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July, 1902

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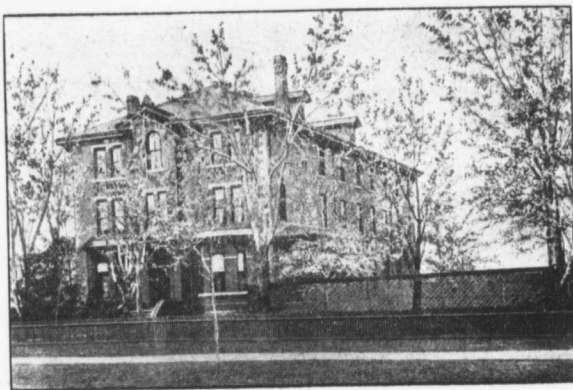
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Presbyterian Church in Canada

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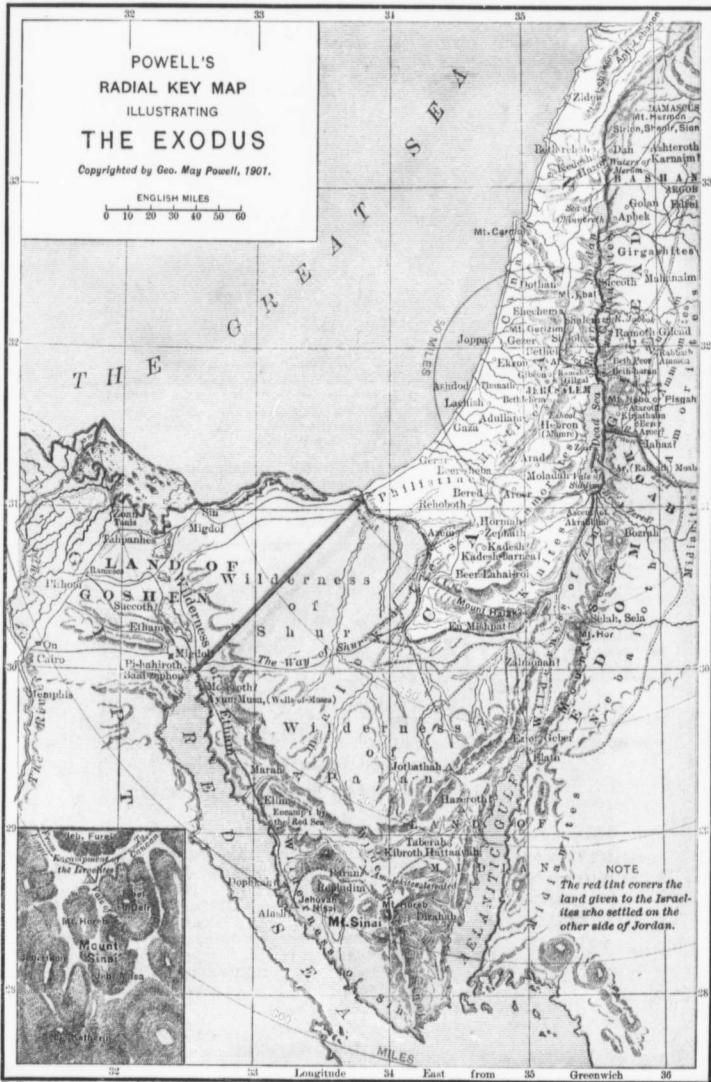
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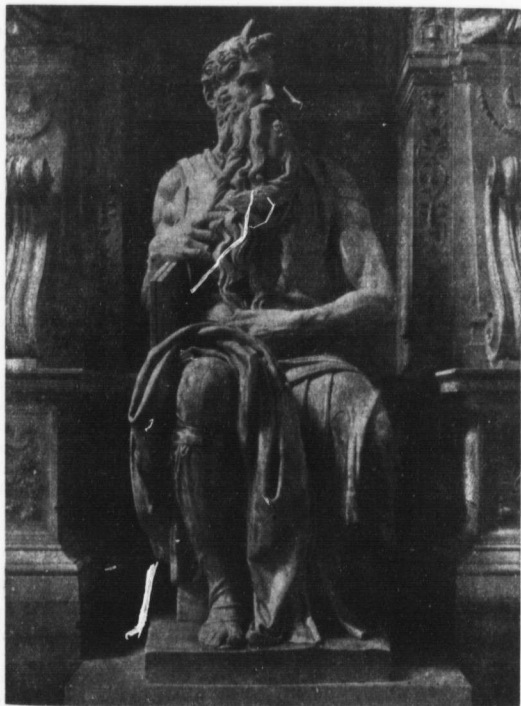
The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. VIII.

July, 1902

No. 7



MOSES, THE MAN OF GOD

This reproduction is from the famous and majestic statue in marble by Michael Angelo, originally intended for St. Peter's at Rome, but now in a smaller church in that city. It was common for the artists of the Middle Ages to represent Moses, as here, with horns, owing to an erroneous translation of Exodus 34 : 35.

Editor

A New Paper

A NEW PAPER

It is good news that we have for our Sabbath Schools and young people, that the General Assembly's Committee on Sabbath School Publications has resolved to begin the issue of a Senior illustrated paper. The new paper will complete the series—JEWELS, for The Little Ones; THE KING'S OWN, for the Boys and Girls; the new paper, for the older scholars and the young people. The field is wide; the need is urgent; and the steady advance in circulations of our present Lesson Helps and illustrated papers, makes the venture possible. The first issue will date from the New Year of 1903, but will appear early in October next, so that all our Schools may have a good look at it in time to order.

The aim of the Editors will be to make the new paper one that our Senior scholars and the young people will be proud to call their own—breezy and bright, printed on good paper, freely illustrated, with a plentiful supply of good reading, and abundant space for discussing the things the young people are thinking and talking about and working for. We shall call writers to our aid from many quarters, but these four points will be specially characteristic of the paper—a high spiritual aim; a wide outlook into the world and life; loyalty to our own church; and a pure and lofty patriotism. Our joy shall be to help the young people to make the most of themselves and of their great opportunities for Christian service.

The undertaking is a very heavy one, and its success depends in no small measure on the loyal co-operation of our ministers, Sabbath School workers and young people. But we feel safe in their hands. They have most loyally stood by the Committee on Sabbath School Publications in the past with the result that now a series of Lesson Helps is issued, suited to all grades in the school, together with the two junior Illustrated Papers. We are assured that the same hearty assistance will be lent to the efforts to complete the series, and through an up-to-date illustrated weekly paper of their own, to keep the older boys and girls and the

young people in closest touch with all that is best in our national and church life.

TWENTY DOLLARS in cash is offered for the best story for the new Senior Paper and TEN DOLLARS in cash for the second; the story to contain not less than 2,000, and not more than 2,500 words, and to be in harmony with the aim and purpose of the paper as outlined in the paragraphs above. Manuscript to be signed with a motto, the same motto to be written on the outside of a sealed envelope containing name and address of writer. All manuscripts to be in hands of "Editors, TEACHERS MONTHLY, Confederation Life Building, Toronto," not later than 15th August, 1902.

A PLAIN MAN'S METHOD

We are in receipt of a letter from a faithful worker whom we have long known, who resides in a distant state and is actively identified with one of our country churches. We happen to know that he is the eldest son in a large family. He was denied in early life many of the educational advantages that he nobly gave to his brothers and sisters. It has been his privilege to see his brothers attain to positions of wide usefulness in business and professional life. One of these brothers is a highly honored minister in our own church; another is a useful ruling elder. The local church to which this brother belongs is enriched in many ways by his presence and work in it. In this letter he writes particularly of his work in the Sunday School. The experience that he recites is a fine illustration of the way in which many a plain man has developed his own method. The letter speaks for itself.

"I began teaching in 1865, and have been teaching regularly ever since. In all this time I have missed but few Sabbaths, and only then when providentially hindered. It was quite a cross to me to teach at first, but it has become a pleasure, yes, a most glorious privilege rather than a duty.

"I begin the study of the lesson early in the week, coming to it more closely on Friday. I get my mail on Saturday, the evening of which is spent in reading the

secular part of the newspapers. On Sabbath morning I rise as early as on week day mornings [4 o'clock in summer and 5 o'clock in winter—En.], and spend one hour at least on the lesson, principally in looking up the references. I aim to have the lesson so well up that should I forget my quarterly or glasses I would not be nonplussed in the least. I do not confine myself alone to our own helps, but have access to about a half dozen others, and use them all.

"In teaching the lesson, I first call for the subject, then for the subject of the last lesson. Following this I ask for the intervening history or connection. Then I ask the head of the class to read the first verse. Then I ask for an explanation of words and clauses, and lastly make the application. In studying the lesson I go over all the questions found in our quarterlies and Sunday School Work, and ask the important or difficult ones; for example, 'What is the difference between eternal life and everlasting life?' 'What was the divine purpose of Christ's death?' 'What the human purpose?' Such questions interest my class intensely and do the members great good. My class ranges from twenty to fifty-eight years of age. Some of them are fairly well educated. I generally call for the 'Questions for Written Answers' and the 'Bible-Search Questions' which appear in our Senior Quarterly. In important questions I first make them general. If the class is slow to respond I call upon some one to answer, and then another and another, till I have the views of several persons before I settle the answer; and should I fail to do so, I frankly admit it, and the question is carried over until the next Sunday and then disposed of the first thing. Very often some phase of the work will present itself while I am before my class and cannot be disposed of until the following Sunday.

"I am a firm believer in the Catechism, and think that it should be retained in the Sunday School. Children should be encouraged to memorize it thoroughly. If they do not understand its meaning now they will in after years. I speak from experience, having learned the old Westminster Catechism when a boy. I have

received more help from this source than any other except the Bible. It is always available, being indelibly stamped on my mind and not in my pocket or on the shelf at home."—Sunday School Work.

TEACHER TRAINING

By Professor Walter C. Murray

VII. THE AGES OF MAN

Man in his development passes through certain well marked stages. The "melancholy" Jaques in *As You Like It* describes Seven Ages.

Three, and a part of the fourth, of these ages are included in the period which man devotes to education. First the infant, then the "whining" schoolboy, then the youth "sighing like a furnace," then the soldier "full of strange oaths and bearded like the pard," represent in turn the phases through which the youth passes in his progress to maturity. An old English folk rhyme, published when Queen Elizabeth was a girl, assigns to each stage seven years thus:

The first seven years, bring up as a child;
The next to learning, for waxing too wild;
The next, to keep under Sir Hobbad De
Hoy;

The next a man and no longer a boy.

In a rough way this division of the years of youth indicates well-marked differences. The schoolboy, too active to grow rapidly, seriously begins his studies about the seventh year. Imperceptibly the infant passes into the boy; but the transition from boyhood to youth is more abrupt and is accompanied by many noteworthy changes. The time of transition varies with the individual, but the fourteenth year is usually regarded as the critical year. The youth a hobbledchey in olden time served his apprenticeship in arms, but to-day this time he spends in the higher education, in apprenticeship or preparation for the particular calling which he has chosen. At twenty-one he is declared to have attained to manhood. The transition from the youth, "sighing like a furnace" to the soldier, "jealous in honor, sudden and quick in quarrel" is almost imperceptible. Each is subject to strong

passions and violent emotions. Love and war are congenial associates.

Let us then adopt for the sake of convenience this division of the life of the young: Childhood ending with the seventh year, Boyhood ending with the fourteenth year, and Youth ending with the twenty-first year. Early Manhood is, to-day, a time of preparation. Into the more highly specialized callings men seldom enter before the twenty-fifth year, or, if we wish to preserve the symmetry of our divisions, we may say the twenty-eighth year without doing violence to the facts.

What are the characteristics of each of these stages of development? This is the important question for education. For it is the business of the teacher to note the needs of the growing child and to not only guard him against infection from evil, but to surround him with images of moral beauty. "Then will our youth dwell in a land of health, amid fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear, like a health giving breeze from a purer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason." (Plato's Republic.)

We shall notice first the physical characteristics of these ages. For the first two years of his life the child grows very rapidly. Thereafter until about the eleventh year his growth is less rapid but more regular. The boy grows a little more rapidly than the girl during the first year and maintains his lead until about the tenth year. At eleven girls are on the average as tall as boys, and until about the thirteenth year they grow more rapidly; but at this period the boy begins to recover lost ground and continues to grow more rapidly, until the sixteenth or seventeenth year when he has regained his former ascendancy.

The most important changes in growth, then, take place during the first two years and from the eleventh to the sixteenth years. After each period of rapid growth there is a period of what we might call consolidation, when the boy gains in control of his muscles and fixes his habits, and when

the youth loses his awkwardness and gains strength and control of his powers. The third year is a period of little progress. It seems to be nature's breathing spell. About the eighth year there is a period of a year's length when the child is easily fatigued. The culmination of the rapid growth of the boy takes place about the fifteenth year, of the girl about the thirteenth year.

The growth of the brain varies with that of the body. The most important periods in its development are the first two years and from ten to fifteen.

These outward changes are accompanied by very important mental developments. What these are we must consider in subsequent papers. A key to them may be found in the games of the child.

Dalhousie University, Halifax, N.S.

"PULL, OR BAIL, OR CUT BAIT"

This was the imperative order in a leaky fishing boat at a distance from the shore. All were to work in some way. Wherever we are, there is something for us to do for ourselves and our fellows. Let us help to make progress, or try to fight leaks, or, at all events, help those who are working. "Either pull, or bail, or cut bait." If we refuse to do one of them, we have no claim on the limited supply of rations.—Dr. Maltbie D. Babcock.

TURN UP THE PASSAGES

The contents of our Lesson Helps are thoroughly Biblical; and purposely so, for we believe the only right basis of preparation of the lesson is knowledge at first hand of the lesson itself, as it lies in the Word. One of our lesson writers in a note to the Editors speaks emphatically on this point, and the Editors heartily agree with him: "If the teachers fail to turn up and read carefully all the passages referred to, they miss the substance of what is presented. What ails too many teachers is ignorance of the contents of their text-book—the Bible."

Second hand knowledge is like second hand clothing—the worse for the wear.

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OPENING EXERCISES

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II. SINGING (unannounced):

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise
to Thee;
Holy, holy, holy, merciful and mighty,
God in three Persons, blessed Trinity!
(Hymn 1, Book of Praise.)

III. THE LORD'S PRAYER (repeated by the whole school).

IV. RESPONSIVE SENTENCES.

SUPERINTENDENT. And God spake all these words, saying,

SCHOOL. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

V. SINGING.

VI. PRAYER.

VII. READING OF LESSON PASSAGE, in concert or alternate verses.

VIII. Singing.

THE LESSON

I. STUDY IN CLASSES. Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise. The Teacher should get through promptly with roll-call, the collection (which may be taken in a class envelope, or class and report envelope), the memory verses, and the catechism.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

CLOSING

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. This is the love of God, that we keep His commandments.

SCHOOL. And His commandments are not grievous.

ALL. For Thy name's sake, lead me and guide me.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

BIBLE DICTIONARY FOR THIRD
QUARTER 1902

Aa'-ron. The elder brother of Moses, and the high priest of Israel who sinned in making the golden calf at Mount Sinai. He died at Mount Hor, aged one hundred and twenty-three.

A-bi'-hu. A son of Aaron who, with his brother Nadab, was guilty of offering strange fire and was stricken with death.

A'-bra-ham. The son of Terah, and the head of the Hebrew nation. He was a Chaldean from the Euphrates.

Am-al'-ek-ites. A roaming tribe, the supposed descendants of Esau. They wandered over the country south and west of Palestine. They were bitter enemies of Israel, and were exterminated by King Hezekiah, 1 Chron. 4: 42, 43.

Am'-o-rites. A highland tribe, one of the strongest in Canaan. They dwelt on both sides of the river Jordan.

An'-a-kim. A race of "giants" who lived in Canaan.

A'-rad A petty chieftain who governed a part of the country that afterwards became the possession of Judah.

Ca'-leb. The son of Jephunneh, and one of the twelve spies. The uplands around Hebron were given to him for his possession in Canaan.

Ca'-na-an-ites. A lowland tribe occupying the seacoast of Canaan and parts of the Jordan valley. They were very powerful and warlike, with fortified cities and iron chariots.

Dan. A city at the foot of Mount Hermon, the most northern city of Canaan; original name, Laish; now called Tell-el-Kâdi or "Mound of the Judge."

E'-dom. The district south and east of Canaan, inhabited by descendants of Esau.

E'-gypt. That part of Africa watered by the Nile from the first cataract to the river's mouth. It was divided into Upper and Lower. There Moses, the deliverer of Israel from Egyptian bondage, was born.

E'-le-a'-zar and **I'-tha-mar.** Younger sons of Aaron.

Eph'-ra-im and **Ma-nas'-seh.** The two sons of Joseph. They gave their names to the tribes settled in centre Palestine.

Gil'-e-ad. The mountainous region extending from the Dead Sea to the Sea of Galilee.

Hit'-ites. The descendants of Heth, son of Canaan, inhabiting the north of Palestine. The headquarters of the tribe was further north, between the rivers Euphrates and Orontes.

Ho'-bab. The son of Ragael, or Reuel, that is Jethro. He was brother-in-law of Moses and visited Moses in the wilderness. He acted as guide to the Israelites in their

wanderings, and probably went with them into Canaan.

Hor. A large mountain between the Dead Sea and the eastern arm of the Red Sea. There Aaron died.

Ho'-reb. One of the lesser peaks of Mount Sinai.

Is'-ra-el. A name given to the descendants of Jacob, who was also called Israel.

Jeb'-u-site. A powerful tribe of mountaineers occupying the strongholds around what was later called Jerusalem.

Jer'-i-cho. The city of palms, so called because situated near a palm forest about six miles west of the Jordan; called "the key" and "the guard-house of Judæa."

Jor'-dan. A swift, tortuous river, rising in the snows of Hermon, and flowing through Lakes Merom and Galilee into the Dead Sea.

Josh'-u-a. The son of Nun; prime minister and successor of Moses. He led the Israelites to the conquest of Canaan.

Ju'-dah. A son of Jacob, who gave his name to the tribe of Israel that settled in southern Palestine.

Ka'-desh-Bar'-ne-a. The headquarters of the Israelites during their wanderings in the wilderness of Paran. It was on the south-east border of Palestine lying towards Edom.

Mid'-i-an-ites. A roaming tribe in northern Arabia, supposed descendants of Abraham and Keturah. They were defeated by Gideon (Judges 7), and finally crushed by the Edomites.

Mi'-she-al and **El-za'-phan.** The sons of Uzziel, Aaron's uncle, and therefore, second cousins of Nadab and Abihu.

Mo'-ab. The Moabites were descended from Lot. Their country was on the east of the Dead Sea, extending as far north as the brook Jabbok.

Mo'-ses. The son of Amram and Jochebed, who, as a babe, was saved from the Nile by Pharaoh's daughter. He was educated at the court of Pharaoh, and became the deliverer of God's people from Egypt.

Naph'-ta-li. The tribe of Israel occupying the far north of Palestine.

Ne'-bo. A summit of the Pisgah ridge of the Abarim range of mountains in the land of Moab. There Moes died, and was buried by God in the valley of Beth-peor.

Pa'-ran. A barren desert in Arabia, where the children of Israel wandered for 40 years.

Si'-nai. A lofty ridge of mountains in Arabia, between two deep and very narrow valleys. The northern part, where the law was probably given, rises perpendicularly from a narrow plain. The desert of Sinai is a mountainous tract between the two gulfs of the Red Sea.

Zo'-ar. A city at the southern end of the Dead Sea, where Lot sought refuge when fled from Sodom.

Rev. G. B. McCleod, Westville, N. S.

International Bible Lessons

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LESSON CALENDAR: THIRD QUARTER

1. July 6 Giving of Manna. Ex. 16: 4-15.
2. July 13 The Ten Commandments. Duties to God. Ex. 20: 1-11.
3. July 20 The Ten Commandments. Duties to Men. Ex. 20: 12-17.
4. July 27 Worshipping the Golden Calf. Ex. 32: 1-6, 30-35.
5. August 3 The Tabernacle. Ex. 40: 1-13.
6. August 10 Nadab and Abihu. Temperance lesson. Lev. 10: 1-11.
7. August 17 Journeying Toward Canaan. Numbers 10: 11-13, 29-36.
8. August 24 Report of the Spies. Numbers 13: 26-14: 4.
9. August 31 The Brazen Serpent. Numbers 21: 1-9.
10. September 7 The Prophet Like Moses. Deut. 18: 9-19.
11. September 14 Loving and Obeying God. Deut. 30: 11-20.
12. September 21 The Death of Moses. Deut. 34: 1-12.
13. September 28 REVIEW.

Lesson I.

THE GIVING OF MANNA

July 6, 1902

Exodus 16: 4-15. Study Ex. 16: 1-15. Commit to memory vs. 4, 5. Read Ex. 15: 22 to 16: 36; John 6: 26-59.

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

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

6 And Mo'ses and A'aron said unto all the children of Is'rael, At even, then ye shall know that the LORD hath brought you out from the land of E'gypt:

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

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

9 And Mo'ses spake unto A'aron, Say unto all the

congregation of the children of Is'rael, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as A'aron spake unto the whole congregation of the children of Is'rael, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

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

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

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

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

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

Revised Version—1 Day's portion; 2 Said; 3 Camp; 4 Omit there lay; 5 Omit as; 6 What is it? 7 It is.

GOLDEN TEXT

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

DAILY READINGS

- M. — Exodus 16: 1-15. The giving of manna.
T. — Exodus 16: 16-26. Gathering the manna.
W. — Exodus 16: 27-36. The memorial.
Th. — Num. 11: 1-9. Discontent.
F. — Deut. 8: 1-10. Reminder by Moses.
S. — Psalm 78: 12-25. A song of mercy.
S. — John 6: 24-35. The true bread.

CATECHISM

Q. 28. Wherein consisteth Christ's exaltation?
A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

TIME AND PLACE

The spring of B.C. 1491, a month after the start from Egypt, which was made on the last of March or the first of April; the Northern part of the Wilderness of Sin, a long plain bordering the Gulf of Suez on the east.

LESSON PLAN

I. Faith Tested, 4, 5.

By provision sufficient for a day only.

II. Murmuring Rebuked, 6-12.

By the Lord's goodness and by the words of the Lord's servants, Moses and Aaron.

III. Need Supplied, 13-15.

By miraculous gifts from God day by day.

LESSON HYMNS

Book of Praise, 14 (Ps. Sel.); 514; 395; 301; 18; 583.

EXPOSITION

By Rev. Prof. J. E. McFadyen, B.A. (Oxon.), Toronto, Ont.

Connecting Links—Less than two months have gone since the great and miraculous deliverance of Israel at the Red Sea, with which the lessons in the Old Testament

closed six months ago. The people are now tasting the hardships of life in the hungry wilderness. Their faith is sorely strained and they give vent to their disappointment

in angry murmurs at their God-given leaders, ch. 16: 1-4. Less than two months from the song of triumph (ch. 15) to the blasphemous murmurs! In this lesson we have brought before us the people's distress, and the promise of deliverance.

I. Faith Tested, 4, 5.

Vs. 4, 5. *Behold!* Look. The desert may be barren, but there is a God in heaven who can rain down bread upon the hungry people. *A certain rate every day.* Day by day it will fall, on every day but the seventh, for that is the holy day when no work may be done (See vs. 16-27); and so day by day they will have to trust. *To prove them;* that is, to put them to the test by this daily discipline. *Whether they will follow my law or not.* That is, whether they are willing to accept God's plan of helping them gradually, day by day. His purpose is to develop in them obedience and trust.

II. Murmuring Rebuked, 6-12.

Vs. 6, 7. *At even . . . and in the morning.* Moses knows how kindly are God's purposes towards His people, and those purposes will soon be accomplished. He will not starve those whom He has redeemed! That very evening and the next morning, and so on day by day, they would have proof positive that God had not forgotten to be good, and that their departure from Egypt had been no mistake, as in their rebellious mood they had thought and said, v. 3.

V. 8. *Not against us, but against the Lord.* It was not Moses after all who had led them, but God; and so their murmurs were a sort of blasphemy. Moses and his brother were but instruments in God's hand; and the God who had led them, would feed them. That is His glory—to hear and help.

V. 9. *Come near before the Lord.* The people have lost sight of God. They have lost the faith that their life is being divinely led. What they need is to be brought back to a sense of His presence. And that is what Moses does in v. 9. He invites them to come into the glorious presence of the Lord, for in His presence, there to be quieted, humbled and reassured, they will hear His word of promise.

V. 10. *Towards the wilderness.* A better rendering is "towards the sanctuary." *The glory of the Lord appeared in the cloud.* (See ch. 13: 21.) "It was by an outward appearance that He brought home the awe of His presence." (Smith.)

V. 11. *And the Lord spake.* There was more than fire and cloud; there was a promise that radiated their dark and hungry hearts, as the fire shone through the cloud.

V. 12. *I have heard.* The Lord knows both how they have suffered and how they have murmured. He will not try them too sorely. He knows how much men can bear. *And at even ye shall eat flesh;* a luxury to nomadic (pastoral or shepherd) peoples. *In the morning ye shall be filled with bread.* Flesh and bread—all, and more than all that is needed to sustain life. So this was what God meant



Quails

by saying: "In the evening ye shall know that it was the Lord that brought you up, and in the morning ye shall see the glory of the Lord," vs. 6, 7. They would not have long to wait for the fulfilment. That very day, before dark, their faith would be shattered or confirmed.

III. Need Supplied, 13-15.

V. 13. The facts were bound to confirm their faith, for the promise had been God's. *At even the quails came up.* Sure as the promise, in the evening there came up flesh in the form of quails. The quails are birds of passage which fly northwards in spring from Central Africa and Arabia. They sometimes fly so low that they can be caught

with the hand; they are also easy to catch when they alight on the ground after the fatigue of a long flight. Their flesh is said to be very dainty. *Covered the camp*; so numerous were they. God's supplies are always abundant. *In the morning the dew lay round about the host.* The promised bread came in the form of manna. *And when the dew . . . was gone up.* The strange new thing called manna seemed to have come with the dew from heaven, and been left upon the earth when the dew departed. That is why manna is called corn of heaven (Ps. 78: 24) or bread of heaven (Ps. 105: 40). The evening and the morning revealed the goodness and the faithfulness of God. As the quails were ordinary quails, so the manna was very likely an ordinary product of the wilderness, though to the Israelites it was new, and they gave it a name that indicated their surprise. *Man-hu* means, "What is it?" and this suggests the word manna. Manna exudes in drops from certain trees when punctured by an insect, and is said to be collected by the Arabs and sold to pilgrims. The quails were ordinary

quails, and there is no reason to doubt that the manna was ordinary manna. But this does not make the miracle of the feeding or the goodness of God any the less. In winging their way northward, the quails were really God's messengers fulfilling His will. They came just when they were needed to satisfy the hungry people. And so the manna was none the less bread from heaven, because it oozed out of trees and was familiar to the inhabitants of the wilderness. It was the food providentially designed for the people in their extremity. The miracle lay, not in its being a new thing, but in its being there when it was needed.

V. 15. *They wist not (knew not) what it was.* It was at once bread of the wilderness, and bread of heaven. The people did not know how God had anticipated their need by scattering about their way the very thing they were hungering for. But a prophet like Moses knows and teaches them that this strange thing is bread from heaven, a gift of God: *This is the bread which the Lord hath given you to eat.* It was the Lord's merciful answer to their murmurings.

APPLICATION

By Rev. J. W. Falconer, B.D., Halifax, N.S.

Would to God we had died in the land of Egypt, v. 3. The Israelites grew tired: they were defective in endurance. The cost of freedom was too high for them. Nor is it otherwise to-day. All new undertakings imply difficulties and discouragements. "Tasks in hours of insight willed," must be through hours of gloom fulfilled. It is our ability to endure that measures usually our success. Many see the goal, but lag behind when they meet with the rocky path and the steep ascent. Defective endurance lies at the root of so much sin, that the Bible continually lays its crown of approval on those who remain steadfast. "Blessed is the man that endureth temptation," Jas. 1: 12; "Be thou faithful unto death, and I will give thee the crown of life," Rev. 2: 10.

Then said the Lord unto Moses, v. 4. There was one whose will was not so easily changed and who was not so soon diverted from His course, as the Israelites. This was the Lord. It was Jehovah who

had initiated the national freedom of Israel, and not they themselves. This nation began in divine election. God had called them and had carried them on eagles' wings; and He would not so quickly abandon them, even at their own request. All good things are originated in heaven, and our salvation is the result of divine choice. We are saved by faith, and "that not of ourselves; it is the gift of God," Eph. 2: 8. Our Christian life were a sorry failure, were it not for that spiritual Presence which stays by our side to keep us from falling.

I will rain bread from heaven, v. 4. It was a great mercy that Israel had One who could step in at the time of emergency and fill out their wants. This is the kind of friend we all need. "Bread from heaven." The manna was to be the staff of life in the journey through the wilderness. No bread problem—the question that interests all of us—for forty years! Yet Christ is called the

Bread of Life (John 6 : 35) for all time ; and now there is no bread problem in the spiritual sphere.

The manna is a type of Christ. (1) It was *plentiful*. The supply of manna would need to have been about 300 tons per day. Jesus is such a complete Saviour that He has enough for all who will come. His love is not limited : "He that cometh unto me shall never hunger," John 6 : 35. (2) It was *pleasant*. His forgiveness, beauty, love and grace make Jesus pleasant to all who will believe. (3) It was *free*. "Every man according to his eating," v. 18. The spiritual blessings of Christ come to us without money and without price. They are like the free wind, for which we can make no payment.

Murmurings against the Lord, v. 8. To murmur is to complain against some real or imaginary wrong. It is always sinful to murmur against God, since such an act arises out of a heart of unbelief that refuses to trust the superior wisdom and love of the divine Father. This was the reward which God frequently reaped for His care over Israel. It was the same story when the spies returned (Num. 14), when Miriam complained (Num. 12), and when the rebellion broke out under Korah, Dathan and Abiram, Num. 16. Contrast with the murmuring spirit the beauty and joy of a heart which has learned in all things to be satisfied, which feels that God knows better than we do what is best.

POINTS AND PARAGRAPHS

By Rev. J. W. Falconer, B.D.

God intends His people to walk by faith. v. 4.

The true rule of life is to walk in the law of the Lord. v. 4.

The Sabbath is a barrier against human greed. v. 5.

The fact that God has redeemed is a pledge that God will provide. v. 6.

Followers can lighten or increase the burdens of leaders. v. 7.

The waters of human sin cannot quench the fire of divine love. v. 8.

The cloud was a transient, Christ the permanent, revelation of God. v. 10.

Heaven has a solution for every problem of life. v. 11.

God honors trust by adding to His promise. v. 12.

He "maketh winds his messengers ; his ministers a flaming fire" (Ps. 104 : 4, Rev. Ver.). v. 13.

The faithfulness of God is a more certain source of supply than bursting barns or yellow harvest fields. v. 14.

Only three resting places are specified during the first month of the movements (ch. 15 : 23, 27 ; 16 : 1). "It is evident," says McGregor, in his capital commentary on Exodus in the "Hand-books for Bible

Classes" series, "that the history is not intended as an *itinerary*, to enable us to follow the Israelites from stage to stage. It is fitted only to show us by selected samples of their action and God's dealing with them, what suffices for enabling us thus far to comprehend the history of the institution of the kingdom of God here, within that 'wonder-year,' which, beginning with the Passover, is now so far on its way to completion in the Tabernacle."

The differing views as to the manna are clearly stated by Professors McFadyen, Ross, and MacVicar. On one point they all agree, that the provision for the sustenance of the people was a miracle.

The daily act of gathering the manna was to be a continual reminder of their dependence upon the divine miracle. It does not suffice to take the "Bread of Life" once for all, but we require to go each day for a fresh supply. Many are weak because they forsake the daily altar and the daily reading of God's Book.

"Some have too much, yet still do crave ;
I little have and seek no more :
They are but poor though much they have,
And I am rich with little store :
They poor, I rich : they beg, I give ;
They lack, I leave : they pine, I live."

I thought they were rather in danger of being proud when they saw themselves provided for in such an extraordinary way. But the manna would not keep; they could not hoard it up, and were, therefore, in a state of absolute dependence from day to day. This was well suited to humble them, and so it is with us in spirituals.—John Newton.

A world without a Sabbath would be like a man without a smile.

The manna fell and was gathered six days

in the week, but not on the seventh. The Sabbath was a rest day, and six days' toil was sufficient to provide for the seventh—a principle which science attests. One day of rest is in the interest of humanity. The man who works six days and rests the seventh, can do as much work as the man who works seven days in every week. Human nature requires the seventh day for rest of mind and body, but it should be a solemn rest "the holy Sabbath unto the Lord," ch. 16: 23.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

MANNA—Several substances are now called manna and are obtained from various trees and shrubs by exudation. One kind drops from the tamarisk tree, between May and September, when it is pierced by an insect. In the cool of the morning the honey-like drops are almost solid, but they melt and evaporate if left in the sun. It is gathered by the Arabs, boiled, strained, used like butter or honey, and sold to pilgrims. Its taste is sweet, with a slight aromatic flavor.

Persian manna is small beads of hardened sap found on the leaves of the camel-thorn, a small, spiny plant. The leaves are struck with a stick and the grains of manna are gathered through a sieve.

The manna of commerce is the crystallized

juice of the flowering ash of Sicily and southern Italy. It is collected in July and August from long transverse incisions in the bark. It is still used as an aperient in South America.

Although the first of these may have existed in large quantities in the desert of Sinai before the Bedouins destroyed the trees, it was never sufficiently plentiful nor is it sufficiently nourishing to fulfil the conditions described. Yet it is remarkable that here, as elsewhere, God's special provision for His people's needs lies parallel to the well-known productions of nature and seemed to the Hebrews only an extension or enlargement of something to which they were well accustomed.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the school and from different points of view.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.,
Montreal

Little has been ascertained with absolute certainty regarding the places and stations mentioned in the account of the journey of the Israelites from Egypt to Canaan. What chiefly concerns Sunday School teachers and pupils is the moral and spiritual instruction conveyed by Bible lessons. Hence we notice:

1. *The unworthy sinful conduct of the people.*
(a) They were ungrateful and unjust to their spiritual teachers and leaders (v. 2),—a sin still deplorably common in even pro-

fessedly Christian communities. They spoke as if Moses and Aaron had formed a villainous scheme for their destruction, v. 3. But there was no ground for ascribing base intentions to them. They had no more to eat than the rest. They were quite as much exposed to starvation as the murmuring multitude. But how unreasonable as well as ungrateful men can be towards their best benefactors! (b) The people were untrue to their own past history. They misrepresented their former condition. One would imagine from their talk that they had enjoyed unstinted luxury and unmingled felicity under the galling yoke of Pharaoh—"Bread to the full" and "flesh-pots" in addition, v. 3; Num. 11: 4, 5. At the same time all that was graciously done for them

is deliberately ignored, Isa. 43 : 3 ; Ex. 14 : 24. (c) The people were guilty of distrusting God. They showed obstinate unbelief, in spite of all that He had done for them. This is still the dominant sin of the world—unbelief. It is thus that men make God a liar, 1 John 5 : 10. Beware of this seemingly harmless sin, regarded by some as almost meritorious, something of which to boast. (d) The people murmured—uttered sullen complaints against God, as well as against Moses and Aaron. God identifies Himself with His two ambassadors; hence when they are despised, He also is reproached. Christ said to His apostles, "Lo, I am with you always," Matt. 28 : 20. Insults offered to the disciples were dishonoring to their Lord. So it was with Moses and Aaron.

2. *The mercy of God in overcoming evil with good.* (a) By this means a people unworthy of the scantiest earthly fare are to receive heavenly food, v. 4. This is God's way—to bestow gifts upon the undeserving, to provide salvation for His enemies, Rom. 5 : 10. (b) The purpose of God in thus treating His people. To prove them, v. 4 ; Hebrew, *nasah*, to test, to try, for example, "God did prove Abraham," Gen. 22 : 1 (Rev. Ver.). He tested his faith. So here He gave the people an opportunity of showing whether they would trust Him and walk by faith in the absence of human sources of supply, or not. This is the aim of all God's discipline of His children, to teach them to realize their constant dependence upon Him.

3. *The stupendous miracle by which God carried out His gracious purpose.* (a) In evidence of the greatness of the miracle, it should be remembered that it extended through forty years and provided food sufficient to support life in at least two millions of people, or one-third of the population of Canada, during that time. (b) The fact of the miracle having been wrought is attested in Num. 11 : 6, 7, 9 ; Deut. 8 : 3, 16 ; Neh. 9 : 20 ; Psal. 78 : 24 ; and by the testimony of Jesus, Jno. 6 : 31, 49, 58 ; Rev. 2 : 17. (c) The attempt to explain away the miracle by regarding manna as the natural product which exudes at night from a certain plant is futile. "This product is a drug and not food ; it is gathered only during some weeks in summer,

it is not liable to speedy corruption, nor could there be any reason for preserving a specimen of this common product in the ark ; it could not have sufficed, however aided by their flocks and herds, to feed one in a hundred of the Hebrew multitude even during the season of its production ; nor could it have ceased on the same day when they ate the first ripe corn of Canaan." (Chadwick.)

For Teachers of the Boys and Girls By The Editor

The lesson hits the out-of-door season, and there are few boys or girls, whether country or city bred, who are not charmed at the prospect of "camping." In the camp, living under the blue vault of heaven by day, and lying down at night with but a thin sheet of canvas between one and the stars, one gets close to nature—and to nature's God as well. The "good camper" is likely to be a wholesome, vigorous, think-and-act-for-himself sort of person. There was no better place than the roofless desert for this horde of well-fed slaves (v. 3 ; Num. 11 : 4, 5) to be shaped into a nation of fighters and freemen. The discipline was strenuous, but it was of the kind to be effective.

No holiday, indeed, was it for those two millions of people—including the aged and helpless, the women and the little children. The wilderness was wild and waste, the way long, food scarce. Who shall wonder that, even within a short month out from Egypt,

1. *They murmured*, vs. 2, 3. It was very wicked but very natural. We are all too like them to reproach them. But—

2. *God had not forgotten.* What a thought it is—God everywhere, in the brickfields of Egypt, in the palace of Pharaoh, at the Red Sea, and here again in the desert. And always on the side of His people, Rom. 8 : 31. "Dinna forget" is the motto of a Scottish clan. God never forgets, and never forsakes even when we are unfaithful, Josh. 1 : 5 ; 1 Sam. 12 : 22. Read also Heb. 13 : 5, 6, and put a line under the "I" in v. 6.

3. *God sends just the help they need.* It was food they required ; and food it was God sent. The "beauty" of looking to God for

what we need, is that He knows all about it, and that He has gifts of a myriad sort and that, like a wise and loving Father, He studies the needs of each of His children. Question about the manna and the quails, and how it was only a day's food at a time, and how the Sabbath's manna was provided for. It all shows how timely are God's gifts, and, as a closing thought, dwell on—

4. *God's greatest gift.* Leave room to read very carefully, John 6:31-35; also, especially with older boys and girls, vs. 47-58 of the same chapter.

Some Test Questions

What followed at once upon the deliverance from the Red Sea? ch. 15:1.

Name and describe the first camping place. The second camping place.

When did they depart from Elim?

Against whom did they murmur?

Wherefore?

What response does the Lord make to their murmurs?

In what way was it to be a test?

What token of God's presence seen? v. 10.

In what form was God's promise fulfilled as to "flesh"?

In what form as to "bread"?

How long was the manna given?

Prove from Scripture

That the Lord provides for His people's needs.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Murmuring.
2. The manna.
3. The pillar of cloud and fire.

The Catechism

Ques. 28. *Christ in Heaven.* Christ's exaltation just means the position in which He exercises His greatest power. Four facts are here mentioned which reveal the power of Christ. These are: 1. His resurrection; 2. His ascension; 3. His enthronement; 4. His return. His resurrection proves His power over death. His ascension shows His power to set aside the laws of space and time, and so to be present always in every place. His enthronement means that His power is equal to the Father's. His return will manifest His power to decide the fate of all men. The first two facts are past, the third present, and the fourth future. The future fact is as sure as the past and present. The return of Christ in majesty and glory will be at "the last day," but we do not know just when that day will be.

*Associati
Edith*

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Introduction—Show a picture of a little boy with an unhappy face. What's the matter? He is a grumbler. He grumbles because he has to get his face washed, grumbles because he gets porridge for breakfast instead of hot cakes and syrup, grumbles when it rains, when it is hot, when it is cold, grumbles because he has to go to school. Everybody calls him "Johnny the Grumbler." See that you are not a grumbler.



Lesson Thought—God cares for me.

Lesson—Our Bible story is about some grumblers. Print CHILDREN OF ISRAEL. The last we heard of them, they were singing and dancing and

praising God for bringing them safely through the Red Sea. Recall some facts about them—whence coming, whither going, leaders. Show some paper tents, while you tell of the wilderness journey. (Map.) Perhaps you have seen or slept in a little tent house yourselves.

Grumblers—Soon they forget God's goodness to them and begin to grumble. "The water is bad!" "What shall we drink?" (ch. 15: 23-27.) Surely they can trust the kind, heavenly Father now! No! grumbling again! Afraid they are going to be hungry in the wilderness! Like a big kind father or brother, God promises to give them all they need. He who fed His people in the desert, will feed us.

Our Gifts from God—When you ate your nice bread and butter or porridge, did you remember who gave it to you? "Mother," you say. "Where did mother get it?" "From the baker, the milkman, the grocer." Where did they get it? Repeat Jas. 1: 17. Show a handful of flaky meal, or perhaps some sago, while you describe the manna. (See page 267, Light from the East.)

Obedience Necessary—Imagine the boys and girls wakening, rubbing their eyes and peeping from their tents. What do they see? (verses 14, 15.) Out they run to help the

big people to gather the nice food. Do they say, "We'll gather more than we need today, so we can sleep to-morrow morning"? No! they must obey God (vs. 4, 16-21). Describe the quail (Picture) covering the tents in the evenings, weary with their long flight from the sea.

The Sabbath Day—On Sabbath mornings, when the children look out, what do they see? Bare ground, no manna! Has God forgotten them? No (v. 5). God wants us to spend our Sabbath in worshipping Him, not in doing our everyday work. This day is the best of the seven.

Our Daily Bread—Jesus tells us to ask God for what we need each day. Repeat Golden Text, holding hands as if receiving a gift. Remember to thank God before we eat our food. (Teach a short grace.)

Sparrow on the Housetop—Repeat—

"Nothing, O Lord, that thou hast made,
Not e'en that twittering bird, but is of
value—

Thou hast said, their feeblest cries are
heard,

Their daily needs Thy hand supplies,

Thou lovest them and me:

In all my ways, may I be wise

Thy loving care to see."

Sing—Hymn No. 514, Book of Praise.

BLACKBOARD REVIEW

By The Editor

OUR DAILY BREAD

Have the whole school, scholars and teachers, repeat the Lord's Prayer together. Then ask them to think of what they have just said, bringing out these three points: (1) It is a prayer to our Heavenly Father, so loving, so bountiful, so full of power; (2) It asks for six things (six "petitions," as the Shorter Catechism calls them)—three referring to God and three to ourselves; (3) The first of the three things we ask for ourselves is "our daily bread." Now, come to the point for which you have been preparing. Unless we have food, we must die. Therefore we can live only if God so wills. Shall we not trust Him? He Himself in this prayer has taught us to ask for *only one day at a time*. This is that we may learn to trust Him every day and all day long; and like the loving Father that He is, nothing delights God more than trust or grieves Him more than distrust.

Lesson II.

THE TEN COMMANDMENTS

July 13, 1902

Duties to God

Exodus 20 : 1-11. Commit to memory vs. 3-11. Read Deut. 5 : 1-15; Matt. 22 : 34-40.

1 And God spake all these words, saying,
2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.
4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :

5 Thou shalt not bow down thyself to them, nor serve them : for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Revised Version—1 Omit have ; 2 None ; 3 A ; 4 Nor the likeness of any form ; 5 Unto ; 6 Upon the third and upon the fourth generation ; 7 A Sabbath unto,

GOLDEN TEXT

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

DAILY READINGS

M. —Exodus 20 : 1-11.	Duties to God.
T. —Deut. 8 : 1-15.	Exhortation to obedience.
W. —Deut. 6 : 16-25.	"For our good."
Th. —Deut. 27 : 1-10.	The commandments written.
F. —Joshua 23 : 1-11.	Warning against disobedience.
S. —Psalm 19.	The perfect Law.
S. —Mark 12 : 28-34.	The great Commandment.

CATECHISM

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

7 Thou shalt not take the name of the LORD thy God in vain ; for the LORD will not hold him guiltless that taketh his name in vain,

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work :

10 But the seventh day is the sabbath of the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :

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

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

TIME AND PLACE

May, B.C. 1491, fifty days after leaving Egypt. In the southern part of the Sinaitic peninsula, between the northern branches of the Red Sea.

LESSON PLAN

I. God's Love, 1, 2.
Shown in delivering His people from slavery.

II. God's Worship, 3-7.
To be of Him alone, spiritual, reverent.

III. God's Day, 8-11.
To be sacredly set apart for Him (His worship and work).

LESSON HYMNS

Book of Praise, 1 : 1 (Ps, Sel.); 383; 511; 573; 518.

EXPOSITION

Connecting Links—["Geographical discussions," says McGregor, "give warrantable confidence in fixing on the place of Israel's camp as *Er Rahah*, strangely situated amid the crowding pressure of giant mountains contending for the narrow space ; a really spacious plain, somewhat sloping from north to south, about two miles in length and half a mile in breadth. The people, encamped there, we may regard as a 'congregation,' seated in a church, and looking toward the pulpit at the southern extremity. The camp is surrounded by awful mountains, as a roofless church, whose walls are far higher than the loftiest mountain in Britain, and which the congregation have entered, through the Rephidim and other gorges meeting there, as through the mysterious lobbies of a vast national temple." —Editors, *TEACHERS MONTHLY*.]

Chapter 19 describes the arrival of the children of Israel at Sinai. That mountain was the scene of the great revelation which

was at once the core of their religion and the foundation of their history. In grand and impressive words the story is told of the descent of God upon the mountain in thunder and lightning. We read with bated breath. We are prepared for something majestic, and we find it in the first seventeen verses of the present chapter, which contain what we call The Ten Commandments. The Hebrew speaks of them as The Ten Words (Deut. 10 : 4) ; and this is more correct, as verse 2 (the preface) is not a commandment. The duties prescribed may be roughly classed as duties to God and duties to man, or, as they sometimes have been called, duties of piety and duties of probity ; but the question is,—In which class are we to place the fifth commandment? Is it to be placed in the first or the second "table"? From our point of view, it is natural to say the second ; but it seems more true to Hebrew ideas to place it in the first, as the Hebrews looked upon parents almost, in a sense, as the repre-

representatives of God, and punished certain kinds of injury to them with death (ch. 21 : 15). It is to be noticed that the duties to God come first. Right relations to God are the basis and condition of right relations to our neighbors. And notice again, that even in the duties to God, nothing is said about ritual or ceremony. Such things have their place ; but the Decalogue has nothing to say about them, for they are not the most important things. Notice again, that most of the so-called commandments are really prohibitions. They are negative rather than positive. The people are doing, or tending to do, certain things ; the Decalogue says they are not to do those. Reading the Decalogue in this light, we get a glimpse into the temptations or tendencies against which the Commandments are a protest ; and as those tendencies are universal, so the commandments are also words for us.

I. God's Love, 1, 2.

V. 1. *God spoke all these words.* If ever anything was inspired, it was the Decalogue. The words are God's, not man's ; and they are all His, the fourth commandment just as much as the others.

V. 2. *I am the Lord thy God.* God is never unreasonable. He expects the people to listen, because He has redeemed them. *Which have brought thee out of . . . the house of bondage.* He does not remind them of His awful power, and seek to terrify them into obedience. No ! He would rather woo and win them. "I have been kind to you," He practically says ; "therefore take my words to heart."

II. God's Worship, 3-7.

V. 3. *Thou shalt have no other gods before me.* The first commandment is that God is to be supreme. He cannot share His glory with another. The people believed in the existence of other gods. Jephthah believes that the Ammonites have a god, Chemosh, Judg. 11 : 24. Solomon even builds a temple to this god (1 Kings 11 : 7), and worships other gods, 1 Kings 11 : 5. It was against this kind of evil (polytheism) that the first commandment was directed. And rightly : for no man can serve two masters, and no man can worship two gods.

V. 4. *Thou shalt not make unto thee any graven image.* There must be one God. The second commandment says that God is not to be worshipped by images. He is a Spirit and He cannot be represented by any image of anything in sky or earth or sea. To identify Him with such things is to limit and localize Him ; it is to forget that He is the maker of all those things, and is therefore more than they. It warns us not to think meanly of God, or to forget the gulf that separates creature from Creator. Here again the danger was always a very real one to Israel. Even her great men sometimes used images. Gideon set up an ephod, Judg. 8 : 27. There was an image in David's house, 1 Sam. 19 : 13. And we know that the people for long worshipped a calf or bull, and even burnt incense to the brazen serpent, 2 Kings 18 : 4.

V. 5. *Visiting the iniquity, etc.* The consequences of idolatry, as of all sin, perpetuate themselves ; so, too, do the consequences of obedience. *Shewing mercy unto thousands.* It is God's peculiar delight to manifest His mercy to "a thousand generations" of those who love and obey Him, Deut. 7 : 9.

V. 7. The meaning of the Third Commandment seems to be that *God's name* is not to be brought into unworthy and dishonorable connections. Some suppose that it prohibits the use of His name in connection with magical rites. Others take it in the wider sense of prohibiting the use of His name in connection with any vain, wrong or false thing ; and that the commandment condemns perjury, falsehood, profanity. Even to this day in the East, a man who is not afraid to swear falsely to Allah (God) will not do so by the shrine of the local saints. He feels that they touch his life more closely, and he will not run the risk of offending them.

III. God's Day, 8-11.

V. 8. *Remember the sabbath day.* The Fourth Commandment emphasizes the need of setting apart one day a week to the great God whose nature and dignity have been urged in the first three.

V. 9. *Six days shalt thou labour.* The command is positive and negative, commanding

not only rest upon the Sabbath, but work upon the other six days.

V. 10. *In it thou shalt not do any work.* The rest is needful after the work, and so this command has a moral as well as a religious bearing, as we see more clearly from the reason given in Deut. 5: 14, 15, "That thy manservant and thy maidservant may rest as well as thou. And thou shalt remember

that thou wast a servant (slave) in the land of Egypt."

V. 11. *The Lord . . . rested the seventh day.* Here the reason is put upon a religious ground: we are to rest because God rested. In any case, the rest serves a great and beneficent end, giving us a chance to refresh bodies and minds that are weary, and giving God a chance to speak home to our spirits.

APPLICATION

And God spake all these words, v. 1. It is all important to know that God hath spoken these words, and that the passage of time and the advance of human thought cannot destroy the claim which these verses have upon us all. These Commandments rest upon the understanding that we are the subjects of God, and that what He tells us is compulsory for us. He is the King of the conscience, and His orders must be obeyed. When Christ came, the complete image of the Father, He had new commandments to give, and these are also to be obeyed in a spirit of entire faith and humility. It is worth while to collect the new commandments of Jesus.

I . . . brought thee . . . out of the house of bondage, v. 2. God's claim upon Israel was more than the control of an earthly ruler; for the claim of God on His people grew out of the great kindness which He had shown them in the history of their nation. He had saved them from bondage. The claim of Christ upon us is not due merely to His sovereign authority, but also comes from His great sacrifice on our behalf. It is the claim of infinite love. He came to preach deliverance to the captives; and since He has brought us out of the house of bondage we are bound to serve and obey Him. "Ye are not your own, ye are bought with a price." When once we have understood the work which God has undertaken on our behalf, then we shall feel that nothing is too great for Him to ask of us. The way to obey is first to love. "If ye love me ye will keep my commandments." John 14: 15, R.V.

Thou shalt have no other gods before me, v. 3. The first four Commandments deal with man's duty to God, whereas the remaining six are concerned with man's duty

to man. The union of these two in one Decalogue proves that religion and morality must go hand in hand, and that it is impossible to separate our faith from our conduct. "If we say that we have fellowship with God, and walk in darkness, we lie, and do not the truth," John 1: 6. Let us note, (1) the implied positive teaching that we must worship God the only living and true God. There are many who have no God at all, who worship nothing but their own pleasure. While many in times past have worshipped false gods, there are many to-day who have become complete atheists. (2) The commandment also condemns the worship of false gods. In the literal sense this does not apply to us as it did to Israel, since we are not in danger of worshipping heathen deities: but we do run great danger of falling down before the God of this world, success or wealth. Christ was tempted to fall down and worship Satan and He replied, "Thou shalt worship the Lord thy God and Him only shalt thou serve."

No graven image, v. 4. There is still a danger in the use of images or pictures, which Isaiah denounced in his prophecies of Is. 40: 18-20; 44: 12. The Roman Catholic says that the picture or a crucifix is an aid to stimulate his religious emotion: but the result usually is that he worships the material object instead of Christ. "In my college days I had an engraving of our Lord hanging over my mantle piece. The calmness, the dignity, the gentleness, and the sadness of the face represented the highest conceptions which I had in those days of the human presence of Christ. I often looked at it, and seldom without being touched by it. I discovered in the course of a few months that the superstitious sentiments were gradually clustering

around it, which are always created by the visible representation of the divine. The engraving was becoming to me the shrine of God manifest in the flesh, and I understood the growth of idolatry. The visible symbol is at first a symbol and nothing more. At last it is identified with the God whom it represents." (R. W. Dale.)

Thou shalt not take the name of the Lord thy God in vain. God requires of us to guard the sanctity of His name. It is a curious thing that God's name is so often used in profane language, as if there were no fear of His power and anger, whose name is thus so lightly passed on the lips. Profanity in utterance is a sin that prevails only too extensively throughout our land, and it may

be regarded as one of the modern forms of guilt. At the foundation of the sin of profanity lies the sin of irreverence, which does not consider how majestic and awful is that Being before whom the angels bend in adoration.

Remember the Sabbath day, v. 8. God claims of us part of our time; and Sabbath breakers are guilty of robbery. "Will a man rob God?" The day is essential to the continuance of our spiritual life. How can a person do any work who does not assign some time to that particular duty? Neither can we worship God unless we separate off a part of our week for the remembrance of His mercy, and the supplication of His grace. God's worship requires God's day.

POINTS AND PARAGRAPHS

Attention when God speaks, brings blessing; indifference is followed by punishment. v. 1.

The God who could bring Israel out of Egypt, had the right to speak to them from Sinai. v. 2.

The choice is not between God and no God, but between the true God and false gods. v. 3.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth," John 4: 24. v. 4.

"Jealousy (in God) is but the anger and pain of injured and insulted love." (Dale.) v. 5.

It is the delight of God to show mercy. v. 6.

Profanity is not only wrong, but also stupid. v. 7.

The Sabbath indirectly sanctifies labor, for only those who work six days can enjoy truly the rest of the seventh. v. 8.

Work is as sacred a duty as worship. v. 9.

The Sabbath is the day of freedom for those who serve. v. 10.

God blessed the Sabbath day, and He has ever blessed those who keep it aright. v. 11.

A friend calling on Rev. Ebenezer Erskine during his last illness, said to him, "Sir, you have given us many good advices; pray what are you now doing with your own soul"? "I am doing with it," said he,

"what I did forty years ago; I am resting on that word, 'I am the Lord thy God;' and on this I mean to die."

A little girl I know is very likely to say, after a fit of naughtiness, followed by punishment and weeping, "I love you mama;" to which the wise mother replies, with a kiss, "Then why don't you mind me?"—Dr. Peloubet.

Atheism denies God; but it were as well for darkness to deny the existence of light. Consider how the thought and name of God are woven into the texture of our modern life. The system of justice rests upon the name of God. Judges and witnesses and jury, all swear by the name of God that they will do what is right. Literature brings its evidence also. The leading authors of our age are continually using the name of God. The most famous book in German literature, Goethe's *Faust*, opens with a prologue in heaven, where the archangels hold communion with God, and the entire story depends on religion for its strength. Think also of one of the greatest of English poems, Milton's *Paradise Lost*. All these things show how impossible it is to eliminate the name of God from our civilization. Atheism is blind to fact.

Many a man's heart is like some Kaffir's huts, so full of idols that there is scarcely room to turn around.—Moody.

Profanity reveals a lack of education. The boy or man swears because his vocabulary is so limited that he resorts to these words in order to express himself. He has not learned to speak. Swearing is bad grammar. No educated person requires to use these forms of expression, because he has a large enough quantity of good words to make his meaning clear. Profanity also reveals a lack of self-control. The person meets with some unexpected disappointment, and forthwith breaks out into some oath, because he has not learned that first essential of manhood, self-government.

It is related that a young merchant from the West spent the Lord's day in an Eastern city, and by invitation attended church with Mr. S—, a well-known and influential Christian man. The next day, while transacting business with a merchant, he expressed some surprise at the confidence he manifested in him, as a stranger, when he replied, "Did I not see you in Mr. S—'s pew yesterday?"

"There, you have gone right over it!" So said a gentleman on his way to church one Sabbath morning to a stranger driving a heavily-loaded wagon through the town. The driver was frightened and stopped his team. He looked down under the wheels, but saw nothing. He asked the gentleman,

"What have I gone over?" "Over the Fourth Commandment."

Light from the East

SABBATH—The division of time into weeks of seven days has been found among races far apart in space and in time; and no very conclusive natural reason for it has been suggested. The four changes of the moon are not entirely satisfactory as a basis for it. In ancient Egypt, although the interval between them is disputed, it is certain that there were four or five days in each month on which no work was allowed, and on some of which the people must remain indoors.

The Accadians and their successors, the Assyrians, observed the day. In their sacred calendars preserved in the British museum the seventh, fourteenth, twenty-first and twenty-eighth, are each called a resting day to the gods, a holy day, a Sabbath, and the works forbidden on it are described at length. Their word "Sabattu" is defined in a fragment of a clay dictionary as "a day of repose of the heart."

Periods of seven days occur in the funeral rites and mourning customs of the Chinese, and in their Imperial Almanac every seventh day is marked with a peculiar character, which is said to mean "secret" or "closed," but the reason for its use opposite that day has been lost.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The giving of the Ten Commandments was one of the most momentous events in the annals of the world. They are known as the Moral Law, the expression of God's will, the reflection of His nature, the immutable standard of right, the rule of duty to man and the basis of all rewards and punishments. This moral code is designated in Scripture by various names, such as Law, Covenant, Commandments, Testimony, Precepts, Statutes. The division into two tables is warranted by what is recorded in Exod. 32: 15, 16, and by the words of Jesus, Matt.

22: 37-40. The first table contains duties to God, the second, duties to man.

1. *Reasons for obeying the Law.* (a) It was spoken by God, v. 1. It was delivered to the chosen people with the utmost solemnity, Deut. 5: 12, 13, 32, 33. The presence and the ministry of angels is connected with the giving of the Law, Gal. 3: 19, Heb. 2: 2. So also in Deut. 33: 2, "ten thousand holy ones" (Rev. Ver.), that is, angels, are mentioned. (b) God is the Creator, and therefore has a supreme claim to the obedience of all rational creatures. (c) God is the Saviour. This is a still stronger motive to obedience, v. 2. He brought His people out of the condition of degraded slaves. He redeemed them by an outstretched arm and by mighty miracles. Hence what is written, Deut. 6:

20-24; Zech. 13 : 9. So with Christians; their obedience is enforced by the fact of their being redeemed, 1 Cor. 6 : 19, 20.

2. *God is the only object of worship*, v. 3. What is forbidden is the putting of any object in the place of the true God. For He says, "My glory will I not give to another," Isa. 42 : 18. There are many forms of idolatry, 1 Cor. 8 : 5, 6. In heathen lands idols are obtrusively visible, in Christian lands they are skilfully concealed in the heart. The proud man idolizes himself, the miser deifies his wealth, and the ambitious man worships popular applause. Whatever receives supreme devotion and affection displaces God in the heart.

3. *God is to be worshipped as a Spirit, but not by any sensible representation*, v. 4. "God is a Spirit" etc., John 4 : 24. (a) Sculpture, painting and art-culture generally are not forbidden by the Second Commandment, because Moses was enjoined to make cherubim for the ark of the covenant, Exod. 25 : 18-20. And there was much artistic and sculptured work in Solomon's temple. (b) The setting up of false gods, idolatry, as in the case of the golden calf, Acts 7 : 41; 1 Cor. 10 : 7, is forbidden in the First Commandment. The worship of idols as images of the true God is what is specifically prohibited in the Second Commandment, Deut. 4 : 23. God cannot be represented by an image. (c) The sanction by which the commandment is enforced is drawn from the nature of God. He cannot tolerate rivalry in the affections of His creature man. He is "a jealous God," v. 5.

4. *God's name is to be revered*. It is therefore forbidden to be used, (a) In light, frivolous or profane swearing in conversation or common intercourse among men. (b) In false swearing or perjury in judicial processes. An oath in such cases is an act of religious worship, and young people should be taught its nature from such passages as Jer. 4 : 2. (c) God will not let profane and false swearers go unpunished, v. 7. They are His enemies, Ps. 139 : 20, and He will deal with them as such, Mal. 3 : 5. (See Confession of Faith, ch. 22.)

5. *God is to be specially worshipped in one day out of seven*, v. 8. "Remember" etc.

This means far more than an act of memory. "Remember" by appropriate observances, not merely by resting from labor, from secular activity, but by acts of worship, secret meditation on God's word and Christ's work, by prayer and praise. Pupils should be required to find for themselves passages of Scripture in which God promises blessings to Sabbath keepers, and threatens judgments against those who profane the day, such as Isa. 58 : 13, 14; Ezek. 20 : 12, 13, etc.

For Teachers of the Boys and Girls

The Ten Commandments have become so much a matter of course to the boys and girls—that is, to say them—that it will be wise to pay much attention to the setting. To realize who gave the Commandments and under what circumstances of awful majesty they were given, is to find them come to heart and conscience with new power.

1. *Who gave the Commandments?* Of course the scholars will answer God, v. 1. But fix attention on His full name, "The LORD, thy God" (v. 2)—"JEHOVAH, thy God." Take the class back to the majestic scene in the desert—not so many months before—described in ch. 3, when JEHOVAH, the great "I AM," revealed His name to Moses. He alone exists without having been created, and therefore alone has all power. "Thy God"—Note the tenderness of it, and then have the scholars finish verse 2 of the lesson. It is God as His people's God and Redeemer who speaks. (Compare ch. 19 : 4.) What can they do but hear and obey?

2. *What were the circumstances* that accompanied the giving of the Commandments? The teacher should have ch. 19 well in hand. Follow Moses into the mountain. Listen to the people's vow, vs. 7, 8. Read the prohibition, vs. 10-13; and then the consummation of the solemn scene in vs. 16-20. They are surely no idle words, merely to be learned by rote—the Commandments, but the very words of the Almighty Redeemer, spoken that all the world may know them, and obey.

3. *Now, the Commandments themselves*—the four and the six of the two tables, and our Lord's summary of them, Matt. 22 : 35-39—love to God, the supreme privilege and duty,

love to our neighbors, growing as naturally out of love to God as the branch from the stem.

4. *The first four Commandments in detail*, vs. 3: 11. Questions 43-62 of the Shorter Catechism will afford a good exercise. The emphasis should be placed as required—perhaps on the folly and sin of images in worship, or the awful nature of the profanity which is so common, or the right use of the Lord's day.

The great difficulty in this lesson and the one following will be to select. Therefore, let the teacher study closely and plan carefully beforehand, as his class may need.

Some Test Questions

By whom were the Ten Commandments given?

Where given and to whom?

In what circumstances?

What other terms applied to them?

How many tables? Name the Commandments on each table.

What is the preface to the Ten Commandments?

What is the force of "which brought thee out"?

Discuss gratitude as a motive to obedience.

Against what is the First Commandment directed?

The Second? The Third?

What does the Fourth Commandment require?

What reason is attached to the Fourth Commandment?

Prove from Scripture

That the Lord's name is sacred.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Idolatry.
2. Profanity.
3. Why was the Sabbath instituted?
4. How to get the best out of the Sabbath.

The Catechism

Ques. 29, 30. *The Holy Spirit in Redemption.* By nature we are in bondage to sin. Christ has purchased our freedom. This is the meaning of "redemption." It is buying back. The Holy Spirit "applies," that is, brings home to our hearts, this fact. He does this in an "effectual" way, that is, so as to produce an effect. The effect is faith. We believe in Christ, and our faith unites us to Him as the Suspension Bridge joins the two sides of the chasm at Niagara. Just as trains and travellers pass freely over the bridge, so do all the blessings obtained for us by Christ come into our lives. The work of the Holy Spirit, "effectual calling," is described more fully in the next question.

FOR TEACHERS OF THE LITTLE ONES

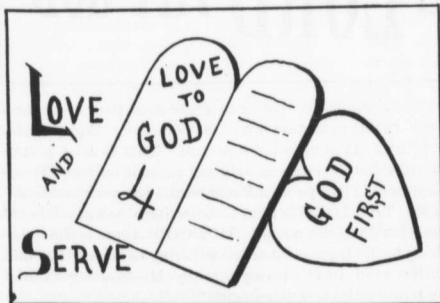
Links—When you ate your nice breakfast, did you think about the manna and thank God for your food? You would have no bread unless God made the wheat grow.

Manna—"Bread from Heaven."

Who sent it?
 ho received it?
 hy was it sent?
 here was it gathered?
 hen was it gathered?
 hat does the story
 teach us?

Lesson Thought—We should love and serve God.

Golden Text—Frank declared he loved his mother "with all his strength." He was asked what he meant. "We live up on the fourth flat, and the coals are kept in the cellar.



Mother is dreadfully busy always, and she isn't very strong. So I see that the coal bucket is never empty. It's a pretty big bucket. It takes all my strength to get it up all those stairs. Isn't that loving Mother with all my strength?" ("Mary" instead of "Frank;," "helping sick mother" instead of "carrying coals"; or some such illustration.)

Lesson—Have you all seen a mountain? A great hill up which we have to climb and scramble to reach the top? Let us stretch up our arms while we think of Mt. Sinai (Map) (Outline). GOD is there. He told Moses to bring all the children of Israel to the foot of the mountain. He wanted to tell them His commandments (ch. 19). Listen very closely! They are for us also. Hold up hands all. How many fingers? God wrote TEN commandments, with His own finger (ch. 31: 18) on two tables of stone (Outline or make of white paper); and gave them to Moses to be obeyed by all the people.

On the First Table—Print LOVE TO GOD. Four of the commandments tell us how God wants us to act towards Himself. We'll make a big "4" here and underneath print LOVE, SERVICE, REVERENCE, WORSHIP.

Graven Images—Show an image (or picture). Describe the idols of the heathen (Ps. 115: 3-7). Print EGYPT. The people among whom the children of Israel had lived, worshipped idols. God wants them to know that HE is the only living and true God. All must love and serve Him. (Read slowly these four commandments.)

Repeat—

"All love Me first, the Lord did say;
Unto no graven image pray;
The name of God in vain ne'er say;
Keep holy God's own Sabbath day."

(Give simple illustration showing how each of these is to be obeyed.)

With all my heart—Draw a heart. In one corner "GOD." In the other part SELF, PLAY, FINE CLOTHES, MONEY. Explain that anything we love more than God is our idol. Willie was so fond of play, he did not want to stop long enough to go to church and Sunday School. Mary was thinking more of her pretty dress and hat, than of God, while the teacher was telling of God's love. John would rather spend his pennies on himself than give them for God's work. What should we do? Yes! we rub out all these and put GOD in the centre of our heart. Love Him with "all your strength."

BLACKBOARD REVIEW

I AM THE LORD THY GOD

These words are the key to the Commandments. Better to know what they mean, or to feel it, than to be able to recite the Commandments ever so perfectly. Begin with a perfectly clear blackboard. Then print I—It stands for a person. That is why it must always be printed as a capital. Here, a doubly large capital, for there is only one Person in all the universe to whom *this I* applies. Then print AM and recall the proclamation to Moses from the burning bush (Ex. 3). THE LORD is next to be written down. Jehovah it means, the almighty Redeemer and Guide of the people. THY GOD—there is the sweetness here of a mother's voice speaking to the frightened or the suffering or the erring child. THY GOD; so God speaks to us in His word, in His loving care, by His Son Jesus Christ. Who is it that will not find it a joy to obey His commandments?

Lesson III.

THE TEN COMMANDMENTS

July 20, 1902

Duties to Men

Exodus 20: 12-17. Commit to memory vs. 12-17. Read Deut. 5: 16-22; Matt. 5: 17-48.

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

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

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

Revised Version—1 Do no murder.

GOLDEN TEXT

Matt. 19: 19. Thou shalt love thy neighbour as thyself.

DAILY READINGS

M. —Exodus 20: 12-20.	Duties to men.
T. —Lev. 19: 9-18.	Love to neighbors.
W. —Exodus 24: 1-8.	Promise to obey.
Th. —Matt. 15: 1-9.	Jesus and the command.
F. —Rom. 13: 1-10.	Fulfilling the law.
S. —Luke 10: 25-37.	My neighbor.
S. —John 15: 8-17.	Christ's example.

CATECHISM

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us

to embrace Jesus Christ, freely offered to us in the Gospel.

TIME AND PLACE

The time and place are the same as for Lesson 11., the year 1491, B.C., the month probably May, the people at the foot of Mt. Sinai between the northern branches of the Red Sea.

LESSON PLAN

I. Duty to Parents, 12.

The first commandment with promise, Eph. 6: 2.

II. Duty to Neighbors, 13-17.

To hold their life sacred; to be pure; to be honest; to be truthful.

LESSON HYMNS

Book of Praise, 585; 92 (Ps. Sel.); 219; 581; 535; 232.

EXPOSITION

Connecting Links—The second part of the Decalogue is not to be separated from the first part. A man's morality will be profoundly affected (if it be not indeed determined) by his religion. That love to man, which Christ said (Matt. 22: 39) was the Second Commandment, cannot reach its highest and purest form, unless in the lives of those who have kept the First Commandment, which is to love God, Matt. 22: 37, 38. Again there is another connection between the first and the second parts of the Decalogue. If the second is not possible in its best form without the first, the first, if it be real, must also issue and express itself in the second. Love to God whom we have not seen, must manifest itself in just, if not tender, conduct to the men whom we daily see. The commandments are all intensely practical. The first four might seem to shut us up into God; but the others compel us to translate our religion into social duty. The "walk with God" to which Micah (ch. 6: 8) calls us, is further to express itself in "doing justly and loving mercy."

The last five commandments deal with different aspects of our relation to our neighbor—his life, his home, his property, his honor or character; and the last and profoundest of all, searches the motive and the heart from which actions spring.

I. Duty to Parents, 12.

V. 12. Honour thy father and thy mother.

We have already seen that this commandment more properly belongs to the first table. The Hebrews understood, as few nations have done, the importance of discipline in the home. The father had very exceptional powers over the children (ch. 21: 7), and respect for parents was one of the primary and fundamental duties. Certain kinds of disrespect might be even punished with death, ch. 12: 17. Home life was held together among the Hebrews by the common interest of parents and children in the great things God had done for the people. The children asked questions about Israel's past, and the fathers answered them, Josh. 4: 21-23. The father, was, so to speak, the representative of the past, and the son had to learn of him and to obey him. This obedience is one of the beautiful traits in the early life of Jesus, Luke 2: 51. It is in the home that we first learn a sense of that order, obedience, discipline, which we need when we take our places in society.

And thy mother. Notice, too, that the mother is to be honored equally with the father. Here we see how noble those old Hebrew laws were, and in how true a sense they were words of God (21: 1). For this respect for woman is a somewhat rare thing in the

ancient world, as it is in those parts of the modern world which have not the religion of Jesus.

V. 13. *Thou shalt not kill.* The most precious thing that a man has is his life. To deprive him of that is to do the greatest possible injustice. Protection to life is one of the conditions of society. By the institution of the "cities of refuge" (Num. 35 : 6) provision was made for the man who had accidentally taken the life of another; but deliberate murder was illegal and punished with death, Lev. 24 : 7. To kill is wrong, (1) Because it is robbery of the dearest thing a man has, and the condition of all else; and (2) Because man is made in the image of God. It is the most tragic of all insults to that divine majesty, which, whether clearly or obscurely, shines from the soul of every man. The commandment is not exhaustive. None of the commandments are. They usually select the most prominent and heinous offence of the class. Christ pierces through the crime to the spirit which produces it; and no less than murder, He condemns anger, which may issue in murder, Matt. 5 : 21, 22.

V. 14. *Thou shalt not commit adultery.* Next to security of life, comes protection of the home from all that would stain its purity and confuse its order. For this law, again, is one of the pillars of society. Anything that ruins the purity or peace of the home, works injuriously on society; and the sin here condemned destroys not only all right relations between husband and wife, but through that, destroys the home. So, by two commandments, the interests of the home are safeguarded against the twin evils of disobedience and impurity. The Bible lays deep and strong the foundations of home life. The love that should reign between husband and wife is but a symbol of the love that binds Christ to His Church.

V. 7. *Thou shalt not steal.* After life and home come property. This, too, is and must be protected by all orderly society. For property is, in a sense, part of a man's personality. It is that part of the material of the world which he, by being what he is and doing what he does, has made his own. To assail it is to assail him; it is disrespect not

only to his rights but to himself. To rob another of his property is to deprive myself of the right to my own. Security of property is a condition of order. Certain Greeks used to honor those who stole successfully, but punished those who were caught in the act. How far this falls below the level of this simple Hebrew law!

V. 16. *Thou shalt not bear false witness.* We also owe a duty to our neighbor's character; for this is his property even in a more real sense than the external things he has made his own. This commandment contemplates, in particular, a case before the courts, where it is possible by a false word to damage a neighbor's reputation. But it may easily be extended from perjury to slander in general. Any word of ours about a neighbor which does not strictly correspond to truth is a cruel injury. It is like the theft of his reputation. The lie, too, besides injuring the man against whom it is told, injures the man who tells it, by dwarfing his moral nature. Lying is notoriously common in the East. Notice the false witnesses at the trial of Christ and of Stephen.

V. 17. *Thou shalt not covet.* This is the profoundest of the last five Commandments: for while they deal with acts, this deals with motives. Not only must hand and lip be right, but of still more importance is the rightness of the heart. A covetous desire will soon learn to express itself in open or secret act; and if sin is to be dealt with at the roots, the motive of action must be purified. In a sense, this is the test Commandment. Paul felt it to be so. Many like him who could fulfil the other Commandments have failed here.

"One of the marvels of the decalogue is its comprehensiveness. Every duty that should be discharged and every wrong that should be avoided will be found stated or implied in the Ten Commandments. They are there, at least in principle.

"They belong to the moral law, and the moral law never was abrogated. The civil law existed for the nation and ceased when the nation ceased to exist; the ceremonial law was fulfilled in Christ and ceased with the end of its mission; the moral law continues because man's moral nature continues."

APPLICATION

Honour thy father and thy mother, v. 12. The commandment teaches the sanctity of the home, where respect to those who are the heads of the family is necessary. The promise of long life which is here attached is proof of the great importance which this fifth order carries. The Jews were known for the wise conduct of their homes, and for the care which they took to make their children familiar with the way of God. Says Edersheim, "The Gentile world here presented a terrible contrast, alike in regard to the relation of parents and children, and the character and moral object of their upbringing. Education begins in the home, and there were no homes like those in Israel; it is imparted by influence and example before it comes by teaching... What Jewish fathers and mothers were; what they felt towards their children; and with what reverence, affection, and care the latter returned what they had received, is known to every reader of the Old Testament... The semi-Divine relationship between children and parents appears in the location, the far more than outward duties which it implies in the wording of the Fifth Commandment." The example of Jesus also reveals how beautiful was the relation between parents and child. No persons will ever regret any sacrifice made on behalf of their parents, and any neglect of this duty will some day bring great remorse. By honoring our earthly father we come to know how to honor God, the heavenly Father.

Thou shalt not kill, v. 13. This guards the sanctity of life. The first death was due to murder, and every few days we read of another such act added to the long list of those who break this commandment literally. But the spirit of the commandment is broken far more often than the letter. How many have murderous thoughts in their hearts and are restrained only by fear or lack of opportunity! Think also of the way in which characters are murdered by the false accusations and criticisms of people. Think of the joy that is murdered by angry words; of the good resolves murdered by cynical remarks. Notice the reading which Jesus gave to this commandment, Matt. 5: 22.

"According to our Lord's interpretation of the commandment, the same principle which forbids us to murder our fellow-men forbids us to treat him contemptuously and to refuse to acknowledge his claims to our consideration and respect."

Thou shalt not commit adultery, v. 14. This protects the sanctity of marriage. Marriage is an institution of divine origin, and was first celebrated in paradise. This is one of the things which keeps society together, and if marriage is allowed to fall into dishonor, it will soon happen that the supports of our civilization will drop out. Marriage must be the result of a true love of one for another, and this love cannot be retained if there be any want of fidelity of one to the other. Jesus expanded this commandment to include all impure thoughts, which, if they are allowed to take possession of the mind, are destructive of joy, religion and usefulness.

Thou shalt not steal, v. 15—protects property. Stealing takes secretly that which belongs to another without giving any equivalent. We all have a duty to work, and also have the right to possess what we gain. It is therefore injurious to this duty of labor and reward when property is not safe. No nation is civilized which does not arrange for the security of property. Compare Eph. 4: 28, where Paul contrasts theft and labor. Thieves are often referred to in the Bible, and in heathen nations still they are very numerous. But theft may take many forms. Is not gambling a species of theft? Is the laborer who wastes the time of his master not guilty of a similar offence? It is indeed a disgraceful thing to ever desire to rob others of what is their own. A little thought will show how widespread this commandment is: example, in trade relations.

Thou shalt not bear false witness, v. 16. This guards the sanctity of reputation or character. With us all, our reputation is a matter of first importance. It is the only valuable asset that some of us possess, and if it is taken away we become paupers. The law of the land takes this into consideration, and even goes so far as to say it is sometimes criminal to reveal a truth we know to peo-

ple's disadvantage. Falsehood begins often in small things, in those "white lies" which children sometimes tell. It is not confined to words, but reveals itself often in looks, omissions, and signs. Wherever a false impression is intentionally left, there is falsehood. All our dealings with our neighbors rest upon mutual trust, and if we cannot trust each other's words we cannot carry on business with them. The love of truth is one that cannot be too earnestly sought

after. Jesus came to teach us the value of truth. Satan is called the father of lies.

Thou shalt not covet, v. 17. Covetousness is the immoderate desire after earthly things. He who covets places the object, be it riches, fame, comfort, in a place of adoration which should be reserved for God. Hence it is idolatry, Col. 3: 5. This is a sin hateful to God, Ps. 10: 3; and it leads to misery, Prov. 1: 19. It is a root from which the worst crimes spring.

POINTS AND PARAGRAPHS

It is always safe to discount the man who is "ashamed of his parents." v. 12.

Obedience to parents is a first step to success in life. v. 12.

Man's life is sacred because he was made in the image of God. v. 13.

To hate is murder in the germ. v. 13.

No possession is more priceless than a pure heart. v. 14.

Stealing is mean as well as wicked. v. 15.

It is easy to start an ill report, but hard to stop it. v. 16.

The covetous heart is a poisoned fountain, from which many evil streams flow. v. 17.

The Ten Commandments were the Law, but they became by the solemn ratification of the people, a covenant between Israel and Jehovah. Exodus 20-23, containing the Ten Commandments and about seventy enactments based upon them, were written by Moses in a book called "The Book of the Covenant" (Ex. 24: 7). This was read to the people, and they answered with one voice (24: 3), "All the words which the Lord hath spoken we will do."—Peloubet.

Ruskin tells us that the first lesson he learned was to be obedient. "One evening," he says, "when I was yet in my nurse's arms, I wanted to touch the tea-urn, which was boiling merrily. My mother bade me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.' So I touched it; and that was my first lesson in the meaning of the word 'liberty.' It was the first piece

of liberty I got, and the last which for some time I asked for."

Make thou my spirit pure and clean
As are the frosty skies,
Or this first snow-drop of the year
That on my bosom lies.

"Well, have you got any religion to-day?" asked a Christian friend of a shoemaker, somewhat noted for the simple and joyous earnestness of his religion. "Just enough to make good shoes, glory to God," said he, in reply, as with an extra pull he drew his thread firmly to its place. That's the kind of religion we want! A religion that makes each one faithful to his work; that rules behind the counter as well as in the church; that guides the poor cobbler as he patches the old shoe of his customer; and that never puts the big potatoes only on top, nor all the large apples in the last layer at the top of the barrel.

We have no right to spread an injurious report merely because somebody brought it to us. It is a crime to pass bad money as well as to coin it. We are bound to consider whether the person from whom we heard the report had opportunities of knowing the truth; was likely to form a sound judgment of the facts which came under his knowledge; and whether we should have believed him if he had said the same thing to us about some person to whom we bore no ill will.

How unlike heathen standards are the Ten Commandments! "It is not as a stumbling patriarch, but as a mortal hero, that Ulysses was a consummate liar. The Spartans deemed it a virtue to be

a successful thief. Menelaus on his way home from Troy, made a competency by raid of robbery on Egypt, and all the 'glorious' career of Rome was filibustering. Impurity was shameless and not infamous; it was practised as worship in temples!"

It is a melancholy fact that in the most progressive and civilized communities the greed of gain, instead of dying out, becomes aggravated . . . Society is one perpetual turmoil; life is at the highest conceivable pressure because each individual is seeking to gain more and more . . . We are engaged in a pitiless warfare, which we dignify with the name of Competition.—Horton.

A Sunday School teacher said one day to the minister, "I believe my boys can repeat all the Commandments." "But do they understand them?" asked the minister. "You might examine them," was the reply. One boy repeated the fifth commandment, "Honor thy father and thy mother." He was asked to explain it, and said, "Yesterday I showed some strangers over the mountain. The sharp stones cut my feet, and the gentlemen gave me some money to buy some shoes. I gave the money to mother, for she had no shoes either, and I thought I could go barefooted better than she could."—Christian Lesson Commentary.

Light from the East

FATHER AND MOTHER—Reverence for par-

ents is more characteristic of Eastern than of Western races. The father idea among Orientals includes God and all who stand between one's self and Him. The father has not only a social but an official position; the temporary head of every small clan or travelling company is called by that name. Arab sons retain in mature years many signs of respect for their father. They wait upon him and his guests at meals, they will rarely sit, or eat, or smoke, in his presence, unless he invite them to do so.

Although a woman is regarded as inferior to a man, yet as a mother she regains something of her original dignity and she is treated by her sons with marked consideration. In Egypt the mother was specially honored. "Thou shalt never forget what thy mother has done for thee," says one of her ancient sages. "She bare thee, nursed thee for three years and nourished thee in all manner of ways. If thou forgettest her, she might blame thee, she might lift up her arms to God, and He would hear her complaint."

The whole system of Chinese morals is founded on filial piety, which includes reverence for all one's ancestors and for the Emperor as the father of all. This perhaps explains the stability of the Chinese government which is now by far the oldest in existence.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

"Love is the fulfilling of the Law," Rom. 13: 10. Jesus summed up the Ten Commandments in this one word love, which is the highest in our language, the synonym of God, Matt. 22: 36-40. When duties to God are rightly discharged, the relations between men are usually satisfactory, and, *vice versa*, lack of piety, the lack of a keen and deep sense of what is due to God, deadens the true conception of social relations. The duties inculcated in the lesson are:

1. *Due honor to parents*, v. 12—what has been called filial piety. (a) To honor is the

opposite of, to make light of, to count worthless or vile, Deut. 27: 16. The precept embraces all the duties of children towards their parents. (b) The foundation of these duties is in what parents do for their offspring. This should evoke love and gratitude. (c) The promise attached to the precept should be a motive to obedience. This is urged by the apostle Paul, Eph. 6: 1, 2; Col. 3: 20.

2. *The protection of human life*, v. 13. (a) Life in every form is from God. In the case of man, it is his greatest earthly blessing and the foundation or condition upon which all others are enjoyed. Hence its sacredness. To kill, in the sense of this commandment, with hatred or malice aforethought, is murder, 1 Jno. 3: 15. (b) The commandment

"levels its prohibition against wilful murder, suicide, duelling, offensive war, all the slaughter flowing from sanguinary laws, oppression, persecution and whatever tends directly to shorten our own lives, or those of others" (Bush.). It is obvious that there are traffics, sports, exactions in factories, abuses in relation to drugs, etc., which are contrary to the spirit of the Sixth Commandment. (c) It does not prohibit capital punishment under sentence of a court acting lawfully (Gen. 9: 6), or the taking of life in self-defence or lawful war. Such cases, however, should be strictly guarded.

3. *Purity in conjugal, domestic and social relations.* This is essential to health and happiness and true family life, which is the foundation of national virtue and stability. (a) The Seventh Commandment is primarily aimed against the sin of adultery, referred to by Christ, Matt. 5: 27, 28. It thus safeguards the sanctity of the marriage relation. (b) In order to this the prohibition includes everything that is contrary to the spirit and ends of the divine institution of marriage, whether in thought, word, or deed—all the criminal arts of seducers, etc. See the apostle's emphatic warning, 1 Cor. 3: 16, 17. (c) The Commandment condemns whatever excites base, impure desires; for example, writing, reading, publishing, selling and circulating obscene books, pictures, etc., witnessing low scenic representations which stimulate "fleshly lusts that war against the soul," 1 Pet. 2: 11; 1 Thess. 5: 22.

4. *Rights of property, v. 15.* (a) God is the great and ultimate Proprietor of all things; but He confers upon every man the right of ownership of the products of his own labor, and the right to give or bequeath his possessions to others. (b) The invasion of this right of property is what the Eighth Commandment prohibits. It may be broken in many ways, e.g., by fraudulent bargains, by taking advantage of the ignorance or necessitous condition of others, by contracting debts and not paying them, etc.

5. *Universal truthfulness inculcated, v. 16.* See also Deut. 19: 16-19. The three preceding Commandments deal with injuries done by overt actions, this precept relates to words. (a) The prohibition is primarily

aimed against false witness-bearing in courts of law,—what is denominated perjury. (b) It includes secret slander, tale-bearing, which is most criminal and injurious, Lev. 19: 16; Prov. 13: 5; Eph. 4: 25. Lying takes many forms in business and social intercourse.

6. *Unlawful desire prohibited, v. 17.* (a) To covet or desire is not in itself sinful, hence 1 Cor. 12: 31, and 14: 39. (b) What is forbidden is inordinate desire, lusting after unlawful objects, Rom. 7: 7, 8. Impure thoughts, avarice, malice, everything contrary to love to God and to our neighbor is prohibited.

For Teachers of the Boys and Girls

Start the scholars on a conversation as to how we are all joined to one another. Children, up to a certain age, are apt to be "every man for himself," without thinking much harm of it. Show them how all are joined together, and how, when a child does wrong, his parents suffer, and when the parent does wrong, the child suffers; and how, on the contrary, the father's good name goes down to the children, and the virtue or gallant deeds of the children reflect honor on the parents. The class will be eager to give examples.

Just at the right moment, when the thought of this common union and oneness has been seized by them, ask, "How comes it that we are thus 'members one of another'?" The answer is—because God is the common Father of us all, and of all men. We are all made in His image.

Now go back to last Sabbath's lesson; that was, "Love God." This Sabbath's lesson is, "Love one another"; because you love God, who has made us all one flesh and who loves us all. The apostle John says very hard things of people who declare they love God, and do not love their fellowmen, 1 John 4: 20.

The class will be ready now for the practical question—In what ways are we to love others? The six last Commandments give the answer.

1. Begin at home by honoring your parents—"thy father," who is strong and can command respect and honor; "thy mother,"

whose very womanly weakness and tenderness is stronger still.

2. Hold the lives of all your fellowmen sacred. We must neither murder nor hate. For hating is just wanting to murder if we dared.

3. Hold their honor and your own sacred. Even the impure look and thought, God forbids.

4. Hold their property sacred. It is theirs because they have earned it; to it none else has right.

5. Hold their good name sacred. By no untruthful word injure any man.

6. Have no greedy desire towards anything that belongs to another. Desire is the spark that soon blows up into the flame. If you covet, you are ready for any sin.

Some Test Questions

Show the connection between the first and second parts of the Decalogue.

What is our Lord's summary of the Ten Commandments?

What does "honor" mean in the Fifth Commandment?

Recite and explain the promise attached. Common ways of breaking the Sixth Commandment, without killing?

And the seventh, without gross sin?

And the eighth, without killing?

Show the peculiar peril of coveting.

Why is covetousness idolatry?
What is the difference between the Ten Commandments and other laws of the Jews?

Prove from Scripture

That the Lord's name is sacred.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Is war ever justifiable? If so, when?
2. Gambling as a form of theft.
3. "How it would change the world, if everyone kept the Ten Commandments."

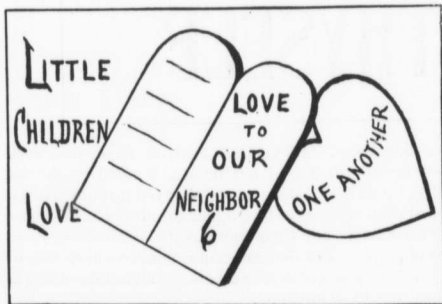
The Catechism

Ques. 31. *Effectual calling.* This is a calling that is successful in saving the soul, which preaching the gospel may or may not be. It is a "work," not an "act," because there are different stages in it. The first step is to "convince us of our sin and misery." We must be subdued to God's way of looking at things. The second step is to "enlighten our minds," because naturally we are blind to the beauty and sufficiency of Christ. The third step is to "renew our wills" which are by nature and habit set in the wrong direction. It is the Spirit's aim to bring us to Christ, but He does not compel us. He "persuades" and "enables" us, but we must make choice of Christ for ourselves.

FOR TEACHERS OF THE LITTLE ONES

Links—Show the Commandment Tables used last Sunday. Recall lesson. We are to hear six more of God's Commandments. These teach us how to act towards others.

Lesson Thought—We should love one another. Two children sat on the stairs in the lighted hall, holding a beautiful gilded card with three words on it.



"LOVE ONE ANOTHER"

"What does 'one another' mean?" said little Bob. Very grandly May raised her head with a thoughtful look, and she slowly said, as she fondly smiled on the little brother,

"Why I am *one*, and you are another, and that is the meaning, don't you see? that I must love you and you must love me." (Repeat.)

Lesson—On this side of the Commandment Tables print: LOVE TO ONE ANOTHER, and a big 6 and OBEDIENCE, KINDNESS, PURITY, HONESTY, TRUTHFULNESS, UNSELFISHNESS. Read slowly these six commandments. Repeat—

"For parents' rules you all must care,
To hurt one you must never dare.
Let all thy words and deeds be pure.
Steal not. God sees, you may be sure.
Let no false words by thee be said.
Covet thou not, in your Bible you read."

By means of simple stories show that all these commandments mean love.

(1) If we love our parents, we shall honor and obey them.

(2, 3) If we love one another, we shall not hurt one another, by thought, word or deed.

(4) If we love another, we shall not want to steal anything from one another.

(5) If we love one another, we shall speak kind, true words about one another.

(6) If we love one another, we shall be unselfish, contented, glad that others have nice things.

Golden Text—Repeat Golden Text. Let the children take each other's hands. This

will help to make them feel that right about them are their little neighbors, claiming love and unselfishness each from the other. Draw a large heart. In it print, "LOVE TO EVERYBODY."

Repeat—

"You must bring to others a loving heart
Fast linked to a cheery face,
A kindly word for all who are sad,
And a smile for a darksome place.

You must show yourself faithful in heart
and hand,

Unselfish, and brave and true.
In short you must surely to others be,
What you'd have them be to you."

Illustrations—

There is a story told of a boy whose mother was working hard to give him an education. One day a school friend saw him talking to his mother and asked him who that shabby old woman was. The boy answered that it was the woman who washed his clothes.

Unkind words are like the seeds of a thistle top scattered one by one. It is very hard to gather them up again.

Guard, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it;
Set the watch of truth before it,
That it do no wrong.
Guard, my child, thy tongue.

BLACKBOARD REVIEW

AS THYSELF

The words will serve as a starting point. AS THYSELF—How much does each one love himself or herself? Show how we will defend our lives, and stand up for our good name, and fight for all our rights. And it is a wholesome, God-given instinct so to do. But here is the curious thing, that God commands us to love others as ourselves, to be just as careful about their lives and their good name and their rights as we are about our own. Is it easy? No, not even to the best of people. But God commands it and we must seek to obey. Besides, if we love God truly, it will be easier to love others. And to love others is to be happy ourselves. Not to love them is to be unhappy.

Lesson IV.

WORSHIPPING THE GOLDEN CALF

July 27, 1902

Exodus 32: 1-6, 30-35. Study Ex. 32: 1-35. Commit to memory vs. 30-32.

Read Ex. chs. 32-34.

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

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

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

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when A'aron saw this, he built an altar before it; and A'aron made proclamation, and said, Tomorrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered

burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

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

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

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

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

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

35 And the Lord plagued the people, because they made the calf, which A'aron made.

Revised Version—1 From the mount; 2 Know not; 3 Rings; 4 It; 5 And made it; 6 This; 7 Shall be; 8 Omit an; 9 And now go; 10 Angel with small a; 11 Smote.

GOLDEN TEXT

Ex. 20: 3. Thou shalt have no other gods before me.

DAILY READINGS

M.—Exodus 32: 1-14. }
 T.—Exodus 32: 15-24. } Worshipping the golden calf.
 W.—Exodus 32: 25-35. }
 Th.—Exodus 34: 1-14. } The second tables.
 F.—Deut. 9: 7-21. } Remember!
 S.—1 Kings 12: 25-33. } A king's sin.
 S.—Psalm 106: 7-23. } Forgetting God.

CATECHISM

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

EXPOSITION

Connecting Links—The Ten Commandments, though the greatest, were not the only laws which Moses received on the mount. The chapters connecting 20 with 32, are filled with other laws of various kinds. This accounts for the long absence of Moses (ch. 24: 18), under which the people grew more and more impatient, till at length they committed the sin of which this chapter is the record.

I. A Nation of Idolaters, 1.

V. 1. *Unto Aaron.* The people naturally address Aaron as the man next in importance to Moses, and as responsible for the worship. *Up, make us gods.* The people, who have not yet been able to accustom themselves to the idea of a spiritual God, long for some symbol of God's presence. So long as Moses was with them, they felt that

TIME AND PLACE

Some time in July, B.C. 1491, and six or seven weeks after the giving of the Law; toward the close of Moses' forty days on Mt. Sinai. The place Mt. Sinai and the plain at its foot.

LESSON PLAN

I. A Nation of Idolaters, 1. They forgot all that God had done for them.

II. An Irresolute Ruler, 2-6.

He allowed the crowd to control him.

III. A Genuine Patriot, 30-32.

He was ready even to die for his people.

IV. A Deserved Punishment, 33-35.

The natural outworking of the people's sin.

LESSON HYMNS

Book of Praise, 72 (Ps. Sel.); 22; 516; 533; 590; 90.

they had all they needed. He was in constant communication with God; and when he was near, it was not hard for them to believe that God was near. But when he was gone, what then? They make their request to Aaron, because they feel their need of a symbol of the divine presence.

II. An Irresolute Ruler, 2-6.

V. 2. *Break off the golden earrings . . . and bring them unto me.* At first we are puzzled that Aaron should so readily agree to their request. He seems to share their belief. Moses then is the only man among all the people who understands the spiritual nature of God. So Aaron calls for the golden earrings of the women and children; few if any men would wear them.

V. 4. *A molten calf;* or rather, bull. It is likely that the inner part was made of wood,

and that this was overlaid with gold. Why should the bull have been chosen as a symbol? We know that a living bull was worshipped at Memphis in Egypt, and some have supposed that bull worship on the part of the people betrays Egyptian influence. But it is more probable that agricultural life suggested to the Israelites the bull as the symbol of strength. The sin of the people at this time is often misunderstood. It was a breach, not of the first commandment, but of the second. They were not worshipping another God, but their own; only they were worshipping Him under the form of an image. It is only of Him that the people could have said, "This is thy God, which brought thee up out of the land of Egypt" (v. 4, Rev. Ver. Marg.), and Aaron says distinctly in v. 5, "To-morrow shall be a feast to Jehovah." The worship of Jehovah under this form at Bethel and Dan lasted for long in Israel—down to the time of Hosea, at any rate (740 B.C.).

Vs. 5, 6. *When Aaron saw; that is, the effect of the image upon the people, he built an altar, and appointed a sacred festival for the following day. On the morrow. Sacrifice was offered, burnt offerings . . . and peace offerings—and a sacred meal eaten. Rose up to play; singing and dancing were indulged in, vs. 18, 19. All this was done in honor of their own God, whose image was now in their midst. But not in this way was Jehovah to be worshipped. So, for their unspiritual conception of God, the people had to be humiliated, and the image destroyed.*

III. A Genuine Patriot, 30-32.

V. 30. *Ye have sinned a great sin.* Notice in this section, the frequency of the word "sin." The people had not realized that image worship was a sin. But sin it was all the same; for God is a Spirit. *Peradventure I shall make an atonement for your sin.* Moses first brings home the sin of their idolatry to their conscience, and then speaks of the hope he cherishes of making atonement. It is worthy of notice that this atonement is made here, not by sacrifice but by intercession. The fervent prayer of the righteous Moses availed much.

Vs. 31, 32. *Moses returned unto the Lord.*

He lays the case before God, beginning by confessing the sin of the people in making a golden god, a "great sin" he calls it. *If thou wilt forgive their sin.* He pleads for the guilty people with the most exquisite tenderness. His prayer is a peerless model of unselfishness. "If thou wilt forgive their sin, good." But if not, he was content to perish with them. *Blot me, I pray thee, out of thy book.* God is like a sovereign who keeps a register of His subjects (Compare Ps. 87). Those whose names are written there have a right to the privileges of citizens in God's city—a right to life and salvation. Moses is content to forfeit these, if his people cannot enjoy them with him.

IV. A Deserved Punishment, 33-35.

V. 33. *Whosoever hath sinned . . . him will I blot out.* God's answer is first one of justice and then of love. This verse announces the great principle of individual responsibility and individual retribution. Moses had not sinned, therefore God would not let him be blotted out of His book. But just as surely would He blot out of that book those who had sinned, one and all of them.

V. 34. *Mine angel shall go before thee.* God is also merciful. He will give the people time. He will put off the evil day, and will meantime give them tokens of His goodwill, which may yet convince and convert them. He will graciously send His angel to lead them, under Moses, to the promised land. *In the day when I visit.* If, after all, He has to come to them in punishment, He will punish in earnest. Thus the two essential aspects of God's nature are brought out with unusual clearness: His justice, in virtue of which the sinner must be punished, and His love, which makes him ready to listen and yield to the intercession of Moses. The great revelation of Jehovah as a God of pity and love receives one of its noblest expressions in ch. 34: 5-7, a passage which should be read in connection with this passage, and which indeed forms part of the same story. Besides thus throwing strong, clear light on the nature of God, this last section forcibly suggests the power of intercessory prayer. Moses struggled with God and prevailed.

APPLICATION

Up, make us gods, which shall go before us. God called Israel to be a peculiar people. But it was difficult to be peculiar, and the people would have much preferred to be like other nations who could touch and watch and worship their blocks of stone or metal. It is always difficult to be "peculiar" in the sense in which God desires us to be such. The "peculiar" man is one who, going to a banquet where wine is freely used, can remain true to his temperance principles. He can be engaged in business and abstain from any form of injustice which offends against his conscience. God asks of His people that they should be separate from other people. Hence it is that the children of religious parents often feel that there is a difference between themselves and the children of homes where there is no religion. They cannot do all the things which others do. If they chafe against this restraint, it is evidence of the same fault that is revealed in this rebellion of the people against the laws of God. It requires moral strength to be peculiar.

And Aaron said, v. 2. Aaron had not the same power of resistance as his brother Moses. Aaron's forte was eloquence, which involved an emotional nature, and his ability to resist the demand of the crowd was small. He could not say, No. This Mosaic quality of resistance is a most enviable quality, for there are so many like Aaron, who yield to the popular call and cannot take a stand of independence. No boy or girl has been rightly trained in the problem of conduct who has not learned to withstand the wishes of a majority that clamors after a forbidden pleasure.

These be thy gods, O Israel, which brought thee out of Egypt, v. 4. In these days, the gold is run into a different mould than that of a calf. It takes the form of bank accounts and mortgages and shares in mines. People worship fine houses and elaborate decorations. They give costly entertainments, and say that these things have brought them out of Egypt. It is an age when the test of all things is wealth. Mammon rules the time. How frequently money is the test of success! People ask, "What is that man worth?" And

instead of saying he is worth so many degrees of intelligence or character, the answer will be, he is worth so many thousand dollars. Children need to be taught that they do not live for the sole purpose of making money.

Moses said . . . Ye have sinned a great sin, v. 30. In the words of Moses, we have the divine judgment concerning the action of Israel. God tells us that the golden calf can never bring us out of Egypt. Money may do much here below, but it cannot bear us across the sea into the promised land. At the gate of heaven we shall not be asked as to the amount of our possessions, but as to the peace of heart and the humility of spirit and strength of faith that are within us.

And if not, blot me . . . out of thy book, v. 32. The tender side of greatness. Moses had turned his back on the glory of the Egyptians in order to save his own people, and with noble self-forgetfulness he pleads that God may not forsake this rebellious nation. He would rather be destroyed himself than have Israel rejected. Thus also had Paul wished to be anathema (Rom. 9: 3, Rev. Ver.), if only the people were redeemed. This intercession, that takes no account of self, is a type of that complete intercession which Christ is making on behalf of the world. He pleads for us at the throne of God. The Church is to-day filling the same place which Moses occupied. What would the world be, were it not for the faithful prayers of the saints who are pleading with God for the conversion of sinners and the destruction of evil! The interceding church saves the world from ruin.

"It is related that Chromatius, a heathen, sought a cure from one of the early Christians who was reported to have the gift of healing. As a condition thereto he demanded that all the idols in his house should be brought. The heathen gave his keys to the Christian who went about the house and destroyed all the idols he could find, and then went to praying for the desired cure. The sick man was as sick as ever. The Christian said, 'There is yet an idol in your house which must be destroyed.' The heathen confessed that he had one of

beaten gold, which he wished to save. When it was broken, Chromatius was healed." (Illustrative Lesson Notes.)

God tested His people as an engineer tests a bridge before it is opened for travel to the general public.

POINTS AND PARAGRAPHS

Whatever excuses we make for rejecting God, the real cause is an unbelieving heart. v. 1.

An evil proposal should be met with a downright refusal. v. 2.

We often blame circumstances, when we should blame ourselves. (See v. 24.) v. 4.

Sin always multiplies itself. v. 5.

It is better to make the sins of others a subject for prayer than for gossip. v. 31.

Our attitude towards our own sins should be severity, towards those of others, compassion. v. 32.

God will not punish till He is compelled to do so. v. 34.

There never was a speech more true than was Aaron's to one disposition of our human nature. We are all ready to lay the blame upon the furnaces. Many a man is a miser and a mere business machine. "What can you ask of me," he says, "this is a mercantile community. The business man who does not attend to his business goes to the wall. I am what the intense commercial life has made me. I put my life in there, and it came out this." And then he gazes fondly at his golden calf, and his knees bend under him with the old habit of worshipping it, and he loves it still, even while he abuses and disowns it. —Phillips Brooks.

The Jews, says Peloubet, have a tradition that at least one ounce of the powder of the

golden calf has been mingled in each of their later calamities. God knows when to punish.

"Though the mills of God grind slowly, yet they grind exceeding small ;

Though with patience He stands waiting,
with exactness He grinds all."

Light from the East

CALF—The Hebrews had lived so long among the idolatrous forms of Egypt and their religious sense had been so much vitiated, that they felt they must have an outward, visible symbol of God among them. Since they speak in their earliest literature of the eyes, ears, hands and feet of God, if they had intended to form an image of Him, it would have taken the form of a man. But it is evident that they wish merely for something to symbolize the qualities of the Deity, and among a people largely graziers, a young bull is a very natural symbol of strength and vital energy. The idea was most likely obtained from the living bull worshipped in Memphis, or from the winged symbolic bull on the other side of the flood whence their fathers came. This mode of representation did not appear to Aaron to be any serious departure from pure monotheism. But the license with which this worship was accompanied seems like an imitation of the wild orgies of Egypt at the inauguration of a new Apis (sacred bull) or the carousals kept up on each succeeding birthday of that god.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

Before ascending Sinai, Moses directed the people to go to Aaron with their difficulties during his absence, Exod. 24 : 14. His long stay on the Mount made them impatient and doubtful as to what had become of him, and they asked Aaron to make them a god to go before them, v. 1. Here we note :

1. *The open apostasy of the people.* (a) It arose from impatience and unbelief. What if Moses did delay in returning to them? They should have trusted God and His tried servant. We all need to cultivate patience and steadfastness, Heb. 10 : 36 ; James 1 : 3, 4 ; 1 Pet. 5 : 8, 9. (b) They lapsed into gross idolatry such as they had long witnessed in Egypt, Neh. 9 : 18 ; Acts 7 : 40. Their apostasy was very general, almost universal, vs. 1, 3. (c) Aaron yielded to their wicked demand. Possibly he may have

supposed that they would have refused to give up their gold and ornaments, that avarice and vanity would turn them back from their mad purpose. But, no! weakly yielding in some degree to sinful proposals, is not the way to check them. He should have directly resisted their unbelieving, rebellious suggestion, and taken his stand firmly for Jehovah as their Saviour. He should have known that men and women will sacrifice gold to gratify their lusts and superstitions.

2. *The aggravations of their sin of apostasy.* (a) It was resorted to in opposition to the clearest and most impressive proofs of divine power, favor and love. Preceding this conduct they had seen the redemptive wonders wrought in Egypt and at the Red Sea. Only about thirty days had passed since they had witnessed the tokens of God's presence and glory on the Mount, the earthquake, the fire, the thunder and lightning, and the presence of the ministering angels. (b) They had been daily fed by manna from heaven, and daily supplied with water from the smitten rock, ch. 17: 6. Hence their base ingratitude. (c) They flagrantly violated their own solemn covenant promise (See ch. 24: 7). (d) In spite of their promise and all the lessons God had taught them they "turned aside quickly" Deut. 6: 16. They showed astounding unanimity and fervor in gross idolatry. Even Aaron gave way to popular clamor, and caused an altar to be built to the golden calf (v. 5) and proclaimed a feast in honor of it, Acts 7: 41, 42. Note the disaster and spiritual ruin which was caused by unfaithfulness and defection by the public teacher and leader of the people. His conduct was condemned by Moses, v. 21. So great was the sin that God's wrath waxed hot against them (v. 10), and "there fell of the people that day three thousand men" (v. 28).

3. *The mediation of Moses in behalf of the transgressors.* (a) He pleaded for them with the utmost meekness and self-abnegation. He surely earned the title of the meekest man by declining the distinction of becoming the father of "a great nation." (b) He urged the honor of God before the heathen (v. 12) and His covenant with Abraham,

confirmed by an oath, as supreme reasons why they should be dealt with in mercy and spared, vs. 11-13. (c) He pleaded so earnestly, that he was willing to die for his people. He cried to God, "Forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written," v. 32. He prevailed. So did Abraham in pleading for Sodom, Gen. 18: 17-23. (See James 5: 16.)

4. *God's answer to the mediation of Moses.* (a) He assured him that the people as a body would not be destroyed. The innocent would not suffer with the guilty. Retribution would be governed by justice, v. 33. (b) He commanded Moses to continue his leadership and promised him angelic guidance, v. 34. The term "Angel" is thought by many to be in this case synonymous with the Pillar of Cloud. Others regard the "Angel" as providential agency in behalf of the people in their journey. Compare Exod. 3: 2 and 33: 12-16.

The lesson closes with an historic record of God's dealing with the people on account of great sin, v. 35.

For Teachers of the Boys and Girls

It is a skip from ch. 20 to ch. 32. How long? Ch. 24: 18 gives the answer. How was Moses employed? Receiving the Ten Commandments and various other laws from God. What a grand Parliament—God and Moses making laws for God's people; or rather, God giving and Moses receiving. What a majestic, unique figure Moses is. One does not wonder at Michael Angelo's gigantic conception of this mighty man of God, or of the quaint horns (the symbol of power) with which he has endowed him. How were the people employed? Alas! their memories were short. They had already forgotten the marvellous deliverance from Egypt and the providences and blessings of the wilderness journey. People are mostly "poor creatures"; and certainly these Israelites were. We have, therefore, to mark:

1. *The people's folly*, v. 1. It was lack of trust; and lack of trust in God always makes people fools. Better, they thought, to have a calf-god that they could see, than to wait

for Moses, who had gone to talk with the mighty Jehovah, and who had kept them waiting six weeks for his return.

2. *Aaron's sin*, vs. 2-6. Instead of standing out against the weak and wicked clamor, he preferred to "stand in" with the people. Here is a good opportunity to point out to the scholars the responsibility of leadership. Every boy hopes to be a leader by and by. It is a good ambition; but leaders must train for strength and must be prepared, if need be, to stand alone for the right, against whatsoever opposition. It will be interesting to work out the details—the earrings (which they had got from the Egyptians, Ex. 12:35); the shaping of the wooden block, how silly! into the shape of a calf; the melting and molding of the gold; the building of the altar; the proclamation of the feast; the orgies of the people. All which shows how fast and how far the feet will slide, when they once start on the slippery paths of sin.

3. *Moses to the rescue*. (a) His grief and anger, vs. 19-29; (b) His pleading with God, vs. 11, 13, 30-32 (Compare Paul, Rom. 10:1; 9:3); and the Lord's answer to his prayer—in mercy, but in justice, too, vs. 33-35.

Some Test Questions

How long was Moses in the Mount?

Explain the dissatisfaction of the people.

Why a golden "calf," rather than some other image?

Describe the process of making.
Describe the worship offered.
Recount the scene in the mountain.
Tell of Moses' anger and rebuke. His pleadings with God.
What was God's final reply?

Prove from Scripture

That our own sins need forgiveness.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

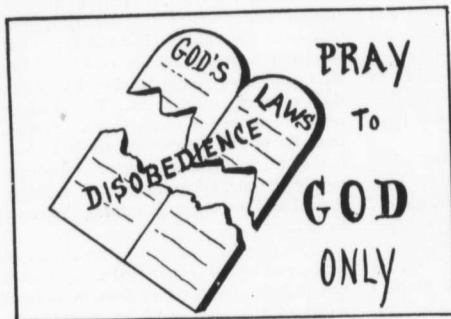
1. The golden calf.
2. Leaders who lead, and leaders who are led.
3. Moses pleading with Jehovah.

The Catechism

Ques. 32. *The blessings of believers*. This is the first of seven questions which deal with the blessings that come to believers. These are divided into three classes, those received in this life, those received at death, and those received at the resurrection. In today's question we have the blessings which belong to this life. The first is "justification," the act of a sovereign in setting free those condemned by the law. The second is "adoption" or reception into the family, of which God is the Father and Jesus Christ the Elder Brother. The third is "sanctification," a work by which we are made holy. Each of these great benefits is a root from which many others spring. The gospel feast is rich and abundant.

FOR TEACHERS OF THE LITTLE ONES

Links—Show again the Commandment Tables, but this time they are broken. Recall the scene on Mt. Sinai when the children of Israel were assembled to listen to God's



Commandments. God called Moses to leave the people and go up into the mountain to speak with Him. Moses' brother Aaron and Hur are left in charge of the people.

Lesson Thought—We should pray to God only.

Introduction—Did Mother ever leave you waiting, while she went into a store or house, telling you to be good till she came back? Did you get very tired waiting and think that "Mother must be lost"? The children of Israel thought,

"Moses must be lost," because he stayed so long in the mountain, forty days and forty nights. They got tired waiting, and got cross and disobedient, saying they had no one to lead them now. They forgot God's commandments and disobeyed them.

The Very Reason!—A noble little fellow was once tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said one of his friends, "for if your father should find out that you had taken the cherries, he is so kind that he will not hurt you." "That is the very reason," replied the boy, "why I should not touch them. My father loves me so much that my disobedience would hurt him."

Lesson—These discontented children of Israel go to Aaron saying (verse 1). Was Aaron a good leader? We shall see. Picture the people bringing their jewelry to Aaron. What does he do with all these earrings of gold? (verses 4-6). Show a picture of the golden calf or outline one. "Why," you say, "that was an idol." God told them they must not have any other god than Himself, nor pray to anything made by men's hands.

Golden Text—Can you repeat the commandment they broke by their disobedience? (Our Golden Text.) Describe Moses coming

down from the mountain carrying the tables of stone (vs. 19, 20). He is so angry and sorry for their disobedience that he throws down the "tables," and they are broken. He begs God to forgive them, but God must punish sin. He loves His people, and "that is the very reason" why their disobedience hurts Him so much. (In ch. 34 we are told of God's mercy and goodness to these disobedient people even while punishing them.)

Practical Thought—All over the world today there are millions of people praying to idols, building beautiful temples for their worship. God wants us to send word to them about His commandments and tell of Him, the living and true God. God wants our best love, wants us to love Him more than anything else in the world and pray to Him only.

Repeat—"Little children keep yourselves from idols," John 5: 21.

Sing—

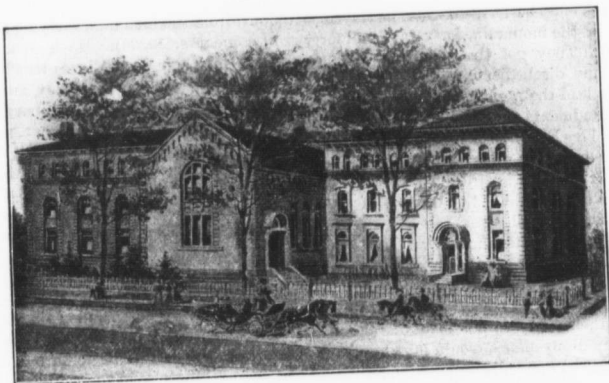
The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

BLACKBOARD REVIEW

TWO BROTHERS

Do we expect brothers to be alike? Here were two, at any rate, who had each had a wonderful opportunity of knowing God and of knowing and doing what was right. Recall by questions the call of Moses and Aaron to leadership, some of the wonders they had seen, and some of the wonderful things God had done for them and by them. Surely they shall both be, once and forever, understanding and faithful servants of the Lord. We shall see. Here is a testing time for Aaron. (By question and answer call out the situation.) Just when Aaron should have stood, he fell. What was the reason? Simply, that he listened to men rather than to God. Press the point closely, taking Acts 5: 29 as a parallel example. Now for the other brother, Moses. Show these two signs of his strength—he stood out against all the people, because he trusted God, and in the same trust he stood out even against God. Behold the secret of strength!



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THE BOOK PAGE

Culture and Restraint. By Hugh Black. Fleming H. Revell Company. Pages 350, price \$1.00.

Is the true end of life self-development or self-sacrifice? Ought we to follow the Hebrew ideal of moral discipline or the Hellenic ideal of culture? This our author shows is not a question merely for the Schools, but one that touches very closely every day conduct. No experience is more common among young people, when they first yield to the claims of religion, than perplexity as to how far they shall follow out and how far they shall restrain their natural desire for enjoyment. The same problem in one form or another presents itself in every earnest life. Mr. Black finds a solution of this pressing problem in Christianity, which teaches that neither self-culture or self-denial is an end in itself, but that both should be subordinated to service. Those who separate themselves from the world, that they may serve the world, will really make the most of the world. Both for its careful thinking and for its brilliant phrasing this book will richly repay thoughtful perusal. It will be a delightful companion for a long summer's day when the strain of living is relaxed and one has time to think about life.

Gipsy Smith: His Life and Work. By Himself. Fleming H. Revell Company, Toronto. 330 pages, \$1.50 net.

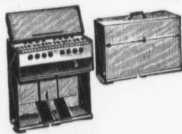
This book has a double interest. In the earlier part of it the writer gives an insight into the life of the

remarkable race known as gipsies. There are some vivid bits of description and some very touching incidents in this portion of the volume. We are taken into a gipsy camp and given a glimpse of the daily doings of its strange people. The entertaining character of these chapters may be judged from their titles, such as, "A mischievous little boy, Something about Plums, Trousers, Rabbits, Eggs and a Circus," "Christmas in the tent—A story of three plum puddings." After this lively opening we have an account of the life and work of one who from being a wandering gipsy lad, has become one of the most remarkable evangelists of the present day. The story of his connection with General Booth, and of his wonderful success as an evangelist in England and America, is told in artless and yet very effective fashion. The book should be an attractive one for those who desire during the heated term some lighter reading than in the winter months; at the same time it may encourage humble workers in what may seem to them small and unpromising efforts.

East of the Barrier, or Sidelights on the Manchuria Mission. By Rev. J. Miller Graham. Oliphant, Ferrier & Anderson, Edinburgh and London. Pages 235, price \$1.25.

"Peeps at the people" is one of the chapter headings of this book, and it illustrates the character of the whole work. Mr. Graham lets us see the people of Manchuria as they go about the vocations of their daily life. In a series of very distinct and vivid pen

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pictures he describes their manner of dress, their salutations, the mental and moral qualities which they manifest, the language and the difficulties presented by it to the foreigners. He takes us with him to a street chapel and makes the whole service a living reality to us. He shows the carts in which the missionary travels and the inns in which he lodges. In one chapter there is a most interesting account of the persecution endured by a young man who had become a Christian, and whom the author afterwards met as a faithful and successful preacher of the gospel. The chapters dealing with the Boxer outbreak and the Russian occupancy of Manchuria are marked by thoughtfulness and good sense. Our readers may be reminded that the pioneer missionary to Manchuria was William C. Burns, whose visit to Canada in the forties some of the older generation will remember. It was by his death, after a seven months' residence in Newchang, that attention was directed to that portion of the unevangelized world.

John Hall: Pastor and Preacher. By Thos. C. Hall, D. D. Fleming H. Revell Company, Toronto. 341 pages, \$1.50.

We have here the story of one who began life as a poor boy in a humble Ulster home, and who became one of the most conspicuous figures in the pulpit, first of his native land and afterwards of America. In his preface the author says, "The filial relation forbids alike eulogium and critique." This limitation will be regretted by the reader who seeks in a biography, analysis of character and estimate of influ-

ence, but no one can read without profit the simple, straightforward account of a life, which had from beginning to close a single aim and that the high and noble one of being an ambassador for Christ. The most interesting chapters are the earlier ones which describe the boyhood days, the college life, and the work as a missionary in the West of Ireland. Ministers especially will find in this book inspiration to fidelity in their great work as preachers and pastors. The sorrows which darkened the latter days of one whose work had been so honored and successful, are touched upon with a delicacy and reserve which do credit alike to the heart and the head of the biographer. While this cannot be called a great book, it is one which will be read with interest, and will doubtless fulfil the aim of its writer, to prolong the influence of a life, which was for its generation so great a power for good.

Books Received

(Some of which may be noticed more fully later.)

African Wastes Reclaimed. The Story of the Lovedale Mission. By Robert Young, F.R.S.G.S. London: J. M. Dent & Co. Pages 268, price, \$1.50.

Studies in the Acts and Epistles. By Edward I. Bosworth. New York: The International Committee of Young Men's Christian Association. Pages 225, price, cloth 75c., paper 50c.

The Principles of Jesus. By Robert E. Speer. Fleming H. Revell Co. Pages 280, price 80c. net.

Grandma Bright's G. P.'s. By S. O'H. Dickson. Presbyterian Committee of Publication, Richmond, Va. Pages 125, price, 50c.

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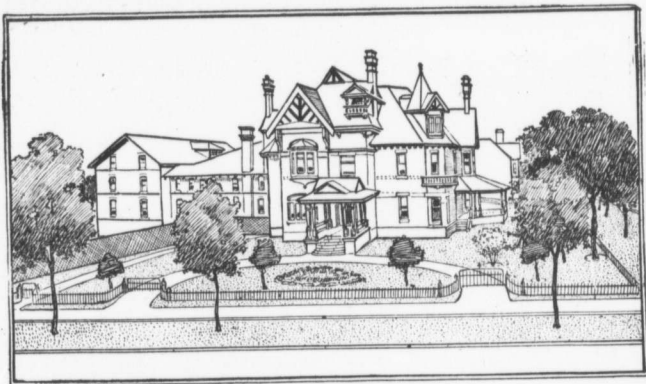
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The lectures and demonstrations in the subjects of the First and Second years are given in the Biological Laboratory and the lecture rooms of the University.

Lectures and demonstrations in the subjects of the Third and Fourth years are given in the building of the Medical Faculty, corner of Gerrard and Sackville streets.

To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned.

Clinical teaching (largely bedside) is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

The degrees conferred by the University of Toronto in Medicine are Bachelor of Medicine (M.B.), and Doctor of Medicine (M.D.). Students may take a combined course in Arts and Medicine if they wish to do so. Arts students who are taking the Honour course in Natural Science are able to fulfil the requirements of the primary work in Medicine during their final years in Arts, and thus it is possible to obtain the degrees of B.A. and M.B. upon six years' University training.

Attention is directed to the efficient equipment of the University laboratories for instruction in the practical subjects of the Medical curriculum. Recently very extensive additions have been made to the equipment in the Department of Pathology, and the facilities for providing instruction in that important subject are now unsurpassed, and equal those existing in the other University laboratories.

There are special research scholarships offered to graduates in Medicine, and every opportunity is now offered for scientific research work in any of the various laboratories of the University, under the direct supervision of the Professor in charge.

The Faculty provide three medals for the graduating class (one gold and two silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

R. A. REEVE, B.A., M.D.,
Dean.

A. PRINROSE, M.B.,
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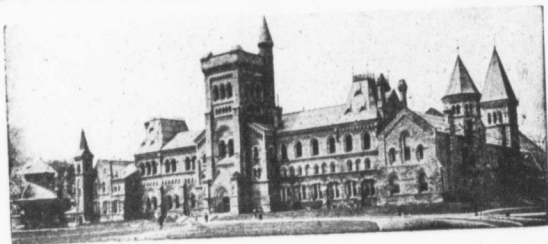
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