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November, 1918

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Rev. R. Douglas Fraser

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Toronto

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PUBLISHERS NOTICE

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The Teachers Monthly

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

Vol. XXIV.

Toronto, November, 1918

No. 11

EDITORIAL

November and the New Catalogue

It looks a long way to the New Year from the shortening days of November. Sunday Schools are so busy in gathering up their forces after the break-up caused by the summer holidays, that they often forget that the New Year is actually very near and will come swiftly upon them.

The new Catalogue is intended, amongst other uses, to remind them of this important fact ; for November is the time to study out and put in shape the equipment for the coming year. Christmas with its festivities and its self-denying helpfulness, is to be provided for. Recognitions of work done during the year are to be procured. The Lesson Helps and Illustrated Papers for the coming year are to be chosen and ordered ; and new plans for church attendance, the study of missions, giving, and work are to be arranged, and the necessary fresh literature and equipment secured.

It is a time when the new Catalogue is specially well worth study. We try to keep our eyes open to everything that is new and fitted to increase the efficiency and the effectiveness of our Sunday Schools and Young People's organizations, and of the congregation generally. A search through the Catalogue just now cannot fail to bring to light some new things that will be helpful. On another page of this issue of the **TEACHERS MONTHLY** the Business Manager has something to say about ordering early ; it never was so necessary as now. But in addition to ordering early, it will pay to examine every page of the Catalogue with a view to improving the quality of your order also.

Our Improved Uniform Quarterlies and Leaflets

The Editors have given very much thought to the improvement of our Uniform Quarterlies and Leaflets for 1919. We think that teachers and scholars will alike recognize the changes they will find in these, beginning with the January-March 1919 issues, to be very attractive and helpful. The object has been to make the material even more of such a character as will lead the scholars of the various ages to take a real interest in the Lesson week by week, and to prepare it thoroughly for the class. There are several new features which, it is hoped, may fully justify themselves.

Attention may perhaps especially be called to two important novelties : First, the more pictorial character of the **PRIMARY QUARTERLY** and **PRIMARY LEAFLET**, and the larger type in

which it is printed, and the picture given for Handwork. We fancy that the little ones will "love" these new features. Second : a new JUNIOR QUARTERLY and JUNIOR LEAFLET, for ages 9, 10 and 11, a prominent feature of which is the provision made for the reading and study day by day of a verse or verses of the Lesson, so arranged that by this daily study the whole Lesson will be read through before Sunday comes.

All the Uniform Quarterlies and Leaflets will look just a little different, but the differences will be found to be improvements. Just as we have now rounded out a complete series of Departmental Graded Lesson Helps, so with the New Year, we are presenting our Schools with a more complete and helpful series on the familiar Uniform Lessons. Our aim is, that the needs of every School and of every class may be fully met. Along with the Quarterlies or Leaflets, every teacher should have a copy of the TEACHERS MONTHLY. Members of Adult Classes and of Young People's Societies are amply provided for in the popular PATHFINDER.

The Sunday School and the Forward Movement

The Sunday Schools are deeply and vitally concerned in the Forward Movement, which is taking hold of the whole church with increasing power.

There are two aims of the Movement which are of special interest to all Sunday School workers. These are stated in a leaflet issued by the Committee in charge of the promotion of the Movement, as follows :

1. "That the children of the church may be early led to accept Jesus Christ as their Lord and Saviour."
2. "That all the boys and girls and young people may receive adequate training for Christian service, and that many of them may be led to consecrate their lives to some definite form of ministry for Jesus Christ."

These two statements indicate clearly the specific ways in which the Movement can be furthered in the Sunday Schools. None are in a position to make a greater contribution to the success of the Movement than the Sunday School teachers whose work is to win the children for Christ and train them in his service.

Helping the Home

It is on the home that the chief responsibility rests for the religious education of the young. It is in the home that religious education can be carried on most effectively. The impressions made in the home on the minds and hearts of children are deeper and more enduring than those received in later years. Far earlier than most people think, the main tendencies in the life of the child are, humanly speaking, permanently fixed. And the chief factor in giving its bent to the child's life is, beyond all question, the home.

Any help, therefore, which can be given to the home in the matter of religious education, is attacking the problem at the point where a solution must be found if it is to be found at all. Nothing could be more timely or farseeing than the resolve of the Board of Sabbath Schools and Young People's Societies to do everything in its power that will aid in making every home in our church a place in which every child is receiving the religious education which is his God-given right.

Some of the plans suggested by the Board are : the formation of circulating libraries of books or parents ; mothers' or parents' classes in the Sunday School ; monthly or quarterly conferences of parents and Sunday School teachers ; the encouragement of family worship ; securing the attendance of children at the church services ; special sermons on the home.

There are few, if any, congregations or communities in which these plans could not be tried out. Putting them into operation will be sure to result in incalculable good.

Returned Soldiers in the Sunday School

Every possible effort should be made to enlist returned soldiers in the work of the Sunday School. Many of them are members of the church, interested in its welfare, and would welcome an invitation to help in the School.

It would mean a great deal to any class of boys to have a returned soldier for a teacher, especially if he had been wounded in the service of his country. Such a teacher would have an influence over his scholars of a sort that no other could have.

An Overseas Opportunity

Much has been said of what the church should do for the soldier, both while he is overseas and after he returns, and too much cannot be done for those to whom the debt of the church, as well as the state, is so immense.

But the church should also expect much from the soldiers, who are fighting in France and Flanders, or who have come home after having done their bit. It is amongst these men that the church should be looking for her strongest and most efficient workers.

Further, the church should see that opportunities of training for service should be put within reach of these men. Flourishing and successful "Khaki" Universities are carrying on their work within hearing of the cannon on the front line of battle. It would be a fine thing if, for example, amongst the students in these Universities, a sufficient number of Teacher Training Classes were established. In this way workers for our Sunday Schools might be prepared, who would put new life into them, when the War is over and the soldiers have come back to home and country and church.

This work has already been begun amongst our men overseas. But it is capable of almost unlimited expansion, and presents to the church an opportunity of which the importance can scarcely be overstated.

Where There is no Sunday School

There are many isolated homes, especially on the prairies and in British Columbia, which have no Sunday School within reach of the children.

To meet the religious needs of such homes as these is one of the chief functions of the Home Department. Conveners of Presbyteries' Committees and other workers can render most important service by bringing the advantages of this Department within reach of these lonely settlers.

Several Western Presbyteries, notably those of Yorkton and Kindersley, are taking this matter up with great vigor and with excellent results. Their example may well be followed by other Presbyteries in which similar conditions prevail.

Education Through the Sunday School

A letter which appeared recently in an important daily newspaper, illustrates the value of the Sunday School as an educational agency. The writer of the letter gives an account of two women who have wielded a powerful influence for good, in spite of their scanty opportunities for obtaining a secular education.

One of these women has brought up a large family, and eight of her sons are now living on this continent, and all have made good. Four grandsons are overseas, one having left the university in his third year, and three of these have been in France for three years. Two years would cover all the time spent by this woman at the public school, and her attendance even during that short period was intermittent. Her chief sources of education were the Sunday School and the Bible. Nearly all her life she was a Sunday School teacher, and from the Bible, studied earnestly that she might instruct others, she learned the wisdom that guided her in her daily life and made her a blessing to her children and her neighbors.

The second woman, was left an orphan at an early age, and, for a time had to make her own way by working at a trade. But, later, having married, she became a leader to whom many came for sympathy and counsel. She had reached only the third form in the public school; but she, also, was a Sunday School teacher and a diligent student of the scriptures.

The Sunday School offers an educational opportunity which is open to all. No one can be called uneducated who possesses the knowledge of the Bible which it gives. And without such knowledge, no one is educated in the truest sense.

The New Teacher Training Course as an Elective Study

It is generally recognized by Sunday School workers, that, with scholars of eighteen and upward, the courses of study should be elective. This is why, amongst the helps for lesson study offered by PRESBYTERIAN PUBLICATIONS, are to be found "Young People's Electives," including: I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE. II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES. III. THE BIBLE AND SOCIAL LIVING.

This list, however, does not, by any means, exhaust the possible electives. There are many Schools which might, with great profit, choose for at least one class of its young people, THE NEW TEACHER TRAINING COURSE. The four text-books of this Course, containing ten lessons each, or forty lessons in all, which form a year's work, can be covered in forty weeks, while a longer period may be allowed, if it is so desired. All the textbooks for the first year's work, and two of those for the second year, are now available, and the remaining two books for the second year will soon be issued.

Two advantages of introducing this Course may be mentioned. One is that it will be interesting and profitable to the young people themselves who may take it up. The other is that it will ensure a supply of well trained teachers in the future. For it is certain that the young people who have learned, in the Teacher Training Class, how to teach, will be eager to put their knowledge into practice.

"On Parade" and "Over the Top"

Two officers at the front were discussing the relative merits of two regiments of different nationalities. The first officer claimed for one of the regiments, that whilst the other would make a finer appearance "on parade," it would do better work when the order came to "go over the top."

The real test of a soldier and of a regiment, is what it does in actual conflict. If there is failure there, it does not matter very much how smart and soldierly the appearance on the parade ground has been.

In the Sunday School the plans worth while are those that not only look well on paper, but work in actual practice. The best teacher is not the one who does not merely talk about improved methods, but who gets real results from his teaching.

It would be well for every worker to keep in mind the difference between a fine appearance "on parade" and effectiveness in going "over the top."

Your Share in the Budget

Last year the Sunday Schools gave nearly \$80,000 to the Budget of the church. This was a splendid sum for the Schools to contribute to the missionary work of the church.

The Budget for 1918 is \$1,200,000. Of this amount the Schools are asked to give one dollar in every ten.

It is easy for each School to find out what it ought to give. A certain sum is asked of the congregation to which the School belongs. Divide this sum by ten, and the quotient is the amount allotted to the School.

Every School should be asking now: "Is our quota made up?" There are just two months of this year to run, and the School must look alive if they are to do their share and

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start the New Year with a clean slate. It can be done if each School will just face up to its duty, and make up its mind to "go over the top."

Getting Ready for Christmas

It is not too soon to begin planning for Christmas. If the most is to be made of the season in the Sunday School, much earnest thought must be given to preparation,—and this well in advance.

The best way to observe the Christmas season will vary, of course, with each individual School. In every School, however, the ideal should be a *giving* rather than a *getting* Christmas. The day in all the year which specially commemorates God's giving of his own son for us, should be a day on which we gladly and generously give to others.

For weeks before Christmas, therefore, the teacher should seize every opportunity of turning the attention of the scholars to God's greatest and best gift and stimulating in them the desire to show their gratitude for this wonderful gift. Ways should be suggested in which they may do this. If there is this kind of preparation, the scholars, when Christmas actually comes will be ready with their gifts, and, in giving them, will get for themselves the truest happiness.

WITH OUR CONTRIBUTORS

The Roots of Law

By Professor L. A. Weigle, D.D.

(The eleventh of a series of twelve articles by the author of *The Pupil*, one of the books in the New Standard Teacher Training Course, discussing more fully some points dealt with in the book.—Edwards.)

The word "law" has several meanings. We think first, perhaps, of *civil law*. Its basis is that of political authority. It is enacted by the recognized law-makers of a political group, such as a community, state or nation; and it is enforced by the police-power of that group. It expresses what *must* be, if one would escape the penalties which are established as part of the law itself.

We think, again, of *natural law*. Its basis is that of fact. Such laws as the law of gravitation, the laws of thermo-dynamics, the laws of digestion, the law of habit, need not be enacted. They simply *are*. God enacted them when he created the world. They express, not so much what *must* be, as what *is*. We cannot help but follow these laws. They are statements of what, under given circumstances, is sure to take place, because nature is built that way and is uniformly consistent.

Moral law expresses what men *ought* to do and be. It is enforced by an inward sense of obligation rather than by an external "must;" and it is unlike natural law in that we can refuse to follow it if we choose. It is concerned with ideals of living; it defines right and wrong.

Different as these kinds of law are, they are alike in one fundamental and most important respect: all tell us *how to act*, in one respect or another. A civil law, for example, forbids us to spit in public places under penalty of a fine; a natural law, once understood, bids us to sleep with our bedroom windows open; a moral law tells us that it is right to speak the truth and wrong to lie. We live in a world of laws, and we learn how to live only as we learn how to obey and to use these laws. We derive from them what one might call *personal laws* or principles of action.

We begin to do this very early. As soon as a child can form a purpose of his own and has some idea of what to do in order to fulfil that purpose, it is evidence that he has begun to understand some of the laws of the world about him. His recognition of law is coincident with the development within him of intelligence and will.

A child gets his ideas of how to act from four main sources, which constitute the great roots of law in his life. These are habit, imitation, authority and social initiative.

1. *Habit and the association of ideas.* A child derives his principles of action, in the first place, from his own experiences and their results. "A burnt child dreads the fire," runs the trite old proverb. He has learned a natural law, and derived from it a principle of action.

The child is not always, nor even often,

conscious of the laws that he is making for himself. The principle of habit operates mechanically and unnoticed. But it operates inevitably. Experiences that result happily tend naturally to be repeated; those that are painful will in future be avoided. Lines of action that have been successful will be followed again; those that have met defeat or brought unhappiness will be tried no more.

Sometimes, on the other hand, this process is not mechanical. More than mere habit, it involves an association of ideas. The child thinks about his experience, and as a result of his thinking makes a rule for himself.

I remember observing a two-year-old's first meeting with a dog. He went toward it without fear and with an evident desire to play, but scurried back crying. "Daddy, daddy, dogs bark. 'Care me.'" For several months he could not be induced to go near a dog. But one day the father introduced to him an especially quiet and good-humored dog with the remark that here was one who was friendly to little boys; and he greatly enjoyed petting it. "Friendly dogs are nice," he said. And ever since, he appeals to father or mother whenever he sees a dog. "Is that a friendly dog?" he queries. If the answer is "Yes," he approaches the dog with all confidence; if "No," he sticks close to parental protection.

It is not far from the truth to say that a child is continually reworking his experience. On the basis of what happens under given circumstances, he is making and remaking, consciously or unconsciously, rules of action for himself. His understanding of the facts and laws of the world about him is of course incomplete and may be much mistaken; the little principles of action that he gains may fall far short of the truth. Yet his mind is at work and his will is acquiring strength and direction.

2. *Imitation and suggestion.* A child derives principles of action, again, from what he observes of the behavior and experiences of others. There has been debate among psychologists in late years concerning the mechanism of imitation. Professor Thorndike, particularly, has denied the existence of any special instinct that leads either children or animals to do whatever they see

others do. He has so well established his position as to throw the burden of proof upon those who believe that there is such an instinct. But the objective fact of imitation, in the large, remains, whatever may be its inner mechanism. Adults, as well as children, tend to act like those about them.

IN THE HEART OF A CHILD

An angel paused in his onward flight
With a seed of love and truth
and right,
And said, "O, where can this seed be sown,
Where 'twill yield most fruit when fully grown?
The Saviour heard and said as he smiled,
Place it at once in the heart of a child."

The persons we meet and live with are the most live and real and interesting of experience's data. To adapt ourselves to them is one of the most immediate of life's problems, upon the solution of which our sense of well-being, our happiness or unhappiness, largely and directly depends. The presence of others is thus one of the most compelling of stimuli. People naturally attract our attention. Their experiences seem almost to be an extension

of our own. Their behavior is among the most potent of suggestions.

If this be true of adults, it is even more true of children, who are dependent upon older folk and just beginning to acquire knowledge and self-control. Their little minds and bodies are exceedingly plastic. They seem almost to absorb the world about them. They reflect their social environment. What their elders do is far more potent in shaping their lives than what these same elders say.

3. *Authority.* No wise parent or teacher will just let his children alone in the midst of natural forces and social experiences, to understand these as best they may. The risks are too great, and life too complex. It is his privilege to provide for and to protect his children so that they may have opportunity to grow, and so to simplify and interpret their environment that they may be helped to understand the great fundamental laws of nature and human life. He will, therefore, tell his children things that would cost too much were they to be left simply to the teaching of experience; he will command when commandment is needed; and to misdeeds he will annex punishments—even spankings sometimes—in order that the children may be helped to discriminate right from wrong.

As the child makes rules of action for himself, then, he must adapt himself not simply to the ways of nature and to the behavior of other persons, but to the laws of those who are set in authority over him. The important

point is that the value of such adaptation to authority depends upon the character of the authority and its relation to the other roots of law. If the commands of the parents reflect the real laws of life, natural, moral and social; if they serve to exhibit and interpret those laws to the child upon the level of his needs and experiences; if the parent's own life is subject to these same laws—in short, if the child finds the deliverances of authority to be consistently backed up by his own experiences and his observation of the experiences of others, so that habit and imitation lead him in the same direction, then authority is rightly used, and is of the highest value. An authority, on the other hand, that is arbitrary, out of relation to the real principles of justice and right, or inconsistent with the parent's own life, introduces confusion into the child's experience and is apt to beget rebellion. We older folk who thank God now that we had fathers and mothers whose stern discipline made us obey, are not really thankful so much for the spankings that we received as for the fact that the spankings were administered for right reasons and backed up by true instruction and a consistent life.

4. *Social initiative.* A child's principles of action are not fully his own until they have passed from a merely adaptive to an initiative basis. The final motive of morality is not that simply of adaptation to external conditions, natural or social; it is rather the desire to enter helpfully and creatively into the common life of men. One becomes

law-abiding then, not because he must, but because he wants to do his share and make his contribution to the good of the group.

This motive, too, enters early into the life of a child. It manifests itself as soon as he can feel his helpfulness in a common task or play. Under the misleading of the recapitulation theory and its analogues we have been wont to underestimate its place in these early years. We have been told that childhood is non-social, non-moral, non-religious. There could be no greater mistake. While it is true that moral training in childhood must lay the large emphasis relatively upon conditions external to the child himself, it is equally true that even very little children love to help and care for others. I have seen primary schoolrooms that were models of law-abiding discipline, not because of the teacher's external authority, but because of the inward initiative of a common devotion to some project in which all the children had a share.

We do not need so much to make rules of life for our children as to give them a fair opportunity to make the right sort of rules for themselves. That means that we shall seek in every way to render experience consistent with precept, and to make our measures of discipline express the real laws of life. Above all, we shall seek to cooperate in their little enterprises and to enlist their cooperation in ours, that the rules of life may come to be a joint product of our common experience, and that morality may be based for them upon grounds of inward initiative.

Yale University, New Haven, Conn.

Acquired Interests

BY PROFESSOR O. J. STEVENSON, D.PÆD.

In different periods of a child's growth, different instincts appear; and unless these instincts are specially fostered they die out and give place to others. But fortunately for the young boy or girl, these natural interests are sometimes the starting point for more permanent interests which grow out of them, and which are said to be *acquired* interests. It is not easy to imagine just what we should be like if we did not *acquire* any new interests. We should in that case be merely creatures of instinct like the lower animals, with animal pleasures and animal tastes and with little to look forward to in the future. As a matter of fact, all our best interests in life are *acquired*,—our interest in books, in music, in scientific study, in travel, in natural beauty. Even our interests in recreation of the best kind is *acquired*; and, on the other hand, in most cases we choose as our life work some trade or calling in which we have *acquired* a

strong interest. Looked at from one point of view, all education is intended to develop new interests; and Browning's lines:

"Grow old along with me,

The best is yet to be,

The last of life for which the first was made,"

are not true of the savage or of the ignorant boor, but only of men and women who are constantly enriching their lives as they grow older by developing new interests.

New interests are *acquired* in various ways. Sometimes we can trace back our interest in this thing or that to some accidental circumstance which was apparently of little importance at the time. I can recall, for example, the time when I did not know one bird from another and did not know the song of a robin when I heard it. A visit to the house of a friend who had many specimens of mounted birds excited my interest and led me to ob-

serve and study birds for myself. The development of a new interest, however, more often comes, or should come, either from the suggestion of a teacher or as the result of the pupils' own study. The teacher, in such cases, must take into account the past experience of the pupil and must see that the new interest which he wished the pupil to acquire is made to grow out of this experience. You cannot, for instance, create an interest in missions to China merely by telling pupils that it is their duty to help to convert the Chinese to the Christian religion. You must begin farther back, with the kind of country as compared with our own, the kind of people, how they live, how and what they are taught, what they think about, what they worship; and you must show what changes the Christian religion would make in their lives. When you have interested the boy or girl in the people and their way of living it will not be so difficult a task to interest them in the need for a better religion.

Sometimes we acquire new interests only as the result of disagreeable effort, which we would shirk if we could. Many accomplished musicians will tell you that they hated the long hours which they were forced to spend in practice, and that their real interest in music came only after the worst of the drudgery was ended. But as a usual thing interests are acquired without effort because the new study is presented to us in such an attractive form that it appeals to us from the first. The teacher who wishes to create an interest in anything growing out of the work of the Sunday School must base her appeal upon the existing interests of the boy or girl

and must develop the new interest in as vivid and attractive a form as possible.

In our efforts to develop new interests we must be sure in the first place that these interests are satisfying and permanent. It should not be forgotten that acquired interests may be harmful as well as beneficial. A boy will acquire an interest in pool rooms and cigarettes even more readily than in music and poetry because in that case the new interests are placed before his mind very temptingly and without the necessity of any drudgery. And even interests that are not positively harmful may at the same time be of no real and permanent value. Interest in certain kinds of sport may so possess a young man that he has no thoughts for anything else; and interest in dress and ornament may so occupy the mind of a young girl as to crowd out interests of a more wholesome, satisfying kind. The only safety in such a case is to strengthen the desirable interests by every possible means so that harmful interests may have neither time nor opportunity to grow.

One great aim in all education should be to develop what educationists call a "many-sided interest," that is, an interest in a great number of desirable things, in nature, in science, in government, in religion, in reading, and in the thousand and one activities that grow out of our daily life. "Whatsoever things are true . . . whatsoever things are lovely, whatsoever things are of good report . . . think on these things." The injunction of the apostle can best be carried out by creating an interest in things that are true, and lovely, and of good report; and in creating such an interest the Sunday School must play its part.

Ontario Agricultural College, Guelph, Ont.

*Religious Education in the Church

A BOOK FOR THE MONTH

By REV. J. M. DUNCAN, D.D.

Dr. Cope defines the function of the church as an educational one. This definition is reached by a careful analysis. The church has to do with persons. In dealing with persons it aims at the development in them of a character having for its pattern and ideal the character of Christ. The church, therefore, takes its place amongst those agencies which aim at the development of persons; in particular, it stands, in this respect, beside the schools: it is an educational institution. The test of all its work is "the kind of people that it gives to society." By that test it

**Religious Education in the Church*, by Henry Frederick Cope, General Secretary. The Religious Education Association, Charles Scribner's Sons, New York, 274 pages, \$1.25.

must stand or fall in the judgment of an age which demands, above all, of every organization that it shall be efficient.

But the specific function of the church is not sufficiently defined by merely dubbing it educational. There must be a clear and adequate conception of what education is. Schooling is not the whole of education. It is not by the acquirement of a certain amount of knowledge alone that one becomes educated. Education, in the true sense, calls into fullest activity, stimulates to the highest pitch, trains to the most perfect exercise, the powers of a life. Educated persons are those who "fit into, live fully with, and serve, their world of persons."



Sunday School at Albert Canyon, B.C.

In a British Columbia Canyon

BY MARK PHILLIPS

Albert Canyon is situated on the C.P.R. main line, British Columbia, and is one of the most beautiful places in the Province. It is a wonderful gorge or canyon, 200 feet below the level of the C.P.R. track, and all trains during the summer time stop at the gorge to allow the passengers to view its great beauty.

It has also hot mineral springs bubbling up from the mountain sides, which are a constant source of pleasure for bathing purposes to the numerous campers and tourists who frequent the camps during the summer months.

Situated between the watersheds of the Selkirk and Gold Rangers of the Rocky Mountains, it forms part of the Malakwa Mission Field, a field extending from Glacier to Sicamous, a distance of 90 miles, along the main line of the railway.

Our Sunday School was started about a year ago, and, from the eight resident Protestant families of the village, the School, has had an average attendance during the year of about twenty.

Those who live in the larger centres of population can hardly realize the isolation of these small places, and the great lack of educational and recreational facilities for our young people who grow up in them.

Our School has a superintendent and two teachers. It cannot grow beyond its present proportions because all the children of the campers are enrolled, but as our boys and girls leave home for the great cities they will have received a foundation for character and life in the work done amongst them in the Sunday School.

The present writer was pleased to receive a letter some time ago from a scholar of one of our Sunday Schools in the smaller districts, who was studying in Victoria High School, stating that the Bible given him on leaving, by the Sunday School was being read by him every day, so that the work although lacking in the interest and enthusiasm which comes from the association of large numbers, may still be of great value in the training of young lives, which are in most need of such a work.

Revelstoke, B.C.

There is a sense in which all education is religious. Every human being is by nature religious, and there is a religious aspect to all the processes and activities dealt with by the educationalist in his task of developing character. All life is religious, but it is important that men and women should know what the religious values of life are. They should know what judgments they should form, what feelings they should cherish, what ideals they should strive after, what duties they should perform as religious persons.

It is for the development of a character that is religious in its outlook upon, in its attitudes toward all life, that the church exists.

To say that the work of the church is educational is not to say that it should adopt the precise methods of other agencies. Its work is to be done by methods of its own, suited to its peculiar genius and specific

object. Only it must bring all its methods to the acid test of suitability to the end in view. The worship, the preaching, the organizations of the church are of the right sort if they are actually resulting in the development of well rounded Christian character.

These are days of stern testing for the church, as for all institutions claiming for themselves a place in our complex society. That the church will emerge from the testing stronger and more influential than ever, cannot be doubted. But this result will follow only from the church's own most searching self-scrutiny of her aims and methods and the purging of herself of everything that hinders the most efficient performance of her functions. And books like that of Dr. Cope will provide most helpful in such self examination.

A Round the World Contest

BY MISS VIOLET ROBINSON

How shall we interest our scholars in missions? How shall we teach them to be punctual, and to bring their Bibles? Is there any way of inducing them to attend church regularly?

These, and many other important questions, such as are constantly presenting themselves to earnest teachers in relation to Sabbath School efficiency, were very practically and successfully met in connection with a somewhat unique contest recently concluded between the schools of Westminster and Cowan Avenue Churches, Toronto. The plan of operation was this:

One of the competing Schools, which were purposely selected in different parts of the city, challenged the other to a race round the world to see which School should accomplish the distance first, both Schools agreeing to start at the same time and to travel over the same route, the mileage for each School per Sunday to be counted by points as follows:

Attendance (each scholar, teacher or officer)	2 miles
On time (each scholar, teacher or officer) when opening hymn or prayer begins	2 miles
Church attendance, once	1 mile
“ “ twice	2 miles
Bringing Bibles from home (Testaments or Gospels will count, but no Lesson Helps)	2 miles
Visitors	2 miles
New members (counted visitors two Sundays, new members on third Sunday)	2 miles

Offering (each 10c. of total offering) . . . 1 mile

New members and visitors must only be those who were not attending any other School.

It was further agreed that the smaller of the two Schools be allowed a slight handicap before entering the race, also that a combined picnic should be held at the close of the contest, the School coming second in the race being expected to provide some special entertainment for all at the close of the summer vacation.

The plan of campaign having been brought before the Teachers' Associations of both churches, and explained by circular letter to each officer and teacher, the various details were then carried forward with much enthusiasm.

In order that the regular work of the School should not be disturbed, a special Contest Secretary and Assistant were appointed in each School to tabulate the weekly mileage, which was made up from special record cards filled in at the beginning of every session by the teachers. The progress for each Sunday was then reported by telephone from one School to the other before closing, and the distance attained recorded on a large chart prepared for the purpose.

As the contest progressed, this chart became the centre of intense and increasing interest. On a cotton-covered frame, 15 feet by 2, was sketched in colors a map of the world on which the travel route was indicated by a heavy red line, connecting the chief points touched at.

Commencing at Toronto and proceeding westward, the line passed through Winnipeg,

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Vancouver, Yokohama, Shanghai, Singapore, Colombo, Aden, Suez, Gibraltar and London, returning to Toronto via Halifax and Montreal.

Assuming the distance traveled to be 25,000 miles, the relative progress of the two Schools was shown by ribbons, blue for Westminster and red for Cowan Avenue, which were laid horizontally at the upper and lower edges of the chart, the School holding the lead for the time being, displaying the greater length of ribbon, while two miniature ships for ocean points and tiny flags for places on land, registered the exact position reached by each School from week to week upon the map itself.

Keeping steadily in view the creation of missionary interest, the contest afforded, as one of its most helpful features, a wonderful opportunity for systematic missionary instruction. Taking each country visited as a point of departure, short missionary talks, illustrated by lantern slides, were given each Sunday to the assembled Schools by returned missionaries and others. In this way personally conducted missionary tours were made to the Canadian West, Japan, Formosa, Honan, South China, India, Africa, the Holy Land and Trinidad, the manifest delight of the children in the subjects presented, bearing ample witness to the value of this form of mission study.

The contest occupied the two Schools for three months, and when it closed in June last with Westminster School leading by about 400 miles, it was agreed by all that the results had been most gratifying.

Cowan Avenue School reported that 6 of the 16 classes in the School above the Primary Department had obtained over 70 per cent. of the earned mileage, not one class less than

50 per cent. Attendance at church once per Sunday rose to over 90 per cent. of the whole School, while 92 per cent. of the scholars

above the Primary brought their Bibles. The number of scholars late fell as low as two on several Sundays, while the average in this respect was a little less than 2 per cent. of the total attendance.

In Westminster School the figures were equally satisfactory. The average attendance per Sunday increased more than 25 per cent. over that of the previous year, and the percentage of Bible bringing was brought up to nearly 85 per cent. of the whole School, while chronic lateness was practically eliminated.

In both Schools the record attendance in the history of the Schools was reached during the contest. Best of all, a sense of individual responsibility and duty towards the church and School was awakened in the hearts of the scholars. Parents and visitors were brought into close touch with the work; the minister was encouraged by the increased number of young people at church; interesting employment was provided for older pupils in carrying out the plan; givings for missions were materially increased; while

the variety and interest introduced by the contest into the exercises of the School contributed towards good order, and attention. Altogether, such a wholesome and stimulating spirit of cooperation and fraternity was created between the rival Schools as to prove beyond question the value of legitimate, friendly, and well-organized competition as a factor in Sabbath School work.

Toronto

"Lesson material should not only be mastered, but mastered in systematic order."

THE GAME OF TAG

"In many of our Sunday Schools the superintendent is compelled by circumstances to press into service young men and women who frankly protest and unhesitatingly declare their unpreparedness. One celebrated educator in speaking about this condition called it "The Sunday School game of tag." You are "IT" if the superintendent needs a teacher, regardless of ability, education or spirituality. The average . . . does not have a corps of trained teachers back of his organization, with a knowledge of the best methods of presenting the Sunday School lesson, nor can he feel that he has a reserve force to call upon to fill the vacancies. He has to play the game of tag in selection. Every Sunday School needs a Teacher Training Department that will supply trained teachers to meet all the School's demands!" — From the Teacher Training Class, by Emilie F. Kearney

The Story of George Grey

BY JOE KOFFEND

[The writer of this story is a lad of 15 who teaches a Boys' Bible Class at Evangel Hall, Toronto.—EDITORS.]

You wished me to tell you of our Christmas Tree entertainment for George Grey. I am glad to try and do so, though it would be easier to tell you than to write it to you.

Well, George Grey is a member of my Sunday School class and is eleven years of age, the second oldest in a family of six children. His father is at the front, and his wife has found it very hard as there has been so much illness in the family since he went away.

Some time ago the doctors found it necessary to put George's leg and hip in a steel brace and put him to bed, as they discovered there was tubercular trouble. George had always been a active boy, never off his feet unless asleep. It seemed very hard but he yielded cheerfully. He had always been faithful in attending Sunday School and felt very badly that he could not come. I talked it over with the rest of the boys and we decided that if George could not come to Sunday School, the Sunday School must go to him. He lives about seven or eight blocks from Evangel Hall.

We went, and George was delighted, and looked forward with great pleasure to the Sunday coming and having the class meet with him, but the time seemed so long between Sundays that after a short time we decided to have a meeting during the week as well, so since then we have met on Thursday evenings; one boy from another class joining in with us. We have our meeting and Bible study and every boy takes part; then at the close we spend half an hour in games. His mother says that as soon as the Thursday is over, George counts the days till the boys will come back Sunday afternoon, and when

that is over he longs for Thursday to come.

Some weeks before Christmas we felt what a fine thing it would be to give George a surprise. We planned quietly and then went ahead. We gathered old newspapers and sold them. We also got a number of soap wrappers from some friends. Each boy put in some of his savings, and two or three friends who learned of it gave us some cash. We got a fine Christmas tree from the Norway School Kindergarten; and one or two of the teachers who were interested gave us decorations for the tree as well as some gifts.

We arranged to have the tree on our regular meeting night, so that George would not be suspicious. When all was ready we went up stairs, and suggested that as it was the last meeting before Christmas we would have a special time for games. So George was carefully carried down stairs on a couch. In an adjoining room, where the tree was, we played games for awhile, and then the surprise came in a most natural way. George remarked, "Wouldn't it be fine seeing we're playing Christmas games if we just had Santa Claus too." So it seemed just the time and I threw

open the doors between the two rooms and there stood the tree all lighted up with candles and bright with its decoration.

George just gasped out, "O-o-o-o-o!!! Joe!" and could say no more. I just wished you could have seen his face. We had tried to find out quietly just what things he wanted most so were able to get things that he cared for most. We got a beautiful Bible, which he had been longing for, also a hymn book as he so often sings hymns while lying in bed. Then there were a number of other things that he wanted. He could hardly express himself for joy. We did not forget the rest

TO-DAY'S CHALLENGE

The church's opportunity lies with its young people. Here, if at all, it is to reap the fruitage of the long years of training and instruction. Now, if ever, are these fresh resources to be turned into the current of its life. It is a opportunity, because youth itself is hungry for activity and achievement; it is just now forming its permanent connections with the institutions of organized society—will the church be one of these? It is catching a vision of service and is ready for sacrifice—will the church provide a place of service, a motive for sacrifice? It desires to see life as a whole, and to live the abundant life of Christ—will the church interpret to it the meaning of life from the Christian point of view? And in all these youth desires to act upon its own initiative—will the church inspire and trust its young people?

B. S. WINCHESTER

of the children, and managed to get some little gift for each one of them. Then everybody present received a bag of candies and an orange.

We had a great little supper to close with. Before we sat down to feast, we had a prayer of thanksgiving in whose name this time was held. Before we left that night, George called us round his bedside and told us in his own way how happy we had made him and how thankful he was, "Boys, this is the best Christmas that I ever had. I just don't know how to thank you boys for it. And,—and,—Well I just thank Jesus for telling you

boys to give me this good time. "Can't say any more only just to thank you again."

Then we closed with prayer and parted for the night, leaving a very happy boy who could hardly sleep that night waiting for the morning to come so as to look at his things from "Santa."

* * * * *

It is such a pleasure to do things for George because he has never made *one* complaint since the time he has been put to bed, but is *always* cheerful. In giving George this surprise we certainly had just as good time as he did, and I am sure that it brought to each one of us a very blessed Christmas time.

Sunday School Institutes in Chatham Presbytery

BY REV. HENRY DICKIE, D.D.

To hold Sunday School Institutes or not to hold them,—that is the question which confronts the Presbyteries of our church as the work of the autumn and winter is on us. And never, perhaps, in the history of our church was it more imperative that this question be answered in the affirmative, for of all the methods devised to promote religious education in our congregations the Institute, carefully planned and well carried out, is probably the best. At any rate, such is the experience of the Presbytery of Chatham, where possibly the Institute plan has received its best trial. Anything like a detailed account of that experience would call for larger space than your columns will permit, but a brief statement may be given.

A little over five years ago, the first Sunday School Institutes on modern lines were held in this Presbytery, which comprises 28 pastoral charges. To begin with, four convenient centres were selected—an average of seven charges to each centre—and the various representatives from the session, the Sunday School, the Y. P. Society, and the parents of these charges were gathered at these points for an afternoon and an evening session of instruction and inspiration. Dr. Macgillivray of Toronto, Joint Convener at that time of the Assembly's Board of Sabbath Schools and Y. P. Societies, was our leading speaker, while three ministers from the Presbytery gave valuable assistance. So well attended were these Institutes, and so helpful did they prove to be, the Presbytery felt called upon to continue them for a second year.

By locating the centres in different places from those of the previous year, and by increasing their number it became easier for every congregation to send a larger representation. A different programme was

adopted, with Rev. W. R. McIntosh, B.D., of London, Joint Convener at that time of the Assembly's Board, as the principal speaker, and a larger number of ministers than before from the Presbytery itself giving their help.

Deeply impressed with the extent and value of the work done in this second series of Institutes the Presbytery's Committee found little difficulty in persuading the Presbytery to sanction the holding of Institutes at ten different centres the next year. By avoiding, for the most part, the centres previously occupied, entrance was obtained into many new places for our religious education propaganda, and there was the additional advantage that the two congregations contiguous to the established centre found it exceedingly easy to send a goodly number of delegates to both sessions of the Institute. Mr. Harold Waite of Toronto, who had had a good deal of experience in Christian Endeavor work, was the speaker from outside the Presbytery, and purposely in this series more attention was given to the work of the young people in their various Societies.

The fourth year's Institutes were intentionally convened in those congregations which had never been made the centre for an Institute before, and the congregations contiguous to them sent their delegates there. With the exception of a message or two from Rev. W. J. Knox, M.A. of London, the present convener of the Assembly's Board, the programme at this fourth series, differing in many respects from any previously given, was carried out by our own ministers and Sabbath School and Young People's workers.

A survey of the field at the beginning of the fifth year, showed that there were only 5 congregations in the Presbytery which had

not been the centre for an Institute at some time during the previous four years, so these places, namely, Calvin, Buxton, Fletcher, Goldsmith and Puce were made the centres for that year, and the neighboring congregations sent their delegates thither. No outside help, except a little from Rev. J. P. Falconer, B.A., of Rodney, was solicited. Our own men carried the Institutes through in a highly efficient manner, showing how much this work systematically carried on had done to develop our ministers and lay workers into experts in religious education.

Having thus touched in the course of five years every congregation with the stimulus and help that being made a centre for a carefully planned and enthusiastically conducted Institute brings, while affording every congregation an opportunity annually during the other four years to attend an Institute nearby, the convener and his committee saw that one further thing was needed to consolidate the gains of these years, and that was to hold an Institute in every one of the Presbytery's charges the same year. This proposal was accordingly submitted by the committee to Presbytery last fall as its sixth programme, and was approved by that body. It called for a presentation of the vital importance of religious education from the pulpit on Sunday by a qualified representative of Presbytery, and a visitation on the same day of the church School to find out exactly what was being attempted and accomplished by that agency. Then at some convenient time during the week, the holding of an Institute in the congregation with competent assistance, when helpful criticism and suggestions could be made, and the congregation instructed and inspired to larger and better service.

For the accomplishment of this task the various congregations of the Presbytery were divided into a number of small groups, and an adequate number of ministers and lay workers were made responsible for each group. No help from outside the Presbytery was felt to be necessary. For various reasons, such as the condition of the roads and weather and sickness and the like, the scheme was not fully carried out, but as far as it was, it proved exceedingly profitable, and has set a new standard for work in the future. So profoundly convinced has the Presbytery now become of the fundamental importance of religious education in the church's programme that an increasing amount of time and thought and painstaking effort is being given to it. And if one may judge from the magnificent report presented by the Presbytery's convener, Rev. Dr. McRae of Dresden, at the March meeting, outlining in a comprehensive way the programme for another year's work, there is no danger of any lower-

ing of the new standard occurring in the near future. The best is yet to be.
Chatham, Ont.

Checked Up by a Child

I am a teacher of a Men's Bible Class.
I have a six year old son.

We walk together to and from Sunday School. On the way there the little fellow asks, "What are you going to teach your boys to-day, daddy?" and on the way home he inquires, "What did you teach them, daddy?"

Little does he know how his questions check me up. "What are you going to teach?" I try to tell him, translating the message of the lesson from the adult mould in which it is cast, to the child mind, and the challenge is a most salutary one for the teacher, helping him to clarify his thought and simplify his method, causing him to blue pencil it down to an effective point of concentration.

The little man's first question put his father to a disturbing test. What did I plan to teach anyway? What concrete form has the lesson taken in our own mind?

That other interrogation on the way home: "What did you teach, daddy?" was a testing question, indeed, measuring the distance between theory and practice, study and application, failure or success. Was the preparation commensurate with the presentation of the truth, or with the needs of the class? "What did you teach, daddy?"

Thank you, little cross examiner. You are a true teacher of the teacher.

A Korean Sunday School

(The following interesting account of one of our Sunday Schools in Korea is from the Annual Report of the Songchin Station.—Editors.)

One cannot go along the main street of Songchin without being impressed with the large number of children "on the streets." Neither can one attend the church services without being impressed by the relatively small number present. For this reason the first task undertaken, after the annual meeting in our local women's work, was the organization of a primary Sunday School for both Christian and other children. The little Christians have done good work in bringing in their neighbors and in helping to control them during the study hour. The first Sunday 200 were present and they have been coming, sometimes more and sometimes less. Christmas night 600 were present for the Christmas programme and treat.

Later in the fall the needs of the young women of the church caused us to reopen a night school for them. Thirty young women

studied in three classes for twelve hours a week, until it became so cold that they could no longer afford to heat the building, so were compelled to suspend further work until spring.

The women and children attended the church Sunday School very well during the past year and especially during the spring and summer months, when we had from 125 to 145 per Sunday. Amongst the women, an old lady aged sixty-five years lost only four Sundays during the year. One of these

days she was prevented from coming from her home, three miles distant, by a heavy rain storm, and on the remaining three Sundays she remained at home with her dying grandchild. Three girls and one old woman missed three Sundays; five children and two women two Sundays, and one little girl, about twelve years old, lost but one Sunday during the whole year. Sending a Bible woman to visit them frequently in their home is one of the ways in which we cheer, comfort, and encourage our women and girls.

THE DEPARTMENTS

Teaching Beginners Christian Conduct

By Mrs. W. J. Jamieson

Our ideal of all Christian conduct is found in Jesus. To us he says, as to Philip of old, "He that hath seen me hath seen the Father." Would we know what God is like, we have but to look at Jesus in all his varied relations to people and circumstances. Through the personality of Jesus, God still speaks to us, as he did to the men of Jesus' day.

"Personality," says Dr. George Hodges, "is the vernacular in which ideals speak to children." In his earliest years, God is made known to the child through the personality of father, mother and teacher. When he is told that God is his heavenly Father, the conception he gets of God through this word, "father," is determined by his actual experience of this relationship to his earthly father. A teacher once asked a little lad how God loved, expecting to get the answer in the words of John 3:16. The reply she received was a revelation: "Just like father."

Again the environment of the child's life, the impressions he receives from the love and care bestowed upon him daily, by his parents, determine his attitude of mind toward God as he learns that God loves and cares for him and for all the creatures he has made.

If, then, the ideal relation between parent and child has, in any measure, been established, the child's heart is bound to respond to the love and care of his heavenly Father, even as it does to that of his parents. In order that this responsive love may grow, it must find expression.

The child has now, within him, a motive that prompts to right conduct, than which there is none greater,—love. Upon parent and teacher now rests the responsibility of teaching the child what Christlike conduct means. He should be taught that Jesus was

obedient, helpful and unselfish, an example for him to follow. The standard given the child for his conduct, should be what would please Jesus. He will try to measure up to it, because he loves Jesus the children's Friend. He should learn too, that Jesus is able to help him overcome and control his temper, his selfishness and all wrong desires. So will he come to know Jesus as his Saviour, in this sense of the word,—as one who is able to save him from doing those things that are displeasing to God. Add to this a conscious knowledge that God is ever present, protecting, providing and watching all his actions, and it will follow that, just as the child forms the habit of doing before his parents, that which they desire him to do, so will he acquire the habit of doing those things which are pleasing in God's sight.

Simcoe, Ont.

Worship in the Primary Class

By Miss B. C. Johnston

True worship means the attitude of our minds as well as our bodies before our heavenly Father, in order that we may commune with him. It is the most important part of every programme, and the aim of each service should be to arouse within the little child, a feeling of reverence, confidence and companionship. We want the child to feel that God is not far off, but there with him, and we want to guide the little one in expressing his feelings and thoughts to God.

The programme of every Primary session may, in a general way, be divided into two parts,—

(1) The part for worship (opening and closing).

(2) The part for instruction (the teaching of memory verses, new songs, lessons or special stories).

The leader of the service of worship should make a very careful distinction in her own mind, between these two parts of the programme. During the worship service nothing that is unfamiliar to the children, such as new songs, new responses or anything approaching memory drills, should be used, for if they are, the thoughts of the children will be given more to the mastery of the new work than to the worship of God.

A little child is very quick to sense an atmosphere that makes for reverence and this is one of the essentials of a truly worshipful service. There are many small details that help to produce this much desired atmosphere, and one of them is the way in which the service is begun.

If the teacher be hurried, and, when the time for opening has arrived, has not completed the hundred and one things that every Primary teacher has discovered must be done, this hurry and unrest will be communicated to the children.

On the other hand, if the teacher's manner be quiet, dignified and reverent, and her voice not sad and mournful but glad and full of meaning, the children will be quick to respond to it in like manner. The teacher must feel herself in the presence of God, if the children are to really worship. Then, too, the use of quiet, worshipful music played when it is time to commence or when calling attention at the conclusion of the lesson period, has been found to produce better results in securing a reverent atmosphere, than the ringing of a bell.

A well planned, written programme is of very great assistance in securing and keeping the feeling of reverence in the class. Interruptions are far less likely to occur and the teacher herself will be able to give her whole mind and thought to the worship of the Father. Some teachers have found it wise to ask that no visitors or officers of the School other than those already in the room at the beginning of the service, should enter the room during the period of worship.

In planning the service of worship, the Primary teacher will naturally wish to include hymns, prayer and scripture. In selecting the hymns for this service, care should be taken that words and music are familiar, and that the music is such that it will make the child feel that he is in God's house. The prayers used may be prayer verses which have been memorized, or the teacher may offer the prayer, the pupils repeating it after her phrase by phrase. In any case, it should be couched in simple language and should express the feelings that a little child would naturally have. The scripture may be memory verses, already learned by the children in connection with their lessons, and these may be arranged in the form of a

responsive service, which may be altered or added to as more verses are learned.

The taking of the offering is also an act of worship and may be treated in a similar manner to the other part of the worship.

SUGGESTIVE WORSHIP SERVICE

1. Quiet Music.
2. Hymn—Holy is the Lord (Carols).
3. Responsive Service.

Teacher—This is the day which the Lord hath made ;

Children—We will rejoice and be glad in it.

T. Six days shalt thou labor, and do all thy work :

C. But the seventh day is the sabbath of the Lord thy God.

T. I was glad when they said unto me,

C. Let us go into the house of the Lord.

T. Serve the Lord with gladness.

C. Be thankful unto him, and bless his name.

4. Hymn—All things bright and beautiful.
5. Prayer.
6. Offering Service.

Toronto

Getting the Juniors to do Note Book Work

AN EXPERIENCE

By Miss Mabel Anderson

The teacher of pupils in the Junior Department of the Sunday School has ample opportunity to watch the growing activity of the pupils who are ever yearning for something to do themselves, and one method of gratifying this desire is the use of the notebooks. In these, the pupils record their work in such a way that it shall express the results of their studies with more or less permanence.

The notebooks for this purpose are cheap, ruled scribblers, having fairly good paper so that ink can be used, and these contain various kinds of the pupil's own work. Our usual plan is as follows. The double page is the usual space devoted to each lesson,—the left side being used for the memory text, and the picture illustrating the lesson, which they paste in; while the right side is reserved entirely for the lesson story. Oftentimes, however, for the sake of variety and because the pupils' interest is thus renewed, they have derived much benefit by copying verses of a simple poem or the scripture verses. Our aim as teachers, in order that this work may serve as a means toward a higher end, must surely be for the spiritual uplift of those little ones entrusted to us.

Where shall this work be done so that the best results may be obtained from the Juniors? The lesson period has been found too short, and the space even in the smaller classes too hampered. However, the plan we have adopted is this. Each pupil is supplied with a small rough notebook, which is brought along to Sunday School, and in these, they jot down the lesson story under three or four headings after it has been told. Their real homework is the writing of the story in their own words, which is far more helpful than one dictated.

If, however, the teacher can conveniently afford the time, it is well for the pupils to meet once weekly with their teacher to whom they bring their work, and if it is found satisfactory, they may there copy it into their better notebooks.

With us, therefore, it is at this meeting that the pupils do practically all the copying work, and this method has decidedly proven itself satisfactory; firstly, in that the aid of the teacher may be had immediately should any difficulty in arrangement or misunderstanding arise; secondly, there is comparatively nothing here to disturb the pupils compared with what would probably be at

home, and thirdly, it gives the teacher an opportunity to come into closer touch with the members of the class.

At the end of each Quarter, the books are submitted to a special committee for examination, and just last year another interesting feature was added,—an exhibit of the Juniors' work at the Christmas entertainment. Each class had a separate table on which its own work was displayed, the percentages obtained, and the names of the prize winners printed above. This drew the attention of the parents particularly, who showed such remarkable interest that now they devote much more of their time to helping the children, and this sympathetic cooperation has greatly helped our class to attain its present success.

Thus in our experience we regard notebook work as a valuable method of teaching, but it is only a method. Its true value lies in the fact, that while the pupils are doing this work, it is ever deepening the impression of a lesson truth, which will later on help them to carry into their own lives some right thought or deed.

Cooke's Church, Kingston, Ont.

Mid-week Activities

BY MISS M. S. REID

Our Sunday School rooms were three in number separated by movable partitions which could be taken down when required, making one large room. These rooms were only sufficient to accommodate the Primary and two Junior classes at the Sunday session, but the Boys' Organized Class had the use of any or all of these rooms for their week night activities.

Beginning with the New Year each month a committee was appointed to arrange weekly programmes for these meetings for the following month.

The programmes varied from week to week providing for physical drill, group games, stump speeches, stunts, debates, etc., besides orchestra practice and the business of the class.

On a number of occasions during the winter, the class entertained the corresponding class of girls, the entertainment usually taking the form of a skating party followed by a social hour in the school rooms.

On one occasion the class united with the Young People's Society for a literary evening when a lively debate was held between representatives of the Young People's Society and of the class. An old time spelling match was also held. A silver collection was taken for missions.

As to finances, the funds of this department are kept separate from the Sunday contributions. At one time a collection was taken at the weekly meetings but at present a small weekly fee is charged. In the spring the class held an alphabet party. The partitions were taken down and the room decorated with the class colors and emblem and flags. The entertainment consisted of a programme of games and music followed by "War-time" light refreshments. The receipts of the evening increased the class funds. It is the intention of the class at the end of the year after paying expenses to contribute from this fund to missions or other worthy cause.

Throughout the winter the attendance was splendid. By the end of April the boys had responded to the call for help on the land and only two of the members remained in town during the week. However, while the members were still here plans were made for a class garden and also for a week's camping during the summer.

The members remaining in town put in and attended to the garden, carrying out the plans of the class in that regard.

Most of the members were able to arrange for a week's holiday in July when the class accompanied by our minister and his wife went to camp. The spot chosen necessitated

a motor trip of some fifty miles to a lake in the Turtle mountains. Here a most enjoyable time was spent and the class returned with the determination to go again next year if possible.

The class keeps in touch with those members who are away and we are looking forward to a re-union in the fall to continue our regular class activities.—Melita, Man.

A C. S. E. T. POWWOW

By REV. W. R. McINTOSH, B.D.

Indians are wont to celebrate a big hunt or a warlike expedition with a powwow, whereat the braves, with much corporate noise and confusion, are inspired and consecrated to heroic endeavor and strenuous achievement. It is their way.

The Indian survives in the teen age boy. He also loves the chase and the conflict, and a powwow is dear to his heart, where the tribes get together to eat and to celebrate, amidst barbaric surroundings, and to the accompaniment of much noise, and where the trophies of the year are handed out by the big chiefs to the conquerors.

For the past two years the London, Ont., C.S.E.T. Groups have brought their season's activities to a fitting close with such an inspiring gathering.

The meeting place for this year was the "gym" of the new Boys' Department of the "Y."

Here on Friday evening of May 3rd, the boys mustered 250 strong from 22 city groups, carrying their colors proudly with their distinctive names, "Elks" and "Tigers," "Live Wires" and "Invincibles," and similar dreadnought nomenclature.

The supper left nothing to be desired when it was over, digestion being promoted by club yells instead of an orchestra. The value of noise and play as a handmaid to religious impression is a recent discovery of psychology, and is being tried out in Billy Sunday campaigns and by the promoters of Summer Schools. The elect soil for such an experiment, however, is a boys' meet.

After the singing of community choruses, the following presentations were made:

Hockey shield to King Street Presbyterian.

Senior Relay shield to Askin Street Methodist.

Junior Relay shield to Centennial Methodist.

Baseball pennant to King Street Presbyterian.

C.S.E.T. cup for highest group score on all four standards to Ridout Street Methodist.

Diplomas were also presented to the groups.

These awards were made for competitions regularly held between the city C.S.E.T. Groups during the year and under the auspices and direct control of the London Advisory Committee for Cooperation in Boys' Work.

As a result of the campaign launched at this meeting, 250 London boys signed the cards pledging themselves to earn and to give during this summer the sum of \$10 each, to be devoted to assisting the Y.M.C.A. in its patriotic and religious work for soldiers, and its promotion of the C.S.E.T. programme for boys.

The dignity and devoutness which we are accustomed to associate with the Christian ideal will come in due time. Meanwhile, these lads, with the thousands of others, who are being trained in our Canadian Standard Efficiency Groups are laying the foundations of Christian manhood.

The group consciousness developed by wholesome rivalry and cooperative effort will mean much in coming days for the solidifying of Christian effort and the widening of the scale of unselfish service, while the ideals received and the visions created of the Christ character through the addresses of Christian teachers and the leadership and personality of Christian men will be among the great assets of the church and state of the Canada of to-morrow.

London, Ont.

A Class of Teen Age Girls

By MRS. S. GIBSON

The Eureka Class of St. Andrew's Church, Stratford, consists of young girls in their later teens,—all active, busy girls, who have not a great deal of leisure time. We greatly desired to keep before the girls the development of the fourfold life as portrayed in our

teen age text, Luke 2 : 52, and so found the following plan to work very successfully in our class.

At our annual election of officers, we elected four conveners, namely Spiritual, Mental, Physical and Social. The whole Executive

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then met, and with the aid of our class roll we divided the class into four committees, being careful to place each girl on the committee to which she was best adapted.

Each convener, with her committee was held responsible for one mid-week meeting a month, all the items on the programme for that night being along their particular line of work. The convener of the committee took the chair for that night, allowing a few minutes for any business which might come up. This gave opportunity for the different girls to have practical experience in conducting the meetings, and they found it very helpful. Each committee kept its plans quite secret till the night of the meeting, and there was a good healthy rivalry among the different sections in making each meeting "the best."

For one meeting our Physical Committee planned a hike to a neighboring woods to gather wild flowers, after which we returned to the home of one of the girls for the rest of the meeting. For this hike the convener made a huge poster and couched her invitation in most original verses. This was placed in the class room two weeks before the meeting and helped to swell the attendance on that particular occasion.

Our Social Committee takes charge of the social service work as well, but we find it better to keep our "work evenings" separate and all work together as a whole at our knitting or sewing.

Our Spiritual Committee did most excellent work. For one meeting they invited our pastor's wife to give us a short talk on prayer. This was followed by a short discussion of the subject and a season of short prayers by

the girls. We then had a contest which tested our knowledge of some of the Old Testament characters. A few of our old hymns were sung, and I believe that every girl there will remember for many years that "spiritual evening" in the class.

Our Mental Committee planned for one of their evenings a "musical evening." One of the girls presided at the piano, and played a few bars from several old time tunes. We were supposed to write the names of the selections as played, and were rather surprised to find out how few had correct answers. A short talk had been prepared for that meeting, along musical lines—and with several vocal and instrumental solos, made up a good mental programme.

Another very helpful thing in our class in striving for the fourfold development is this: We had a large placard made with our text inscribed on it in this way:

Jesus Increased In	{	Wisdom—Mentally
and		Stature—Physically
In Favor With	{	God—Spiritually
		Man—Socially
Am I Keeping My Life?		

This was printed for us at one of our local printing offices, and with a little border around it, it forms a nice decoration for our class room as well as a constant reminder that the four sides of life must be developed.

These plans have proved most helpful to our class, and may do so to others.

Stratford, Ont.

WHAT OTHERS ARE SAYING

Fishing for Boys

The Baited Hook is not the way of the wise man who goes-a-fishing for boys. He had best equip himself with an ample net, calculated to catch swarms of boys, all at once; schools and shoals and gangs of them. He will then find the task pleasant; and the luck good.

Angled for that way and captured thus, he will find the boys' Sunday School no longer a tiresomely formal process, but a really happy social experience.

Boys'hood is but human. It is because the teachers of boys'hood forgot this and ignore

it that so many boys fail to get caught and fishing is often so bad. The fish are there and they are mostly in the biting mood. But with stupid fisherman the catch is small; the nets come in empty; there is much toiling all night, with precious little to show for it.

But fish travel in schools. When there is a catch it is a catch indeed. The nets break, and the fisherman must cry for help. It must be swift, earnest, intelligent help, or all will be lost.

Boys cling together no less clannishly than the fish of the sea. They can best be landed in shoals. And when the church's laymen

seek to get them thus—the boy and his gang, the gang through the boy—there will be a new note in the church's work and a new activity in the ecclesiastical aquarium.—William McCormick in Fishers of Boys

Games and Handwork in a Junior Class

The Sunday School teacher as well as the day school teacher has need for reviews and drills which must be presented in a pleasing, interesting manner or they will defeat their own purpose. I have found that Junior boys and girls are very fond of games.

A ball game is of unfailing interest. The team may consist of pitcher, batter, catcher and basemen. Each one coming to the bat gets three chances. If there are enough in one class there may be two sides, or it may be made equally interesting with just one side, the aim being to see which player can score the highest. Two classes may have a contest by means of a ball game. In this game review questions may be used or it may be made a drill in memory verses.

"Bible Boys" and "Bible Girls" are games which are sure to hold the attention of a class. The teacher writes on cards a statement supposed to be made by a Bible boy about himself, as "I was sold by my brethren. Who am I?" Answer, Joseph. "I forsook my own people for the true God. Who am I?" Answer, Ruth. The teacher may ask these questions of the pupils, they receiving the cards if they answer correctly. The one having the most cards at the end of the game is the winner.

I have found that pupils are fond of picture games. Small pictures suggesting some Bible story such as "Christ among the Doctors," or "Daniel in the Lions' Den" are shown to the pupils in turn. The winner is the one who secures the most pictures by relating the stories correctly.

The teacher may either buy or make outline maps and give to the pupils. Upon these the children should be asked to locate places, seas and rivers mentioned in the lessons, and a credit should be given for each one that is correctly placed and named.

Pupils enjoy gathering pictures of Bible animals, trees, fruits and flowers and pasting them on large sheets of cardboard, making a series of biblical charts.—The Pilgrim Teacher

The Ideal Sunday School

Any one who visits a good Primary Department of a Sunday School conducted on more recent lines will be most powerfully impressed by the emphasis on worship, by the whole-hearted interest of the little folk, by the reverence and gladness and spontaneity with

which the tiny children enter into a service so wisely and prayerfully planned to be a true expression of their little selves. An immense advance will have been made when the same features are equally evident in Schools for our Junior and Senior boys and girls; and the ideal Sunday School, for which we all crave, will never be ours till this is done.

The training class of the Primary Department is the key to immediate progress on the right lines. To give young teachers the chance of training at the very start, with opportunities for mutual discussion on points of difficulty, will not only illuminate every lesson, but will help them to realize the sacredness of their task and the need for giving to it of their best.

Leaders of Primary and Junior Departments are sorely needed to-day, and for these we must look largely to the young women of the church. To many girls, work among children makes a strong and congenial appeal, and what is needed is that these girls should take the matter, at this crisis of our national life, with a certain high seriousness, and train themselves for it, in whatever leisure they possess, as for a vocation.

The young women of the country, with a nobility beyond all praise, have responded to the many and varied forms of service demanded of them in these days. But the church also needs them for a service which is not the less patriotic because it is spiritual, and may it not be that now some of those young women, who have been long engaged in useful but merely mechanical war work, should consider whether that might not be passed on to others, and they themselves freed to offer their services for the higher training of the young?—Dr. George H. Morrison in U.F. Church Record

Mr. Secretary

The Sunday School secretary's report may be as dry and useless as dust, or as bright and invigorating as spring sunshine. It depends upon the school and the secretary.

The secretary of our School is an expert accountant. His reports emphasize the idea of comparison. The School is always interested because he varies his comparisons.

In the little church next door there is a young woman secretary who is fully as successful as the young accountant. She has a set of small flags. When the blue flag is in sight the School knows it has an attendance of at least two hundred. A yellow flag proclaims a crowded School, but a red banner indicates danger, inasmuch as there is a dropping in attendance. A black flag indicates defeat, and the School is humiliated to have it shown.

Miss Secretary has a nose for news. She slips around from class to class and picks up items of interest. She might be well called a Sunday School reporter. She takes five minutes for her report. The School would willingly give her ten. She mentions that one class of boys is about to organize; that another class has started a mission study class; that another class of fourteen-year-old girls has decided to organize a Camp Fire; and that a class of young men has pledged \$50 toward the church debt. The classes are anxious to be mentioned in Miss Secretary's report, and she is instrumental in creating many activities.

The Sunday School secretary is an important officer. He must be accurate and he must understand how to get his facts before his audience. He must be sensitive, too, in order to be aware of the spirit and purposes of the young people about him. In many Schools the office is given to a person who is not considered qualified to teach. A strong, original secretary builds up a School; a weak, unobservant one hinders its growth.—Mary Davis in *The S. S. World*.

Alphabetical Rules of a Superintendent

A Sunday School superintendent in New England has prepared for his own use a set of what he calls his Alphabetical Rules for his guidance in the Sunday School room. The fact that he lives up to them to the letter is the secret of his great success as a superintendent. His rules are:

Always be on time.

Be patient with myself and others.

Confer often with teachers and officers.

Devote at least two hours of each week to the careful study of the lesson.

Encourage teachers in every way possible.

Face every problem with the conviction that it is possible to find a solution for it.

Grumble not. To do so does no good, and it is a waste of time and nervous force.

Have faith in myself and in others.

Interest myself personally in every member of the Sunday School.

Jealously guard every interest of the Sunday School.

Keep sweet.

Leave nothing to others that it is possible for me to do myself.

Make no rules that I do not myself expect to keep.

Never be content with the success achieved, but press on to still greater degrees of attainment.

Organize every class in the School it is possible to organize, and bring the entire School up to the best degree of organization possible.

Pray often and "in faith believing."

Quarrel with no one. To do so is to lose much and gain nothing.

Recognize the fact that others may have ideas better than my own, and seek help by reading what others have to say through the medium of books and Sunday School periodicals.

See to it that each officer and teacher is doing his or her work as it should be done.

Urge regular attendance, systematic giving, and fidelity to every duty resting upon teachers and pupils.

Welcome each new scholar personally and call as soon as possible on him or her.

X-cel in everything.

Yield nothing to doubt, fear, or discouragement.

Zeal is a "coal from God's altar," therefore will I have much of it, that I may be filled with divine fire.

A Spelling Match Review

When teaching a class of Intermediate boys, I conducted the review like an old-fashioned spelling match. The Sunday before, two boys were selected by the class as captains and these two "chose up" the boys for their sides. During the following week, I wrote out a number of questions on each lesson, bringing out the main characters and facts in the lesson and the spiritual truth taught. On Sunday morning, the two sides sat facing each other, the captains at the head. Beginning at the left, the first boy was asked the first question, and if he answered it correctly he was given the written question. If he failed to answer, it was passed to the first boy on the other side, and so on from side to side until it was correctly answered.

At the close of the session the slips were counted to determine the winning side. I found that it was better to have a great many questions requiring short answers rather than a few questions with long answers. The pupils are apt to grow restless if one talks too long. When there were not enough present to have sides, I used the plan of passing the question from one pupil to another until it was correctly answered, and counting the slips held by each pupil to determine the winner. This plan has always proved interesting, and Review Sunday, which was formerly a bore, became the most interesting and pleasant Sunday of the quarter.—The Westminster Teacher

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

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

The Sunday School and the Forward Movement

The Forward Movement is now demanding special thought, and prayer, and work throughout the entire church. The heart of this Movement is found in a widespread desire, which is expressing itself in this way, to create within the church, in every department of its work, such a spirit of enthusiasm and self-sacrifice as is revealed in the present war. This spirit may be expected to manifest itself in more active efforts to propagate the gospel of Jesus Christ, first of all among those nearest at hand, and these will usually be the boys and girls in the home and the Sunday School.

The Committee on Promotion of Prayer in connection with the Forward Movement has therefore requested all Sunday School superintendents, teachers and scholars to unite in intercession day by day, and in the worship of the Sunday School session :

1. That all plans adopted in connection with the Forward Movement may be agreeable to the will of God.
2. That there be constant dependence upon the Holy Spirit for guidance and power in every step of the way.
3. That all the children of the church may be early led to accept Jesus Christ as their Lord and Saviour.
4. That all the boys and girls and young people may receive adequate training for Christian service, and that many of them may be led to consecrate their lives to some definite form of ministry for Jesus Christ.

Changes in Plan for Memory Work

On account of the recent changes from four to three year grouping for the Departments of the Sunday School from the Juniors up, it has been necessary to make a similar change in the plan for Scripture Memory work. This has been done in a way which will cause no confusion for Schools working on the present plan. The first three parts of List 3 have been retained for the Juniors (ages 9, 10, 11) and the fourth part has been transferred to the first year of the new Intermediate (ages 12, 13, 14). The Diploma will now be given

for the three parts of List 3, and a Silver Seal for what was formerly the fourth part of that List, with the Red and Gold seals given as before. The only other change in the revision was made to meet the request of very many teachers of Beginners, by cutting down List 1 to about 15 verses or each Part. A sample copy of the revised Lists may be had by any one on application to the General Secretary. It is hoped that many more Schools will adopt this plan at the beginning of the year.

The Outline Curriculum

"That every congregation make a careful study of the outline curriculum prepared by the Board with a view to its introduction and use in the Sunday School, and that any suggested improvements be promptly reported to the General Secretary of the Board."—Resolution of General Assembly, June, 1918.

This is the best time of the year for any School to adopt in whole or in part the curriculum, as it is planned to cover a year's work ending with Rally Day in September. Ministers, Sessions and Sunday School workers will find that it is just the thing for which they have been looking, since it brings together and relates the various lines of work they have been following. Many a superintendent has longed to have a complete outline of all the work to give to a new teacher. This need is met exactly by the curriculum, where on one folder for each department the work of that department is outlined under the headings of Instruction, Worship and Training. Any teacher or superintendent may obtain any or all of these folders free on request by writing Dr. J. C. Robertson, Confederation Life Building, Toronto.

1. *For Beginners (4 and 5), and Primary (6, 7 and 8)* it is very simple, making clear the pupil's need and the teacher's task, not merely in regard to Bible Study, but Bible, catechism and hymn memorization, use of prayers, etc.

2. *For Juniors (9-11)* it not only does the same, but outlines as well a programme for a through-the-week meeting for the purpose of training. This programme includes the monthly Mission Band topic, and gives the teacher or superintendent of children of this

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age help for conducting a session of the class or department other than on Sunday, whether as a class, Junior Christian Endeavor, Mission Band or other form of organization.

3. For *Older Boys and Girls (12-17)*, the programme of instruction, worship and training is mapped out so as to include the "Canadian Standard Efficiency Training" for boys, and the "Canadian Girls in Training" for girls, the programme for the through-the-week session of the class or department being based on these handbooks.

4. For *Young People (18-24)* the outline curriculum covers not merely the study

usually done by a Bible Class but also the work of the various types of Young People's Society. It suggests tasks as well as lessons. It is comprehensive also in that it provides for the missionary enterprises of the church on the part of the young people, and also for teacher training. It has been proved that for the young people to follow the curriculum will stimulate the whole congregational life. A fuller statement of the young people's curriculum will be found in the October number of the *PATHFINDER*.

5. For *Men and Women* the curriculum stresses mainly the programme of service for the adult members of the church.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the New First Standard and Advanced Standard Teacher Training Courses, respectively :

JULY AND AUGUST, 1918

I. NEW STANDARD TEACHER TRAINING COURSE

Moncton, N.B.—Rev. T. P. Drumm, Minister. *The Teacher* : Annie E. Little, E. Grace Harper, Ruby E. Young, Mrs. W. A. Ross, Frieda M. R. Morach.

Campbellford, Ont.—Rev. C. F. McIntosh, Minister. *The Pupil* : Lillian Hay, Flora N. Wynne, Mabel Thompson.

Mountain, Ont.—Rev. M. C. Mackinnon, Minister. *The Pupil* : Mrs. Howard Allen, Mrs. G. W. Carlyle.

Dundas, Ont.—Rev. J. M. MacDonald, Minister. *The Teacher's Study of the Life of Christ* : Marjorie Rusby, Bessie Layden.

Fordwich, Ont.—Rev. Andrew Laing, Minister. *The Pupil* : Nellie M. Hutchison, B. M. Butchart, Minnie A. Campbell, Glyde Allen.

Winnipeg, Man.—Rev. H. J. Robertson, Minister. *The Pupil* : Mrs. E. Spice, H. A. Bayne, Marie A. Bayne, Annie J. Mackay, Agnes W. Hobbs, Agnes L. Reynolds.

Oxford Mills, Ont.—Rev. P. A. MacLeod, Minister. *The Pupil* : Gladys Craig, W. Cousins, Mrs. W. Cousins, Gladys Cousins.

South Mountain, Ont.—Rev. H. Bolingbroke, Minister. *The Pupil* : Arnold Montgomery, Lena I. Thompson, Mrs. Roy G. McCarley. *The Teacher's Study of the Life of Christ* : Annie Blow, Ethel M. Crowder. *The School* : Minnie Kenney.

Auburn, Ont.—Rev. R. J. Ross, Minister. *The Teacher's Study of the Life of Christ* : Edith A. Magridge, Lillian Anderson, Effie M. Stoltz, Mary G. Okell.

II. FIRST STANDARD COURSE

Winnipeg, Man.—Rev. W. A. Maclean, D.D., Minister. *The Old Testament* : Thelma Shiells, Marjorie Maxwell, Florence Hicks. *The New Testament* : Thelma Shiells.

N.B.—Those interested in the work of Teacher Training should take notice that a new course has been arranged with new textbooks. It is strongly recommended that all beginners take up the new course rather than the courses formerly recommended as the latter are out of date in some important particulars, and that those who have covered part of the old course should transfer to the new. Arrangements have been made, however, to provide diplomas and furnish examinations on the old course for all who wish to complete it and to give ample credit for work done on the old course to those transferring to the new at the present time. Leaflet giving full information in regard to the new course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

HOW THE WORK GOES ON

"Whatever may be the situation in other parts," writes Rev. W. W. Peck, M.A., Kamloops, B.C., in his report to the Synod of British Columbia as convener of the Synod's S.S. and Y.P.S. Committee, "this is, at least, true in the widely extended Presbytery of Kamloops, that there are great areas north from Ashcroft, up the Cariboo Road, north from Kamloops, up the North Thompson, along the C.N.R., and south from Kamloops

some 60 miles to the town of Merritt, where there are fairly well settled districts, with a large number of children, where there are no settled pastor of any Protestant denomination, and no Sabbath Schools of any description. In the public school inspectorate of Kamloops, away from the lines of the railroad, there are some 90 public schools, and after making careful enquiry from the different school teachers, there are less than 15

Sunday Schools, most of these in the District of Salmon Arm. In the remaining 75 Public School Districts, there are no Sabbath Schools. Those who know of these conditions, and, as professional men, are acquainted with the social and moral conditions that not infrequently arise, are far from satisfied with the effort being made by a great missionary church like that to which we belong, to meet the situation in these necessitous places."

The following recommendations of the Committee on Sabbath Schools and Young People's Societies of the Synod of Manitoba were adopted by the Synod.

1. That this Synod, in view of the deepening interest in Christian education and the growing need of strong leadership, enjoin Presbyteries to appoint specially qualified men as Conveners; and that in view of the growing democratic spirit of our people and the necessity of securing the largest possible cooperation and the greatest efficiency, there be added to the Committees, in addition to the min-

isters and elders, other leading workers in our Sabbath Schools and Young People's Societies, both men and women, so selected as to secure representation from every important centre of the constituency; and, further, that in the interest of the work among girls, the Synod's Committee be empowered to add five women to its membership, namely, Mrs. Wm. Turnbull, Mrs. Chas. McKenzie, Mrs. G. Salter, of Winnipeg, Mrs. Yemen of Souris, and Mrs. Alfred White of Brandon, who are Executive Officers of the Provincial Association.

2. That this Synod, recognizing the need of a more systematic representation of the Assembly's programme of Religious Education and of bringing to our workers information and inspiration, request Presbyteries to arrange for a series of Presbyterian Institutes annually, each series to culminate, if possible, in a Young People's Rally for the purpose of enlisting the young people of the churches for Christian service, in line with the Assembly's policy.

A WORD FROM THE BUSINESS MANAGER

"ORDER EARLIER"

Yes, November again! And the New Year close by.

In former years, at this time, we have urged upon Sunday Schools to order their supplies for the New Year *early*. Many have taken the advice, and sent in their orders late in November or early in December, thus being assured of their supplies in good time for use on the first Sunday of the New Year. These Schools always got away to a good start because they believed in preparedness.

This year we are going to ask that orders be sent even *earlier than heretofore*—November first is not a bit too soon. The following five very good reasons should convince you that it is in your Sunday School's best interest to have your order in a month earlier than last year.

1. *Because* there is bound to be serious congestion in the mails—there is every year at the Christmas season, even in normal times.
2. *Because* of the coal shortage, which is sure to badly handicap the railways, making express shipping very uncertain.
3. *Because* of the present difficulty of obtaining satisfactory extra help for the rush season in our mailing and shipping rooms, as well as in the Post Office and Express service.
4. *Because* of the extra time it will give you, in the event of additional supplies being required after the first order has been received.

5. *Because* it will eliminate last minute rushes in distributing the supplies.

In a word, early ordering means surer delivery, and therefore, less worry and greater satisfaction for us and for you.

Our aim is to serve you well; and to this end we ask your heartiest cooperation. Do not hesitate to send the Order because you are not perfectly sure of the quantities. Order the quantities you think will be needed, and if they are not right, we will gladly adjust them later.

Our parting word. This year it's not "order early," but rather "ORDER EARLIER."

THE PRESBYTERIAN BOOK OF PRAISE (Revised Edition)

Sunday Schools will be glad to know that the revised Presbyterian Book of Praise is at last a reality. War conditions have greatly interfered with the publishers' plans, but they have finally succeeded in putting through the following editions:—P 100, Cloth, limp, pocket size, 20c.; P 200, Bourgeois, cloth boards, 50c.; Music edition, cloth boards, \$1.25; Music edition, full Basil leather binding, \$2.00.

Send your order to PRESBYTERIAN PUBLICATIONS, Church & Gerrard Sts., Toronto.

P.S.—Have you received your copy of our 1919 ILLUSTRATED CATALOGUE? If you have not, send your name to R. Douglas Fraser, Presbyterian Publications, Church & Gerrard Sts., Toronto, and it will be forwarded at once.

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FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 60c. per year, 15c. per quarter.

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YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

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STUDENT'S TEXT BOOK (any one of the Courses), 50c. one year, 12½c. each Quarterly Part.

Lesson Calendar : Fourth Quarter

1. October 6 Abram Leaving Home. Gen. 12 : 1-9.
2. October 13 Abram Helping Lot. Gen. 13 : 5-11 ; 14 : 14-16.
3. October 20 Abraham Giving Isaac to God. Gen. 22 : 1-14.
4. October 27 Isaac and Rebekah. Gen. 24 : 57-67.
5. November 3 Appetite and Greed. Gen. 25 : 27-34.
6. November 10 Jacob Deceives His Father. Gen. 27 : 18-29.
7. November 17 Jacob Fleeing from His Angry Brother. Gen. 28 : 10-22.
8. November 24 Jacob Wins Esau. Gen. 33 : 1-11.
9. December 1 Joseph Sold by His Brothers. Gen. 37 : 18-28.
10. December 8 Joseph Made Ruler of Egypt. Gen. 41 : 33-44.
11. December 15 Joseph Forgives His Brothers. Gen. 45 : 1-15.
12. December 22 Joseph Cares for His Kindred. Gen. 47 : 1-12.
13. December 29 Faith's Victories. Read Heb. 11 : 8-22.

AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

- I. SINGING. Hymn 573, Book of Praise.
- II. THE LORD'S PRAYER. All remain standing and repeat together.
- III. RESPONSIVE SENTENCES. Hebrews 11 : 17-22.
- Superintendent.* By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son,
- School.* Of whom it was said, That in Isaac shall thy seed be called :
- Superintendent.* Accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure.
- School.* By faith Isaac blessed Jacob and Esau concerning things to come.
- Superintendent.* By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff.
- School.* By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones.
- IV. SINGING. Hymn 250, Book of Praise.
- The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,—
He follows in His train.
- V. PRAYER.
- VI. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson.
- 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 the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)
- IX. READING OF LESSON PASSAGE.
- X. SINGING. Psalm or Hymn selected.

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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. 2. Catechism. 3. The Question on Missions. 4. Memory Hymn.

IV. Lesson Study.

Closing Exercises

I. SINGING. Hymn 508, Book of Praise, v. 1, followed by:

God save our splendid men,
Send them safe home again,
God save our men:
Make them victorious,
Patient and chivalrous,
They are so dear to us;
God save our men.

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, Memory Hymn, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. James 2: 21, 22.

Superintendent. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

School. Seest thou how faith wrought with his works, and by works was faith made perfect?

IV. SINGING. Hymn 283, Book of Praise.

Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small:
Trusting Jesus—that is all.

V. BENEDICTION.

Lesson V.

APPETITE AND GREED—WORLD'S TEMPERANCE SUNDAY November 3, 1918

Genesis 25: 27-34. *Scripture Memory Verses.

GOLDEN TEXT—Every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible.—1 Corinthians 9: 25 (Rev. Ver.).

27 And the boys grew: and E'sau was a cunning hunter, a man of the field; and Ja'cob was a plain man, dwelling in tents.

28¹ And I'saac loved E'sau, because he did eat of his venison: ² but Rebek'ah loved Ja'cob.

29 And Ja'cob sod pottage: and E'sau came ³ from the field, and he was faint:

30 And E'sau said to Ja'cob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore

was his name called E'dom.

31 And Ja'cob said, Sell me this day thy birthright. 32 And E'sau said, Behold, I am at the point to die: and what profit shall ⁴ this birthright do to me?

33 And Ja'cob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Ja'cob.

34 ⁵ Then Ja'cob gave E'sau bread and pottage of ⁶ lentils; and he did eat and drink, and rose up, and went his way: ⁷ thus E'sau despised his birthright.

Revised Version.—¹ Now Isaac; ² and Rebekah; ³ in from; ⁴ the; ⁵ And Jacob; ⁶ lentils; ⁷ so Esau.

LESSON PLAN

I. The Two Brothers, 27, 28.

II. The Selling of the Birthright, 29-34.

HOME DAILY BIBLE READINGS

M.—Appetite and greed, Gen. 25: 27-34. T.—

Appetite and doubtful things, Rom. 14: 13-23. W.—

Appetite and Christian liberty, 1 Cor. 8: 1-13. Th.—

Appetite and duty to others, 1 Cor. 10: 23-33. F.—

Appetite and chastisement, Heb. 12: 14-17. S.—
Appetite and murmuring Israel, Num. 11: 4-13. S.—
Appetite and disobedient Israel, Ps. 78: 29-40.

Primary Catechism—Ques. 120. *What part should you take in giving the gospel to the heathen who have never heard of a Saviour?* A. If I cannot go myself to tell them about Jesus, I should pray for them, and give of my money to send Bibles and missionaries to them.

Shorter Catechism—Ques. 33. *What is justification?* A. Justification is an act of God's free grace,

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The various Uniform QUARTERLIES and corresponding LEAFLETS, give the passages appropriate to the various grades in the School. For Form of Application for the awards, and also for a scholar's Card Certificate to be given for the recitation of any one of the yearly Parts and exchanged later for Certificate or Diploma in Colors when all the Parts have been completed, with a sample copy of Lists of Passages, write to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 161, 245, 247, 530, 251.

Special Scripture Reading—Prov. 23 : 29-35. (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. 1007, Appetite and Greed. For Question on Missions, H. M. 1313, Four Generations, Showing Effect of Missions. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—A few years after the date of last lesson ; Beersheba.

Connecting Links—Ch. 25 : 1-26 enumerates the sons of Abraham by Keturah, tells of Abraham's death and burial, gives an account of Ishmael's descendants and Ishmael's death, and then relates the birth to Isaac and Rebekah of twin sons, Jacob and Esau.

I. The Two Brothers, 27, 28.

V. 27. *The boys grew ;* that is, the twin sons of Isaac and Rebekah. *Esau.* The name means "tawny" or "shaggy" (compare ch. 27 : 11). *A cunning hunter.* "Cunning" is used not in the modern sense of "crafty," but with the old English meaning of "skilful." It is literally "kenning," "knowing." *A man of the field ;* living a roving life in the open. *Jacob ;* meaning "one who takes by the heel, and thus tries to trip up or supplant." *A plain man ;* an orderly, well-disposed man (Scottish, "douce"), in contrast with the undisciplined and irregular huntsman. Jacob was "a man of steady, domestic, moral habits, staying at home, attending to the pasturing of the flocks and the business of the family, instead of wandering abroad in search of pleasure and amusement." *Dwelling in tents ;* like the Bedouin tent of to-day, made by sewing together strips of the native goats' hair cloth and held up by poles, generally 9 in number, arranged in three rows of three each and 6 or 7 feet high, kept in position by ropes and tent pegs. Jacob lived the more peaceful life of a shepherd.

V. 28. *Isaac loved Esau.* As often happens, the quiet, peace-loving Isaac had a special affection for the rough, wild, boisterous son, whose disposition was so unlike his own. *Eat of his venison ;* "venison was to his taste," literally, "was in his mouth," that is, he often ate it and liked it. *Rebekah loved Jacob ;* be-

cause of his quiet, gentle, thoughtful disposition. This favoritism on the part of the parents had in it the prophecy of future trouble.

II. The Selling of the Birthright, 29-34.

Vs. 29, 30. *Sod pottage ;* International Critical Commentary, "stewed something ;" Century Bible, "was boiling soup." Just what the dish was is not made known till v. 34. *Feed me . . . with ;* "let me gulp." The word in Hebrew implies voracity as of a man desperately hungry. *That same red pottage ;* literally, "the red ! this red !" A fair English equivalent would be : "some of that red stuff ! that red stuff there !" *Therefore . . . called Edom ;* that is, "Red" (Rev. Ver. Margin). Esau's red hair and complexion and the foolish bargain about the red pottage made the name a suitable one. His descendants were the Edomites. The name is "a memento of the never-to-be-forgotten greed and stupidity of their ancestor."

Vs. 31, 32. *Sell me this day* (Rev. Ver. Margin, "first of all"). Jacob is quick to take advantage of his reckless brother's need. So the liquor seller makes his evil gain out of the drunkard's appetite. *Thy birthright.* This was highly valued, placing, as it did, the possessor at the head of the family and securing for him a double share of the family inheritance, Deut. 21 : 15-17. *At the point to die.* So we say : "I am tired to death." Esau's ravenous appetite leads him to exaggerate the passing necessity of the moment. *What profit . . . ?* Esau's answer reveals his sensual nature ; he is ready to sacrifice a remoter good of great value for a present trifling gratification, just as the drunkard sacrifices his whole future to the brief pleasure and excitement of intoxication.

Vs. 33, 34. *Swear to me.* Jacob's character-

istic prudence and shrewdness appears in this demand for an oath. *This day*. See on v. 31. *He swore . . . and . . . sold his birthright*. Every word emphasizes the slight value which Esau set upon his privileges. *Pottage* (soup) of *lentils* (Rev. Ver.); "a kind of small reddish bean, the product of . . . a small leguminous plant 6 or 8 inches high, much cultivated in Palestine, and ripening in June or July" (Hastings' Bible Dictionary). "They are usually stewed with onions, rice and oil, or small bits of meat and fat, and seasoned to the taste;" and are said to form a substantial and palatable dish. *He did eat and drink*, etc. "The words used are graphically descriptive of Esau's lightheartedness" (Driver). *Esau despised his birthright*; and thus showed himself unworthy of it.

The master power in the life of Esau was appetite. The drunkard in modern days is held in a like bondage. To him the words of Dr. Dods, in the Expositor's Bible, are strikingly applicable: "He *must* have his appetite satisfied. No consideration of consequences can be listened to or thought of; the man is helpless in the hands of his appetite—it rules and drives him on, and he is utterly without self-control; nothing but physical compulsion can restrain him."

It is impossible not to feel a measure of contempt for the great, strong man, who yields himself to the control of a sensual appetite. "But," as Dr. Dods goes on to say, "the treacherous and self-seeking craft of the other brother is as repulsive; the cold-blooded, calculating spirit that can hold every appetite in check, that can cleave to one

purpose for a life-time, and, without scruple, take advantage of a twin brother's weakness." Jacob has a modern representative in those who, for paltry gain, trade upon the weakness of their fellow men who cannot resist the temptation of strong drink. Our indignation cannot burn too hotly against those who, in their insatiable greed for gold, will take the very grain that should feed the starving and turn it into the maddening and destroying poison of alcohol. A dark blot will stain the fair escutcheon of Britain so long as she permits this damnable traffic in the bodies and souls of men to continue.

Light from the East

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

LENTILS—Lentils belong to the same family as peas and beans, and the plants resemble young pea plants. They do not grow more than six or eight inches high. They are cultivated in all parts of the East. It is the seeds that are of most value. When they are ripe, men pull the plants like flax. They do not cut them with the sickle. When eaten these lentil seeds are stewed with rice and onions and oil, and sometimes with tiny pieces of meat. Esau's may have been a still simpler dish. This stew or soup is in very common use to-day among the poor; but the rich use it too. The soup is dark brown in color though our lesson calls it "red." The fact is that "red" is used in scripture for all shades of red and brown. The Egyptians use lentils in a different way. They grind them into flour and make bread out of them. The ancient Egyptians did the same.

THE LESSON APPLIED

By Rev. F. H. McIntosh, M.A., Lindsay, Ont.

Striving in the games was one of the most interesting features of the old Greek world. To win, the competitor was willing to undergo months of training and painful abstinence. "To have, is possession, and to be able to do without, is power," says George Macdonald. No athlete can have everything that a luxurious taste may crave and win. Any athlete considers rigid abstinence well worth while if only he wins the day and wears the crown.

Striving in the larger game of life is the be-all and end-all of an existence. To win, is

this most exciting of all games in life. To lose is death. Any man should be willing to deny himself and to endure life-long discipline in order to win—to obtain that incorruptible crown of manhood that can never fade away. "Total abstinence" will help to win that day.

Striving in the awful game of this great War has fallen to the lot of nearly all the nations of the earth. Our foes are out to win world dominion—to put a laurel wreath on the brow of the autocracies and to press down

a crown of thorns upon the brow of the democracies. Our Allies are out to win the garland of liberty for themselves and others. "The race is on. The heart of the racers is in it, and over them bend the myriads."

If we want to win we must get rid of strong drink and of the liquor traffic. Lloyd George said that we are fighting Germany, Austria and drink, and, as far as he could see, the greatest of these deadly foes was drink. It is not hard to see that the drink traffic unnecessarily prolongs the War and even puts in jeopardy the very possibility of victory itself. How is the liquor traffic such a serious foe?

1. Because it tends to destroy the morale of the people. Other things being equal, personal efficiency counts. Strong drink detracts from a man's strength physically, mentally and spiritually. We need more *man* as well as more *men*, and less man is what the liquor traffic will give.

2. Because it tends to fatal waste of time. In a crisis like this time, is life and the loss of it is death. If battleships are not promptly repaired and guns and munitions amply manufactured, disaster is courted. An influential deputation of the Ship-building Employers' Federation of Great Britain, waiting upon Lloyd George, stated that speaking with

the experience of from 25 to 40 years, they believed that 80 per cent. of the present avoidable loss of time was due to drink.

3. Because it tends to a fatal waste of resources. This War is a conflict of resources. Other things being equal, victory goes to that side which conserves its resources most successfully. Think of the coal wasted in producing a strong drink that does not add, but detracts from the stamina of the people. According to the figures of an expert working under the Ohio State Fuel Administrator, it requires a *pound of coal to brew a pint of beer*. During the year ending March 31, 1917, there were brewed in Canada 34,687,356 gallons of beer. That means 138,750 tons of coal. Think, too, of the edible grains that are rendered useless as a food for men. It is beginning to look as if starvation is going to be the decisive factor in this struggle. The gaunt spectre of famine is appearing in Eastern Europe and is apparently "stepping westward." For us that peril is much increased through the attack of the submarines. Why should 600,000 tons of grain be swallowed up by the breweries when the whole world is fast getting hungry. *W*ilful waste will mean woe! want, and it may be the downfall of democracy.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

To-day's lesson may be taken up in four parts:

1. *Two brothers*, vs. 27, 28. Esau and Jacob were not only brothers, they were twins. But they were alike neither in appearance nor in character. What was the contrast in their appearance? What was the contrast in their manner of life? Call attention to the important fact that Isaac and Rebekah each had a favorite son. Which son resembled Isaac? Which son resembled Rebekah? Point out the reason why Isaac was so fond of Esau, as that reason is given in v. 28. What additional light does this throw upon the character of Isaac? Possibly a few words might well be said here in regard to the harmful results of marked preferences on the part of parents.

2. *The hungry hunter*, vs. 29, 30. Seek to have the class picture Esau returning from some hunting expedition so hungry that he can hardly wait a moment before satisfying his hunger. It will not be difficult for any who have spent time in the open air to appreciate the impatience of Esau to get some food. Was it natural that he should appeal to his twin brother? Might he not naturally expect Jacob to be quite willing to give him something to eat, and to give it freely?

3. *The crafty bargainer*, vs. 31-34. This was the opportunity for which Jacob had been waiting. Instead of giving his brother the food, what bargain does he seek to make? Call attention to the argument used by Esau. Is it likely that he would really have starved

to death? Secure from the class an estimate of the character of Jacob as here revealed. It has often been said that he was a typical Jew. In what ways does this story bear out that statement? Call attention to the mingling of craft and obstinate resolution and the desire to forward his own interests. The one redeeming feature of Jacob's character here is his sense of the value of the birthright. In contrast to Jacob, what is the great weakness of Esau as revealed here? How does the writer sum up that weakness in v. 34?

4. *Appetite and greed.* That is the title of

the lesson to-day. Remind the class that this is the World's Temperance Sunday. Question the class as to any suggestions which the lesson contains in regard to the matter of temperance. Point out that unrestrained appetite is the cause of the drunkard's doom, as it was the cause of Esau's failure. Point out, too, that it has been the greed of those engaged in the production and sale of strong drink which has always been ready to take advantage of this unrestrained appetite. In how far is it a help to the man who is tempted by strong drink to be unable to procure it?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. A. Wylie Mahon, B.D., Toronto

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

Call for the title of the lesson, and have a talk with the class about which is the greater evil, gluttony or greed, which is the poorer plan of life, to live to eat or to live to make money. Milton speaks of swinish gluttony which never looks to heaven, and a greater than Milton speaks of those whose god is their belly and whose glory is their shame; and Dickens pictures for us in a most unforgettable way Old Scrooge, "the squeezing, wrenching, grasping, scraping, clutching, covetous old sinner." In our lesson we have illustrations of these two evils.

1. *The Twins*, v. 27. Note that sometimes twins are so much alike physically that it is hard to tell them apart. Sometimes they are alike mentally and morally. Note that in this case these boys were very unlike in every way,—one was gluttonous, the other was grasping; one was a roving spirit, the other was a stay-at-home; one liked sports, the other liked work. How can we account for such a diversity in character in the members of the same family? How can we account for these evil tendencies in the family of Isaac and Rebekah, in grandchildren of Abraham?

2. *The Bartered Birthright*, vs. 28-34. What was the bargain, and under what circumstances did the transaction take place? What was the Hebrew birthright? Note that Jacob knew the value of the birthright, while Esau counted it of less value than the immediate gratification of his appetite.

Question the class about what a man's

birthright is to-day, in such a land as ours,—splendid opportunity to make good physically and mentally and morally and spiritually; and show how he may despise his birthright and make a shipwreck of life by yielding to some evil appetite or passion. Refer to men in public life who have ruined themselves by doing like Esau. Impress upon the class that the only safe thing for the individual is total abstinence, and for the nation complete prohibition of the liquor traffic. Refer to the Christian Endeavor slogan, "A saloonless nation in 1920, and a saloonless world in 1930." What hope is there of working this miracle of reform? Tell the story which Kipling tells, of how he was made a prohibitionist by witnessing how two young men made two girls drunk in a restaurant. "Better it is that a man should go without his beer in public places, better to poison the inside with very vile temperance drinks, than to bring temptation to the lips of young fools such as the four I had seen."

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. "Let the buyer look out for himself." Is this a Christian motto?
2. Which was the better man, Jacob or Esau?

Prove from Scripture

That strong drink is dangerous.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

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

Begin by asking who the two brothers of our lesson story were, and who were their parents. Have one scholar describe Esau, the hairy man, skilful with bow and arrow, fond of roving and hunting, while another pictures Jacob, the quiet, plain boy who loved to stay at home and mind the sheep. Ask which one was the father Isaac's favorite and which the mother Rebekah's pet, and what were the reasons for these preferences?

Picture the home-loving Jacob cooking a meal one day while his brother was out hunting, and have some one describe the red soup from the beans of the lentil plant. Have one scholar read what Esau said when he came in tired and hungry and smelled the delicious soup cooking (v. 30), and another read Jacob's answer (v. 31). Call for an explanation of what the birthright signified and why it belonged to Esau. Continue the dialogue (vs. 32 and 33), and ask what seemed to Esau to be the most important thing at that moment.

Discuss Esau's shortsightedness in considering only the demands of the present and forgetting the future entirely. Ask if it is not this same mistake which leads many a man into wrong which he never thought of before. Apply this to the temperance question, and emphasize it by various illustrations.

Ask what Jacob made Esau do to render the bargain more binding (v. 33), and with what Esau satisfied his hunger (v. 34). Question the class as to how Esau must have felt after he had sold his birthright for a dish of soup. Would he not have acted differently if he had stopped to think what he was doing?

Show that in every case of wrongdoing, what is given up is always of greater value than what is gained. For instance, which is of more value, a birthright or a mess of pottage, a man's health and happiness or a glass of liquor, one's sense of honor or some ill-gotten gain?

This leads naturally to the idea that life is made up of choices, that boys and girls, as well as men and women, are constantly being called upon to choose between different things. Ask the scholars which they would choose if they had the chance—a beautiful rose on a long stem, or an equally lovely and fragrant rose growing in a pot. Of course they would prefer the potted plant, for it would last and give pleasure much longer than the cut flower could. Develop this thought along the line of right choices, emphasizing the wisdom of choosing the things that will be best for the future as well as for the present, which was exactly what Esau lacked. Close with a quiet prayer that your Juniors may be given this wisdom to see and know which are the things of real value in life.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "Be . . . strong . . . and show thyself a man." Find these words of David.
 2. Where in Proverbs is it written that wine bites like a serpent and stings like an adder?
- ANSWERS, Lesson IV.—(1) Rom. 12 : 10.
(2) Jesus ; Matt. 25 : 35.

Prove from Scripture

That strong drink is dangerous.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Mrs. Jessie Munro Johnston, Toronto

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

A Look Forward—Our lesson tells us about Jacob acting meanly to his brother Esau.

Aim of the Lesson—To teach the children that they should be generous.

Approach to the Lesson—Outline a bow and arrow. Long ago hunters had no guns to shoot deer, etc., for their food, so they made bows and arrows and shot the wild deer,

etc. We are going to hear about a mighty hunter named Esau, and his brother Jacob. These boys were the twin sons of Isaac and Rebekah about whom we heard last Sunday.

Tell the children all you know about Esau and Jacob. (Print names.) Esau was fond of hunting and loved to wander through the

woods with his bow and arrow and often he brought home the flesh of a deer which he had shot (venison). His father Isaac was very fond of the nice meat and loved Esau best. But Rebekah loved Jacob most, for he liked to be helping her about the tents, cooking the food and taking care of the cows and sheep.

Lesson—This is a story that may be acted by the children.

One day Esau came home from hunting, tired and very hungry. Tell of the delicious pottage

(describe) which Jacob was making. How good it smelled as Esau came dashing in. "Hurry, up, Jacob, and give me some of that red pottage at once, for I am nearly dead with hunger!"

A Greedy Lad and a Mean Lad—"Now," thought Jacob, "here is my chance to get anything I want from Esau. He is so greedy for the pottage. I'll make him give me the birthright which father has promised to him although I have just as much right to it for we are twins." Tell vs. 30-33. Continue the story.

Self-control—Repeat and explain Golden Text. If Esau had only had self-control how would he have acted? What blessings did he lose by his greediness. We shall hear what troubles Jacob had because of his greediness.

Greediness for Harmful Things—Can you think of some harmful things that some people are so anxious to use that they are willing to lose health, money, happiness, home, friends and God, if only they get the things they long

for (cigarettes, tobacco, liquor, gambling, etc., and all other sinful habits)?

Selfishness—Have you ever seen a boy or girl who wanted the best of everything at the table, on the playground, everywhere? If there is not room in the car for

both boys to go Jack always jumps in and leaves Jim behind. Mary is never pleased unless she has the leading part in all the games. Will always chooses the most comfortable seat in the room, no matter who stands. Ted and Susie have just one cart between them. Ted always walks off with it, leaving Susie crying.

Generosity—Some friends offered to take Kate and Helen for a long automobile trip and a nice long visit. Helen could not go because her school examinations were coming on. But she did all she could to help Kate get ready. She lent all her prettiest ribbons and handkerchiefs, etc., and a lovely new coat, because Kate had only an old coat.

What kind of a girl would you call Helen?

What the Lesson Teaches Me—I SHOULD BE GENEROUS.

BE GLAD TO SEE OTHERS

GET
GOOD
GIFTS

FROM THE PLATFORM

A BAD BARGAIN

Take up the lesson as the story of A BAD BARGAIN. Bring out the details of the lesson narrative, making sure that the scholars know what is meant by the birthright. Lay stress

on the power which appetite had over Esau and greed over Jacob. Discuss the reasons why the selling of the birthright was a "bad bargain" for Esau. Elicit from the scholars the things which he lost by it and how trifling was the price for which he gave these. Start the question if the purchase of the birthright was a "bad bargain" for Jacob also. Without anticipating the lessons to follow, show that Jacob must have suffered the loss of his own self-respect and the reproaches of conscience. Leave time to talk with the scholars about the "bad bargain" which the drunkard makes, bringing out what he really pays in the end for the drink which he craves. Take up, also, the case of the one who sells strong drink, and make it clear that it is a "bad bargain" for him also. Impress the teaching that the drink business is a bad one for all parties concerned and should be completely driven out of our country.

Lesson VI.

JACOB DECEIVES HIS FATHER

November 10, 1918

Genesis 27 : 18-29. Scripture Memory Verses.

GOLDEN TEXT—Speak ye truth each one with his bneighbour.—Ephesians 4 : 25 (Rev. Ver.).

18 And he came unto his father, and said, My father : and he said, Here am I ; who art thou, my son ?

19 And Ja'cob said unto his father, I am E'sau thy firstborn ; I have done according as thou badest me : arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And I'saac said unto his son, How is it that thou hast found it so quickly, my son ? And he said, Because the Lord thy God brought it to me.

21 And I'saac said unto Ja'cob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son E'sau or not.

22 And Ja'cob went near unto I'saac his father ; and he felt him, and said, The voice is Ja'cob's voice, but the hands are the hands of E'sau.

23 And he discerned him not, because his hands were hairy, as his brother E'sau's hands : so he blessed him.

24 And he said, Art thou my very son E'sau ? And

Revised Version—¹ sent me good speed ; ² And God ; ³ of ; ⁴ peoples ; ⁵ every one.

LESSON PLAN

I. Jacob's Lie, 18-25.

II. Isaac's Blessing, 26-29.

HOME DAILY BIBLE READINGS

M.—Jacob deceives his father, Gen. 27 : 18-29. T.—Jacob taught to deceive, Gen. 27 : 1-10. W.—Jacob prepares to deceive, Gen. 27 : 11-17. Th.—Esau weeps over his brother's deception, Gen. 27 : 30-45. F.—Jacob suffering for deception, Gen. 37 : 29-36. S.—Punishment for deception, Acts 5 : 1-11. W.—Christianity and truth, Eph. 4 : 20-32.

Primary Catechism—Ques. 121. *What becomes of our bodies when we die ?* A. When we die our bodies return to dust. Ques. 122. *What becomes of our souls*

he said, I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat : and he brought him wine, and he drank.

26 And his father I'saac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him : and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed :

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine :

29 Let people serve thee, and nations bow down to thee : be lord over thy brethren, and let thy mother's sons bow down to thee : cursed be every one that curseth thee, and blessed be he that blesseth thee.

when we die ? A. The good go to heaven and the wicked go to hell.

Shorter Catechism—Ques. 34. *What is adoption ?* A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 161, 3, 13, Ps. Sel. 7, 11.

Special Scripture Reading—1 John 3 : 10-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 440, Jacob Deceives his Father. For Question on Missions, H. M. 406, Three Squaws and Papooses. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Perhaps about 40 years after the last lesson ; Beersheba.

Connecting Links—Ch. 26 tells the story of Isaac's sojourn in Gerar. In ch. 27 : 1-17 we have an account of Rebekah's proposal to Jacob of a plan to secure from Isaac a confirmation of the bargain previously made with Esau about the birthright.

I. Jacob's Lie, 18-25.

V. 18. *He came unto his father ;* acting at the instigation of Rebekah his mother. Re-

bekah may have thought that the promise to her of ch. 25 : 23 and the sale of the birthright by Esau to Jacob (ch. 25 : 33) gave her favorite son Jacob a right to his father's blessing, and that Isaac was acting wrongly in proposing to give it to Esau, and she may have believed that he was justified in using any means to secure a righteous end. Her mistake and sin lay in supposing that God could not carry out his plans without the aid of human fraud. *My father.* Isaac was prac-

tically blind (v. 1), and so could not distinguish between his two sons by their appearance. A lower depth of meanness can scarcely be imagined than this—a son taking advantage of his father's infirmity, *Here am I*. This is the Hebrew equivalent of the "Yes" with which we answer when addressed.

V. 19. *I am Esau thy firstborn*; a deliberate falsehood,—the first in the evil series. It is no justification to say, that it was carrying out the divine purpose for the promotion of Jacob to the covenant blessing (see ch. 25 : 23). That purpose would have been brought about somehow, without deceit: a good cause has no need of fraud to bring success. The firstborn was entitled to the "blessing" and "birthright," which implied both the headship in the family and tribe, with authority over their other members, and, according to the law of Moses, an inheritance double that which fell to any of the other brothers (compare ch. 43 : 33; 48 : 13-20; Deut. 21 : 17). *Eat of my venison*; a second lie: the meat was goats' flesh, v. 9.

Vs. 20, 21. *He said . . . the Lord thy God*, etc. Under ordinary circumstances, wild deer would not be found near the encampment, but occasionally such a piece of good fortune might fall to the hunter, and therefore the explanation was plausible enough, though false. This was Jacob's third lie in which there was the added guilt of blasphemy. *Feel thee*; to set at rest his doubts excited by two circumstances: (1) that the meat had been found so quickly (v. 20); (2) that the voice was like that of Jacob.

Vs. 22, 23. *Unto Isaac his father*. It is indeed a sordid picture,—the unscrupulous and scheming mother and her greedy, grasping son, conspiring to take advantage of the father, infirm and blind through age. *He felt him*. Isaac's suspicions were not yet allayed, and in so important a matter he wished to be sure. *Jacob's voice . . . hands of Esau*. Isaac's words have passed into a proverb for deceit. *Discerned him not*; deceived by Jacob's disguise (see v. 16). The old man's loss of sight had quickened his hearing (v. 22), but not his touch. *He blessed him*. The final blessing of the head of a family was supposed to be prophetic, and able, also, actually to confer the good things which it

pronounced upon the recipient. Isaac's blessing constituted Jacob heir to the promises given first to Abraham, and renewed to Isaac. The terms of the blessing are given in vs. 28, 29.

Vs. 24, 25. *Art thou . . . Esau?* Again, the old man tries to reassure himself. This question opened to Jacob a final door of escape from his lying course. But he shut that door in his own face by another deliberate lie,—the fourth he had uttered. Besides these specific spoken falsehoods, Jacob's whole plan was an acted lie suggested and supported by his mother. *I am*. No doubt, Jacob was a better man than Esau, and in time he would have had the first place, but he was impatient for success, and wrongly sought to force it. *Did eat . . . and . . . drank*. A close connection between the blessing and the eating appears all through the narrative. The explanation can scarcely be that the blessing was bestowed as the reward for the gratification of a sensual appetite, although the physical stimulus of the food and the wine was doubtless an element. It was the survival of an ancient, sacred meal which established communion with the deity. Besides, according to the custom and belief of the time, for one man to partake of another's food and drink established specially close relations between them, and so, in this case, prepared the way for the blessing.

II. Isaac's Blessing, 26-29.

Vs. 26, 27. *Kiss me*. Isaac wishes to be true to his firstborn, so he makes another attempt to establish the identity of the person before him. This time he will test him by the odor of his garments. *Smelled the smell*; and so was finally convinced that Esau stood before him. *Smell of my son . . . the smell of a field*, etc. "The smell of the (supposed) hunter's raiment, redolent of the wide arid open field . . . suggests the thought of a field which the Lord hath blessed with abundant crops" (Driver). Another explanation is as follows: "The fashion of clothes was never changed in the East, and as they were made of most durable, and often very valuable, materials and brilliantly colored by rare and costly dyes, they were part of the inherited wealth of a family. To preserve them from injury and from insects, they were packed in close-fitting cedar boxes, with the leaves or

bark of aromatic shrubs such as camphire, henna, aloes, cassia and myrrh, which preserved them and gave them an agreeable fragrance. The smell of the festive garments (v. 15) of the princely hunter suggested to Isaac the freshness and fertility of the land which should be his son's heritage."

V. 28. The first part of the blessing relates to the land which Jacob is to possess. *Dew of heaven*. In the hot and rainless summers in Palestine abundance of dew, including the heavy "night mist," formed by moisture brought by the west winds from the Mediterranean Sea and condensed during the cool nights, was a necessity for good harvests. *Corn (grain) and wine*; these, along with oil from the olive, being the staples of agricultural wealth.

V. 29. *Let peoples serve thee* (Rev. Ver.). The second part of the blessing consists in the lordship of Jacob's descendants over surrounding nations (see 2 Sam., ch. 8). *Lord over thy brethren*; undisputed supremacy. The descendants of Jacob were to hold sway over those of Esau (see title of Ps. 60).

Light from the East

THE BLESSING—Ancient men stood in awe of words spoken in solemn circumstances. They imagined the words had some strange power to accomplish what was contained in them. Jacob's potent words of blessing on his death bed fixed for all time the fortunes of his twelve sons and the tribes springing from them. So God's word goes forth carrying in itself marvelous powers,—powers to work out its purpose. God's word does not return to him void. So a man going out to mortal combat sought in poetic couplets to lay a spell on his enemy. The Philistine cursed David by his gods, 1 Sam., ch. 17. In case of warfare between tribes it would seem to have been customary to secure the services of a poet, an expert curser. Thus Balaam was hired to curse Israel. So one of Mohammed's companions on the way to battle, met a poet and asked him to go along, saying: "You are a poet, come and help us with your tongue." Verses of magical potency were thought to be as efficacious as sword and spear.

THE GEOGRAPHY LESSON



Beer-sheba was a small village or settlement near to a cluster of wells on the edge of the southern desert, which marked the boundary of the Promised Land. In some of the valleys near it, where there is moisture, the soil is very rich, and crops of wheat and barley are still grown. But the principal use of the surrounding country is for grazing, and towards evening the flocks and herds gather around the wells, as they did in Isaac's day. There are seven wells there now, but several of them are dry most of the year. The principal well is 45 feet deep, and is lined with hewn stone to a depth of 28 feet. The blocks round the edge are deeply cut by the ropes of successive generations drawing up the water, and great circular blocks of marble, that have been hollowed into drinking troughs, stand all round it. Just after the rainy season, for a month or two, the country is covered with verdure and flowers; but from the middle of summer everything is burned up, and only the bare, chalky rocks burning in the sun meet the eye. In the early Christian centuries the region was thickly populated; but the con-

quest of the country by the Mohammedan Arabs made it a desert again. Now, however, a modern town has sprung up, built from the

ruins of the ancient structures, and connected by rail with Hebron, Jerusalem and Damascus. Beer-sheba figured in the British advance.

THE LESSON APPLIED

"And he came unto his father," v. 18. Isaac was a good man and wanted to do right; but he too had a finger in this tangled net of family circumstance. He knew that it was the will of God that Esau should be passed over and Jacob become heir of the promises made to Abraham. Nevertheless he did his best to steer that heritage in the direction of his favorite son. He schemed to make the will of God conform to his. "I hope the Lord is on our side," it was once said to Lincoln. "I am not concerned with that," the President replied. "The important matter is not: 'Will God be on our side?' but, 'Are we upon his.'" *Thy will, not mine, be done.*

"And his mother said unto him," v. 13. Rebekah was not as good a woman, as Isaac was a man. But when she saw that the will of the Lord was likely to be thwarted through the hasty action of her husband, she took alarm and schemed immediately to prevent it. Jacob's trick had its birth in the fertile brain of his mother. She elaborated the clever deceit. It would have been better to openly protest. God does not need any selfish scheming or deception on our part to carry out his will. He is best served as well as worshiped, through the use of sincerity and truth. *"Whether losing, whether winning, trust in God, and do the right."*

"And Jacob said unto his father," v. 19. He deceived his blind old father to advance his own interests. In a boxing match, the man who hits below the belt, betrays either sluggishness or cowardice. So the man who cheats, confesses that he is lazy or afraid, or that his desire for the good things of this life is an ungovernable passion. *Let us play the game.*

"Thy God brought to me," v. 20. What a big lie! The Lord had nothing to do with it. Like Ananias and Sapphira, who deceived the early church by keeping back part of the price and then lied to cover up their deceit.

Jacob was pushed from one deception to another.

*"O what a tangled net we are
When first we practise to deceive."*

"And blessed him," v. 27. That did not prevent the coming upon the whole family of the curse that comes from crooked dealing. That day marked an epoch in the history of this family. Never after were they quite so happy. The pain of it all, to the old father, who was so grossly deceived and to the fond but foolish mother who had helped in the deceit, is left to the imagination. It was a life long memory of sorrow. Jacob had to run away from home and never come back for twenty years. He never saw his mother again and often thought of Esau with poignant pain. Like Goldsmith's Traveler he dragged "at each remove a lengthening chain." *Honesty is the best policy.*

"God give thee the dew of heaven," v. 28. And so he did, not because Isaac prayed for it or because Jacob deserved it, but because God in his great grace maketh the wrath and intrigue of man to praise him. Man proposes through his trickery to accomplish his own will. God overrules all that trickery for good. As Shakespeare says, "Thus may we gather honey from the weed." What a comforting thought it is to-day, that the course of human history is not to be decided as the result of the clash of human forces and clever schemes. God reigns, and he will work all things for good to those that love him. Be comforted. *God sits "within the shadow, keeping watch above his own."*

"Speak ye truth each one with his neighbor" (Golden Text, Eph. 4:25). Truthfulness is the firm base upon which all true character is built. All lies are sinking sand. It is said of Dr. Johnson that he was so accustomed to say always the very truth that he never condescended to give an equivocal answer to any question. In giving advice to

an intimate friend, he said, "Above all, accus-
tom your children constantly to tell the truth,

without varying in any circumstances." *Speak
the truth, and speak it ever.*

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Begin to-day by reminding the class of the promises that had been made to Abraham, and, through him, to his descendants. It was natural that those promises should be renewed to Isaac. Have some one read ch. 26 : 3-5. Lay some emphasis upon the thought of v. 5. Is it true that children reap advantages because their parents have been faithful to God? Does it make any difference whether we come from a godly home or an ungodly one? Now ask some one to read ch. 26 : 24. Call attention to the next verse. In what way does it show Isaac to be following in the footsteps of his father? "Isaac appears throughout as the pale copy of his father. . . He follows in Abraham's footsteps without his strength of character and purpose." What has the class to say about this quotation? Now take up the lesson, as follows :

1. *The plot*, ch. 27 : 1-17. While these verses are not in the printed passage for to-day, they are really necessary for an understanding of the lesson. Give a short account of their contents. In how far was Isaac himself responsible for the setting of the trap in which he was caught? Does it not appear as if he was in too much of a hurry to make sure that the blessing was given to Esau, his favorite? It is likely that Rebekah knew that the blessing was really to be Jacob's. But was her knowledge a sufficient justifica-

tion for her part in the plot? Point out that she should have been more ready to leave the matter in God's hands. Was her action not a sign of weak faith?

2. *The lie*, vs. 18-24. Call attention to the way in which Jacob persisted in the lie. He had to repeat it because of his father's suspicions. Remind the class that one lie often commits us to a further course of lying. Can the class suggest any excuse which Jacob would have been likely to make for his deception of his father? Would he have likely said that the end justified the means? Is it true that to-day there are otherwise good enough people who will use mean or unscrupulous methods of accomplishing what they believe to be a right object?

3. *Isaac's blessing*, vs. 25-29. The blessing is delivered in the form of poetry. Call attention to the two parts of it,—(a) the one who receives it is to inherit a goodly land, and (b) he is to have lordship over others.

4. *The fruits of falsehood*. Point out how those who took part in this incident suffered. Isaac suffers for his undue preference for Esau. Rebekah is separated from Jacob, and never sees him again. Jacob has to leave home, and enter upon a period of disappointment and hardship. Esau suffers all along because he has despised his birthright. Emphasize the fact that sin always brings its harvest.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Note that we have in this passage a domestic drama, so full of Oriental color and picturesque incidents that it would supply abundant material for a photo play. The teacher must deal with the whole chapter in order to make an effective lesson. Point out that there are four scenes in the drama :

1. *The First Scene*, vs. 1-5. Picture the old blind patriarch, who felt that the end of his days was drawing nigh, calling his favorite son, Esau, to his side. What request had he to make of his son that day? The old man

is planning before he dies to confer the birthright blessing upon his son, although he must have known that Esau had forfeited the blessing. Esau enters heartily into the scheme, although he knows better than his father how unworthy he is to receive such a blessing.

2. *The Second Scene*, vs. 6-17. Note that we have in this scene Rebekah planning to outwit Isaac and Esau. Question out the particulars of her plot to gain the blessing for her favorite son Jacob. Show that her inten-

tions were good, for she knew that God purposed that Jacob should have the blessing, and she knew that Esau had bartered away all right to it; but make clear what an evil thing it was to impose upon Isaac, and to lead Jacob to deceive his father. We need to remember that God's plans never require any cunning craft on our part to make them work out all right.

3. *The Third Scene*, vs. 18-29. Note how successfully Jacob played his mean part in deceiving his old blind father. It required a lot of lying to make his mother's stratagem a complete success. Jacob had to suffer for all this in after years, and so had Rebekah. He had to be a fugitive and an exile for many years, and Rebekah had to part with her darling son never to see him again. Make clear that a man cannot sin and not suffer. Sooner or later, sometime, somewhere, the

avenger will overtake him.

4. *The Fourth Scene*, vs. 30-40. Question the class about the return of Esau and the fear which came upon the old patriarch when the light dawned upon him, and the exceeding bitter cry of Esau. Note that the repentance which he sought carefully with tears (Heb. 12:17) was not his own change of heart, but his father's change of mind. Show that a true repentance will always bring a divine blessing.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Is a lie ever justifiable?
2. Can a good character be inherited?

Prove from Scripture

That God hates lying.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Let any one who can, connect last week's lesson with to-day's, bridging the gap of forty years. Have Isaac pictured—now as an old man, almost blind, but still able to enjoy his son Esau's venison. Let some one tell briefly the prelude to the story, as described in the first seventeen verses of the chapter, how Isaac had requested Esau to kill a deer and make a dish of savory venison for him, how Rebekah had schemed to have Jacob secure the father's blessing by arriving first with the desired meal, how Jacob killed two goats from his flock, let his mother prepare the meat for his father while he put the goat skins on his arms and neck to make him seem hairy like his brother.

Select two scholars to take the parts of Jacob and Esau, reading the speeches in dialogue form, which will make the scene more realistic. Ask what Jacob had to sacrifice in order to deceive his father. Why was he so anxious to do so that he would lie deliberately?—because the father's blessing once given, could not be recalled.

Question the class as to whether Isaac was easily convinced that it was the older son and have them point out how the old man showed

his suspicion—by asking how his son had returned with the venison so soon (v. 20), by wanting to feel his skin to make sure that he was really Esau the hairy one (v. 21), by saying that the voice was Jacob's (v. 22), by questioning him again (v. 24), and finally by smelling his garments to see if they smelled of the fields (v. 27). Ask why the old father who was supposed to be so fond of venison, did not recognize that the savory dish was made of goats' meat. Light is thrown on this question by the Oriental method of cooking in which spices were largely used, so that one kind of meat might be made to taste like another.

Have the class read in unison Isaac's blessing of vs. 27-29 and comment on the significance of its various phases which reflect the life of the East. Ask if the matter was ended then when Jacob had secured the blessings, and discuss whether a person can ever expect to go on his way rejoicing, and with a free conscience, after he has done wrong. Will it follow him wherever he goes and give him no peace until it is righted? See if any one knows what happened when the real owner of the blessing came home and found that his brother had been ahead of him and cheated him out of what was his by right. Was

Jacob's lot a very happy or safe one when Esau's anger was kindled against him and he threatened to kill his brother? Arouse interest in next Sunday's lesson by hinting that it reveals more of the story.

"Lying lips are an abomination to the Lord: but they that deal truly are his delight?"

2. In what part of Zechariah do we find the words: "Speak ye every man the truth to his neighbor?"

From the Intermediate Quarterly and Leaflet

ANSWERS, Lesson V.—(1) 1 Kgs. 2 : 2.
(2) Prov. 23 : 32.

SOMETHING TO LOOK UP

Prove from Scripture

1. Where is this proverb to be found:

That God hates lying.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

A Look Forward—Our lesson tells us about Jacob deceiving his father.

have given it to him in some other way. He never wants us to do wrong even to get things that he wants us to have.

Aim of the Lesson—To teach the children that they should never deceive.

Jacob's Punishment—God punished Jacob for his wrongdoing.

Approach to the Lesson—Recall last lesson.

The children will not be surprised to hear that Jacob, who acted so meanly to his brother Esau and got his birthright from him, very soon afterwards acted meanly to his old father Isaac, who was almost blind. Jacob "acted a lie" to deceive him so

**PUNISHMENT
UNHAPPINESS
LIES**



**NEVER
ACT NOR TELL
A LIE**

**DECEPTION
PREVARICATION
PRETENCE**

Jacob acted a lie. This caused him to do many more lies, for one sin leads to another. He got the blessing, and the wrong road looked all right at first. But soon he began to feel that he was on the wrong road. Troubles came upon him. Tell of Esau's return

that the father might give him the blessing which he had promised to give to his son Esau.

and his anger. Tell of Jacob's flight from home and mother (whom he never saw again), to live amongst strangers. He had many unhappy times and years afterwards. His children deceived him. (Recall the story of Joseph and his brothers and the lie they acted and told their old father Jacob.) Tell the children that later God forgave Jacob and gave him a blessing and a wonderful promise.

Jacob let greediness and selfishness get the better of him in place of having self-control. He started out on the wrong road. He thought he was taking the right road to happiness but soon found it brought him to unhappiness.

Acting a Lie—Jack dropped some money out of his pocket and a ten cent piece rolled just beside Tom's foot. Tom quickly put his foot on the bit of money and looked quite innocent, while Jack was hunting all over for the ten cent piece.

Acting a Lie—Jacob's mother was very anxious to have him get the blessing which his father was going to give to Esau. Tell vs. 1-5. Then tell Rebekah's plan to get the blessing for Jacob, vs. 6-17. Describe Jacob getting "dressed up" to pretend that he was Esau.

Lesson—Tell the lesson story, vs. 18-29.

A Bad Weed—On this wrong road we are going to put a very nasty weed that grows very easily. It is called by different names,

Perhaps God meant that Jacob should have the birthright and the blessing, but God could

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"pretence," "slyness," "prevarication" (not telling the whole truth). Then further on it has grown to "deception," and at last we see this great tall weed "lies" all grow from the same seed "untruth" in the heart. They are all lies. If you pluck these weeds and carry them into your life you become a liar. Only God can pluck them out and get you back

on the right road where this weed does not grow.

Golden Text—Print and repeat.

Also repeat, "Lying lips are an abomination to the Lord : but they that deal truly are his delight."

What the Lesson Teaches Me—I SHOULD NEVER DECEIVE.

FROM THE PLATFORM

IS. RE. JA. ES.

Who are the four persons mentioned in the lesson ? As the scholars answer, print on the blackboard, IS. RE. JA. ES. In what were they all interested ? To whom had the Lord decided that the birthright and blessing should go ? To Jacob. What was Isaac's wish in the matter ? And how did he propose to carry it out ? (See vs. 1-15.) How about Rebekah ? The story of her plot on Jacob's behalf will be fresh in the minds of the scholars. And Jacob, himself ? Why, of course, he wanted the blessing, having already purchased the birthright. What did Esau think about the birthright and blessing ? Ah, he was quite careless about them, until Jacob had won them both. We see how this whole family went wrong. What would have been right for them ? Impress the truth, that, for them, as it is for us, the right thing was simply to carry out God's purpose. And make it very clear, that, in doing this, no such dishonest methods as Rebekah's and Jacob's ought ever to be used.

Lesson VII.

JACOB FLEEING FROM HIS ANGRY BROTHER

November 17, 1918

Genesis 28 : 10-22. Scripture Memory Verses.

GOLDEN TEXT—He hath not dealt with us after our sins, nor rewarded us after our iniquities.—Psalm 103 : 10 (Rev. Ver.)

10 And Ja'cob went out from Beershe'ba, and went toward Har'an.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it.

13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed :

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee

Revised Version—one of ; the ; it under his head ; under his head, and set ; Omit called ; up for.

again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Ja'cob awaked out of his sleep, and he said, Surely the Lord is in this place ; and I knew it not.

17 And he was afraid, and said, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven.

18 And Ja'cob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el : but the name of that city was called Luz at the first.

20 And Ja'cob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace ; then shall the Lord be my God :

22 And this stone, which I have set for a pillar, shall be God's house : and of all that thou shalt give me I will surely give the tenth unto thee.

Revised Version—one of ; the ; it under his head, and lay ; Lord, the God ; whithersoever thou

LESSON PLAN

- I. The Vision, 10-12.
- II. The Promises, 13-17.
- III. The Vow, 18-22.

HOME DAILY BIBLE READINGS

M.—Jacob fleeing from his angry brother, Gen. 28 : 10-22. T.—Jacob blessed before fleeing, Gen. 27 : 46 to 28 : 9. W.—Jacob's flight to Haran, Gen. 29 : 1-20. Th.—Moses fleeing from danger, Ex. 2 : 11-22. F.—Jonah fleeing from God, Jonah 1 : 1-17. S.—The all-seeing providence, Ps. 139 : 1-12. S.—God's infinite mercies, Ps. 139 : 14-24.

Primary Catechism—*Ques.* 123. *What is heaven?*
A. Heaven is the holy and happy place where Jesus is.

Ques. 124. *What is hell?* Hell is a place of woe, where the devil and evil spirits are.

Shorter Catechism—*Ques.* 35. *What is sanctification?* A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 161, 304, 306, 301, 320.

Special Scripture Reading—Ps. 27. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 793, Jacob Fleeing from His Angry Brother. For Question on Missions, H.M. 164., Sioux Encampment on Assiniboine River. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Immediately after last lesson ; Bethel, about 10 miles north of Jerusalem, and nearly 60 miles from Beer-sheba.

Connecting Links—Ch. 27 : 30-40 narrative : the coming of Esau to Isaac with a savory dish made from the spoils of the chase ; Isaac's discovery that he had been tricked by Jacob out of a blessing, which, however, he could not recall ; Esau's realization of his loss and his vain attempt to repair it (see Heb. 12 : 17) ; and his obtaining a partial and qualified blessing. In ch. 27 : 41-45 we learn of Esau's resolve to slay Jacob and Rebekah's urging Jacob to flee to his uncle Laban in Haran. Ch. 27 : 46 to 28 : 9 describe the arrangements for Jacob's departure to Haran.

I. The Vision, 10-12.

V. 10. *Jacob went out* ; in great haste (see ch. 27 : 43) to escape the wrath of his wronged brother. *From Beersheba* ; at the extreme south of Palestine, on the borders of the Negeb or "South" country. It was the home in turn of Abraham, Isaac and Jacob. *Haran* ; in northern Mesopotamia, the home of Rebekah and the place where Abraham lived had for a while on his way from Ur to Canaan. "Its position on one of the main trade routes between Babylon and the Mediterranean coast rendered it commercially of great importance."

V. 11.—*A certain place* ; Hebrew, "the place," that is, "the 'holy place,' whose sanctity was revealed by what followed" (International Critical Commentary). Abraham had once pitched his tent and built an altar here, ch. 12 : 8. *Tarried . . . because the sun was set*. The sudden Oriental night, rushing

down without any warning twilight, overtook him before he could reach proper shelter. Jacob was a lonely exile, fleeing from his home to escape the consequences of his own selfishness and ambition. His future was all uncertain, and his mind must have been filled with anxious thoughts. *One of the stones of the place* (Rev. Ver.). Perhaps "the place" was a circle of sacred stones, one of which Jacob took for a pillow. Orientals still constantly spend the night in the open air, and think it no hardship.

V. 12. *He dreamed*. Frequently in the Bible divine relations are described as coming in dreams (see the cases of Solomon, 1 Kgs. 3 : 5-15 ; Paul, Acts 18 : 9, 10 ; Pilate's wife Matt. 27 : 19). *Behold* ; a word pointing to the wondrous character of the dream. *A ladder* ; or "stair." A hill a little to the southeast of Bethel rises to its summit in terraces of stone. The "ladder" may have been suggested by the rays of the setting sun. To the dreamer the terraces may have seemed to lengthen out until they reached the sky and to become crowded with heavenly beings. *Angels* ; literally, "messengers," who used the ladder or stair in their service between heaven and earth. *Ascending and descending*. The vision pictures the intercourse, unseen to the eye of sense, which is constantly going on between heaven and earth, and is used by our Lord to represent the uninterrupted intercourse kept up between him and the Father (see John 1 : 51).

II. The Promises; 13-17.

V. 13. *The Lord stood above it* ; Rev. Ver. Margin, "the Lord stood beside him," literally, (bending) "over him," as he slept. *I am the Lord God of Abraham . . . and . . . of Isaac*.

Such an introduction was sufficient to win Jacob's confidence. Our father's experiences of God are surely one of the best reasons for our faith. *The land whereon thou liest*; "a description peculiarly appropriate to the solitary and homeless fugitive who had not where to lay his head." No possession was his, but only a lodging place. *To thee will I give it*; the first promise—a land and a home.

V. 14. *Thy seed . . . as the dust of the earth*; the second promise—a numerous posterity extending over the full length and breadth of the land. *To the west*; down across the plain of Philistia to the Mediterranean Sea. *To the east*; to the regions beyond the Jordan. *To the north*; to the range of Lebanon and even Damascus. *To the south*; to the desert and beyond the sea. Read 2 Sam., ch. 8; 2 Chron., ch. 26, in order to see when the boundaries of Israel actually reached these limits. *In thee . . . all the families of the earth . . . blessed*; the third promise; a blessing to humanity universally. To impress upon posterity lofty ideals is surely a magnificent privilege.

V. 15. *I am with thee*, etc.; the fourth promise. *Will keep thee*. The lonely youth was to have companionship and protection throughout all his wanderings, and, in the end, he was to be brought back to his home. The purpose of the vision was to make Jacob realize God's presence. Homeless, he had seen a vision of the heavenly home. Poor and defenceless, the ministering angels had come to him. But most of all did he need a Father, to fill his hungry heart with love and banish his guilty fears by a free and full forgiveness.

Vs. 16, 17. *The Lord is in this place*. "There was no loneliness now in this unpeopled waste: it was full of God." *I knew it not*. Jacob had believed God far away. He had thought that God dwelt only in a special locality, the place where his father, for the time, had pitched his tents. *He was afraid*; because he had unconsciously been treating this holy place as common ground, by sleeping on it. *The house of God*; a beautiful name for the place where God dwells with his people and holds communion with them. *The gate of heaven*; like the wide gateway of some Eastern town where people gather for business and social intercourse.

III. The Vow, 18-22.

V. 18. *A pillar*; a sacred stone. Such sacred stones were common and were centres of a worship that was condemned by the later prophets and the law (see Deut. 16:22; Hosea, ch. 10; Micah 5:13). *Poured oil upon . . . it*; in accordance with the ancient custom, to set it apart to God. Jacob may have carried the oil with him in a small skin bag, to be used as a medicine or food in case of necessity.

Vs. 19-22. *Beth-el*. The name means, "house of God." *Luz*; an ancient settlement, just a little to the north of this spot, but far surpassed later by its sacred neighbor. *Vowed a vow*. Jacob responds to God's promises by undertaking a definite religious service. Note the four conditions of Jacob's promise: (1) the presence of God; (2) protection; (3) food and clothing; (4) safe return:—all these except (3) being parallel to God's promise in v. 15. *Shall be God's house*; that is, a place of pilgrimage and worship. *The tenth*. Jacob's promise, or vow, implied the consecration to God of (a) self, (b) possessions.

Light from the East

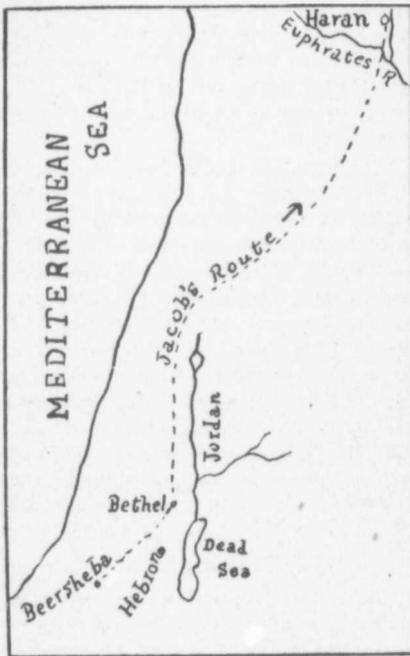
"A CERTAIN PLACE" (v. 11)—A certain place means here a holy place. In the ancient East it was thought that gods, like men, lived at particular spots. It was at the place where a god dwelt that he made himself known. Jacob found to his surprise, apparently, that his father's God dwelt at Bethel. It was to the place where a god dwelt that men came when they would seek the god's favor or his help. Such a dwelling of a god was frequently associated with a stone, or a tree, or a spring. Ancient Palestine, like the East generally, was full of sacred rocks, sacred oaks and sacred wells. At such lowly doors did the living God step into men's lives.

So long as man had no idol in portable symbol of the divine being, there was no need to provide a house for him; trees and wells and rocks remained bare. But an idol had to be housed, partly for honor, partly for safety. Men provided such a dwelling as they used themselves. Micah gave his idol god a room in his house, Judges, chs. 17, 18. And because the ark was to the Hebrews a

symbol of the divine presence, it was housed in a tent of goats' hair where the Hebrews themselves lived within curtains. In Pales-

tine they had houses of wood and stone. So David planned to build a temple, and Solomon did build it.

THE GEOGRAPHY LESSON



In to-day's lesson, we follow Jacob's route from his father Isaac's home at Beersheba, to Haran, 500 miles to the northeast, in the flat lands of Padan-aram. Note Beer-sheba as the southernmost town in Palestine, in Isaac's day, a mere cluster of seven wells on the open desert; and call attention to its importance all through the Old Testament history. Samuel's sons judged in Beer-sheba (1 Sam. 8 : 2; make a practice, so far as possible, of having the scholars turn up these references). Elijah passed through it on his way to Horeb, 1 Kgs. 19 : 3. The road from Beer-sheba to Bethel came up from Egypt and ran into the heart of Palestine, across the central range of hills forming the backbone of the country.

Damascus, 170 miles, still to the northeast, from Bethel, is the world's oldest city. It is built on a table land about 2,200 feet above the sea level, a city of gardens and orchards in the bosom of the surrounding desert, watered by the famous Abana and Pharpar (see 2 Kgs. 5 : 12). A Mohammedan tradition says that Damascus was founded by Eliezer, Abraham's steward, who is called in Gen. 15 : 2, "Eliezer the Damascene" (Rev. Ver., Margin).

THE LESSON APPLIED

"And Jacob went out from Beersheba," v. 10. It is said of Judas at the Last Supper that he went out and it was night—literally and figuratively. Though Jacob went forth in the daytime clouds and darkness were round about him—clouds of disappointment and a night of fear. He, too, was a betrayer and was afraid, and as a fugitive from justice ran away to Haran. No one actually pursued him, but then conscience made him run. "*The wicked flee when no man pursueth.*"

"He took one of the stones of the place, and put it under his head" (Rev. Ver.), v. 11. Rebekah never had her favorite son sleep on a pillow like that. Things come to a nice pass when a man must say, "my rest a stone." It would now appear that when Rebekah and Jacob thought they were opening up the way of life before themselves they were really dig-

ging the source of future tears. "Go down to the Tombs" (the name of a famous prison), said Moody, "I am told that the little bridge over the prison yard over which the prisoners are led has written on one side the words: 'The way of the transgressor is hard.' If that is not true they ought to take it off. There is not a man in New York, but knows that *the way of the transgressor is hard.*"

"And behold a ladder," v. 12. Heaven and earth are connected by the stairway of grace. Communication between heaven and earth—between God and man—is also possible. Up that shining gradient go our cries, and down that glorious way his swift replies. There are always angels hovering near.

"There let the way appear
Steps unto heaven ;
All that thou send'st to me,

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In mercy given.
Angels to beckon me
Nearer, my God, to thee,
Nearer to thee!"

"I am the . . . God of Abraham . . . and Isaac," v. 13. This God of Bethel was the God of our forefathers, many of whom left "the dim sheiling and the misty island" to cross the broad seas. They, too, went forth, not knowing whither they went. They were led of God as surely as the ancient patriarchs. If now all our paths through Canada drop fatness, and if the lines have fallen to us in pleasant places, the credit should be given to our fathers who so greatly dared, and the praise should be given to the God of our fathers who so greatly led them. "*God of our fathers! be the God of their succeeding race.*"

"And thou shalt spread abroad," v. 14. There lay a great future before the descendants of Abraham, but they had not the opportunity of Canada to spread abroad to the west and the east, to the north and the south. The resources of the Holy Land were a mere bagatelle compared with those of His Dominion on this North American continent. Some one has said that the development of the twentieth century is with the Dominion of Canada. Yes, nothing can keep us from being a great nation except the spirit of selfishness. *May we so live and labor as to make this world safe for democracy and goodness.*

"I . . . will keep thee . . . bring thee . . . not leave thee," v. 15. God is our guide. We

do not know what one day may bring forth in our own lives or in the life of our country. The future is portentous. But nothing can finally and irretrievably happen to hurt us if we commit our way and wills to God. *He will all "our wandering footsteps guide."*

"Surely the Lord is in this place," v. 16. Yes, no matter what place it is. God is *nowhere* wrote the sceptic. A child reading the word made them say God is *now here*; and the child and Jacob were right. God is everywhere.

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes."

"And Jacob vowed a vow," v. 20. We all belong to God by creation, preservation and redemption. He leads us all the way in the midst of nature, human nature and the supernatural. Our God will supply all our need. And yet how often we withhold our love and service from him. *Let us even now make our vows unto him.*

"He hath not dealt with us after our sins" (Golden Text, Ps. 103 : 10). We have a better ladder of grace than ever Jacob saw. We see the fulfilment of that which Jesus said to Nathanael. "Verily, verily, I say unto you, . . . ye shall see the heaven open, and the angels of God ascending and descending upon the Son of man." That way lies our road to heaven and peace. *Behold that ladder—*

*"The world's great altar-stairs
That slope through darkness up to God."*

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Go back for a few minutes to our last lesson. Remind the class that after Esau discovered what had happened, he pled with his father to give him the original blessing which had been bestowed upon Jacob. Isaac, however, seems to have felt that the event had proved too much for him, and that things had to remain as they were. Call attention to the plan of Esau to kill Jacob; just such a plan as we might have expected from an impulsive person like Esau. Jacob has to be sent away from home. Now discuss:

1. *The wanderer*, vs. 10, 11. What other object than his escape from Esau was this

journey of Jacob's intended to serve? Have some one read v. 2 of this chapter. Picture the lonely traveler. Would his solitude be likely to do him good? At any rate, remind the class that solitude has its lessons for us. Is it true that God seems often nearest us when we are alone with nature? Perhaps some of the members of the class will be able to tell about their own experience in this regard. It may be interesting to remind the class that this spot where Jacob rested was in the same district in the mountains where his grandfather had erected an altar on entering Canaan. Read Gen. 12 : 8.

2. *The wanderer's dream*, vs. 12-15. Ask one of the members of the class to describe the dream in detail. Suggest that the appearance of the surrounding hills may have given its form to the dream of the "staircase" uniting heaven and earth. Point out that it is one of the most precious lessons of revelation that, after all, heaven and earth are not so very far apart. Show how that truth has been taught us most clearly in the coming of Jesus Christ into the world. Ask for the details of the promise which was given to Jacob in his dream. How was the promise of v. 15 specially suited to the needs of the wanderer? Seek to bring home the lesson to any who may

be away from their early surroundings.

3. *The wanderer's vow*, vs. 16-22. Call attention to the evident surprise of Jacob that God should be near him even when he is far from home. In order to understand that surprise, we must bear in mind the idea of people in those early times that any god was confined as to his authority to the territory of those who worshiped him, and at first the Hebrews shared that view about Jehovah. Is it not true that some of us even to-day seem to think that when we go away from home we leave God behind? Now call attention to the vow which Jacob made. Point out that Jacob is beginning to learn already by his trials.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Remind the class that although there were no homes in the ancient world so beautiful as the Hebrew homes, they were far from perfect. The Bible pictures them in a realistic way with all their shortcomings as well as with all their attractive features. Note that it looked at the outset as if Isaac and Rebekah, with all the love which they had for each other, would make an ideal home; but favoritism and selfishness and duplicity and greed entered into the home life and made sad havoc of the better things. Teach the class that the way to make home life happy and helpful, the way to make home the dearest spot on earth to us, is to allow Jesus to be the head of the house.

1. *The Lonely Fugitive*, v. 10. Question the class about why Jacob was leaving home, and why he was leaving in this solitary way, when his father was so well able to send him away with all the comforts and conveniences of that age. He was stealing away secretly lest Esau might find him and kill him. Remind the class that there is nothing like sin to make life sad and lonely. John B. Gough said that when sin had degraded him, he felt that he had not a friend in the world, that nobody cared for his soul, much less for his body.

2. *The Dream Ladder*, vs. 11-15. Picture this lonely fugitive as he lies down to sleep on the hillside with a sad heart and a stone pillow. Question the class about the dream which came to him that night, which con-

vinced him that he was not alone, that he was not friendless, that heaven was not far away, and that heaven was interested in him. Bring out what a helpful and comforting revelation it is to know that heaven is all about us, that God loves us and cares for us, and is ministering unto us, and is striving to lead us in the right way. Life is always a poor thing when it is out of sight of heaven, out of reach of God.

3. *The Morning Vow*, vs. 16-22. Note the feeling of awe and reverence which filled the heart of the lonely fugitive as he awakened out of sleep. The sense of guilt in his heart made him afraid. Note that the love of God casts out fear, and makes the consciousness of the divine presence the sweetest experience of human life. What vow did Jacob make that morning? Bring out that he lost no time in doing this. When the blessed experience was fresh in his heart he gave himself to God. When the divine impulse comes to us to consecrate ourselves to God we must never delay.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Is it required of Christians that they give a tenth to God?
2. Is it wrong to bargain with God?

Prove from Scripture

That we cannot escape from God.

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FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Have some one read v. 10, and then ask what and where Beersheba and Haran were. Have them pointed out on the map and recall the long journey between these two places made years before by Abraham's faithful servant to bring home a wife for his son Isaac (Lesson IV.). Ask if any one can tell why one of Isaac's sons was now making this long trip to his mother's home at Haran,—he had been driven from home by his angry brother Esau whom he had wronged, and his mother had advised him to go to her people until Esau's wrath should abate.

Picture the lonely traveler leaving home so sorrowfully, on foot, and ask what sort of place he found to sleep on a certain night of his wanderings. Ask what v. 11 tells he used for a pillow, and point out that he must have been tired enough to sleep soundly, for v. 12 says that "he dreamed."

Have some one describe what Jacob saw in his dream, as told in vs. 12 and 13, and let all the class read aloud the words of God to Jacob in vs. 13, 14, 15. Ask what the promise meant that his "seed" should be "as the dust of the earth," and that in them should "all the families of the earth be blessed." What promise does this resemble—God's promise to Abraham in Lesson 1. Point out that what he had seen and heard made Jacob realize, when he awoke, that it was more than a dream. Have some one read how he expressed this realization, vs. 16, 17.

Discuss the reason for Jacob's surprise in finding that God was in that place (v. 17),—he had supposed that he had left God behind in Beersheba, when he left home. Ask if it

is ever possible to run away from God, and why any one should ever want to—only when one has a guilty conscience, as Jacob had.

Ask what Jacob did the next morning when he awoke and have some one comment on the use of s ones in the worship of that day, and oil as a symbol of consecration. Question as to the name and location of the place where this happened (v. 19), and have it pointed out on the map. Choose one scholar to read the words of Jacob's vow (v. 20), and another to explain what the "tenth" of v. 22 meant.

Be sure to grasp this opportunity of emphasizing the value of systematic and regular giving in proportion to what one has. Ask how many Juniors plan to give so much to the Sunday School, missionary or patriotic funds, and how many give just whatever they happen to have when the time comes. See how many think that more would be given to these causes if every giver made a promise of a certain amount each week, and then set himself or herself to earn the amount so that it would be on hand without fail.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. In what psalm is it said : "the darkness hideth not from thee?"
2. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." Find this passage.

ANSWERS, Lesson VI.—(1) Prov. 12 : 22.
(2) Zech. 8 : 16.

Prove from Scripture

That we cannot escape from God.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

A Look Forward—Our story to-day tells us about Jacob and the angels of God.

Aim of the Lesson—To teach the children that they should love God.

Approach to the Lesson—Bessie had been very naughty. She had slapped the baby and made her cry and had been showing a naughty temper all morning. Her mother sent her upstairs to her room and told her to

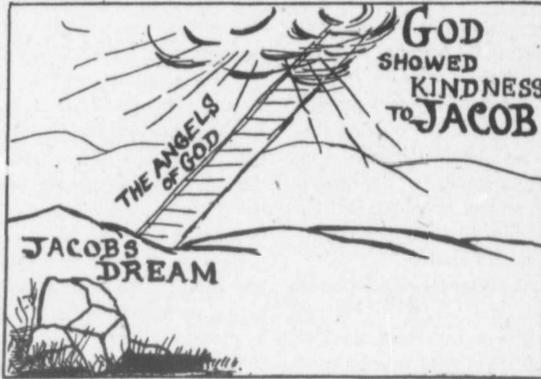
stay there till she was told to come down. This was very severe punishment for the little girl, for she dearly loved to see and hear all that was going on. Her lunch was sent up to her, and it was not till nearly four o'clock that she heard her mother's step on the stairs, and then she gently opened the door and came in and took Bessie by the hand and kissed her. "Is my girlie sorry for being naughty?"

Bessie flung her arms around her mother's neck, and begged to be forgiven. How happy she was when she saw her mother come into the room, for then she knew she was forgiven.

Lesson—Jacob was very happy for God had "come back to him" and he knew he was forgiven. Recall what his wrongdoing was. Tell of the anger of Esau when he returned from hunting and found that Jacob had stolen the blessing from him. Tell of Jacob's flight from home.

that he had not forsaken him, but had forgiven him and would bless him!

When Jacob awoke from his dream he was afraid. It was all so wonderful! He said, "This is surely the house of God and the gate of heaven."



He arose early in the morning and placed the stone he had used for a pillow, for a pillar or monument (outline). He poured oil on the stone to show that he was putting up the stone in memory of God's goodness to him. He called

The first day was over. Night came on and Jacob was weary and unhappy. He took a stone for a pillow, threw his cloak over it and lay down by the roadside to sleep.

Jacob's Ladder—He dreamed he saw a ladder (outline). Show picture. It stretched up and up from earth to heaven. On it he saw the angels of God going up and down continually and at the top of the ladder God stood and spoke these words to Jacob, vs. 13-15. How glad Jacob was when he saw that God had "come back" to him! How wonderfully kind God was in letting Jacob know

ed the place Bethel. Tell about Jacob's vow or promise, vs. 20-22.

God is just as good to us. He is with us all the days of our life. He forgives us when we do wrong and helps us to do right and gives us many blessings.

How can we show God that we thank him? Jacob promised to give God one tenth (explain) of all that he possessed. God likes us to show our love to him by giving a share of all we have to help on this work in the world.

What the Lesson Teaches Me—I SHOULD LOVE GOD.

FROM THE PLATFORM

"Nearer, my God, to Thee"

Write on the blackboard, "Nearer, my God, to Thee," the first line of Hymn 223, Book of Praise, and have this hymn sung by the School. Then, while the scholars have their hymn books open, or, where a lantern is used, the hymn being kept on the screen, question about the references in the hymn to Jacob's experiences told in the lesson. Thus: What word in the first line of v. 2 describes Jacob? What line in the same verse refers to the time when the lesson begins? What did Jacob use for a pillow? What reference to this has the hymn

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(same verse) ? What dream did Jacob have ? Give the reference, still in the same verse of the hymn, to that dream. Continuing, deal similarly with the references, "steps unto heaven," "angels to beckon me," in v. 3, and "with my waking thoughts," and "Bethel I'll raise," in v. 4. Now ask. Was God near to Jacob ? Will he be near to us ? Urge the blessings of God's nearness and the condition of enjoying these,—doing his will.

Lesson VIII.

JACOB WINS EASU

November 24, 1918

Genesis 33 : 1-11. Scripture Memory Verses.

GOLDEN TEXT—A soft answer turneth away wrath.—Proverbs 15 : 1.

1 And Ja'cob lifted up his eyes, and looked, and behold, E'sau came, and with him four hundred men. And he divided the children unto Le'ah, and unto Ra'chel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Le'ah and her children after, and Ra'chel and Jo'seph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And E'sau ran to meet him, and embraced him, and fell on his neck, and kissed him : and they wept.

5 And he lifted up his eyes, and saw the women and the children : and said, Who are² those with thee ? And he said, The children which God hath graciously given thy servant.

6 Then the³ handmaidens came near, they and their children, and they bowed themselves.

Revised Version—¹himself ; ²these ; ³handmaids ; ⁴and her ; ⁵company ; ⁶To find grace ; ⁷let that thou hast be thine ; ⁸forasmuch as I ; ⁹one seeth the face ; ¹⁰gift.

LESSON PLAN

- I. The Meeting, 1-7.
- II. The Gift, 8-11.

HOME DAILY BIBLE READINGS

M.—Jacob wins Esau, Gen. 33 : 1-11. T.—Jacob fears Esau, Gen. 32 : 3-12. W.—Jacob sends presents to Esau, Gen. 32 : 13-23. Th.—Jacob wrestles with the angel, Gen. 32 : 24-32. F.—Dealing with an offended brother, Matt. 18 : 15-22. S.—The unmerciful servant, Matt. 18 : 23-35. S.—How to win our enemies, Luke 6 : 27-38.

Primary Catechism—Ques. 125. *What did Jesus*

7 And Le'ah also ⁴with her children came near, and bowed themselves : and after came Jo'seph near and Ra'chel, and they bowed themselves.

8 And he said, What *meanest* thou by all this ⁵drove which I met ? And he said, ⁶These are to find grace in the sight of my lord.

9 And E'sau said, I have enough, my brother ; ⁷keep that thou hast unto thyself.

10 And Ja'cob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand : ⁸for therefore I have seen thy face, as ⁹though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my ¹⁰blessing that is brought to thee ; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

tel his disciples about his coming again ? A. Jesus told his disciples that he would come again, to judge the world.

Shorter Catechism—Review Questions 33-35.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 161, 297, 313, 527, 262.

Special Scripture Reading—Eph. 3 : 17-32. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 796, Jacob Wins Esau. For Question on Missions, H.M. 412, Indian Fish-curing Camp in British Columbia. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—More than 20 years after last lesson ; near Peniel.

Connecting Links—The story of Jacob's 20 years' sojourn in Haran and of his return journey to Canaan as far as the Jabbok is told in chs. 29, 30, 31, 32 : 1, 2. In ch. 32 : 3-22, Jacob's preparations for meeting Esau and Jacob's wrestling with the angel are described.

I. The Meeting, 1-7.

Vs. 1, 2. *And Jacob* ; who was still at Peniel (see ch. 32 : 30), which was perhaps some projecting ridge or height, near where the Jabbok descends from the upland into the Jordan valley. *Behold, Esau*. Confronting Jacob was the brother whom he had injured, now a powerful desert chief at the head of his

warriors. *Four hundred men*. It seems hardly likely that Esau would have brought so large a force, save with hostile intentions. *Divided the children* ; under their mothers. The purpose of the division was the same as in ch. 32 : 7, 8,—that if Esau should attack one company, the others might have an opportunity to escape. *Leah* ; Jacob's first wife (ch. 29 : 23) with whom he had been tricked into a marriage by Laban. *Rachel* ; the wife of Jacob's choice, ch. 29 : 18. *The two handmaids* Zilpah and Bilhah (see ch. 29 : 24, 29). *Rachel and Joseph hindermost* ; in the place of greatest safety. Jacob arranges the mothers and children in the reverse order of his affection for them. He evidently prepared for the worst.

V. 3. *Passed over before them*; having previously been in the rear (see ch. 32 : 23, 24). Now, however, he advances to be the first to meet the anger or the welcome of his brother. *Bowed*. In the rigid etiquette of the East, the salutation of a superior is accompanied by repeated bows, in which the hands are placed on the knees and the body is bent parallel to the ground. The kowtow once demanded by the Chinese emperor was kneeling and touching the forehead three times to the floor. When the Kaiser demanded it of the Chinese envoy in 1901, it was refused on the ground that for over a century Western nations had declined to render it. *Seven times*. Jacob approaches his brother with the reverence befitting a sovereign. In the Tel-el-Amarna tablets, a collection of letters discovered at Tel-el-Amarna in Middle Egypt in 1887-8, from ancient Egyptian officials in Syria and from Syrian allies subject to Egypt, the expression of homage frequently occurs: "At the feet of my Lord, my Sun, I fall down seven and seven times."

V. 4. *Esau ran . . . embraced . . . fell on his neck . . . kissed him*; greeting Jacob after the demonstrative fashion of the East, where relatives and friends still kiss one another when they meet. Each in turn places his head face downward on the other's left shoulder and then kisses him on the right cheek, and then reverses the action. Kissing the hands or the feet or the hem of the garment, is the salutation given to a superior. In Syria one will sometimes touch the feet of his superior with his right hand and then kiss the hand and place it on his forehead. In Esau's kind reception we may see an answer to Jacob's prayer.

Vs. 5-7. *Who are those with thee?* Esau is surprised at the size of Jacob's household. "An interesting picture: the mothers with their little ones come forward in groups to pay their respects to the grim-visaged warrior, whose name had caused so much terror in the camp" (International Critical Commentary).

II. The Gift, 8-11.

V. 8. *What . . . all this drove . . . ?* Esau refers,—not to the "present" of ch. 32 : 14, 15, for he must have been told repeatedly what it was for—but to the two cavalcades or

camps into which Jacob had divided his possessions (ch. 32 : 7) in the hope of saving at least one of them in case of an attack. *To find grace* (favor) *in the sight of my lord*. Jacob is quick to turn an incident to his own advantage, and offers both "camps" as a present to Esau. This is his last bold stroke to win his brother's good will.

V. 9. *I have enough*. He was satisfied with the first gift, ch. 32 : 13-15. *Keep that thou hast*. Esau, at first, refuses the additional gift. He must have known that such a generous gift was inspired by fear of him, yet he will do nothing that has the semblance of humiliating his brother.

Vs. 10, 11. *Nay, I pray thee*, etc. Jacob urges Esau to give a still further proof of his friendship by accepting the gift. *Thy face as . . . of God*, etc., "with the feelings of joy and reverence with which one engages in the worship of God." This statement by which Esau is compared to God, is a sort of exaggerated compliment in which the Orientals delight. *My blessing*; Rev. Ver., "my gift." Jacob hopes, by inducing Esau to accept his gift, to purchase his brother's good will in the future. Thus Jacob, by his diplomacy, turned aside Esau's hostile intention.

Light from the East

"ALL THIS DROVE" (v. 8)—Much of Palestine is not suited for agriculture but is well adapted for the grazing of sheep and goats: the tableland of Judah (where you find such places as En-gedi or Kid's Well), the bare moors of the South Country (where Nabal had his flocks), parts of Sharon and Jezreel, and the uplands of Moab and Gilead and Bashan. Some sheep masters had thousands in his flocks. Kings carried on the business on a grand scale, 2 Sam. 13 : 23; 1 Chron. 27 : 29-31; 2 Chron. 26 : 9, 10. The life of the shepherd was hard and toilsome. Jacob could say, "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." It meant keeping the animals together, following any that strayed, caring for sick ones, binding up the injured, carrying weary lambs, drawing water in buckets from a well, warding off wolf and lion and bear. At night the animals were usually shut in a pen, and the shepherd might

stay with them. It was at folding time he counted them. Jacob's wealth in small cattle and his following are comparable with those

of the greater sheikhs of the Adwan or Anezeah Arabs, who move about to-day in the borderland between Canaan and the desert.

THE GEOGRAPHY LESSON

The Jabbok, "the luxuriant river," now the Zerka, "the blue river," is one of the principal tributaries of the Jordan on the east. One branch of it rises near Rabbath Ammon, and flows almost in a semicircle northward. It then turns westward, and enters the Jordan about 25 miles north of the Dead Sea. "On almost the whole of its curved course of 60 miles it runs through a deep valley, and forms a natural boundary. On its curved upper reaches it may be said practically to bound the desert, while the deep gorge of its lower, straighter course divides the land of Gilead into two halves. It is mentioned as a frontier in Num. 21 : 24 ; Deut. 2 : 37 ; 3 : 16 ; Judg. 11 : 13, 22 ; Josh. 12 : 2." The valley has

always been very fertile, and to-day its banks are a rich mass of oleanders, and on its upper waters much fine wheat is grown. "Along its whole course of 60 miles, one is never out of sight of sheep on the hillside, or cattle standing in the water, or fields of grain."

Peniel (also Penuel) was probably applied first to some mountain which had on its precipitous side the rude outline of a human face. About four miles from Succoth, the Jabbok flows between two sharp hills, one of which is crowded with the ruins of a very ancient and extensive fortification, which seems to have been erected as a barrier against the marauders from the east. This is probably the site of Peniel.

THE LESSON APPLIED

"Behold, Esau came, and with him four hundred men," v. 1. Esau was not perhaps a jingo but evidently quite ready for a scrap if insult or injury were offered. What a pity that the military virtues of mankind could not be put to better use than internecine strife. There is so much waste land to reclaim, so much disease to overcome, so much social wrong to be righted that no true fighter need be out of a job. It is said that General Gordon, great soldier as he was, found in the slums of Woolwich, work more congenial and more bracing than the long agony of the fight round Khartoum. *Fight the good fight with all thy might.*

"He put the handmaids . . . foremost," v. 2. This showed that whatever Esau expected, Jacob was not going to fight. The kingdom of God is first righteousness, then peace. For peace, a man may surrender all save honor. It certainly is the part of wisdom to exhaust all honorable means of keeping the peace and avoiding strife. Indeed it is a duty, for peace—sweet peace—is one of the rights of man. This does not mean peace at any price. Righteousness is more important than peace. Much, however, of this world's strife, is due to the quarrelsome temper. *Try conciliation.*

"He passed over before them," v. 3.

Though for peace he took the place of greatest danger, while Rachel and Joseph were put in the place of greatest safety, he was no coward. If Esau still meant to fight, Jacob would be destroyed but the major part of his following might find it possible to escape. That was chivalry. The conduct of our seamen in a time of wreck, allowing women first into the boats, is one of the finest things in our civilization. "Be British," said the captain of the Titanic as his ship was going down. *Be British.*

"And Esau . . . kissed him," v. 4. What the bold front and the shaking of a spear could not do with Esau, a little kindness did. It is ever so. The wind seeking to remove the traveler's cloak, blew its fiercest blast ; but the traveler only drew it closer about him. "I will show you a better way," said the sun as he shone upon the traveler so bright and warm that the cloak was gladly laid aside. Violence gives rise to hostility and opposition ; but gentleness disarms your opponent and soothes the savage breast. *Love is mightier than the sword.*

"He saw the women and . . . children," v. 5. What a mercy for the women and children that no strife ensued. Had a fight occurred they would have been the heaviest sufferers.

"What are you thinking of, my man?" said Lord Hill, as he approached a soldier who was leaning in a gloomy mood upon his firelock, while around him lay mangled thousands of French and English after the battle of Salamanca. The soldier started and replied, "I was thinking, my Lord, how many widows and orphans I have this day made for one shilling." *Blessed are the peacemakers.*

"These are to find grace in the sight of my lord," v. 8. It is not enough to make friends in this world. "We must keep our friendships in repair." We can do that through the art of conversation, correspondence and the courtesy of gifts. The latter may be overdone in our time especially at Christmastide. Nevertheless in all ages the free gift has been regarded as a good bid for friendship as well as a bond to keep it. Even the friendship of God is based on the free gift of his only begotten Son, Jesus Christ, our Lord. *A man's gift maketh room for him.*

"I have seen thy face, as though I had seen the face of God," v. 10. It would have been very different if Esau had not kept down and

smothered his ire. It was the fundamental element of reconciliation that made Esau seem to Jacob like a shining one. Anger makes for unhappiness and love for joy. When the prodigal returned there was rejoicing and sulking because the father loved and forgave while the elder brother still clung to his grudge. A boy who had offended his father came to him and said, "Father, I cannot learn my lesson unless you forgive me." This wrong from the father the kiss of reconciliation. "Now," exclaimed the boy, "I can learn Greek and Latin with anybody." *God is love.*

"A soft answer turneth away wrath" (Golden Text, Prov. 15:1). The rough answer is seldom needed. There are times when we may be angry and sin, not but far oftener than we do good, use could be made of the soft answer. A missionary in Jamaica once asked the question of a black boy, "Who are the meek?" The boy answered, "Those who give soft answers to rough questions." The "big stick" may do for the bully, but it convinces nobody.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

In order to follow the story of Jacob's life, the teacher should give a brief account of the incidents which occurred after the vision at Bethel, Jacob's journey to the strange land of Mesopotamia, interesting to us because of recent history, his meeting with Rachel, his service of seven years each for Leah and Rachel, his growing family and riches, and his decision at last to go back home. Refer to Laban's pursuit of him, and to the covenant of friendship entered into in Gilead. It will be well to include in our lesson to-day not only the appointed passage in ch. 33, but also ch. 32 from v. 3.

1. *Jacob's fear of Esau*, ch. 32:3-21. Point out how natural it was that Jacob should be apprehensive as to meeting the brother whom he had wronged. Remind the class of how hard it is to get away from the spectres of the past. Is it not true that nearly all of the deeds we do have some relation to the future, and that we are likely to hear from them again? Question the class as to the plan by

which Jacob hopes to appease his brother,—the impression which he desires to make as a man of means, the presents which he proposes to make to Esau. Then remind the class that, in conjunction with these practical plans, Jacob knows enough to turn to God for help. Speak of Jacob's prayer, emphasizing its humility, its earnestness, its faith in God.

2. *At Peniel*, ch. 32:22-32. Seek to show the great importance of this experience in the spiritual life of Jacob. What admirable quality in Jacob comes out in v. 26? Is there any lesson here for us in our prayer life? What great lesson was taught to the patriarch in this experience? Remind the class of how he had often struggled with others, matched his wits against theirs, and won. But he had to submit to the unseen one who touches him in the dark, and by that touch withers all his power. Call attention to the significance of the change in Jacob's name by which the Supplanter becomes the Perseverer with God.

3. *Winning an offended brother*, ch. 33:1-11.

Seek to have the class picture the succession of events in this paragraph. How had Jacob's experience of the night before prepared him for this meeting? Point out how greatly it helps us to meet the unknown when we have learned the lesson of submission to God and his plans and his purposes for us. How was

Jacob's prayer (ch. 32 : 11) answered? Perhaps most of us have known something of family quarrels, perhaps some of us have had a part in them. Is it necessary that they should be kept up? What is most likely to keep them up? What steps can we take to bring them to an end?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Note that a good many years had elapsed since Jacob had seen Esau, since he had fled from home to escape the murderous designs of his brother. What had happened during that time? The young man who had left home with nothing but a staff was now returning with a large family, and a large retinue of servants, and large flocks and herds. What danger did he fear? Was it possible for Esau to cherish hatred against his brother for twenty years? Hatred is a die hard. Family feuds have been known to be handed down for generations. Note that if Jacob had ever cherished ill-will it had died out of his heart, and he longed to win his brother's friendship.

1. *Preparations for the Meeting*, ch. 32. Question the class about the messengers of peace which Jacob sent to Esau, and about the alarming report which they brought back, and about the wise precaution which Jacob took (ch. 32 : 7, 8), and the prayer he offered up (vs. 9-12), and the means he employed to win the favor of his brother, vs. 13-20. How did Jacob spend that night? (Vs. 24-30.) This wrestling at Peniel has been interpreted as a struggle between the good and the evil side of Jacob's nature. Is this a satisfactory interpretation? Note that this was a spiritual epoch in Jacob's experience which in-

fluenced all his after life. Are there spiritual epochs in every life?

2. *The Meeting*, ch. 33 : 1-11. Ask one of the scholars to describe this affecting meeting of the twin brothers after many years of separation and estrangement. What questions has Esau to ask? There is something very beautiful in a scene like this, when those long separated by hatred and ill-will and misunderstandings are drawn closely together by love. This is true of individuals, and it will be blessedly true of nations, when righteousness and peace shall have kissed each other, and all men's good shall be each man's rule, and the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ. Nothing but the gospel of Christ can work a miracle of this kind, but we rejoice that nothing is too hard for the Prince of Peace.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Should the wrongdoer always take the first step to reconciliation?
2. Does the sinner always suffer in this life for his sins?

Prove from Scripture

That God's servants must be gentle.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Have some one sketch briefly the events which occurred between our last lesson and today's, how Jacob had settled in Haran and served his uncle Laban seven years for his daughter Rachel whom he loved, then being deceived and married to Leah her older sister, had served seven years more for Rachel, and six for his cattle and sheep, and how at last, with his children and wives, servants and cattle

he had started for home. Ask why Jacob had left home over twenty years before, and who the one person was that he feared to meet. Refer to the present of goats, camels, cattle, mules, etc., of ch. 32 : 14-20, which he sent forward to appease his brother's wrath, but which did not deter him from advancing with four hundred men.

Have one scholar point out on the map the

river abbok where the meeting took place, and another tell what Jacob did when he saw Esau approaching—how he lined up his family in battle array, vs. 1, 2. Ask why Rachel and Joseph were placed in the rear (v. 2): Jacob still feared his brother's wrath and wanted to have the best beloved in the safest place. Ask what formality Jacob went through when he approached his brother (v. 3), and what happened then which must have amazed him (v. 4). Comment on the Oriental customs reflected in these two verses. Ask why the two brothers wept—these were tears of joy over the happy reunion.

Picture how different the meeting would have been if Esau had allowed his bitter hatred to master him and have revenge on Jacob for his past misdeeds. Discuss whether Esau did right in forgiving his brother in this way, or whether he should have made him suffer for his wrongdoing. Draw out the scholars on the teachings of the Bible on forgiveness: "Forgive and ye shall be forgiven," Luke 6:37; "If ye forgive men their trespasses, your heavenly Father will also forgive you," Matt. 6:14; "Who forgiveth all thine iniquities," Ps. 103:3. Call for illustrations from the Juniors' own experience of times when it has been hard to forgive, and ask if they have not felt much better after when they forgave than when they carried a grudge.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

A Look Forward—We are going to hear about Jacob meeting Esau after fleeing from him years before.

GENTLENESS

WILL HELP YOU

TO OPEN HARD HEARTS



**OPENS MANY
HARD PLACES**

Have some one read Esau's words (v. 5) after the first glad meeting was over, and point out the naturalness of this question. What a contrast between the lonely outcast leaving home alone and the prosperous owner of servants and cattle, returning with his wives and children! Continue the conversation in dialogue form, from v. 8 to v. 11, one reading the words of Jacob and another of Esau.

In closing, ask who can explain what it means to heap coals of fire on any one's head and have the class repeat Rom. 12:20, 21. Develop the thought and suggest that the passage would be a good one for every Junior to remember when tempted to have a mean revenge on any one, instead of forgiving as Esau did.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "Be not overcome of evil, but overcome evil with good." Find these words.

2. Who said, "Love your enemies, do good to them which hate you?" Find the words.

ANSWERS, Lesson VII.—(1) Ps. 139:12. (2) Ps. 145:8.

Prove from Scripture

That God's servants must be gentle.

Aim of the Lesson—To teach the children that they should be gentle.

Approach to the Lesson—Would you like to hear what happened to Jacob after he dreamed that wonderful dream (recall).

He journeyed on and on and at last came to the land where his uncle Laban lived, ch. 29:1-14. Tell of the meeting of Jacob and his cousin Rachel at the well where Rachel had brought her sheep to give them water to drink. His uncle gave him a warm welcome and took

him into their home to live with them. Jacob loved Rachel and took her to be his wife. After a while Jacob became a very rich man. He had many flocks and herds of his own. At last he made up his mind that he would return to his own land, for he remembered that God had promised to give him the land of Canaan for a home for himself and his children forever.

The Journey Home—We see Jacob starting on his journey, with his family and servants and flocks and herds—a great procession. (Show picture.)

Will Esau be friendly to him when he gets back or will he still seek to kill him? We shall see. He sent messengers to tell his brother Esau that he was coming back. He also sent a present to Esau—a great many cattle and sheep,—hoping in this way to win Esau's friendship. When the messengers returned they brought back the news, "Esau is coming to meet you with 400 men." Jacob was afraid! Esau must be angry still and is coming with his servants to kill him! Jacob prayed to God to bless him, ch. 32 : 24-32.

A Happy Meeting—Continue the story. Using blackboard or letting the children act the story—represent the meeting of the two

brothers. Describe the humble, gentle approach of Jacob and the affectionate way in which Esau greeted him. Then all Jacob's family came forward and bowed to Esau.

Tell vs. 8-11. "To find favor in Esau's sight," was Jacob's reason for being so humble and gentle.

Golden Text—Print and repeat.

Some Good Rules—1. Do not quarrel. 2. Always try to be the first to "make up" a quarrel.

Our Story—Once upon a time there was a little old man who always carried a little oil can (outline) wherever he went. If he passed through a "creaky" door, he poured a little oil on it. If a gate was hard to open, he poured a little oil on the latch. People said he was "odd" and "queer," but the little old man kept on refilling the oil can and oiling up every hard place he found. He never left his oil can at home. It was always ready.

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What the Lesson Teaches Me—I SHOULD BE GENTLE.

FROM THE PLATFORM

JACOB'S
PLAN

JACOB'S
PRESENT

Draw on the blackboard two squares, and tell the scholars that these are meant to stand for two parts of the lesson. In the first square, print JACOB'S PLAN. Question out the details of vs. 1-7, which describe Jacob's plan for meeting his brother. Next, print, in the second square, JACOB'S PRESENT. Get the scholars to tell you what this present was, the way in which it was presented and the way in which it was received. Ask the scholars with what feeling Esau had come to meet Jacob. Follow this with a question about the effect which Jacob's way of approaching Esau had. Call for the Golden Text, and impress the teaching that the best way to turn aside the anger of others against us is to be kind and gentle ourselves.

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Each of the two "final stories" by Norman Duncan (Fleming H. Revell Company, New York, Thomas Allen, Toronto, issued simultaneously in uniform style, \$1.35 net) has its own individuality, and illustrates the astonishing versatility of the writer, as well as the wide range of his emotional interest. In the group of stories contained in *Battles Royal Down North*, we see strong men battling against the frost and storm and sea of the frozen and relentless north. In their ordinary daily toil these fishers and sealers of the Labrador coast manifest a courage and endurance that place them alongside the bravest fighters in France and Flanders. For sheer heroism and pluck and resourcefulness these men of the north challenge our admiration, and the tales of their exploits supply a strong incentive to strenuous endeavor. In the companion volume, *Harbor Tales Down North*, a tenderer note is struck. We are brought into the homes for whose maintenance these heroes fight their battles and win their victories, and have pictured to us the childlike faith, the fidelity and devotion, the love and the self-denial of these simple Labrador folk. The two volumes, it has been well said, are complementary, the one to the other, and both are worthy of a high place amongst the works of an author whom his Canadian fellow countrymen regard with genuine pride and whose too early death they sincerely lament.

Perhaps there is no one better able to write of the Labrador wilds than Dillon Wallace, the famous explorer, whose latest book for boys, *Grit A'Plenty* (Fleming H. Revell Company, New York, 252 pages, \$1.25 net), is full of realism and adventure. As the title implies, the story is one that deals with that most necessary commodity of bleak, lonely Labrador—grit, and one finishes with a feeling that not only little Jamie, who is so slowly but surely growing blind, and Davy and Andy, the sturdy older brothers, who set out on a dangerous trapping expedition to get the necessary money for his healing, have plenty of the required grit, but that Thomas Angus, the father who is laid aside at a most critical time with a broken leg, young Margaret the faithful sister, and Dr. Joe, who performs the wonderful operation that saves Jamie's sight and revives his faith in himself, have also won

out because of what young Jamie calls "tho' grit a'plenty" they have shown all through. This story, as many readers of *THE TEACHERS MONTHLY* will recall, appeared, as a serial, in *EAST AND WEST* during the early months of this year, and will be warmly welcomed in its more permanent form.

"I fervently believe that Christ is to be found in the faces of the living." This may be taken as the key to Stephen Graham's *The Quest of the Face* (The Macmillan Company, New York and Toronto, 297 pages, 6 full page half-tone illustrations, \$1.75.) "We are all seeking a face. It may be the dream face of the ideal, our own face . . . as we could wish it to be, or the face that we could love. We seek a face of such essential loveliness that it would be possible to fall down before it in the devotion of utter sacrifice." The only satisfying end to the search is "the face of Christ," as the author illustrates in varying ways,—from art and from human experience and a subtle analysis of human life and emotion. Those who know Stephen Graham's books of travel in Russia and his intimate studies of Russian life and character, will not be surprised to find that most of his illustrations in this new book, written just before the War began, have a Russian atmosphere. This may give the book an additional piquancy at the present time, when Russia is in chaos, but when we would still fain believe with Stephen Graham, that "though Russia seems to have fallen, there is an imperishable Russia which cannot fall."

James Norman Hall won instant recognition as a writer who could write, with his first book, "Kitchener's Army; the Adventures of an American in the British Army." His second book, *High Adventure* (Houghton Mifflin Company, Boston, Thomas Allen, Toronto, 237 pages, 38 mostly full-page illustrations, \$1.50), will enhance his reputation. It is of the Air Service he now writes, and the preparation for it. It is a story of personal experience and adventure. The author joined the French Air Service before the United States entered the War, and when his machine was brought down behind the German lines in May of 1917, and himself held, it is believed, a prisoner in Germany, he had been transferred to a newly formed American Squadron. We have not seen elsewhere so vivid and de-

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Bishop Luther B. Wilson of the Methodist Episcopal Church North, was in France, Italy and England last year on the invitation of the Y.M.C.A. He is once more across the seas on an important mission for his country in connection with the War. His little book, **America—Here and Over There** (The Abingdon Press, New York and Cincinnati, 107 pages, with full page portrait of the writer, 75c. net) contains public addresses delivered in the interval between his two errands across the seas. The addresses are to Americans, about the Americans, but contain a good deal that is of interest to us as Allies in the great quest to secure the world's freedom. The Bishop takes no uncertain ground as to how this is to be done. "I shall never forget," he says, "how General Pershing, when I asked him, 'What shall I say to America when I return?'" "When you return to America," he replied, "say to America that it is a great heresy to believe that Germany cannot be beaten. Say to America, Germany can be beaten, Germany must be beaten, and Germany will be beaten." That is what we here in Canada have believed ever since the 4th of August, 1914, and have tried to live up to, and we are of the same mind still.

In **Philosophy and the War**, by Ralph Tyler Flewelling (The Abingdon Press, New York and Cincinnati, 74 pages, 60c. net), we have a brief but vigorous and convincing arraignment of the German philosophy which had so much to do with plunging the world into the present terrific conflict. The same publishers send us **The Abingdon War-Food Book** (58 pages, 25c. net). It was a happy thought to incorporate in this little volume John Wesley's Thoughts on the Present Scarcity of Provisions, first printed in 1773. In a Foreword by Mr. Herbert Hoover and an Introduction by Mr. Vernon Kellogg, it is pointed out that the present food situation is even more serious than in Wesley's time and can be met only by increasing production to the greatest possible extent and exercising the utmost economy in the use of food. These various exhortations, so timely and so urgent, are followed by about twenty-five pages of War Time Recipes and Menus, by Charlotte Hepburn Ormond. Altogether, this is an interesting and useful little book.

No one who is familiar with G. K. Chesterton's writings, will expect, notwithstanding its title, **A Short History of England**, to find in this latest book of his, a connected and detailed narrative. Gilbert Chesterton is not that sort of man. He is an essay writer, rather than historian, and indeed styles his book "a popular essay in English history." The book is not the less, but rather the more interesting, on this account. It is written frankly from the people's standpoint, and has plain things to say of the wrongheadedness of professedly "popular" histories of the English people, which the author declares are "nearly without exception written against the people; and in them the populace is either ignored or elaborately proved to be in the wrong." Chapter titles, such as: The Meaning of Merry England, The War of the Usurpers, The Rebellion of the Rich, Autocracy and the Discontents, give a clue to what the reader may expect. Chesterton is a Radical and a Roman Catholic, and something of a literary washbuckler. From all of which the prospective reader may estimate that he will find much that is novel and entertaining, and also much which, on account of the unusual equipment and point of view of the writer, is of value to those who want more fully to know England as she really has been and is. (McClelland, Goodchild and Stewart, Toronto, 284 pages, \$1.50 net.)

If Edwin L. Earp's new book, **The Rural Church Serving the Community** (Abingdon Press, New York and Cincinnati, 144 pages, 75c. net), is more a tabulation of plans and methods than an extended discussion of the rural problem, it is because its predecessor, **The Rural Church Movement**, by the same well informed writer, covered this portion of the ground. The present volume shows chiefly how what ought to be done is to be done. The point of emphasis is that the rural church should stand for "service for the community and the spiritualizing of all the necessary and life-giving activities of the people of the country side; the country churches must be . . . a social centre for the life of the community as a whole . . . through its programme of work as well as of worship." The conservation of boy life in the open country forms the subject of an important chapter. Other chapters are Economic Prosperity, The Basis of a Vigorous Community Church Life, The Overhead Organization of the Country Church, The Training of Rural Ministers. Country life is very rapidly changing, and has, indeed, very greatly changed, and it is a question, not alone for ministers or church authorities, but for all who live in the country, how in these changed and changing conditions, the spiritual life of the community is to be kept on a high level, and its spiritual forces

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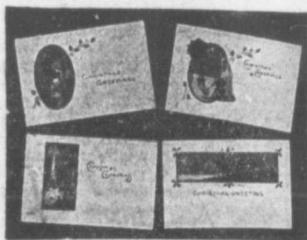
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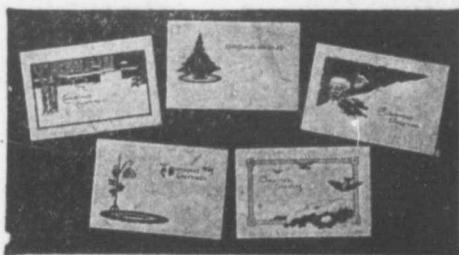
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A commentary on Sunday School lessons which, on its title page is able to announce its appearance in a "forty-fifth annual volume" gives convincing proof of its value to teachers of those lessons. This announcement is made regarding Peloubet's Select Notes on the International Sunday School Lessons: Improved Uniform Series; Course for 1919, by Rev. F. N. Peloubet, D.D., and Amos R. Wells, Litt.D., LL.D. (W. A. Wilde Company, Boston and Chicago, 374 pages, \$1.35 postpaid). All the familiar features of this well-known and widely used Lesson Help are, in the present issue, kept up to the high standard of former years. The letter press is a veritable

treasure house of information bearing on the lessons, while the superb maps and illustrations,—the volume has four full-page half tone pictures and over 125 other illustrations—add greatly to the interest and value of the exposition. "Peloubet" continues to be a help which teachers cannot afford to be without.

A tiny volume, but a most interesting and likely to be an influential, one is *American Tithers*, by James L. Sayler (The Methodist Book Concern, New York and Cincinnati). For it is an authentic account, checked off by three pages of bibliographic references, of great givers, who believed in, and, what is more to the point, practised tithing, the systematic setting apart and giving away of at least one-tenth of their income. There are five chapters, covering as many classes, Bankers, Manufacturers, Merchants, Professional men, and Leaders in Industry; but the testimony in each case is the same—tithing is a joy, it results in larger givings, and adoption leads to greater business success. The instances are of varying nationalities, as well as occupations, and we find amongst a considerable number of well-known United States people, such as Jacob Schiff and Huyler of candy fame, and Colgate of soaps and perfumes, and Kennedy, and Baldwin

and Converse, the to us more familiar names of William Ewart Gladstone, and the late Senator and merchant-prince, John Macdonald, of Toronto, and the late Robert Hamilton, the great lumber merchant of Quebec. We can hardly imagine any forty-eight pages as more likely to be useful in the continent-wide Forward Movements now on foot, than this unpretentious little book.

A very useful book, of 120 pages, for parents and Sunday School teachers is **Scripture Memory Work: A Handbook** containing Fifty-two Selections with Helps for the Leader, by Gerrit Verkuyl, Ph.D., Educational Superintendent, North Central District, Presbyterian Board of Publication and Sabbath School Work (U.S., North). The passages are carefully selected and classified. The "Helps for Leaders," consist of suggestions as to methods of making the work of memorizing scripture easy and interesting to boys and girls of the "memory" age. The publishers are Fleming H. Revell Company, New York, and the price is 75c. net.

The plan of **The Supreme Gospel: A Study of the Epistle to the Hebrews**, by Hugh Thomson Kerr, D.D. (The Woman's Press, New York, 179 pages, cloth, \$1.00, paper, 75c. net), is very simple. It consists of ten

studies, each dealing with a section of the epistle. The arrangement is admirable for class study. As to the material of the book, it consists of expositions which bear the mark of thoroughgoing scholarship and wide study, while, at the same time, they have the charm of the utmost simplicity and clearness. Dr. Kerr is a Canadian, who occupies an important and influential position as minister of Shadyside Presbyterian Church, Pittsburgh, Pa., and is well known as a writer of expository books. To those seeking an interesting guide to the meaning and messages of Hebrews, the present volume is cordially recommended.

The title, **Stories for Every Holiday**, by Carolyn Sherwin Bailey (The Abingdon Press, New York and Cincinnati, 277 pages, \$1.25 net) tells its own tale. There is brisk story for each of twenty annual holidays, some of which, like Lincoln's Birthday, Washington's Birthday, Memorial Day, are peculiar to our cousins south of the line, but the major number, as, for instance, Labor Day, Christmas Day, New Year's Day, April Fool Day, Mother's Day, are universal. It should be a welcome book in homes where there are growing boys and girls, and to teachers, day school or Sunday School, of these same story lovers.



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