Rev. Ver.) ; probably a lonely hill 17 miles north of Jericho, where high rocks compress the Jordan valley into its narrowest limits. *Those . . . toward the sea* ; the Dead Sea, called "the salt sea" on account of its intense saltness. *The plain* ; Rev. Ver., "Arabah," the depression of land through which the Jordan flows, and also its extension from the Dead Sea to the Gulf of Akabah. *Failed, and were cut off*. We are to picture the waters down stream as flowing rapidly off, leaving the whole bed of the river dry for miles. *Priests . . . stood firm . . . in the midst of Jordan*. This would assure the people that they would have full time to make the passage and that it was quite safe to go on. *Were clean passed over* ; literally, "had finished to pass over."

Light from the East

OVERFLOWS—In the latter part of March, although the rains are over and the tributaries of the Jordan are fallen, the river continues to rise because the snow on Lebanon is melting. Often it rises fourteen or fifteen feet above its usual level, and wherever the plain is flat it spreads out quite a distance. The channel of the river is now a good deal deeper than it was formerly, and the flood does not extend so far. The forests are nearly all cut off the foothills of Lebanon, and the flood passes off more rapidly. The barley harvest in the valley of the Jordan takes place early in April, and coincides with the flood or soon follows it.

CUT OFF—On December 7th, 1267, the sultan of Egypt was building a bridge across the Jordan near Damieh in order to transport an army across, when the channel suddenly ran dry. Mounted soldiers were sent up

the stream to ascertain the cause. They found that a small hill of earth, undermined by the river and softened by the rain, had fallen into the stream in a narrow gorge and completely dammed it. The water

spread itself over the plain above the gorge and was held back from midnight until the forenoon of the next day, when the water broke through the earth and swept it clear away.

THE LESSON APPLIED

God thinks of the honor of His servants. When the disciples turned their backs on home and family and money-making, Jesus told them they should have an hundredfold now, in this life, as a recompense. It sometimes happens that to serve God means to lose one's reputation. Slanders are started, or one is reported to have grown mean and harsh. At the very moment you come, with a loving heart, to confer greater kindnesses on your friends than ever before, you may find those friends suspicious of every word you say. That is very unpleasant. It is part of the price we may have to pay for our religion. And God knows all about it and will repay us for the loss.

When false and cruel tales were circulated about John Wesley, and his friends grew angry and would have him take steps to punish his lying detractors, he quieted them with the remark, "When I gave up everything for the gospel I did not except my reputation." It is well to be forearmed, and to know that even if we lose our good name it will be made up to us in some wonderful way.

The living God! All the land of Canaan was full of dead gods. They sat in temples, and on hill-tops, and in groves of green trees, and multitudes danced and sang before them, but they neither saw nor heard nor spoke. Some villagers in India were teasing a boy who had come out as a Christian convert. "Show us your God," they said. The boy answered, "I cannot show you my God, but I can soon show you yours." Taking a stone, and daubing some likeness to a human face on it, he set it on the ground before them. "There," said he, "is such a god as you worship."

And now Joshua was to prove that Jehovah was a living God. And Jehovah was to prove that Joshua was the chosen successor of Moses. Can you imagine a more convincing way of doing it? You remember the

story of King Canute. He was a great warrior, and the flatterers of his court began to ascribe divine powers to him, as flatterers have often done in the courts of kings. The stern Dane ordered his throne to be set on the sea shore while the tide was out. He mounted it, and as the waves came creeping up about his feet he haughtily bade them retire. Of course they did not stop. Then Canute waded to the dry land, and laughed in the face of his flatterers. "Behold," he said, "how small is the might of kings."

And you will remember, too, the lines of Byron about the ocean,—

"Man marks the earth with ruin—his control

Stops at the shore, the wrecks are all thy deed."

There is nothing on earth which tests power like the waters of the earth. Moses had once held back the Red Sea in the name of Jehovah. Joshua now does a similar deed with the river Jordan. Thus it was demonstrated beyond a doubt that Jehovah was not one of the dead gods but was ruler of the earth, and that He had accepted Joshua as His servant.

How helpless those Israelites must have been before that river. Behind them was the desert, and the flood before them. Across the river lay the land flowing with milk and honey, but how were they to get into it, encumbered with their families and household stuff? It is often said that *God helps those that help themselves*. So He does, and the Israelites had qualified according to that condition. They had faithfully traveled across the wilderness, and valiantly fought off the desert tribes who attacked them. They had done what they could for themselves, and now God was about to do for them what they could not do for themselves.

So we get a new reading of that common saying. Is it not truer to say, *God helps*

those who cannot help themselves? He is the God of the helpless, not of the self-sufficient. And, when we look down into this thought, we find that it is the reason why we should pray. There are so many things we cannot do for ourselves. Our breath, and our food, and our very sleep, are beyond our acquiring, unless God supplies them. And, further, as soon as we try to obey Him, as soon as we tackle any of the moral problems of life, when, for instance, we try to reform ourselves, or somebody else, or any evil condition in our church or city or state, we feel at once as if we were shooting peas against a mountain. We know our helplessness. Then God, who can tumble mountains one over another like so many clods, comes and helps us. So the more we think, and especially the more we work, the more will we feel the need to pray.

Be sure that God did His work well that day. When He undertook to dry up that river, He dried it completely. Not a little

child was in danger of falling into a pool or getting its feet wet in a puddle. So the divine workman does all His work, as if He loved doing it. Paul told the Ephesians, "We are His workmanship." Perhaps he thought of the way in which a skilful carpenter will take an unlikely piece of wood and make some article of superior use and beauty out of it. He enjoys triumphing over the obstinacy and crookedness of the timber. So, if any of us think that our life's problem is particularly hard, why, that is just the kind of task that God wants. If you are sure that no one else could rebuild you, that is the very reason why you should place yourself in God's hands.

We are told (ch. 4 : 20), that the Israelites set up twelve stones at Gilgal as a memorial of the safe passage of the Jordan. So we should keep constantly before us the deliverances which God has wrought for us and the blessings which He has given us. Our gratitude should be unceasing.

THE LESSON GRADED

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

For Teachers of Bible Classes

Briefly trace the movements of the Israelites until the events of the Lesson. The visit of the spies and the value of their testimony should be emphasized. The time of crossing should be noted, as it was in our March-April season, when the melting snows on Mount Hermon had filled the river to the highest levels. Use the map to sketch the geographical situation. Take up the following points :

1. *The emphasis upon a prepared life*, vs. 1-6. Bring out : (a) That the Israelites were now facing the last step of their journey, v. 1. The effect must have been wonderful. Consider the value of a hopeful attitude. (b) The keen expectation in waiting for a definite sign. Show the details of the plan, vs. 2-4. Note this applied to Joshua as well as to the others, vs. 7, 8. Over all this minute instruction stands the unknown plan of God. He would work wonders. Bring out how faith was developed by these means. It shows how they were

learning their lesson of obeying God and were becoming ready for conquest. (c) The sanctification of the people as essential to a higher appreciation of God's works. (See also Ex. 19 : 10-15 ; 1 Sam. 16 : 5 ; Joel 2 : 16.)

Now take up the wider aspects of the case which contributed to its success. These include : the inhabitants of Canaan were broken up into small states and were quarreling with one another ; the Canaanites on account of the swollen river were off their guard and no opposition was offered ; there was abundance of food at that season of the year. Point out how God's commands are in keeping with His wise provision for the highest success of His children.

2. *The address of Joshua*. Deal with it as a call to do the seemingly impossible. Bring out its educational value as a sign that God would enable them to conquer the land. Discuss the demand of faith. See the man with the withered hand. "God's biddings are enablings." Discuss the history of missions, as given in five words, The Impossible, The Improbable, The Imperative, The Indispensable, The Inevitable.

3. *The actual crossing.* Begin with the fact that the ark went before. Bring out two points: (a) That there need not have been more than some natural happening to account for the crossing. Many eminent geologists believe that a landslide blocked the river bed as in 1267 when the Jordan was dry for several hours. (b) That the miraculous element was the time arrangement and the moral purpose it served. Note the standing of the ark until all passed and the memorials created.

The lesson to enforce is that when God calls to any task He will provide the means of success.

For Teachers of the Senior Scholars

Bring out by questioning the preparation Joshua made for crossing the river,—the time announced (ch. 1:11), the help expected from the two tribes and a half that were already in possession of their inheritance (ch. 1:12-18), the story of the two spies (ch. 2), the march down to the river (ch. 3:1), the people required to sanctify themselves. Now everything is ready. The day has arrived for which they had so long looked forward, the promised day of Israel. The Lesson tells us what took place that day:

1. *God's Final Word*, vs. 7, 8. Note that it is a word of encouragement. It looks as if Joshua could hardly make himself believe that the people, who had so often made Moses heart-sick with their complaining, would listen to him. He required just such a word of encouragement as this. How did the Lord magnify Joshua? By revealing to the people in a most unmistakable way that the Lord was with him. Lead the class to see how infinitely better it is for the Lord to magnify a man than for a man to try to magnify himself. Note that God's final word was also a word of instruction. Every day, every hour, we need divine instruction. It is a blessed thing to know that God has told us what to say, what to do. Make very clear to the class that God has told us this in His word, in the divine voice which speaks in our own hearts, in the voice which comes to us in the providences of life.

2. *Joshua's Final Word*, vs. 9-13. Bring out that Joshua's final word was God's word.

What great lesson did Joshua wish them to learn from the experience through which they had passed? (V. 10.) We are not making the most of life if we are failing to learn this lesson from our daily experiences. A man who was living very near to the Master, said that he mourned over the days of his life in which he failed to recognize the good hand of God.

3. *The Crossing*, vs. 14-17. Ask some one to describe it. Note that the fiery cloudy pillar has now disappeared forever. The ark of the covenant has taken its place. Lead the class to see that we are much better off with God's word and the church of Christ and an enlightened conscience than with any pillar of fire. What does the crossing suggest in our own experience? In some of the hymns we sing it means death. Is there anything in this passage to suggest such an interpretation? Bring the class to see that it means the critical times in our experience which lead into larger and better life.

For Teachers of the Boys and Girls

Call attention to the words "this day" in v. 1. It was a wonderful day to which the Israelites had now been brought,—the very last day of a forty years' journey. How much has happened during those two score years! Get the scholars to recall some of the chief events. Now they are about to pass over the Jordan and into the Promised Land. The Lesson tells the story of the crossing. Let the questions follow the story step by step.

1. *God's word to Joshua*, vs. 7, 8. Bring out the meaning of the promise in v. 1 (be sure to explain "magnify") and the directions to be given to the priests regarding the sacred ark, the symbol of God's presence with His people.

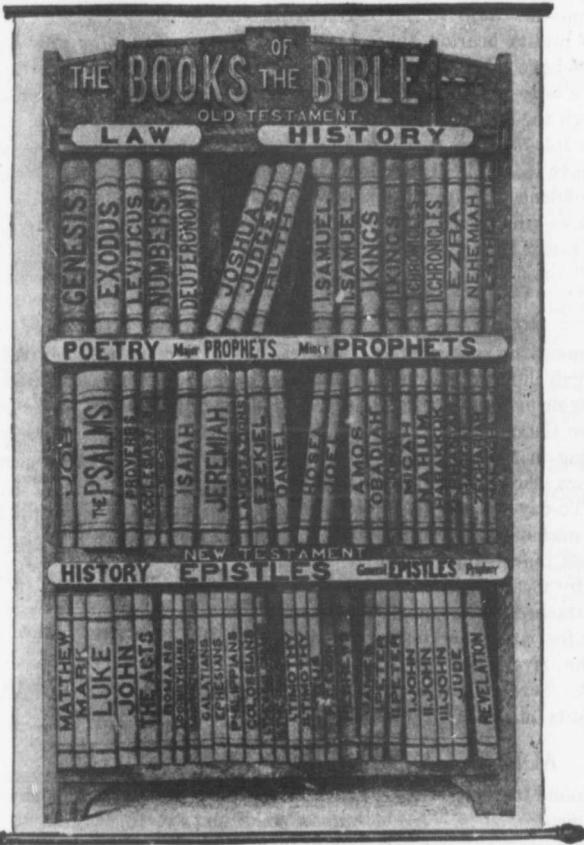
2. *Joshua's address to the people*, vs. 9-13. The points to be elicited are: Joshua's divine authority—"the words of the Lord your God;" the assurance of God's presence and power—"the living God;" the promise of victory—go over the lists of tribes to be conquered; the bearing of the ark before the host, as the sign of the divine presence; Joshua's confidence shown by the selection

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An indispensable part of supplemental lesson work in the Sunday School is the memorizing of the Books of the Bible in their order.

Superintendents of the main school would do well to have one of these Charts on the wall and call upon one class for the names of the five Old Testament Books on the Law. Call on another class to name the five Poetical Books of the Old Testament, etc.

A five-minute drill of this kind every other Sunday will soon make every scholar familiar with the names and order of the books of the Bible.

Seven points in favor of this Chart for your consideration :

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of twelve men to set up a memorial (see ch. 4 : 1-9) of the crossing ; and the description of how the safe crossing of the river was to be accomplished.

3. *The march of the people to the Jordan*, v. 14. The questions should make to stand out vividly the picture of the great host moving slowly from the camp to the river, preceded by the priests bearing the ark. What faith it must have taken for the people to believe that a way would really be made for them through the swollen river.

4. *The priests' advance into the river*, v. 15. How foolish this must have looked ! But it was another proof of confidence in God, and He never disappoints those who trust Him.

5. *The dividing of the waters*, v. 16. Ques-

tion out the description in this verse—the piling up of the waters far above where the Israelites were to cross and their running away far below towards the Dead Sea. Make clear the connection between v. 16 and vs. 14, 15. It is only when we obey God implicitly and without question, that His help comes to us.

6. *The safe passage*, v. 17. The quiet confidence of the priests, standing still on the river bed, sure that the waters would not come down to overwhelm them, and the complete fulfilment of the divine promise are the concluding points in the wonderful story of the Lesson.

The great teaching of the Lesson is how faith in God banishes all fear.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VII.]

If we revisit for a moment the spot where we stood last week on a high cliff at the Moab side of Jordan, and look again across the river, we shall notice a place on the opposite bank where there is an opening in the waterside fringe of trees and bushes, showing a little space of bare ground. To-day we will take our stand on that bare part of the western bank and look back across the stream. The map marks our position by means of a small V with the number 43 attached to its apex.

The ground under our feet at the western (Canaanite) side of the river has been trampled by many feet. Several Arabs—maybe remote descendants of Esau or of

Ishmael—are before us on the river bank, their long, baggy robes and cloth head-coverings seeming very suggestive of the Oriental clothing worn centuries ago. These modern Arabs are watching a Christian clergyman while he administers the rite of baptism, but their attitude is merely that of curiosity, not of deep interest. Imagine with what awe and eagerness the Israelites who had safely reached this side of Jordan, watched the crossing of their kinsmen and the building of the memorial cairn of stones !

Use a stereograph entitled, *Baptizing in the Jordan*.

ADDED HINTS AND HELPS

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

Lesson Points

God's faithfulness is a challenge to our fidelity. v. 7.

Trust grows strong by testing. v. 8.

It is by waiting upon God that we are prepared to work for God. v. 9.

With God promise is always followed by performance. v. 10.

Where God leads it is always safe for us to follow. v. 11.

Faith counts that already accomplished which God has undertaken. v. 12.

Divine promises are accompanied by human conditions. v. 13.

No difficulties can defeat the purposes of God. v. 15.

The God who framed nature's laws can also control them. v. 16.

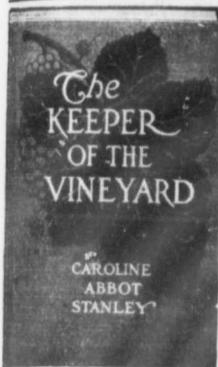
What God has commanded us it is always possible for us to do. v. 17.

Something to Look Up

1. Another time the waters of the Jordan parted to let two people pass over. Read about the miracle.

2. Where is it written that even the wind and the sea obey the voice of Jesus ?

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To lay down one's life for one's friend is an easy heroism compared with the sacrifice which inspires this story. Varge takes the guilt of a man he does not love, on his shoulders. Why does he do it? Everyone believes him innocent, even the judge and jury who condemn him on the strength of his own confession. Despite his repeated assertions of guilt, the rumor of his innocence pervades the Penitentiary. He endures his punishment stolidly until love enters his cell. Then he breaks jail and—well, it all ends happily. This is a story of surpassing interest—it grips you, entralls you, holds you spell-bound. But why did Varge do it?

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ANSWERS, Lesson VIII.—(1) Ps. 31 :
24. (2) Prov. 2 : 21.

For Discussion

1. Did Israel's safe crossing of the Jordan depend upon the ark ?
2. Are miracles to be expected now ?

Prove from Scripture

That trust keeps fear away.

The Catechism

Ques. 76-79 (Review). In talking over the first three Questions for this month, dealing with the duty of truthfulness, there are two or three quotations which are worth repeating. Said Sir Philip Sidney, the brave soldier and brilliant statesman of Queen Elizabeth's court, "When God hath brought me into a dilemma, in which I must assert a lie, or lose my life, He gives me a clear indication of my duty ; which is to prefer death to falsehood." Longfellow wrote :

"But if a word could save me, and that word

Were not the Truth ; nay, if it did but swerve

A hair's breadth from the Truth, I would not say it."

And Tennyson thus praised Wellington :

"Truth-teller was our England's Alfred named ;

Truth-lover was our English Duke ;
Whatever record leap to light,
He never shall be shamed."

Have the answer to Ques. 79 repeated.

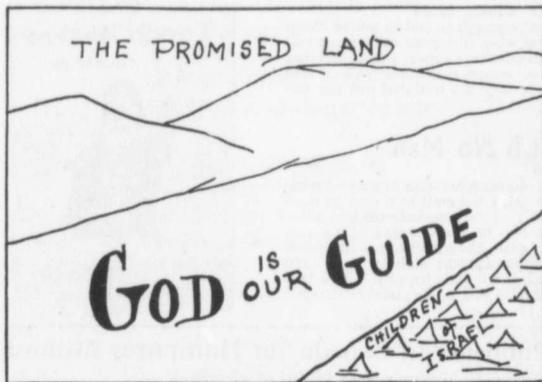
The Question on Missions

Ques. 9. *How many ordained native pastors and elders have we ?* 6 pastors and 15 elders. These, with our ordained missionaries, form the Presbytery of Ham Kyung, one of the seven Presbyteries under the General Assembly of the Presbyterian Church of Korea, organized last year. The four Presbyterian missions working in Korea united in organizing, first a Presbytery, and a few years later, a General Assembly, in Pyeng Yang, September, 1912. Our own Presbytery was organized in 1911, the first moderator being one of our native pastors and a former elder of the Wonsan church. At the next election the Koreans insisted on electing a missionary. The Korean eldership is a fine body of men, ready to devote much of their time and money to the Lord's work. They are always ready to take charge of any service, and, in the absence of a minister, conduct funerals or marriage services. The pastors are the men who have worked as evangelists or helpers to the missionaries and have taken a course extending over five years at the Theological College in Pyeng Yang.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God guiding His people.

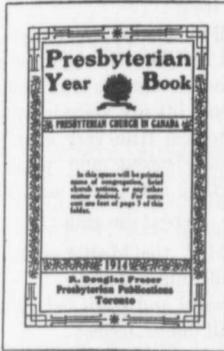
Introduction—How many of you remember the recipe for bravery ? (Recall.) To whom did God say these words ?



Here we see Joshua with the children of Israel around him, encamped on this side of the Jordan River (sketch). Away across the river stretches Canaan, the Promised Land. There are many dangers to be met in that new land, many enemies to be overcome, before they can settle down to enjoy their new home. We shall see God guiding His people through all their difficulties.

Crossing the Jordan—The first great difficulty is how to get

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across the river Jordan—no boats, no bridge. How shall this great army of men and women and children get across the river to enter the new home? Surely they would remember long ago when God helped them to cross the Red Sea. I am sure you remember about that. Tell me about it. Well, God is going to take them safely through the river Jordan also.

Describe the order given to the people by their officers, vs. 3-5. They were to follow their guide slowly and carefully for the way was new to them.

God Their Guide—Explain that the ark meant the presence of God amongst them, so it was really God going before them,—God their guide. Continue the story, vs. 7-17. Let us watch that procession. We can imagine we see the anxious faces as they wonder if God will really make a dry pathway for them through the river. Yes, yes, it is all coming true, just as Joshua said it would. God's promises never fail.

The River of Death—A short time ago we were talking about the home that God has promised us where we shall live for ever and ever. We cannot go to that home by boat or by train or by carriage of any sort. There is the river of death to be crossed and only One can guide us safely across. If we are

following Him closely we need not fear,—“Though I walk through the valley of the shadow of death, I will fear no evil.”

An Unseen Guide—Here is what a boy was thinking as he lay on the grass looking up through the trees:

“They tell me God is everywhere.
I cannot see Him through the air,
I look and cannot see Him here.
But when I lift my voice in prayer
I seem to feel Him very near.”

Golden Text—Repeat and print Golden Text, “Fear thou not: for I am with thee.”

My Verse—Repeat or sing:

“Follow Me,” the Master said:
We will follow Jesus:
By His word and spirit led,
We will follow Jesus:
Still for us He lives to plead,
At the throne doth intercede,
Offers help in time of need:
We will follow Jesus.

—Hymn 534, Book of Praise

Blackboard—Outline a banner with FOLLOW JESUS.

Prayer—Repeat v. 2, Hymn 584, Book of Praise, as a prayer.

Something to Think About—God is my guide.

FROM THE PLATFORM

JORDAN SEPARATING
DIVIDED
CROSSED

Call for the name of the river before which the Israelites now stood (Print JORDAN). Have a little talk about this river—its origin, its course, its peculiarities and its destination. Print SEPARATING, and ask from what the Jordan was separating Israel,—the land of Canaan, which God had promised to them and toward which He had been guiding them. Next, print DIVIDED. Bring out, by questioning, the wonderful story of the people's marching down to the swollen river, led by the priests bearing the ark, of the priests' taking their stand in the waters, and of the waters piled up above, while they slipped away below towards the Dead Sea, leaving a dry passage. Lastly, print CROSSED, and follow the great host to the Canaan side of the river. Trace the marvelous happenings back to the power of God, and impress the Lesson that we can count on the same power in our difficulties, if only we are in the path of obedience to Him.

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THE BOOK PAGE

Over the entrance of a certain playground established for the benefit of the London poor is this motto, "No adults allowed to enter unless accompanied by children." The churches are coming to realize that the training of the children is, not only one of their great duties, but is absolutely necessary to their continuance: a childless church will soon be no church. Hence a great mass of literature on how to deal with boys and girls. The Macmillan Company of Canada have sent us two new books in this field, by William A. McKeever, Professor of Philosophy, Kansas State Agricultural College, **Training the Boy** (368 pages, 35 half-tone full page plates, \$1.50 net), and **Farm Boys and Girls** (326 pages, 32 full page plates, \$1.50 net). The latter volume is one of the Rural Science Series, which takes up everything pertaining to the farm from the soil, to farm book-keeping and law and the training and breaking of horses. It is quite safe to say that there is no volume of the series quite so important as that on Farm Boys and Girls, which goes into the whole question in great detail of building up the boys and girls into happy, industrious, useful and virtuous men and women. The same minuteness of detail marks Mr. McKeever's volume on "The Training of the Boy," the leading thought of which is expressed in the words, "Train the whole boy, and not merely a part of him." "The greatest means of salvation to-day," says Professor McKeever, "next to the power of divinity, is that of building character through sound and scientific training from early infancy to full maturity." The main divisions of the book—Industrial Training, Social Training, Habit Training, Vocational Training, Service Training—will give an idea of its scope and thoroughness. These two books of an evidently thoroughly practical man will be valuable in the hands of parents and teachers.

"There is no single factor in the advancement of righteousness and civilization which can be more influential and effective than the country church." So says Gifford Pinchot in his preface to **The Country Church**: The Decline of its Influence, and the Remedy, by Charles' Otis Gill and Gifford Pinchot (The Macmillan Company of Canada, 222 pages, \$1.25 net). The book is a careful and accurate study of actual present church conditions in Windsor County, Vermont and Tompkins County, New York, covering together a population of 50,000 people. These conditions, which are compared with the conditions twenty-five years ago, relate to church attendance and membership, contributions, ministers' salaries, equipment of ministers for their work, the number of churches, changes of population, etc. The result of the enquiry is, it must be owned, depressing. But facing the actual facts is always wholesome, and the volume is a substantial addition to the material for the estimating of the true present position of the rural church, and how this may be improved.

The Anglo-Indians, by Alice Perrin (The Musson Book Co., Toronto, 312 pages, \$1.25). The opening scene in **The Anglo-Indians** shows a young English girl watching the dawn come in in the Himalayan

Mountains. Its exquisite beauty entrances her and deepens her love for India, the country in which she has been born. This love of India by **The Anglo-Indian** is the *motif* of the story. The writer gives us an intimate picture both of the home life and life on tour of a high British official family, bringing out the charm of such life, which does much to counter-balance its discomforts. Its freedom and independence and interest make the Anglo-Indian look back longingly on it when he settles down in England, on a pension, his work over. The story contains a number of fine characters, including a young Indian rajah struggling toward high ideals. After so many tales of India emphasizing the somewhat fast and sporting side of life there, **The Anglo-Indians** brings a wholesome and pleasant change.

The *fortieth* annual volume of such a book as **Peloubet's Select Notes on the International Lessons** is a personal triumph to Dr. Peloubet, who has been the editor from the first, and to the W. A. Wilde Company, Boston the publishers. It signifies that the Notes have met a felt need adequately, and have kept pace with the improvements in Sunday School standards and methods. The co-editorship in recent years of Professor Amos R. Wells has still further added to the value of the Notes. This fortieth volume excels all its predecessors in substance and workmanship. The special place filled by Peloubet's Notes is the wealth of material gathered together from all sources, the fair statement of both sides of disputed points, and the fullness of illustration and anecdote. A copy of Peloubet's Notes (367 pages, \$1.10) puts the cap on a teacher's equipment for Lesson study.

Altogether exquisite in its make-up is the little booklet of 32 pages, **The Children's Christmas Tree**, by Frances Weld Danielson (Pilgrim Press, Boston, 25c.); and the stories and exercises for the Sunday School, Kindergarten or Day School which it contains are fresh and original. No fear of anything but a merry Christmas, if the exercises of Miss Danielson's little book are carried through with spirit.

Lesson Building, by Leon C. Palmer, General Secretary, Alabama Sunday School Association (Fleming H. Revell Company, Toronto and New York, 57 pages, 35c.), in its little more than a half hundred pages, contains many hints and suggestions which will be of value to the Sunday School teacher in the preparation and teaching of his lesson.

The purpose of **The Tutorial Prayer Book**, edited by Charles Neil, M.A., and J. M. Willoughby, D.D. (The Musson Book Company, Toronto, 654 pages, \$1.25), is indicated by its title. It takes the place of a private tutor and helps the reader to a full and systematic knowledge of the noble liturgy of the Anglican Church. While the book will be of special interest to members of that communion, it will make its appeal also to a much wider public. For the Prayer Book, as an aid to devotion, is valued and loved amongst all English-speaking Christians. And many will wish to know more of the history and contents of a book which they have long held dear.



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