

Record & Worker

See Advertising Supplement within, for Special Notices for 1902.

Vol. VII. No. 11

November, 1901

Yearly in Advance, 50c.
Five or more, 40c. each.

Joseph S. ...
Also ...

THE

TEACHERS MONTHLY

The
Home Study
Series

Sabbath School Publications.
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto



Westbourne School for Girls

340 Bloor St. West, Toronto, Canada

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Sabbath School Publications**Presbyterian Church in Canada**

The General Assembly's Committee on Sabbath School Publications is gratified to state that our own Lesson Helps and Illustrated Papers are steadily and rapidly making their way. We are coming closer to the period when our own publications will be used in all of our own schools. This is the desire of the General Assembly, which represents the whole Church and speaks in its name. It has commended the publications "as thoroughly suitable to the needs of the schools and homes of the Church," and has urged "the co-operation of ministers, superintendents and teachers in securing their introduction in preference to those from other sources."

The Synods and Presbyteries throughout the Church have spoken, once and again, to the same effect, and this not in any spirit of narrowness, but because the Church recognizes its sacred obligation to care for its own children and young people.

It is the constant effort of the Publications Committee to make the Lesson Helps and papers more and more worthy of the purpose for which they are intended, and of the Church in whose name and for whose use they are published.

The fixed policy of the Committee is to apply the profits arising from the Publications to their improvement. The improvements already arranged for, for the coming year and mentioned below, will cost much money, but there will be no increase in the present price of any of the publications. *For details of prices, see Price List, page 4.*

Lesson Helps

"The Home Study Series" of Lesson Helps is now complete. It provides for all grades in the school, from the lowest to the highest, and for the Home Department.

For the Little Ones

THE PRIMARY QUARTERLY—with an original half-tone picture for each lesson, is a favorite with the little ones, and with their mothers at home. The increase in its circulation has been phenomenal—the best testimony to its merit. **THE PRIMARY QUARTERLY** will appear in enlarged form in 1902.

THE PRIMARY LEAFLET—with the same illustrations and matter as **The Primary Quarterly**, but at half the price. The cheapest Primary help in the market, size and quality considered. It contains, for instance, at least four times as much matter as the Colored Picture Cards which many schools use, and at just half the cost per year.

For the Boys and Girls

THE HOME STUDY QUARTERLY—will be enlarged in form for 1902, and each lesson will have an illustrative cut. This Quarterly seeks, as does the whole series, to lead to direct Bible study. The readings of the Revised Version are given. The "Explanation" aims to be clear, full, fresh,

non-technical, explicit. The "Questions for Juniors," and "Questions for Seniors," are ladders, on the steps of which scholars may rise to a full comprehension of the lesson passage. The spaces for "Written Answers," which originated, if we mistake not, with our "Home Study Series," are continued. Each number contains a map appropriate to the lessons of the Quarter.

THE HOME STUDY LEAFLET—Lesson material the same as in **THE HOME STUDY QUARTERLY**. Again, for the amount and quality of matter given, the cheapest lesson leaflet published.

For the Home Department

THE HOME STUDY QUARTERLY—The "Questions for Seniors" will be found sufficiently comprehensive and "grown up" for any adult Bible student. The spaces for Written Answers, the Quarterly Review Questions, and the Register of Attendance, Contributions, etc., are just what the members of the Home Department require, and **THE HOME STUDY QUARTERLY** enjoys a large circulation among them.

For Teachers

THE TEACHERS MONTHLY—40 pages each month, with maps and illustrations. Extra pages are added from time to time when required.

The aim of THE TEACHERS MONTHLY is to collect and condense the lesson material for the busy teacher, who has not time for the more elaborate helps and commentaries. It furnishes ample material for the teachers of the various grades and for advanced Bible Class scholars.

The names of Revs. Professor R. A. Falconer, LL.D., Halifax, Professor McFadyen, M.A., B.A. (Oxon.), Toronto, A. S. Morton, B.D., St. Stephen, N.B., G. B. Wilson, Ph.D., Winnipeg, amongst others, have been added to the already strong list of lesson writers.

A special series of articles on "Teacher Training," by Professor Walter C. Murray, Dalhousie University, Halifax, will begin with the January issue, 1902, and extend throughout the year. Professor Murray is a high authority in education and has given much attention to child study.

The **Analysis of the Shorter Catechism Question** is peculiar to THE TEACHERS MONTHLY, and is intended to aid the teacher in explaining the question to his class, and so make the memorizing of it easier and more profitable.

In the **Book Page**, notice is given new books likely to be helpful to teachers and Christian workers, and of general interest for Sabbath School libraries and home reading.

Illustrated Papers

The series of Illustrated Papers, as contemplated by the Publications Committee, embraces a paper for the Little Ones, a paper for the Boys and Girls, and a paper for the Young People.

Jewels

This paper for the Little Ones was begun two years ago. It came immediately into favor beyond even the sanguine expectations of the Committee. The little ones evidently love its pictures and its bright original stories. The Golden Text Story in each number—always by one of our own writers—is much prized.

The King's Own

(Continuing "The Children's Record")

The Children's Record was transferred to the Committee on Sabbath School Publications two years ago, and transformed from a monthly into a weekly paper, greatly enlarging the amount of reading matter, whilst allowing more space for illustrations.

THE KING'S OWN has enlisted many Canadian writers. It aims to provide our Boys and Girls and Young People with bright and wholesome reading matter, to make them better Canadians

and better Christians, and especially to interest them in the missions of our own Church. Every number of THE KING'S OWN contains original matter direct from some one or other of our own missions or missionaries.

The reading matter in THE KING'S OWN, for 1902 will be increased in amount by one quarter, through a change in the type-setting, the price remaining the same.

A new story by J. Macdonald Oxley, written and illustrated specially for THE KING'S OWN, will begin with the first number of the New Year. It is entitled "Donalbaine of Darien," and deals with the strange history of a most romantic expedition. This is but one of the many new and good things already on hand.

A Senior Paper

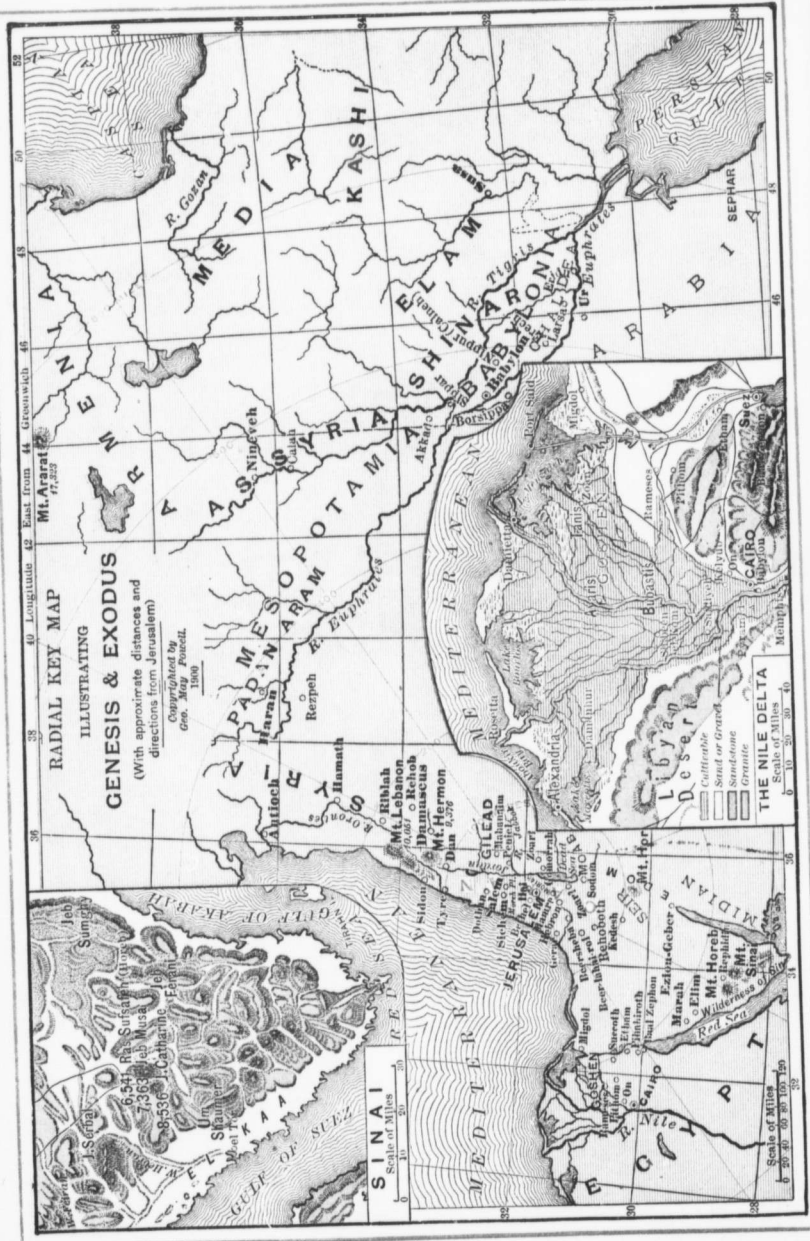
This is often asked for. There is need for it. Every fresh subscription to our present Lesson Helps and papers brings its publication nearer.

A Word About Prices

The prices of our publications are, for the same quality of material, lower than those prepared by other Churches, though certain undenominational publications can be sold, in some instances, at somewhat less prices, on account of the wider field that they occupy. It is only by increase in circulation or by a lower standard of quality that our prices can be reduced. Our Sabbath Schools have the matter of increase in circulation in their own hands.

Sample Copies

Sample copies are willingly sent **free on application**. Besides, in schools where they are not now in use, THE TEACHERS MONTHLY, THE KING'S OWN and JEWELS will be sent for one month free, and the HOME STUDY QUARTERLY, PRIMARY QUARTERLY, HOME STUDY LEAFLET and PRIMARY LEAFLET, for one quarter, in sufficient numbers for the teachers and classes.



RADIAL KEY MAP

**ILLUSTRATING
GENESIS & EXODUS**
(With approximate distances and
directions from Jerusalem)

Copyrighted by
Geo. May Fensell,
1900

Mt. Ararat
17,227

42 East from 44 Greenwich 46
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THE NILE DELTA
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Lead
Zinc
Tin
Mercury
Antimony
Arsenic
Nickel
Cobalt
Manganese
Sulphur
Phosphorus
Potash
Soda
Salt
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Cement
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The Teachers Monthly

Vol. VII.

NOVEMBER, 1901

No. 11

Very special attention is called to the extra pages in this issue of THE TEACHERS MONTHLY, containing the announcements for 1902, which give evidence that our Sabbath School Publications are seeking to keep step with the demand for better teaching, more thorough lesson study, the more complete linking together of the Sabbath School and the home, and the deepening of the interest of the children and young people in practical Christian work.

We make no apology that our Lesson Helps and papers are genuinely Canadian. It is not through any narrow prejudice against things outside, but because we believe in our own country and in our own Church. The type of Christian manhood and womanhood developed here and among us, it is our sacred duty to maintain and perpetuate. We know no better way of doing this than by training our own children and young people after our own fashion.

Boys in Church

By Rev. D. MacTavish, Sc. D.

It seems to be true that in many quarters an ever increasing number of young men are absenting themselves from the services of the Church. There are two causes, amongst others, for this unhappy state of things, which demand urgent attention.

1. Boys, as children, are not trained in habits of churchgoing.

The good old custom of having the family pew regularly filled with all the members of the family who can attend church is, we fear, dying out. In those days boys were never asked whether they would like to go to church or not. It was never an open question. But now it is thought, even by Christ-

ian parents, that if their boys attend Sunday School, it does not matter whether they attend church or stay at home. They foolishly reason that they will get no benefit from the church services; that they are too long and wearisome for them; and that enforced attendance will prejudice them against religion altogether. Children take in far more of a service than they get credit for. When they are five days in the week in school, for five hours each day, it is surely not a hardship to be in church and Sabbath School less than half that time on Sunday. Persons who are afraid to prejudice them against religion, forget that their absence from the house of God in the formative period of their life, is prejudicing them against it now. Train a boy not to attend church until he is sixteen or eighteen years of age, and how can you expect him at that most difficult of all ages suddenly to form a desire for church attendance? That is just what he will not do.

2. The second cause is lack of interest on the part of prominent men in the active work of the church.

There are many Christian men standing in the front rank in business or professional life who take no interest whatever in the Church, beyond attending the services and giving their contributions. Boys form their ideals of life from men, and the more prominent a man is the greater influence his life will have on boys as an ideal. They read in the papers of a new company being formed, and see the names of these men on the directorate, or they attend a political gathering and these men are in the very foremost place on the platform, or it may be at a professional conference they hear them applauded for their work. But when boys go to church

and look around, they see those same men taking no active interest in its work. What will be their conclusion? This, that the church is only a secondary affair, that the great sphere of honor for them is in commercial, or professional, or political life.

A successful business man says, "I have no time to take an active part in the Church's work, but here is my money." What the Church needs to-day, and especially what the boys of the Church need, is not your money but yourself, your presence and active interest, to make the boys feel that you esteem it your chief interest to give your time and personal sympathy and energy to the work of Christ in His Church.

I am firmly convinced that the means of stopping this sad leak, by which we are losing so many of our young men, lies in the hands of parents and of Christian business and professional men.

Toronto

A Capital Plan

In a certain Sabbath School, and at a certain point in the exercises, those who have been at church either the previous Sabbath evening or that Sabbath morning, rise. A hymn is then sung, bearing on God's house and worship. The scholars are questioned as to the text of the minister's sermon, one being asked to write on the board where the text is to be found, another, or the whole class or school, to repeat the text, or if the text is too long, to read it. This plan has been found a very decided benefit and encouragement.

Keys to Knowledge

By John B. Calkin, A.M.

Knowledge may be gained in three ways: It may be by direct statement in words, as told by another person or by a book; it may be through observation; or it may be through a process of reasoning.

The method to be adopted in any given case depends on the nature of the knowledge, and the teacher should carefully settle this question at the outset.

Some kinds of knowledge, as historic facts,

must be told, as there is no other way by which they can be known. All kinds of knowledge may be communicated in this way, and as it is much easier to tell than it is to lead to the discovery of truth, it is necessary to guard against the habits of the "talking teacher." If the teacher tells what the pupil could have discovered, he violates a grand law of teaching.

The teacher should remember that his work is not a finality—that it is only a part of a process which outlives the lesson of the day and the period of tutelage. We should not expect to complete things, but rather to send out our scholars with the capability of moving on towards a fullness which eternity alone can bring to completion. We have done well when we have developed the desire to know and the ability to learn.

Teaching in the Sunday School is carried on chiefly through the medium of language, and too frequently it is ineffective through over-looking the limitations of this medium.

Children have comparatively few ideas, and their vocabulary is correspondingly limited. Words are artificial symbols of ideas, acquiring their meaning through association, and it is well for the teacher to remember that even for the developed mind their significance is dependent on certain necessary conditions.

Simple ideas, that is, ideas that involve but a single element, cannot be gained at all through words. For example, we cannot through words convey the idea of a color, as blue or red. Neither can we through language impart a new complex notion, unless that notion is made up of elements which are familiar to the learner as parts of his old experience, and unless in our description we employ words which are familiar to him as the representative symbols of these elements. Thus we may tell a child that "God is a spirit, infinite, eternal, and unchangeable," and he may commit this to memory, but if the words "spirit," "infinite," "eternal," etc., are to him without definite meaning, the definition will be ineffective as a means of conveying knowledge. If we use "an unknown tongue" in our teaching, whether

that tongue be Greek or Chinese or unintelligible English, we but "speak into the air," and we and our scholars are "barbarians" to each other.

Hence it is manifest that successful teaching requires that the teacher study his scholars as well as his subject. He needs to know their past experience, the character of their home life, the words they are accustomed to use, and the meanings they attach to those words—in fine the content of their minds. The power to take in and appropriate new knowledge, or the new presentation, is dependent on the existing condition of the mind. We interpret the new by the old, and if the new is not related to the old, and seen to be so, then it is not knowledge, but simply useless jargon and worse than an encumbrance on the memory.

Truro, N.S.

The "Oppression"

Rev. Professor W. G. Jordan, D.D.

Whilst there have been, in recent years, many keen discussions concerning the precise meaning of the sojourn of the Hebrews in Egypt and the exact nature of the Exodus, there are two great truths accepted by all reverent, believing students of the Old Testament, though these may be construed and presented in different ways. The first is that the Hebrew people were chosen of God to play a great part in the religious life of the world, to bring a higher revelation of God, and a preparation for the fuller manifestation of Divine glory in the Son of God. The second is, that the exodus from Egypt was the birth hour of the nation, the real beginning, if in a simple, crude way, of the national career which was to reach such a glorious height and have such abiding significance.

It is true that recent study has tended to emphasize, for the life of later Judaism, the immense importance of the "Second Exodus," that is, the exodus from Babylon, but the same study has shown that the deliverance from Egyptian bondage was a real beginning, and the work of Moses in a real sense the founding of a new spiritual

kingdom on the earth. This does not lessen the importance of David's work. He did a great thing when, by fixing his capital in Jerusalem, he gave a centre for political union and religious worship. But there is always a special significance in the seed which contains all the forms of life which have to be unfolded through the slow process of growth, and there must always be a glorious distinction about the work of a man who by God's grace brings a new message and impresses a new character upon the life of a people.

We do not undervalue the lives of *individual* men who have gone before, but it is with the birth of a *people* that we are now concerned, and the Egyptian oppression means that the attempt that was made to crush this feeble, insignificant people was, under God, the means of opening out a larger life, and became the beginning of a new and larger career. It seemed to be a day of destruction, but it became a time of redemption; so that the prophet Hosea gives us as an utterance of God the words, "Out of Egypt have I called my son."

This is the view taken by all Israel's prophets and historians. They look upon the Egyptian oppression as the birth-hour of a nation destined to grow to honor and usefulness. When we view the history in its relation to the larger life of the whole world, we know that their faith has been justified. Their grateful gladness, their glowing poetic descriptions, their sweet rapturous songs, are not matters of fancy or illusion, but spring from real insight into the guidance and government of God.

In this case also a richer experience, a larger life, comes out of sorrow. To ask why this should be so is to face the ultimate mystery of life. We cannot wrestle with this now, but must be content to note that in the beginnings of the Hebrew nation we can see the mystery of suffering, and a suggestion of the cross.

This truth is enshrined in the motto of our own Church, a motto which carries us back to the sorrow of this oppression, and the promise of the burning bush—*NEC TAMEN*

CONSUMEBATUR—"not yet consumed," not yet destroyed by the fires of persecution. We do not pray for persecution. We dare not offer that prayer. We are not sure that we would acquit ourselves well in those high, heroic hours. But we willingly recognize the fact that our own Church, as well as the Jewish Church, has received great blessing in the darkest hour, and by the power of faith has turned shameful defeat into glorious victory.

The Jews have a proverb to this effect: "When the tale of bricks is doubled, then comes Moses"; or, as we express it in a more general way, "Man's extremity is God's opportunity"; or poetically, "The darkest hour is just before the dawn." This, then, is the general truth taught by the oppression: when God leads men into trouble He will in His own time bring them out enriched and multiplied. The schemes of wicked men dash themselves to pieces against the unchanging purpose of a merciful God. Oppression and tyranny on earth are not unregarded in heaven. "Now, therefore, behold the cry of the children of Israel is come unto Me; and I also have seen the oppression wherewith the Egyptians oppress them." We may think that even when God sees, He is slow to deliver; but in His dealings with nations, as with men, there is such a thing as "the delays of love"; patience must have her perfect work that the trial may exercise its discipline, and the meaning of the sorrow be discerned.

When we look carefully at this oppression, we see that it was an hour of special importance in the life of God's ancient people, and that the spiritual lessons to be drawn from it are not for our age, but for all time. The saints of God in all ages have drawn from it the deepest, most comforting, lessons for their own personal life, and nations have been inspired by it to fight the most heroic battles for truth and righteousness. For indeed, freedom is only rightly won when the battle is in the name of God and for the sake of righteousness.

Queen's College, Kingston

LESSONS FOR 1902

FIRST QUARTER

1. Jan. 5.—**The Promise of Power.** Acts 1: 1-11.
2. Jan. 12.—**The Promise of Power Fulfilled.** Acts. 2: 1-11.
3. Jan. 19.—**The Early Christian Church.** Acts 2: 37-47.
4. Jan. 26.—**The Lame Man Healed.** Acts 3: 1-10.
5. Feb. 2.—**The First Persecution.** Acts 4: 1-12.
6. Feb. 9.—**The Sin of Lying.** Acts 5: 1-11.
7. Feb. 16.—**The Second Persecution.** Acts 5: 32-42.
8. Feb. 23.—**The Arrest of Stephen.** Acts. 6: 7-15.
9. March 2.—**The Stoning of Stephen.** Acts 7: 54-8: 2.
10. March 9.—**The Disciples Scattered.** Acts 8: 3-13.
11. March 16.—**The Ethiopian Converted.** Acts 8: 29-39.
12. March 23.—**Temperance Lesson.** Eph. 5: 11-21.
- 13.—**March 30.—Review.**
Or, **Easter Lesson.** John 20: 6-18.

SECOND QUARTER

1. April 6.—**Saul of Tarsus Converted.** Acts 9: 1-12.
2. April 13.—**Peter, Æneas and Dorcas.** Acts 9: 32-43.
3. April 20.—**Peter and Cornelius.** Acts 10: 34-44.
4. April 27.—**Gentiles Received into the Church.** Acts 11: 4-15.
5. May 4.—**The Church at Antioch in Syria.** Acts. 11: 19-30.
6. May 11.—**Peter Delivered from Prison.** Acts. 12: 1-9.
7. May 18.—**The Early Christian Missionaries.** Acts 13: 1-12.
8. May 25.—**Paul at Antioch in Pisidia.** Acts. 13: 43-52.
9. June 1.—**Paul at Lystra.**—Acts 14: 8-19.
10. June 8.—**The Council at Jerusalem.** Acts 15: 22-33.
11. June 15.—**Paul Crosses to Europe.** Acts 16: 6-15.
12. June 22.—**Temperance Lesson.** Rom. 13: 8-14.
13. June 29.—**Review.**

THIRD QUARTER

1. July 6.—**The 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. 22 : 12-17.
4. July 27.—**Worshipping the Golden Calf.** Ex. 32 : 1-6, 30-35.
5. Aug. 3.—**The Tabernacle.** Ex. 40 : 1-13.
6. Aug. 10.—**Nadab and Abihu—Temperance Lesson**—Lev. 10 : 1-11.
7. Aug. 17.—**Journeying toward Canaan.** Num. 10 : 11-13 and 29-36.
8. Aug. 24.—**Report of the Spies.** Num. 13 : 26-14 : 4.
9. Aug. 31.—**The Brazen Serpent.** Num. 21 : 1-9.
10. Sept. 7.—**The Prophet like Moses.** Deut. 18 : 9-19.
11. Sept. 14.—**Loving and Obeying God.** Deut. 30 : 11-20.
12. Sept. 21.—**The Death of Moses.** Deut. 34 : 1-12.
13. Sept. 28.—**Review.**

FOURTH QUARTER

1. Oct. 5.—**Joshua Encouraged.** Josh. 1 : 1-11.
2. Oct. 12.—**Crossing the Jordan.** Josh. 3 : 9-17.
3. Oct. 19.—**The Fall of Jericho.** Josh. 6 : 12-20.
4. Oct. 26.—**Joshua and Caleb.** Josh. 14 : 5-15.
5. Nov. 2.—**Cities of Refuge.** Josh 20 : 1-9.
6. Nov. 9.—**Joshua's Parting Advice.** Josh. 24 : 14-25.
7. Nov. 16.—**The Time of the Judges.** Judges 2 : 7-16.
8. Nov. 23.—**World's Temperance Lesson.** Isa. 28 : 1-7.
9. Nov. 30.—**Gideon and the Three Hundred.** Judges 7 : 1-8.
10. Dec. 7.—**Ruth and Naomi.** Ruth 1 : 16-22.
11. Dec. 14.—**The Boy Samuel.** 1 Sam. 3 : 6-14.
12. Dec. 21.—**Samuel the Judge.** I Sam. 7 : 2-13.
- Or, **Christmas Lesson.** Luke 2 : 8-20.
13. Dec. 28.—**Review.**

ORDER OF SERVICE: Fourth Quarter

Opening Exercises

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock.

SCHOOL. Thou that dwellest between the cherubims, shine forth.

SUPERINTENDENT. Thy way is in the sea, and Thy paths in the great waters, and Thy footsteps are not known.

SCHOOL. Thou leddest thy people like a flock by the hand of Moses and Aaron.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or alternate verses.

VI. Singing.

The Lesson

I. STUDY IN CLASSES. (Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.)

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. We know that all things work together for good to them that love God, to them who are called according to His purpose.

SCHOOL. What shall we then say to these things? If God be for us, who can be against us?

IV. CLOSING HYMN OR DOXOLOGY.

V. BLESSING OR CLOSING PRAYER.

Rowell Hanna

Bible Dictionary for Fourth Quarter, 1901

Aa'-ron A son of Amram and Jochebed and elder brother of Moses.

A'-bra-ham A descendant of Shem and Father of the Hebrew nation.

Am-or-ites "Highlanders"; one of the strongest tribes of Canaan.

As'-e-nath Wife of Joseph, daughter of Poti-pherah, priest of On.

Ash'-er Son of Jacob and Zilpah.

Ben'-jam-in Son of Jacob and Rachel, Joseph's full brother and Jacob's youngest son.

Ca'-naan-ites Inhabitants of Canaan.

Dan Son of Jacob and Bilhah.

Do'-than A town not far from Shechem and near the caravan route to Egypt.

E'-gypt The country watered by the Nile from the first cataract to the sea.

E'-phra-im Second son of Joseph, but received the blessing of the firstborn, Gen. 48: 17-19.

Gad Son of Jacob and Zilpah.

Go'-shen The part of Egypt where Jacob and his descendants dwelt.

He'-bron Twenty miles south of Jerusalem. Near by was Abraham's burial place, the cave of Machpelah.

Ho'-reb The mountain range in Arabia, of which Sinai was a peak.

Hit-tites Descendants of Seth, a son of Canaan, who occupied the region extending from Northern Palestine to Euphrates.

Hi'-vites One of the races of Canaan before the conquest.

Ish'-ma-el-ites Descendants of Ishmael, Isaac's eldest son, who dwelt in settlements and moveable camps in Northern Arabia.

Is'-ra-el The name given to Jacob and afterwards to his posterity.

Is'-sa-char Son of Jacob and Leah.

Ja'-cob Younger of the two sons of Isaac and Rebekah.

Jeb'-u-sites Mountain tribes of Canaan dwelling near Jebus, *i. e.*, Jerusalem.

Jeth'-ro The title of Moses' father-in-law.

Ju'-dah Son of Jacob and Leah.

Jo'-seph Elder son of Jacob and Rachel.

Le'-vi Son of Jacob and Leah.

Ma-nas'-seh Joseph's first-born son.

Ma'-chir Son of above.

Mid'-i-an-ites Inhabitants of the Arabian desert near the Ælanitic Gulf.

Mo'-ses Younger son of Amram and Jochebed.

Naph'-ta-li Son of Jacob and Bilhah.

Per'-izz-ites An important section of the Canaanites.

Pha'-raoh Title of the kings of Egypt.

Pi'-thom One of the store cities built by the Israelites in bondage.

Pot'-i-phar Captain of Pharaoh's guard.

Pot'-i-pher'-ah Priest of On, the sun-god, and father-in-law of Joseph.

Ra-am'-ses See "Pithom."

Reu'-ben Eldest son of Jacob.

She'-chem A town of Canaan among the hills of Ephraim, now called Nablons.

Sim'-e-on Son of Jacob and Leah.

Zaph'-nath-pa'-a-ne'-ah Joseph's Egyptian name, meaning "a revealer of secrets."

Zeb'-u-lun Son of Jacob and Leah.

Genuineness in the Teacher

There is nothing more attractive to young people than genuineness. As a rule, they hate shams, and have, indeed, an instinct for discerning them. It is next to impossible to fool boys and girls. Their powers of analysis are really as yet powers of intuition, and are almost unerring in their aim. Even a babe can discern in the eyes of a grown person whether or not he be a true lover of children. If he be not such truly, no amount of performing will attract the child; but if he be such sincerely, the child will be attracted despite certain aspects which grown people would expect to prove repellent. If one would select in any community the man whom all the boys would single out as a man to be admired for his manly qualities, he would find him to be some good, candid, honest, upright man who, despite perhaps some untoward manners, is felt to be a genuine character. Indeed, young people can bear almost anything better than a lack of genuineness.

On this account it is of the utmost importance that all who have in hand the direction of children and youth should be of this character.—Sunday School Magazine.

At the suggestion of the International Lesson Committee, where the verses in the Lesson passage exceed a dozen, only a portion is printed, but comment is given on the whole passage. This arrangement will be continued only to the close of the present year, after which the whole Lesson Passage will again be printed, as formerly.

International Bible Lessons

Studies in the Lives of the Patriarchs

LESSON CALENDAR: FOURTH QUARTER

- | | | |
|-----------------|-----------------------------|--|
| 1. October 6 | Joseph Sold into Egypt. | Gen. 37: 12-36. |
| 2. October 13 | Joseph in Prison. | Gen. 39: 20 to 40: 15. |
| 3. October 20 | Joseph Exalted. | Gen. 41: 38-49. |
| 4. October 27 | Joseph and His Brethren. | Gen. 45: 1-15. |
| 5. November 3 | Death of Joseph. | Gen. 50: 15-26. |
| 6. November 10 | Israel Oppressed in Egypt. | Ex. 1: 1-14. |
| 7. November 17 | The Childhood of Moses. | Ex. 2: 1-10. |
| 8. November 24 | World's Temperance Lesson. | Isa. 5: 8-30. |
| 9. December 1 | The Call of Moses. | Ex. 3: 1-12. |
| 10. December 8 | Moses and Pharaoh. | Ex. 11: 1-10. |
| 11. December 15 | The Passover. | Ex. 12: 1-17. |
| 12. December 22 | The Passage of the Red Sea. | Ex. 14: 13-27. Or,
Christmas Lesson. Isa. 9: 1-7. |
| 13. December 29 | REVIEW. | Read Psalm 105. |

Lesson V.

DEATH OF JOSEPH

November 3, 1901

Genesis 50: 15-26. Commit to memory vs. 18-21. Read Gen. chs. 48-50.

15 And when Joseph's brethren saw that their father was dead, they said, *Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.*

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God?

20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save many people alive.

Revised Version—It may be that Joseph will; ¹For; ²Born; ³But; ⁴Up.

GOLDEN TEXT

Ps. 90: 12. So teach us to number our days, that we may apply our hearts unto wisdom.

DAILY READINGS

- M.—Gen. 50: 15-26. Death of Joseph.
T.—Exodus 13: 17-22. Joseph's command fulfilled.
W.—Joshua 24: 26-33. Burial in Shechem.
Th.—Psalm 37: 27-40. A peaceful end.
F.—Prov. 4: 7-18. A shining light.
S.—Psalm 90: 1-12. Numbering our days.
S.—2 Peter 1: 1-11. An abundant entrance.

CATECHISM

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation: the children also of Man'sch were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

² Fully; ³ Message; ⁴ Transgression; ⁵ That; ⁶ Meant;

TIME AND PLACE

Jacob lived for about 17 years after his removal into Egypt, when he died at the age of 147. Joseph died 44 years later, or B.C. 1635. Place, Egypt, either one of its capital cities or the land of Goshen.

LESSON PLAN

I. Joseph Survives his Father, 15 (a).
Having joined with his brethren in burying him in Canaan.

II. Forgives his Brethren, 15 (b)-21.
Who were still afraid that their guilt would overtake them.

III. Dies in Old Age, Honor and Hope, 22-26.
Having taken oath of the people to carry his bones with them when they should leave Egypt and its bondage.

LESSON HYMNS

Book of Praise, 593; 90 (Ps. Sel.); 342; 588; 333; 521.

EXPOSITION

By Rev. W. G. Hanna, B. A., Mount Forest, Ont.

Connecting Links—When Jacob learned that Joseph was still alive and ruler of Egypt, his heart fainted within him for amazement (Gen. 45: 26); but when he saw the wagons

and presents that Joseph sent down to him, he made up his mind to go down to him to Egypt (27, 28). At the beginning of his journey the Lord spoke to him in words

of encouragement (ch. 46: 1-4). His first interview with Joseph was very tender (29, 30). Joseph presented him and some of his family to Pharaoh, who received them kindly and assigned them a home in Goshen (ch. 47). At the end of seventeen years Jacob died. Joseph and his brethren carried the body for burial to the land of Canaan, attended by the royal retinue, the Egyptians thus honoring Jacob for Joseph's sake.

I. Joseph Survives his Father, 15 (a).

V. 15. *When Joseph's brethren saw that their father was dead.* The restraint of his great respect for his father will now be removed from Joseph—so the brethren think.

II. Forgives his Brethren, 15 (b)-21.

V. 15. *Joseph will peradventure* (possibly, likely) *hate us and will certainly requite us.* They judge Joseph by themselves. Under the smitings of conscience they fear he will punish them for their old wrongdoing.

Vs. 16, 17. *They sent a message* (Rev. Ver.). Perhaps Benjamin was sent with the message because Joseph would possibly be more favorable to him. *Thy father did command before he died.* In their anxiety they had spoken to Jacob regarding the matter before his death. *Forgive . . . the trespass . . . sin . . . evil.* The words seem to indicate that their sense of sin was keen, their humiliation deep, and their repentance genuine. *Forgive the trespass of the servants of the God of thy father.* They base their plea on their relation to the God of their father (ch. 49: 25), the same God whom Joseph served. A common faith and worship is a close bond. *Joseph wept when they spake unto him;* grieved that he should be still distrusted by his brethren, notwithstanding all the evidence they had of his love.

V. 18. *Fell down before his face;* unconsciously fulfilling Joseph's dreams, ch. 37: 6-9. *We be thy servants.* They submit themselves unconditionally to him. They had sold him as a slave; now they express willingness to be his slaves.

Vs. 19-21. *Fear not.* Joseph is too great and good even to think of revenge. *Am I in the place of God?* Joseph had a true New

Testament conception of forgiveness, Matt. 5: 44, 45; Rom. 12: 19-21. *Ye meant evil against me, but God meant it for good* (Rev. Ver.). Not that their sin was any the less grievous, but that God's power used their crime to further His purposes of goodness. *Fear ye not.* The words are repeated to remove all shadow of doubt from their minds. *I will nourish you and your little ones;* a repetition of the promise with which he accompanied his first invitation of them and his father to Egypt, ch. 45: 10, 11.

III. Dies in Old Age, Honor, and Hope, 22-26.

V. 22. *Joseph lived an hundred and ten years.* This statement carries us across a gap of sixty-one years in the narrative, during which it may be supposed the children of Israel enjoyed the favor of God in prosperity and growth. Joseph lived in Egypt about ninety-three years, and there does not seem to have been any change of dynasty nor any lessening of the favor shown him and his people.

V. 23. *Ephraim's children of the third generation;* Ephraim, Joseph's son, was born before Joseph was 37 years of age (41: 50-52). It was nothing wonderful, therefore, that he saw before his death, at 110 years, Ephraim's great-great-grandchildren. *Brought up upon Joseph's knees.* "To be borne on anyone's knees is equivalent to being received into his or her bosom with paternal or maternal joy." (Delitzsch.)

V. 24. *Joseph said unto his brethren, I die.* Compare Heb. 11: 22. *And God will surely visit you and bring you up out of this land.* Though he has enjoyed the highest favor and occupied the loftiest station in Egypt, Joseph's heart is still set steadfastly upon



Mummy Coffin

the return of his people to the land which God promised to his ancestors. "Joseph's adherence to the promise is most remarkable, considering his position in Egypt." (Dods.)

V. 25. *Joseph took an oath of the children of Israel . . . Ye shall carry up my bones from hence.* He adds this injunction to the prophecy of their return to Canaan just uttered. It shows his absolute certainty of its fulfillment. Though an Egyptian by adoption, and a member of the highest priestly class in that kingdom, he was always a true son of Israel and died in closest identification with the destinies of his people. He wishes his remains to be sharers with them in their future, rather than that they should be

honored with the most splendid tomb that Egypt could supply. "Thus the account of the pilgrim-life of Joseph terminates with an act of faith on the part of the dying Joseph."

Vs. 26. *So Joseph died;* as the righteous die, in harmony with God. *They embalmed him and he was put in a coffin in Egypt.* The children of Israel availed themselves of the skill of the Egyptians to embalm Joseph's body for preservation, so that his last request might be the more completely carried out. "No nation has devoted so much care and labor to the preservation of the corpses, whether of men or of sacred animals, as the Egyptians. It was almost the first duty of the living to attend to the dead."

APPLICATION

By Rev. J. MacDonald Duncan, B.D., Woodville, Ont.

They said, Joseph will certainly requite us all the evil which we did unto him, v. 15. It is not easy to forgive. What is called forgiveness often does not deserve the name. We do not forgive when we merely abstain from injuring those who have injured us. Forgiveness goes further. It treats the offender as if the offence had never been, and restores him to his old place in our confidence. There are two things that will enable us to forgive. One is a deep sense of gratitude to God for His forgiveness extended to us. The other is the assurance that the offender has truly repented. Joseph was ready to forgive his brethren because he had walked with God so closely that he had caught the spirit of divine forgiveness; and he had convinced himself that the repentance of his brethren was genuine.

It is even more difficult to accept forgiveness than to bestow it. It is hard for the offender to realize that the injured person is sincere in offering to forgive. We are apt to measure others by ourselves, and are slow to believe that they can have kindlier feelings toward us than we have toward them. This is the reason why the one who has done the wrong is harder to reconcile than the one who has suffered the wrong, and this is the reason why men are often so slow to accept the forgiveness of God.

And they sent a messenger unto Joseph, v. 16.

Afraid to venture into the presence of Joseph themselves, the brethren sent one to act as their advocate.

Even so we have in Jesus one who "ever liveth to make intercession" for us (Heb. 7: 25), who is our "Advocate with the Father" (1 John 2: 1). He is our representative. It is a solemn as well as joyful thought that Christ represents us. Can light represent darkness? or love, hatred? or purity, impurity? or truth, falsehood? Can Christ be our representative if we are unkind and uncharitable in word, in manner, in thought, in heart? Can He represent us if we never work or give or pray for the perishing heathen millions?

Joseph wept, v. 17. He was touched to the quick by the misunderstanding of his brethren. His tears were his only rebuke. It was as if he had said, "Have you been so long time with me, the sharers of my prosperity, and the objects of my constant care, and yet do you not know me better than to have such unworthy thoughts concerning me? When have I given you any ground for cherishing such unworthy sentiments regarding me?"

So Jesus said to the disciple who had failed to understand Him, "Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14: 9.)

Ye thought evil . . . but God meant it unto good, v. 20. Think how many human wills

—all of them free—were set to hunt and destroy the life of Joseph; his brethren, who plotted to kill him and ended by selling him as a slave; the Midianitish merchants who carried him into Egypt; Potiphar's wife, with her false and cruel accusation; Potiphar, with his imprisonment of an innocent man. But Joseph neither quailed nor swerved. Behind all these human wills, he saw the will of God. He knew that God was permitting all these agents to do their part in relation to him, and that no one of them could go one step beyond that divine permission. The worst enemy could do against him only what God permitted, and God would permit only what He meant for good. It is the same assurance that alone can give calmness and strength to our lives.

"One adequate support

For the calamities of mortal life
Exists—one only; an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good."

I die: and God will surely visit you, v. 24.
The great prime minister, who had kept the

POINTS AND PARAGRAPHS

By Rev. J. MacDonald Duncan, B.D.

Our judgment of others is often the reflection of our own character. v. 15.

Believers can pray in the name of Christ, as the brethren of Joseph presented their petition in the name of their father. v. 16.

It is dishonoring to God to doubt that He has answered a prayer for pardon. v. 17.

The dreams which God had sent to Joseph were fulfilled, as all the purposes of God will be. v. 18.

Divine control does not destroy human freedom. v. 20

Kindness is the mightiest of forces. v. 21.

Death is no respecter of persons. v. 24.

"God buries His workmen, but carries on His work." v. 24.

Joseph's dying faith was grander than all the achievements of his life. v. 25.

vast population of Egypt, could not keep death away from his own door. But over against this thought of man's mortality place this fact: His servants die, but God lives. And because God lives, no honest, faithful work done for Him will ever fail. In the Highlands of Scotland there is a place where a village once stood, which has now completely vanished. But the grass on that spot is greener than on any other place around. For years the villagers had cultivated their gardens there, and the grass is greener because of their work. So, if we are kind and true and faithful, God will see that the world will be the better after we are gone, for our having lived in it. When we are called away, we do not leave our loved ones alone in the world. We leave them in a world in which God lives.

And he was put in a coffin in Egypt, v. 26.

"Joseph here left his confined body to his people that by its presence among them, and preservation by them, they might never forget that Egypt was not their final resting place." (Taylor.) Instead of a coffin, we have the empty grave of Jesus to remind us that He has risen and that believers also shall rise to a higher and more blessed life.

Outward signs are a help to inward faith. v. 26.

I hold him great who, for love's sake,
Can give with generous sweet will,
Yet he who takes for love's sweet sake,
I think I hold more generous still.

I bow before the noble mind,
That freely some great wrong forgives;
Yet nobler is the one forgiven,
Who bears that burden well and lives.

—Proctor.

"The Lord Jesus, who lighteth every man coming into the world, was in Joseph's heart, though less clearly in Joseph's creed; and his behaviour was a foreshadowing of Incarnate love. Reader! He waits to forgive thee thus. Though thou hast maligned, and refused, and crucified Him afresh, and put Him to an open shame; yet for all that, He waits to forgive thee so entirely, that not one

of these things shall be ever mentioned against thee again; yea, if they are looked for, they shall never be found, any more than a stone can be found which has been cast into the bosom of the Atlantic waves. Oh, give Christ credit for His free and entire forgiveness. And remember that when once He forgives, it is unnecessary and distrustful to go to Him again about the same sin. He cannot forgive the same sin twice; and when once He has pronounced the words of absolution over a kneeling penitent, that penitent need never go to Him, as did the brethren of Joseph, and say, 'Forgive, I pray thee, my trespass and my sin, concerning which, Thou knowest, I came to Thee with tears and sighs so many years ago.'—Meyer.

LIGHT FROM THE EAST

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

EMBALMED HIM.—The Egyptians thought, that, if the soul was to have a comfortable future it must have a body to which it could return at will, and hence their very ancient custom of embalming the dead. In the most thorough method, which cost about \$1200, the soft inner parts of the body were removed and the interior carefully washed with palm wine; then the frame was steeped from six to ten weeks in natron, a sub-carbonate of soda. The body was dried and filled with aromatic herbs and the whole wound with strips of fine linen, covered on the under side with gum. A light close fitting case was

"The best revenge is love,—disarm Anger with smiles; heal wounds with balm; Give water to the thirsty foe: The sandal tree, as if to prove, How sweet to conquer hate by love, Perfumes the axe that lays it low."

Only one Name keeps its place in the forefront from the beginning to the end. For a time we read of Adam; then of Noah; then of Abraham, Isaac and Jacob; then of Joseph; then of Moses; then of Joshua; the Judges, the Kings and the Prophets; then the age of the Captivity; then that of the Restoration under Ezra, Nehemiah, Haggai, Zechariah and Malachi. Then in the New Testament we have Apostles and Evangelists. But throughout we have over all the Living and Eternal God.—Taylor.

placed over it and it was laid in a wooden coffin, corresponding somewhat in shape to the body, with a portrait of the deceased painted on the rounded lid. These coffins containing the mummies of relatives were kept in homes for generations. The preserving effect of this process in the climate of Egypt was very remarkable. The mummies of Rameses II. and his father, after being embalmed thirty-two centuries, have been uncovered for fifteen years, and show no signs of crumbling. Their faces, whilst somewhat shrunken, show clearly the cast of their features while alive.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

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

This lesson records the incidents in the last days of Joseph, who had been prime minister of Egypt during eighty years.

1. *The voice of an accusing conscience troubling his brothers.* (a) They apprehend that the death of their father exposes them to great danger. They entertain a most unjust suspicion of Joseph. How persistently conscience hunts the guilty! Joseph had given them no ground for their dark suspicion; but men are apt to think others will act like themselves, v. 15. (b) Probably their mes-

senger sent to plead with Joseph was Benjamin, or a confidential servant, v. 16. The plea urged was likely their own invention. There is nothing in the record to show that Jacob on his death bed, or at any time, made the request they alleged. His confidence in Joseph rendered such unnatural and unnecessary.

2. *The explicit confession of Joseph's brothers.* (a) Whatever may be thought of the motives that prompted it, the confession itself was pointed and accurate. Some writers have characterized it as ingenuous. "They do not dissemble the fact that they had grievously sinned; and they are so far from extenuating their fault, that they freely heap up words in charging themselves with guilt."

(Calvin), v. 17. (b) While frankly confessing the atrocity of their crime, they base their hope of pardon, not upon their confidence in Joseph's clemency or goodness of heart, but upon their reference to Jacob and the God of Jacob, v. 17. They are completely subdued and humbled. They "went and fell down before his face;" and they said, "Behold, we be thy servants," v. 18. They thus openly declare the fulfilment of Joseph's dreams. God's purpose to abase the high and exalt the lowly is accomplished. Joseph would doubtless have been better pleased had they trusted his integrity to keep faith with them according to the assurance he had already given them. Hence it is said that "Joseph wept when they spake unto him." It grieved his heart to discover their want of faith in him after all he had said and done. It savored of ingratitude on their part. Hence we have next:

3. *The renewed assurance of forgiveness by Joseph.* This is pressed upon their acceptance by three considerations (a) He declines to accept the profound homage or worship they offer him. He exclaims, "Am I in the place of God?" As if he said, "It belongs not to me but to Him to recompense (Rom. 12:19): I leave your case with Him." (b) And to add force to his own words twice repeated, "Fear not," he directs attention to the manner in which God's wonder-working providence had over-ruled their evil purposes. "Ye thought evil against me; but God meant it unto good," v. 20. The happy issue brought about by the infinite wisdom and goodness of God was no excuse for their vicious conduct. Their consciences therefore urged them to the right course, to seek forgiveness, and Joseph's desire was that they should feel certain that, so far as he was concerned, this was freely and fully granted. So he adds a promise in evidence of his sincerity. (c) "Now, therefore, fear not: I will nourish you and your little ones," v. 21. This is something more and better than granting pardon and immunity from vengeance. This is what the law of love demands, to "overcome evil with good," Rom. 12:21.

4. *The death-bed confession of Joseph.* After an eventful life of 110 years, and after seeing his father's house and his own descendants to "the third generation" settled in Egypt, vs. 22, 23, he caused to be put on record two things in his last hours (a) His confession of faith in the promise of God to Abraham and his seed to bring them out of that land. (b) He exacted an oath of the children of Israel to "carry up his bones from hence," v. 25. This was an act of faith on his part, Heb. 11:22. The terms of the oath were carried out, Exod. 13:19; Josh. 24:32. In order to do this the body was embalmed, v. 26.

For Teachers of the Boys and Girls

By The Editor

Remind the scholars of some recent sunset, when, after a sweet and smiling dawn, the sky became overcast and the storm broke forth; and this followed by clearing clouds and a glorious midday and afternoon, the sun going to his rest in glory and with the promise of a fair day on the morrow. Joseph's life was not unlike the day just described. Review it briefly: His father's darling son, visited, too, from God, by dreams of greatness and honor; 'then the clouds and tempests described in Lesson I. and II., and the clearing skies and splendor of Lessons III. and IV.

Now follows the sunset—the close of Joseph's earthly life. Very magnificent it is. It is marked by:

1. *A Splendid Forgiveness, 15-21.*

The scene described in ch. 45: 1-15, should be rehearsed. Was there any token of insincerity in it, or of reserve? Was it not a genuine forgiveness, bestowed once for all? Made more memorable, too, it was, by Joseph's generous treatment of his father and his brethren during all these long years. Shame upon the brethren that they should still suspect so noble a brother and benefactor! It shows how long and how sharply an evil conscience pursues. It shows, too, that these men were still mean-spirited men. They judged Joseph by themselves. But neither their sin against him long ago, nor their unworthy suspicion of him now, can

dry up the fountains of his great heart. Joseph never seems so grand as in this scene. (Go over the details of it with the class; using Rom. 12 : 19-21 to clench the nail.)

2. *A Beautiful Peace*, 22, 23.

Length of days and a numerous posterity were counted in those times as heaven's choicest blessings. Joseph, his son Ephraim, Ephraim's son, and grandson and great-grandson—all in one group! What a picture. And add to this that Joseph still enjoyed honor from the Egyptians, the reverence of the whole house of Jacob, and abundance of this world's goods—and we have an example of how God delights to bless those who are faithful to Him. Ps. 91 : 14-16 ; 92 : 12-15.

3. *Triumphant Trust*, 24-26.

His bodily strength is failing. The end is just at hand. He is about to die. But God lives and God's word can never be broken. So, in perfect confidence, he recalls the promises of ch. 15 : 14 ; 46 : 4, and his dying father's words in ch. 48 : 21. He therefore wants no burial till he shall be buried in Canaan. He knows not just when it will be, but he trusts ; and so dies in faith and hope, Heb. 11 : 22. It is such an ending that makes death glorious, Num. 23 : 10.

Prove from Scripture

That a guilty conscience brings fear.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. "Conscience makes cowards of us all."
2. Joseph's death-bed.
3. Embalming in Egypt.

The Catechism Question

Ques. 100. *The Preface of the Lord's Prayer.*

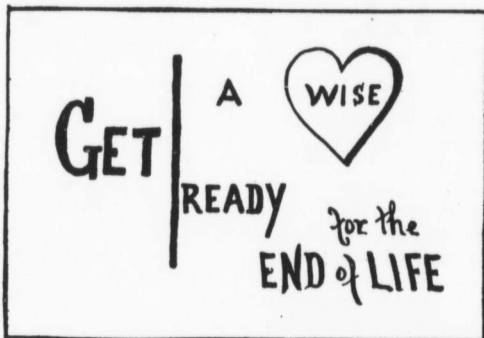
"This preface, or fore-word, as it means, is in the form of an invocation or an address to the great Object of prayer," says Professor Salmond. "Its purpose is to teach us about the Hearer of prayer, and so to instruct us in the spirit in which we are to approach Him." Very simple, this preface is, and penetrating. It rises to the heights of heaven. It goes down to the depths of men's hearts. Mark the chief words : (1) "Father"—How close it brings God to us (Ps. 103 : 13) ; especially when to have seen Jesus is to have seen the Father (John 14 : 8, 9). (2) "Heaven"—the abode of infinite majesty and might. Because "in heaven," He is "able," and because our Father is "ready to help us." Therefore we should "draw near with all holy reverence and confidence." (3) The word "Our" gives a sweep to the prayer like the wideness of the sea : "with and for others", and all others, should we pray.

FOR TEACHERS OF THE LITTLE ONES

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

Connection—Some analogies between Joseph and Jesus may be pointed out. Both were hated and sold by their brethren. Joseph saved men from starvation ; Jesus from sin. Trace other analogies also, such as returning good for evil.

The End of Life—Death is not an unfamiliar thought for even the little ones. So many homes we see every day being visited by the angel of Death, and loved ones called by God to leave earthly home and friends and go to the heavenly home. Children sometimes fear death. Aim to take away this dread. This fall month, November, suggests the close of life. Have the children noticed the pretty flowers drooping their heads and fading away, and the leaves be-



coming brown and dry and falling to the ground, leaving the trees bare and lonely. Speak of the harvest time, too, and the reapers gathering the ripe grain, etc. (All these things die only to live again a new life.) The reaper, Death, gathers us into God's storehouse (heaven) one by one, young and old, the little violets and the ripened grain and the big oaks, each having lived the life planned by God.

Death of Joseph—Mention some of the intervening events—the removal of the children of Israel (Jacob) to Egypt, God's promise to Israel, Pharaoh's kindness, the death of Jacob, his burial in the home land. (Joseph obeyed the Fifth Commandment.) Now we come to the close of Joseph's life—forgiving, humble, kind to the end (verses 19-21). Trustful, hopeful, he reminds his brothers that God will be with them and will fulfil all His promises to them. (Explain.)

Golden Text—Jennie Carter going across the sea to England to visit her aunt in London, so busy getting ready, school examinations, flower beds to plant, dollies' new dresses to get, etc. No time to waste! You little people are all starting out on the jour-

ney of life. We all (like Joseph) must come to the end of life. Like Joseph, let us be forgiving, humble, obedient, trustful, kind, wise. Get wisdom from God (James 1: 5). Learn all the good we can, do all the good we can, and so be ready for the beautiful heavenly home across the sea of life, where Jesus is waiting to welcome us.

A Little Girl's Plan—"When I was a little girl I knew an old lady who made everybody unhappy by her bad temper. I made up my mind that, God helping me, I would never be an old lady like her. I determined I would be a sweet, happy old lady whom people would like to have around. I knew if I wanted to be nice when I grew old, I must begin when I was little. So I did and I am at work every day making the old lady I want to be."

Gaining Wisdom—"One thing helped me very much while I was preaching to-day," said a clergyman. "What was that?" inquired a friend. "It was the attention of a little boy who kept his eyes fixed on me and seemed to hear and understand every word I said." Don't you think that little lad was "applying his heart unto wisdom?"

BLACKBOARD REVIEW

By The Editor

A LIFE WELL SPENT

IN

THE LOVE OF GOD

USEFUL LABOR

KINDNESS TO FELLOW-MEN

ADVANCING GOD'S CAUSE

Death seems to children a long distance away. Nor should we seek to bring it one step nearer by any gloomy description of its terrors. Rather is it to be represented as the passing from a good life here to an infinitely glorious life beyond. The emphasis should be put on living. Those who live aright need give little care to dying. This lesson affords the opportunity of setting forth what goes to make up a well-spent life. Bring out by a brief review (1) How Joseph's life was penetrated through and through by the *love of God*, which love led him to trust and honor and obey God. (2) How it was filled with *useful labor*—the most diligent of men. (3) And *with kindness to his fellow-men*. And (4) how, in bringing his father and brethren into Egypt and caring for them, and in the "commandment concerning his bones," he *advanced God's Kingdom*.

Lesson VI.

ISRAEL OPPRESSED IN EGYPT

November 10, 1901

Exodus 1: 1-14. Commit to memory vs. 8, 9, 13, 14. Read Ps. 90.

1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reu'ben, Sim'con, Le'vi, and Ju'dah,

3 Is'sachar, Zebulun, and Ben'jamin,

4 Dan, and Naph'tali, Gad, and Ash'er.

5 And all the souls that came out of the loins of Jacob were seventy souls: 2 for Jo'seph was in Egypt already.

6 And Jo'seph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Jo'seph.

9 And he said unto his people, Behold, the people

Revised Version—Sons: 2 And; 3 Omit up: 4 Come, let us deal; 5 Also join themselves; 6 Omit so; 7 Store cities; 8 The more they spread abroad; 9 Service in mortar.

GOLDEN TEXT

Exod. 2: 24. God heard their groaning, and God remembered his covenant.

DAILY READINGS

M. —Exodus 1: 1-14. Israel oppressed in Egypt.

T. —Gen. 46: 1-7. A great nation.

W. —Exodus 5: 5-19. Cruel taskmasters.

Th. —Deut. 26: 1-11. Remembrance.

F. —Isaiah 52: 1-6. Oppressed without cause.

S. —Psalm 142. Prayer in affliction.

S. —Psalm 94: 1-14. Cry of the oppressed.

CATECHISM

Q. 101. What do we pray for in the first petition?

A. In the first petition (which is, *Hallowed be Thy name*) we pray, that God would enable us and others

of the children of Israel are more and mightier than we:

10 Come on, let us deal wily with them; lest they multiply, and it come to pass, that when they falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pha'raoh 7 treasure cities, Pi'thom and Raam'ses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

TIME AND PLACE

The Israelites were in Egypt from B.C. 1706 till the exodus under Moses B.C. 1491, a period of 215 years. In the later portion of their stay they were oppressed. They still dwelt in the land of Goshen.

LESSON PLAN

I. A New Generation and Prosperity, 1-7.

Jacob, Joseph, and all that generation gone.

II. A New King and Oppression, 8-14.

The old dynasty gone, a new one on the throne.

LESSON HYMNS

Book of Praise, 283; 161; 277; 269; 585; 11 (Ps. Sel.).

EXPOSITION

Connecting Links—The word "Exodus" means "departure, the way out." It is the natural sequel of Genesis. Israel is being transformed from a group of families into a nation. The history of the patriarchal or family period closes with Genesis, that of the nation opens with Exodus. "The book of Exodus," says Professor James MacGregor, "is the history of Israel's departure from bondage in Egypt, into privilege of liberty sealed and secured in Sinai, on the way to an inheritance of plenteous peaceful rest in Canaan. It is the record of redemption in Egypt passing into consecration in Sinai," chapters 1 to 14 telling of the deliverance, and chapters 15 to 40 of the consecration. A gap of two hundred years, in regard to which the history is silent, separates this lesson from the previous one, describing Joseph's death. Only the results of this protracted stay in Egypt are stated in a general way. The family has become a nation occupying the land of Goshen. The Egyptians have become alarmed lest the children of Israel should become too numerous and join in

alliance with their foes. The first chapter of Exodus gives an account of the increase of the people, and the measures taken by the Egyptians to prevent it.

I. A New Generation and Prosperity, 1-7.

V. 1. *These are the names of the children of Israel which came into Egypt.* According to Hebrew usage, in telling his story the writer goes back to the migration of Jacob's family to Egypt, as the starting point of the new train of events with which this book is to be occupied. "The recapitulation of the heads of Jacob's house prepares the way for the vast augmentation about to be recorded." The name Israel is henceforth used of the nation. *Every man and his household.* At the emigration into Egypt they constituted eleven household groups.

Vs. 2, 3. *Reuben, etc.* The sons, six in all, of Leah, the elder of the two sisters whom Jacob married, are placed first. Then comes *Benjamin*, the second son of Rachael, the younger sister, Joseph, his brother, being already in Egypt.

Vs. 4, 5. *Dan and Naphtali*; sons of Bilhah, Rachael's handmaid. *Gad and Asher*; sons of Zilpah, Leah's handmaid. *Seventy souls*. Jacob is included in the enumeration because the head is included in the family unity. The complete list is given in Gen. 46. It includes only two women, Dinah, Jacob's daughter, and Serah, a granddaughter. They were heads of some division of a tribe, or were noted in some other marked way.

V. 6. *And Joseph died*. This fact is mentioned to prepare the way for a statement of the change that came over the condition of the Israelites. *All his brethren*. Some of them surviving him, Gen. 50: 24. *And all that generation*. Thus the close of the patriarchal period is marked as introductory to the Exodus. There is a clean sweep, to clear the stage for new action. It is now about 400 years from the call of Abraham to leave his own country and go to Canaan.



Ramesses II.
From Photograph of Mummy,
Peloubet's Notes

V. 7. *And the children of Israel . . . increased abundantly*. Note the various expressions here used to describe the marvellous growth of the Israelitish people in Egypt. In their 215 years in Egypt they had grown to perhaps two and a half millions, all told, for when they left Egypt there were about 600,000 men, Num. 1: 46. So the prophecy of Gen. 46: 3 was fulfilled. The term "children of Israel" meant not only the blood lineage of Jacob but an indefinite number of retainers and servants, who on accepting circumcision would be included with Jacob's family. Of these there may have been several hundred or even thousands. (Gen. 14: 14; 36: 6, 7; 45: 10; 47: 1.)

II. A New King and Oppression, 8-14.

V. 8. *There arose up a new king*; a new

king of a new dynasty. The dynasty under which Joseph ruled had been overthrown. There is now in the Museum of Bulag, near Cairo, Egypt, the actual body of Ramesses II., the Pharaoh of the oppression. It was discovered in 1881 near Thebes. *Which knew not Joseph*; "did not favor him, had an aversion to him and his memory; and so, perhaps, ignored him." See for a similar use of the word "know," Ps. 1: 6.

V. 9. *The people of the children of Israel are more and mightier than we*; "too many for us, unmanageably strong" (MacGregor.) They are now no longer regarded as a family to be hospitably cared for, but as a foreign people to be dreaded. As foreigners preserving different language and institutions from those of Egypt, they naturally became the ground of jealousy and suspicion. The Egyptians, weakened by internal conflicts and foreign wars with the Hittites and others, would regard with alarm the rapid growth of a foreign nation in their midst.

V. 10. *Let us deal wisely with them*. Let us anticipate the peril. *When there falleth out any war, they join also unto our enemies*. If, as is supposed, this dynasty had deposed the Shepherd kings and feared their return, it is not to be wondered at that a shepherd people in their midst growing rapidly in numbers and strength should cause suspicion. *And so get them up out of the land*. The industrious habits of the Israelites constituted a source of wealth to Egypt that the king is unwilling to lose. It seems to have been well known, also, that the Israelites, long as they had been in Egypt, still regarded Canaan as their real home, which made their departure all the more likely.

V. 11. *They did set over them taskmasters*; overseers of forced labor, which was rigidly exacted in addition to that required by their own property. Egypt had immense public works, roads, canals, buildings, etc. *To afflict them with burdens*; to reduce their strength, check their growth in numbers, break down their spirit, and reduce them to servility, so that they would have no political aspirations. *They built for Pharaoh treasure cities*; depots in which provisions might be

stored for export in time of peace, or supply in time of war. *Pithom and Raamses*. The former was identified in 1883 and has been since explored. The latter has not yet been found.

V. 12. *But the more they afflicted them, the more they multiplied*. Short of actual extermination by killing, as in the case of the Armenians in Turkey, hard usage seems to be productive of increase in population. *Grieved*.

APPLICATION

Now these are the names of the children of Israel, v. 1. What a marvellous race the Jews have been! Their discipline under the Law of Moses produced in them a type of national character like no other in the world. Said Balaam (Num. 23: 9), "They shall dwell alone, and shall not be reckoned among the nations." Their characteristic feature, according to Goethe, is toughness. This strength of moral fibre, combined with the genius for religion, furnished a suitable soil for the growth of the great religious leaders of the world. To the Jewish nation we owe David and Isaiah, Paul and John. Greatest gift of all, from this nation Christ sprang. The influence of this wonderful people is still powerful in literature and politics and finance. The Christian Church will yet receive a great accession of strength from the ingathering of the Jews. "What shall the receiving of them be, but life from the dead?" (Rom. 11: 15.) The Church and the world will be enriched by the fruitage of those ages of patient training under the care of that harsh "pedagogue" (the Law) which will bring them at last to Christ. (Gal. 3: 24.) It will not be in vain for themselves or others that this people have "borne the yoke in their youth." (Lam. 3: 27).

Reuben, etc., vs. 2, 3, 4. These names are stained with blood, and darkened by crime. Around them clings scarcely one great and lovable memory. Yet theirs was a glorious heritage; and theirs a noble destiny. To what can we ascribe their high place but to the grace of God? Not even their descent from Israel could prevent their falling from their lofty privileges. For, when we turn to the Revelation (7: 5-8), we find that the

The word so translated "expresses a mixture of loathing and alarm."

Vs. 13, 14. *To serve with rigour*. The word translated rigor, means "to crush, to break to pieces." It is used only in these two verses. *In mortar*; preparing for brick-making. *In bricks*; building with the bricks when made. The pictures on the monuments show heavy burdens and sharp whips, and cruel overseers urging to the tasks.

tribe of Dan has been blotted out, while Manasseh is counted separately from Joseph to complete the twelve. Our salvation is not secured by our merely natural descent from Christian ancestors.

And Joseph died, and all his brethren, and all that generation, v. 6. The people of Israel had now no longer in the great prime minister, their kinsman, a prop to support them. Nor was there, now, any one whose eyes had actually rested on the hills and valleys of Canaan to which it had been promised that they should return. They were left without the encouraging presence of Joseph; they were deprived of the testimony of eye-witness to the beauty and fertility of the Promised Land. So Paul left the Philippians to "work out their salvation" in his "absence." (Phil. 2: 12.) Why have the people of God been robbed so frequently of all external helps to their faith, if not to drive them to more simple and direct reliance upon God, "which worketh in you both to will and to do of his good pleasure?" (Phil. 2: 13.)

And the children of Israel were fruitful, and increased abundantly, and multiplied and waxed exceeding mighty, v. 7. "No book attaches more weight, than the Bible, to the truth, amply vindicated by modern science, that good breeding in the strictest sense of the term, is a powerful factor in the lives of men and nations. To be well-born does not of necessity require aristocratic parentage, nor does such parentage involve it; but it implies a virtuous, temperate and pious stock. In extreme cases the doctrine of race is palpable; for who can doubt that the sins of dissolute parents are visited upon

their puny and short-lived children, and that the posterity of the just inherit not only honor and a welcome in the world, 'an open door,' but also immunity from many a physical blemish and many a perilous craving? If the Hebrew race, after eighteen centuries of calamity, retains an unrivaled vigor and tenacity, be it remembered how its iron sinew has been twisted, from what a sire it sprang, through what ages of more than 'natural selection' the dross was thoroughly purged out, and . . . a chosen remnant left. Already in Egypt, in the vigorous multiplication of the race, was visible the germ of that amazing vitality which makes it, even in its overthrow, so powerful an element in the best modern thought and action." (Chadwick.)

Now there arose up a new king over Egypt, which knew not Joseph, v. 8. Long before this Joseph had hoped for deliverance through the good offices of Pharaoh's butler, whose dream he had interpreted in the prison (Gen. 40: 14). But this hope was disappointed and Joseph learned to depend on God and

not on powerful earthly friends. Now Israel was to be taught the same great lesson. It was not in the sunshine of Egyptian royalty that they were to find safety and peace, but in the light of the Divine countenance.

All their service . . . was with rigour, v. 14. In their prosperity they had forgotten God, and when men forget God, sooner or later they must suffer. This is an unailing law, to which we do well to take heed. It may not be to-day or to-morrow, for God is never in a hurry, but it will be sometime, and common prudence says, beware! avoid entering on a road which in the end leads to disaster. This is the dark side of the woe that follows transgression, as one in the sunlight is followed by his shadow. But there is a bright side, too; for God is love as well as law. The punishment of sin may lead to its abandonment. So God means it to lead. And happy are those to whom suffering on account of their sins comes, as it came to Israel in Egypt, as the open door to the way that leads back to God—a rough pathway, but the way to joy and peace.

POINTS AND PARAGRAPHS

Israel in Egypt represents the life of faith amid the temptations of the world. v. 1.

The Church of Christ traces its spiritual descent from another Seventy and another Twelve (Luke 6: 13-16: 10: 1, 2). vs. 2-5.

In the physical and spiritual world alike all mortal help must perish. v. 6.

God's promise survives the passing generations (Gen. 46: 3). v. 7.

"Put not your trust in princes" (Ps. 146: 3). v. 8.

Passion seeks to justify crime by exaggerating the evils to be met. vs. 9, 10.

If Israel had not forsaken God it would not have been enslaved by Pharaoh. v. 11.

Affliction is God's crucible for refining and purifying character. v. 12.

A Christian is in the wrong place when he is serving the world. v. 13.

Sin is a hard master. v. 14.

The preparation was through oppression.

But winter has in it a blessing for the autumn wheat; and Israel's winter of oppression was a sleeping summer. For this people had in it that seed which is "the word," "the word of God," "the word of the Kingdom."—MacGregor.

Many books of the Old Testament begin with the conjunction "And." This fact, it has often been pointed out, is a silent indication of the truth that each author was not recording isolated incidents, but parts of one great drama, events which joined hands with the past and future, looking before and after. Thus the Book of the Kings took up the tale from Samuel, Samuel from Judges and Judges from Joshua, and all carried the sacred movement forward towards a goal as yet un-reached. . . . The Books of the Pentateuch are held together in a yet stronger unity than the rest, being sections of one and the same narrative, and having been accredited with a common authorship from the earliest mention of them in ancient writings.

Fame and Death, upon a day,
Met and chatted on the way.

"Greeting, friend," in kindest tones,
Murmured Death, with happy smile,
"Let us rest beside the way;
Need we hurry all the while?"

"I must hurry," answered Fame,
"Further down the way I haste,
One abides there whom I must
Bid my sweetest fruits to taste."

"Rest you, rest you, brother mine,"
Death insisted graciously,
"But an hour ago that one
Answered to a call from me."

Fame and Death upon a day,
Met and chatted on the way.—v. 6.

So marvellous was the growth of these simple shepherd strangers in Egypt, and so vigorous and capable were they, that it is no wonder that the king looked upon the presence in the land of so many foreigners, and of such a virile type, as an element of danger. Although most of them were shepherds, some of them had become proficient in Egyptian arts. A few were expert in working with the precious metals (Exod. 31: 2, 3), and their leaders at least had mastered the art of writing. The people of Israel were so formidable in the eyes of the king that he dared not make a fair and open attack, but had recourse (v. 10) to cunning craftiness to accomplish his resolution to crush them.

It is said that when the canal which joins the Nile to the sea at Alexandria was made, one hundred and fifty thousand men were

forced to labor on it, and of these twenty thousand perished before it was completed. Human life was counted as nothing.

Light from the East

A NEW KING—This has been generally thought to refer to the accession of the nineteenth dynasty, whose policy of oppressing the foreign nations in the Delta culminated in the long reign of Rameses II. Scholars are now inclined to place the Exodus a century earlier, and thus make the new king one of the early monarchs of the eighteenth dynasty.

BRICKS—All the houses of the common people of Egypt are still built of sun-dried bricks about twice the size of ours. The ancient mode of making them by slave labor is depicted in detail on a Theban tomb. Nile mud was carried to a convenient place, mixed with chopped straw, sand, and water, and trodden into a paste. This was carried in baskets to a smooth, sandy place, and filled into a wooden mould, without a bottom, placed on the ground. When the top was smoothed off, it was impressed with a wooden stamp bearing the king's name. The mould was then lifted, placed alongside of the wet brick and filled again. After the bricks had lain a week or ten days under an Egyptian sun, they were ready to be built into a wall. They could resist a very heavy pressure, and large pyramids were built of them.

TEACHING HINTS AND HELPS

This section contains material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

This oppression is a gigantic example of ingratitude on the part of the Egyptians. Joseph had been a father to Pharaoh and lord of all his house. His wisdom, fidelity, and energy saved the people. All this is now forgotten, and his descendants and his race are treated with the utmost cruelty. v. 8.

Notice:

1. *The abnormal numerical increase of the Hebrew people.* (a) To make this apparent the historian records the names of the heads

of the tribes, vs. 1-5. This handful of people so grew and multiplied that Pharaoh (probably Rameses the Great) said of them, no doubt in exaggerated terms, they "are more and mightier than we." v. 9. (b) This growth of the Israelitish nation was in fulfillment of a special promise as seen in Gen. 46: 3; Deut. 26: 5; Psal. 105: 24. (See "Exposition," v. 7.)

2. *The causes of the oppression of the Israelites.* These were complex. (a) Change of dynasty, v. 8. This seems to convey the idea of a king of another race, a foreigner, one not in the regular succession. Thus foreign gods are "new," Deut. 32: 17; Judg. 5: 8. It

has been held by some that Egypt was invaded and occupied about this time by an Asiatic people whose sovereigns were known as the Shepherd kings. Josephus states that the government was transferred to another family. The historical evidence in this respect is not decisive, but the certainty is that the new king "knew not Joseph." According to Hebrew usage to *know* is to approve, to regard with affection, e.g., "The Lord knoweth the way of the righteous," Psal. 1: 6. "Thou hast known my soul in adversities," Psa. 31: 7. The Targums of Jonathan and of Jerusalem render our passage "Who considered not Joseph, nor walked in his statutes," i.e., he disregarded and violated the compact of Joseph with Pharaoh in behalf of the Hebrew people. (b) This new king, whoever he was, oppressed the Hebrews through jealousy and fear. These base passions were excited by the manifest growth and prosperity of the people, and no limit can be set to the cruelties that may be perpetrated through jealousy, Prov. 6: 34; Sol. Song, 8: 6. These passages were verified in this case. Base fear mingled with jealousy. Pharaoh entertained the suspicion that, in the event of war, the Hebrews might join his enemies and thus escape from the land, and his covetous desire to reap the benefits of their inadequately recompensed labors would be defeated. Few things rouse the animosity of men as much as interference with their inordinate lust for gain.

3. *The forms of tyrannical treatment which the Hebrews endured.* (a) "Let us deal wisely with them," v. 10, i.e., cunningly. Let us adopt methods of oppression to prevent their appalling increase. The thought was to check the growth of population without seeming to be unjust or cruel, to so organize and govern the colony settled in Goshen as to accomplish this end. Hence (b) he appointed taskmasters over Israel, and reduced them to the condition of serfs, hoping in this way to wear out their strength and to crush their spirits, and thus banish the desire of freedom. In this bitter servitude they were compelled to build provision or magazine

cities for storing the produce of the land for purposes of trade and as supplies for the army in time of war. 2 Chron. 32: 28. They built for Pharaoh, Pithom and Raamses, v. 11. These cities were situated in the land of Goshen, where "Joseph placed his father and brethren," Gen. 47: 11. Pharaoh's first plan failed to accomplish his purpose. The people multiplied in spite of his tyranny. "And they were grieved," filled with chagrin and abhorrence, "because of the children of Israel," v. 12. Hence (c) they resorted to severer measures, made them "serve with rigor," v. 13, in a manner prohibited in Lev. 25: 46. They toiled "in mortar, and in brick," v. 14. In this menial occupation of brick-making they were goaded on by overseers armed with whip or stick. "They made their lives bitter." This expresses the intensity of their hardships. The revelation made to Abraham was literally fulfilled, Gen. 15: 13. God's word never fails.

For Teachers of the Boys and Girls

The scholars will probably not require prompting to recall the story of that night and day-dawn at Jabbok, Gen. 32: 22-28. "Israel" was a princely family, when they came down to Egypt, rich in a good ancestry, vigorous households, many flocks and herds, and above all in the promises of God to Abraham, Isaac, and Jacob.

Their fortunes in Egypt were varied, touched, indeed, the extremes of prosperity and of adversity. The contrast will form an excellent framework for the lesson.

I. GOOD TIMES, 1-7.

It is good to be able to name the twelve tribes in order (and the twelve apostles); memorizing is too much neglected. But it will show a sad lack of the sense of proportion to dwell too long on the first five verses. Full explanations are given in the "Exposition" and the class should clearly grasp the fact of the growth of seventy souls to almost two and a half millions, with all the increase of wealth, and comforts and power which accompanied that growth. Some of the old people in their lifetime have witnessed almost similar marvellous growth on this continent. "Good times" they were, indeed.

But good times have their perils, as we are beginning to discover in our own country. Ezek. 16 : 49, 50, is an instructive passage.

II. HARD TIMES, 8-14.

The "hard times" came partly through political changes in Egypt. The "new king" was of a different dynasty, and that very fact made him bitter towards Joseph's people. Mark (a) This king's foolish jealousy, vs. 9, 10. He was little of a statesman, else he would have sought to attract and amalgamate, rather than to antagonize this people. (b) His mistaken methods, vs. 11-14. Forced labor (v. 11) was the king's plan. He would crush the spirits of the people. How utterly his plan miscarried, v. 12 ! The tree on which the northern blasts blow takes all the deeper root therefor. Besides, God was with them, and as afterwards He brought them forth unscathed from the pursuing enemy in the Red Sea, so, now, He causes them actually to flourish upon persecution.

But there were deeper depths, vs. 13, 14. Even here, as we shall see, God was with them. Their courage was indeed broken. But in their despair they came back to God, and like iron hammered on the anvil, they were toughened and strengthened by their trials for the better service of God.

FOR TEACHERS OF THE LITTLE ONES

Connotation—I wonder how many of you have begun to be nice old men and women? Do you remember the little girl in our story last Sunday who began, right away, to get ready to be the kind of old lady she wished to be? Are we getting ready to have a happy

ending to our life, like the man whose death we talked about last Sunday? How did he get ready? Yes, he "applied his heart unto wisdom," followed God's laws, learned of Him and trusted in Him.

A New King—How many can tell me the name of our good Queen who died last January? How we all loved her for her goodness and kindness to all her people! Now we have a new King. Do you know his name?

Prove from Scripture

That God knows all our ways.

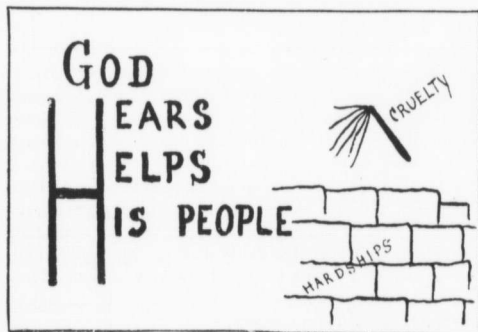
Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The numbers of the Israelites.
2. The oppressions.
3. God's use of suffering.

The Catechism Question

Ques. 101. *The first petition of the Lord's Prayer.* As the Ten Commandments begin with those relating to God, so the first three petitions of the Lord's prayer have reference to Him—His name, His kingdom, and His will. To "hallow" means "to set a thing apart as sacred, or holy." God's "name" is "that by which He expresses Himself or tells us what He is. He expresses Himself in nature, in the mind of man, in the Word, in His ordinances, in Christ. We pray, therefore, that "God would enable us and others to glorify Him in all that whereby He maketh Himself known:" and further, in the words of Professor Salmond, "as it is man's chief end to 'glorify God,' so, in this petition, we acknowledge it to be the highest object of all things to set forth his glory, and pray that all may be made to fulfil that object", "that he would dispose all things to his own glory."



We think he will be a good, kind, wise king.

Lesson—Do you remember about the king who was so kind to Joseph and his brothers? This kind Pharaoh died a few years after Joseph died, and then there was a new king in Egypt. The new king did not know Joseph, and his brothers, and took no interest in the children of Israel. They had become a very large family. The king saw that they were strangers in the land of Egypt. He called his wise men about him and said, "We must look out for these strangers. They may some time fight against us. They are becoming very many. Let us make them work very hard so they will be afraid of us and will not dare ever to fight against us."

The King's Cruelty—Did you ever watch men building? What hard work it is lifting the big stones, carrying the bricks and mortar! Picture the children of Israel at work building the treasure cities for the king, the task-masters going about amongst them, whip in hand, ready to strike any who stopped working. And they had to do their own work at home, too. How sad the poor children of Israel felt! Perhaps they re-

membered the cruelty of their fathers to Joseph! Perhaps they thought God was punishing them in this way!

Golden Text—Had God forgotten them? Had He forgotten His promise to Abraham, Isaac and Jacob? (Explain.) Our Golden Text tells us that God heard their groanings and remembered His promise. God will help them out of their troubles, as we shall see.

Our Comfort—When Bessie, or John, or Willie are in trouble and crying, perhaps because a bigger boy or girl teased them, or struck them, or someone is cross to them, or lessons are hard, etc., is it not a comfort to know that God hears our crying, knows all our troubles and will remember His promises to bless and help all who are in trouble? (Ps. 91 : 15 ; 50 : 15 ; 42 : 1 ; Heb. 13 : 6 ; Ps. 46 : 1.)

God Never Tires Blessing—"Come unto Me, all ye that labour, and I will give you rest." (Matt. 11 : 28). "I will never leave thee, nor forsake thee." (Heb. 13 : 5). "The mercy of the Lord is from everlasting to everlasting upon them that fear Him." (Ps. 103 : 17.) Let us look up to God and say, (Repeat the 23rd Psalm).

BLACKBOARD REVIEW

A BLESSING in the SUMMER WINTER

The blackboard review may be made memorable by the season. In the major portion of the constituency of THE TEACHERS MONTHLY, November brings frost and snow. Winter is at least well in sight. Dwell upon what the "summer" has done, with its sunshine and its refreshing showers, how it made all the earth beautiful and has filled storehouses and barns with plenty. Then call out from the scholars some of the benefits of winter, the season that seems to have in it nothing of bounty, how its tempests clear the air, and its frosts mellow the ground, and its biting cold, which withers every green thing, gives opportunity for the quiet, unseen processes underground which are essential to another summer's growth. The parallel with Israel's experiences in Egypt is easily drawn. God gave them a long summer of prosperity (over 200 years); and then a long and dreary winter of adversity (200 years more) as a preparation for the spring time of a new nationhood that was to follow. Show how God deals with individuals in a similar way.

Lesson VII.

THE CHILDHOOD OF MOSES

November 17, 1901

Exodus 2: 1-10. Commit to memory vs. 7-10. Read Ps. 91.

1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

Revised Version—1 River side; 2 Know; 3 Bathe; 4 And sent her handmaid; 5 She opened it and saw:

omit she.

GOLDEN TEXT

Prov. 22: 6. Train up a child in the way he should go, and when he is old he will not depart from it.

DAILY READINGS

M.	—Exodus 2: 1-10.	The childhood of Moses.
T.	—Exodus 2: 11-25.	Moses in Midian.
W.	—Acts 7: 15-21.	Stephen's narrative.
Th.	—Acts 7: 22-29.	
F.	—Isaiah 49: 7-12.	A chosen deliverer.
S.	—Psalm 33: 10-22.	God overruling.
S.	—2 Tim. 3: 10-17.	A happy childhood.

CATECHISM

Q. 102. What do we pray for in the second petition?
A. In the second petition (which is, *Thy kingdom come*) we pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced.

EXPOSITION

Connecting Links—Pharaoh, finding that the Israelites increased in number, notwithstanding the hard bondage, determined to destroy their male children, in the hope that after a while the people might, through intermarriage, become Egyptian. God defeated this plan by overruling the dread decree to cast the boys into the Nile, for the preservation of one to be reared in the royal palace as the son of the king's daughter, and educated at court, to become, in due time, the deliverer of Israel from bondage. While Pharaoh was planning for the destruction of the Israelites, God was working for their release and larger growth and prosperity.

I. The Babe in Peril, 1-4.

V. 1. *A man of the house of Levi.* His name was Amram, ch. 6: 20. The tribe of Levi was that from which, later on, the priests were taken. *A daughter of Levi.* Her name was Jochebed, (Ex. 6: 20). The words son and daughter are used frequently in Scripture to mean descendant. They seem to have been humble people of a tribe at that time inconspicuous. The fact is noted, however, that they were religious people (Heb. 11: 23).

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

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

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

TIME AND PLACE

As commonly believed, Moses was born, B.C., 1571. The lesson covers 40 years. Place, Egypt, the one centre, at that time, of learning and refinement.

LESSON PLAN

I. The Babe in Peril, 1-4.

By reason of the king's cruel decree.

II. Rescued, 5, 6.

Through the compassion of the king's daughter.

III. Reared, 7-9.

By the child's own mother.

IV. Adopted, 10.

Into Pharaoh's court.

LESSON HYMNS

Book of Praise, 573; 191; 19 (Ps. Sel.); 561; 580; 584.

V. 2. *A son.* There were at least two other children, Aaron, three years older, and Miriam, older still (ch. 7: 7; 2: 4, with 15: 20). Moses alone is mentioned here because the narrative is concerned with his birth and rescue. *A goodly child;* in form and features attractive. Stephen said (Acts 7: 20) that he was "exceeding fair" or, more literally, "fair unto God," which would seem to indicate that he had the appearance of a special object of Divine favor; for which reason, as well as because of true maternal affection, his mother would not give him up. *She hid him;* at a great risk, with the co-operation of her husband (Heb. 11: 23).

V. 3. *An ark of bulrushes.* The word translated "ark" is used only of this covered box or basket and the ark built by Noah (Gen. 6: 14). The rush or reed from which the ark was made was the papyrus, which grew to a height of ten or twelve feet. It was formerly abundant on the banks of the Nile, but has now almost entirely disappeared. Its inner rind was made into paper. *And daubed it with slime and with pitch.* Bitumen from the Dead Sea was melted with tar or

pitch to make vessels water-tight. *She laid it in the flays by the river's brink*; among the reeds, so that it might not be carried out into the current. In the Tanis branch of the Nile no crocodiles were found, hence safety for the babe and as a bathing place for the princess, v. 5.

V. 4. *His sister stood afar off to wit (know) what would be done.* Probably Miriam, acting under her mother's directions, hid herself at some distance in the sedge to avoid detection, yet sufficiently near to watch the result. She must have been a child of some years to be entrusted with such an important duty, and to display such tact as she showed in the event that followed.

II. Rescued, 5, 6.

V. 5. *The daughter of Pharaoh.* Josephus gives her name as Thermetis, but the monuments as Nefer-ari (if she was the daughter of Rameses II.). *To bathe at the river.* (Rev. Ver.) The princess's custom was likely well known to Jochebed. The waters of the Nile were considered by the Egyptians sacred and healthgiving. Wilkinson shows that this was true to the custom of that period; later on there was more seclusion. *Her maidens walked along the river bank*; to watch against intrusion. *When she saw the ark.* How different would have been the result had one of the Egyptian executioners seen it first!

V. 6. *Behold the babe wept.* The original is more expressive: "Behold a weeping boy." *She had compassion on him*; a true woman's heart she had. *This is one of the Hebrew's children.* His situation (no Egyptian mother would need to have so dealt with her child), his features and color, fairer than the Egyptians, left no doubt of the fact. The term "Hebrew" is derived from Eber (Gen. 10: 21; compare Numb. 24: 24).

III. Reared, 7-9.

V. 7. *Then said his sister.* She had watched to good purpose and so acted that her relationship does not seem to have been sus-

pected. She appears just at the right moment and asks a fitting question, *Shall I go and call to thee a nurse of the Hebrew women?* An Egyptian nurse would avoid the child of a serf. This question opened the way for bringing his own mother to nurse the child.

V. 8. *And Pharaoh's daughter said to her, Go.* It might have been a cause of danger to have the child brought at once to the palace until explanation had been made, and no doubt the princess was glad to be relieved of her perplexity. The word here translated *maid* does not mean a domestic, but a girl who has passed the age of childhood, a different word from that in v. 5. It is thought by some that Miriam may have been about thirteen years of age at the time.

V. 9. *Take the child away and nurse it for me.* The mother of Moses now receives her child again, but no longer hers altogether, for the king's daughter has a claim on him, and as the servant of the princess, Jochebed is protected in keeping him in her home, and she is entrusted with his nurture and care during tender years. *I will give thee thy wages.* In other circumstances this would have seemed like mockery. The highest wages a godly mother can receive is the privilege of training up her child in the fear of the Lord and to walk in His ways.

IV. Adopted, 10.

V. 10. *The child grew, and she brought him unto Pharaoh's daughter.* At what age we are not told, but it would seem not till he had received a home training sufficient to enable him to resist the influence of the corrupt and luxurious Egyptian court and remain a Hebrew at heart. *And he became her son*; entered into the possession of all the privileges of a member of the royal family. *And she called his name Moses.* "Moses" is said to be good Egyptian for "drawn out." But there is a Hebrew derivation to the same effect; so that the name may have been proposed to the princess by his nurse-mother. (MacGregor.)

APPLICATION

And there went a man of the house of Levi, and took to wife a daughter of Levi, v. 1. No truly great man is ever ashamed of his parents

because they are poor and obscure, as the parents of Moses were. Dr. Blaikie tells us of the famous David Livingstone, that on the

tombstone of his parents in the cemetery of Hamilton, he had these words inscribed: "To show the resting place of Neil Livingstone and Agnes Hunter, his wife, to express the thankfulness to God of their children for *poor and pious parents*." He deliberately refused to change the last "and" into "but." Though we know little of the parents of Moses, we gather that there was no reason why he should be ashamed of them. They were brave enough or had a sufficiently strong affection to rear their home when the storm of persecution was rising. In Canada, many a man is living in a comfortable house on a well-improved farm because a generation



Papyrus or Paper Plant

or so ago some brave man and woman undertook to make a home in the unbroken forest or wide prairie. We do well to honor these pioneers and to imitate their virtues.

And when she saw him that he was a goodly child, she hid him, v. 2. The parents of Moses acted out of natural impulse when they determined to preserve their child in spite of Pharaoh's cruel decree. Impulse has often been a great power for evil. In Cain the impulse of passion shaped itself into murder. In Peter the impulse of fear found expression in his craven denial. Evil impulses sweep away the restraints of reason and judgment and carry men on into guilt. But in good impulses we may hear the very voice of God stirring us up to noble and generous deeds. And it is not by accident that good impulses arise. They come, like the song birds, of their own accord, but they are attracted by the sunshine and quiet woods,

while they shun noise and foul air. If our hearts are to become the haunts of good impulses, we must keep their windows open towards God, that the light of His face may shine into them. Every evil impulse points towards atheism and its origin. Every good impulse comes from God who is perfect goodness.

And the daughter of Pharaoh came down to bathe at the river, v. 5. (Rev. Ver.) In the history of individuals and nations, the whole course of events has often been turned by some trifling circumstance. The arrow which pierced the brain of Harold lost the battle of Senlac to the English and gave England to the Normans. The death of the little maid of Norway, heiress to Alexander III. of Scotland, on her passage to the latter country, defeated the project of uniting England and Scotland by her marriage to the son of Edward I. and led to the long conflicts between these two countries. A mist crossing the battle-field of Lutzen made Napoleon victor over the allied Prussians and Russians. So here the coming of an Egyptian princess to bathe in the Nile led to the deliverance of the coming leader and lawgiver of Israel. We say that such occurrences are accidental. In reality, the hand of God is in them all and each is a link in the great chain of His purpose.

This is one of the Hebrew's children, v. 6. Is there not a note of indignation in these words? The princess had a woman's heart, and in it there burned a righteous wrath against the king's cruelty. It has been said that every woman in Egypt was in a plot against Pharaoh. Already the midwives had defeated him, and now his own daughter helped to thwart his plan. There is a hatred that is noble. "And when He had looked round about on them with anger, being grieved for the hardness of their hearts." This is what Mark (3: 5) says of Jesus who was meek and lowly in heart. "Luther said that he never did anything well till his wrath was excited, and then he could do anything well." Paul said: "Be ye angry and sin not: let not the sun go down upon your wrath." (Eph. 4: 26.) One

of his friends said of Robertson of Brighton, "I have seen him grind his teeth and clench his fists when passing a man whom he knew was bent on dishonoring an innocent girl." Says the Psalmist "I hate every false way" (Ps. 119: 104). "I hate and abhor lying" (Ps. 119: 163). "I hate them that hate Thee" (Ps. 139: 21). Our hatred ought not to be for our own foes or our own wrongs. But we may rightly rejoice in the wrath that is zeal for truth and purity and for the glory of Christ.

Then said his sister, . . . Shall I go and call to thee a nurse of the Hebrew women? v. 7. Miriam teaches us to be quick in recognizing and prompt in improving our opportunities. "There is a legend of an artist who long sought for a piece of sandalwood out of which to carve a Madonna. At last he was about to give up in despair, leaving the

vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood which was destined for the fire. Obeying the command, he produced from the log of common firewood a masterpiece." Our best opportunities are usually in little things and close at hand.

And she (his mother) brought him unto Pharaoh's daughter, v. 10. She had received him to nurse as a weeping infant. She brings him back, no longer a mere babe, but a boy, young, very young, doubtless, but with the stamp of her own life upon him, a stamp which, far from being ever effaced, seemed to become deeper as he grew older. No more precious and no more abiding possession can any child begin life with than the lessons learned at a godly mother's knee and sealed with her kiss of love. They are gifts direct from the hand of God.

POINTS AND PARAGRAPHS

A godly home is the fountain of the sweetest and freshest streams that bless human life. v. 1.

Faith does not paralyze, but stimulates our energies. v. 3.

It is the expectant soul that receives the blessing. v. 4.

There is no "chance" in God's world. v. 5.

The tears of a babe were more powerful than Pharaoh's decree. v. 6.

"Good is never to be despaired of, since this kindly woman grew up in the family of the persecutor." vs. 6-9.

The first "great persecution of Christians, under Nero, turned the heart of the heathen people against the tyrant through revulsion from his cruelty." (Tacitus.)

When Burns' "Cottar's Saturday Night" was read in a London home, it called forth expressions of surprise from all who heard it, except a Scotch servant girl, who had been accustomed to such scenes as it described, while in her father's house as a child.

Scripture history illustrates "the importance of the individual in the history of nations." "The holiness of Samuel, the gallant faith of David, the splendor and

wisdom of Solomon, the fervid zeal of Elijah the self-respecting righteousness of Nehemiah—ignore those, and the whole course of affairs becomes vague and unintelligible. Most of all this is true of Moses. In profane history it is the same. Alexander, Mahomet, Luther, William the Silent, Napoleon—will anyone pretend that Europe uninfluenced by these personalities would have become the Europe that we know?—Chadwick.

When you come to a great railway junction, at which trains arrive from north and south and west, in time to be united with another that is just starting for the east, and you see the connection made, nobody talks of a happy coincidence. There was a presiding mind guiding the time of the arrival of the train in each case, so that the junction was reached by all at the required moment. Now, at the birth and preservation of Moses, one feels himself standing at the meeting place of many separate trains of events, all of which coalesce to save the life of the child, and to put him in the way of securing the very best education which the world could then furnish. Why should we speak of accident in this case any more than in the other? No! there was a presiding provi-

dence here; and all these things were arranged under the supervision of Him who maketh even man's wrath to praise Him, and who at the very blackest hour of His people's darkness was preparing a deliverer.—Dr. W. M. Taylor.

Note God's simple instrumentalities in the interweaving of the divine and human in His plans. (1) He uses a humble slave family. (2) A very small ark. (3) A little girl. (4) A baby's tears. (5) Pharaoh's own daughter. (6) The child's own mother. (7) A royal court.—Peloubet.

Every infant has in it a reality of greatness, to be saved or lost, beyond the value of a world; and a possibility of special greatness (Luke 1 : 15) even among the sons of God.—MacGregor.

The continued life of every little child is as much due to the watchful care of God's providence as was that of Moses. We can all say with Addison :

"Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart conceived
From whence these comforts flowed.

"When in the slippery paths of youth
With heedless steps I ran,
Thine arm unseen conveyed me safe,
And led me up to man.

"Through hidden dangers, toils and death,
It gently cleared my way,
And through the pleasing snares of vice—
More to be feared than they.

"When worn with sickness, oft hast Thou
With health renewed my face;
And when in sins and sorrows sunk,
Revived my soul with grace."

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

For Bible Class Teachers

AN ANALYSIS

The marriage of Amram and Jochebed, the parents of Moses, Num. 26 : 59, and the birth of Miriam and Aaron took place some years before the infanticidal edict of Pharaoh was issued. We can hardly imagine the horror with which the murderous enactment must have filled the hearts of the people. The

A beautiful legend from the Hebrew *Midrash* (says Peloubet) represents Pharaoh's daughter as a leper, who, by advice, was bathing in the Nile for a cure, but only when her heart felt for and her hand touched the babe in the bulrushes did her leprosy flee.

Light from the East

BULRUSHES—This was the famous papyrus plant, the paper reed of Egypt. Its stems, cut lengthwise into thin slices, laid one layer across another, moistened with a kind of glue, pressed and dried, made the paper used by the priestly scribes. This reed was also used in light boat-building and portions of the stem were cooked for food. At that time it grew along the river side and in every swamp, in dense thickets from ten to fifteen feet high, in which the nobles hunted wild beasts and birds of every wing. Now there is not a stalk of it in all Egypt. It is confined to the White Nile in southern Nubia and parts of Syria.

MOSES' EDUCATION—It doubtless included the orthography and grammar of the pictorial Egyptian speech; the arithmetic, geometry and astronomy, in which they had made considerable progress; and the medicine, history and engineering, which befitted a priest and a prince. Theology and morals completed the course, and to these all the other branches led up. Many of the precepts of the Book of the Dead would do credit to the moral sense of any age. It was chiefly in the domain of theology that the secret knowledge of the priests lay. There is reason to suppose that they believed in one supreme God, and that they had a rational explanation of the myths of the popular faith which are so revolting to us.

TEACHING HINTS AND HELPS

explanation of the story of the childhood of Moses is found in *the faith of his mother*. Notice :

1. *The heroism of her faith*. In the lesson she alone is mentioned, but in Heb. 11 : 23 her husband is associated with her as of the same mind. "They were not afraid of the king's commandment." It was natural that they should be afraid. A royal oriental tyrant might well be an object of dread; but trust in God and the promptings of natural

affection made them superior to abject fear. And so they are ranked by the Holy Spirit among the heroes of the Old Testament Church, and the mother is specially presented as deserving this honor. Her doings are recorded somewhat in detail. Hence notice,—

2. *The activity of her faith.* It was not simply a sentiment silently cherished. True faith can never be such. "It worketh by love," Gal. 5:6. (a) She hid the child three months. This was no easy task. It involved the keenest anxiety and sleepless vigilance day and night. When concealment was no longer deemed possible, she resorted to another device, for faith is wise and skilful, as well as active. (b) "She took for him an ark of bulrushes." (See "Exposition" and "Lights from the East.") Then followed the supreme trial and act of faith on her part. "The narrative is picturesque. No tale of romance ever described a plot more skilfully laid, or more full of interest in the development. The expedient of the ark, the slime and pitch, the choice of the time and place, the appeal to the sensibilities of the female breast, the stationing of the sister as a watch of the proceedings, her timely suggestion of a nurse, and the engagement of the mother herself, all bespeak a more than ordinary measure of ingenuity as well as intense solicitude on the part of the parents." (Jamieson.)

3. *The reward of Jochebed's faith.* (a) Every item in her plan for saving the life of her child proved successful. The heart of the princess was touched by the loveliness and tears of the babe, v. 6. God works through natural means, makes use of human impulses to bring about beneficent ends. (b) The child is restored to his mother. Is not this more than sufficient reward for all her trouble and trust in God? With unutterable joy she heard the mandate of v. 10. Wages! This is superfluous. What, would she not gladly peril her very life to be permitted to do what is now enjoined? What greater reward could be conferred upon her than the privilege of bringing up her child in the nurture and admonition of the Lord, and

judging by his career when he reached manhood, we may be sure that she did so with fidelity and success. She grounded him so thoroughly in the principles of the true religion, the principles of the Abrahamic faith, that in due time he "forsook Egypt, not fearing the wrath of the king," Heb. 11:24-27. His good home-training fitted him to pass with safety into the court circle and to take advantage of the education which it offered. Hence we are told that he "was instructed in all the wisdom of the Egyptians; and he was mighty in words and works," Acts 7:22. He was thus prepared for his great life work as a writer, legislator and leader of God's people out of the house of bondage. How much under God does the world owe to the faith and educational activity of pious mothers! Compare with the account of Moses' mother the story of Hannah (1 Sam. 1), Elizabeth (Luke 1), and above all, Mary, the mother of Jesus. She came nearer our Saviour, and did more for Him in infancy and childhood than any other. Hence she was declared to be "highly favored" and "blessed among women," Luke 1:28, 42.

For Teachers of the Boys and Girls

If skilfully done and not too greatly prolonged, so as to run away with the time, the scholars might be asked for their earliest recollections. Many will be able to go back to four years of age; some even to three or possibly some, although this is rare, to the age of two years. And almost all will give unstinted praise to their mother's love and care and careful training, *ever since they can remember*. Now, take them a step further back. What about that care before they can remember? Here is a charming story of it in the case of one child, whom his parents loved dearly and for whom God had a great work in the world to do. Perhaps this simple division of the story—it seems almost an outrage to break it into pieces—may not greatly mar its beauty, and may serve to impress it on mind and heart.

1. *The love that dared.*

Her own life would probably answer for the child, if he were kept alive in disobedience of the king's commandment (ch. 1:22). It

mattered not. This "goodly" child—and what child is not "goodly" to its own mother?—must not die. A mother's love is very close akin to that of God's own Son, our Saviour, who feared no wrath of men or devils, but who dared and suffered, even unto death, for us.

2. *The love that planned.*

That love began the very day he was born, and never slept until the day the babe was rescued from the river and restored to the mother's arms to be nursed and cared for by her without fear. Imagine all the devices it must have resorted to during those three months (v. 2); and now that the babe had grown too big and lusty to be longer hid, admire the skill (See Principal MacVicar's "Analysis") with which the plan is worked out, by which, perchance, the babe's life may be saved. Nor should the sister's courage and address be overlooked. Many boys owe more to older sisters than they dream of.

3. *The love that reared.*

They were short years that the child was in the mother's possession, but she left her mark upon him for a life-time. Moses was God's servant, and faithful to his own people, largely because of the influence of those years. Dwell upon the moulding influence of good mothers, and the debt their children owe them.

Prove from Scripture

That the Lord is our protection.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The papyrus or paper-reed.
2. A mother's love.
3. "Give from history other cases of infants saved to notable greatness."

The Catechism Question

Ques. 102. *The second petition.* This is that God's kingdom may come, and follows naturally on "Hallowed be Thy name." God's "kingdom" is "the special reign or rule which He establishes in the world of human souls—a spiritual kingdom, with its own spiritual subjects and its own spiritual laws." If the kingdom of God is to have sway, the kingdom of Satan, God's great adversary (Matt. 13 : 19 ; 2 Cor. 4 : 4 ; 1 Thess. 2 : 18), must be got out of the way. It was for this purpose that Christ, the Son of God, was manifested (1 John 3 : 8). The "kingdom of grace" is "that spiritual reign which Christ by His truth and Spirit is establishing on earth now, and under the power of which He is bringing the souls of men" (Rom. 14 : 17). The "kingdom of glory" is the final and eternal triumph over all evil and the perfecting of all good. It will be seen when Christ comes again, 2 Tim. 4 : 1, as the great Judge and King.

FOR TEACHERS OF THE LITTLE ONES

Connection—Have you ever thought that God knows what each of us will be when we get to be men and women?

He has a plan for each little life, and if we keep asking Him, He will lead us step by step, so that we may be what He planned that each should be. We are going to hear to-day about a baby boy for whom God had a great plan. Recall the hardships of the children of Israel in Egypt. Tell the king's cruel command regarding the little boy babies among the children of Israel. (Chap. 1 : 15-22.) Recall God's promise of blessing to the



children of Israel. We shall see how well God kept His promise.

Golden Text—Use the familiar proverb “as the twig is bent, so is the tree inclined,” as an illustration. Have not the children noticed some of the old, bent and twisted tree trunks? (A picture may be shown.) How did they become so? Could they have been kept straight like some of their neighbors in the woods? Here is a riddle. How are little boys and girls like trees? Our Golden Text tells us the answer. If they are trained in the right way when they are little, they will grow up in the right way—upright, true, honest men and women. If Satan gets hold of the boys and girls, he will bend and twist them out of the way God meant them to grow. How can we keep like straight trees? By looking up at Jesus, keeping our eyes on Him, we will incline to no sin, and our lives will point up to Him. (Prov. 3:5, 6.) Our Golden Text means that we should be taught what is right when we are little ones, and when we are old we will continue in the right way.

Lesson—By means of the blackboard, represent the ark of bulrushes amongst the

flags by the river's brink. Let us look in—what! a little baby boy! Who can tell me his name? How did he get into such a funny cradle, etc.? Tell the story of the childhood of Moses. How wonderfully God took care of Him! God had a great plan for Moses' life, and was “training him up in the way he should go.” We shall hear later what God meant Moses to do to help his people, the children of Israel. (Speak of the baby Jesus, and God's great plan for His life and death.)

Lesson Thoughts—We should be thankful to our parents and teachers for trying to train us in the right way, so we may fulfil God's plan for our lives. Teach “The steps of a good man are ordered by the Lord.” (Ps. 37:23.)

“Do no sinful action,
Speak no angry word,
Ye belong to Jesus,
Children of the Lord.

Christ is your own Master,
He is good and true,
And His little children
Must be holy, too.”

Hymn 529, Book of Praise.

BLACKBOARD REVIEW

MOSES' CRADLE

Let the words as above suffice for what may be written down. They will sufficiently attract attention. *Who watched by Moses' cradle?* As the scholars reply, the answers may be written down, or the superintendent may carry them in his memory and by reiteration make them memorable. The first reply will certainly be “His mother”—and the opportunity is exceptional of bringing out the depth and strength and resourcefulness of a mother's love. Do not dismiss the point without showing how the mother's love led her to train the babe, when he came to understand, in her own language and religion, and how it breathed through and through and through him her own spirit of faith in God. Nor should the father's co-operation (Heb. 11:23) be overlooked; nor brave and clever little Miriam's share; nor that of the tender-hearted and courageous princess, who was not afraid of the cruel king. Above all, the God of Israel was watching (Ps. 121:3, 4). Happy child, for such care! Happy people, by and by, for such a leader!

Lesson VIII.

WORLD'S TEMPERANCE LESSON

November 24, 1901

Isaiah 5: 8-30. Only vs. 11-17, 22, 23 printed, as recommended by the International Lesson Committee. Commit to memory vs. 11, 12. Read Prov. 8: 1-36.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that I continue until night, till wine inflame them!

12 And the harp, and the 2 viol, the tabret, and 3 pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither 4 consider the operation of his hands.

13 Therefore my people are gone into captivity, 5 because they have no knowledge; and their honourable men are famished, and their multitude 6 dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.

Revised Version—1 Tarry late into; 2 Lute; 3 The ledge; 4 Are parched; 5 Her desire; 6 Rejoiceth among is humbled; 7 Are; 12 is; 13 The Holy One is; 14 As in

15 And the mean man 9 shall be brought down, and the 10 mighty man shall be humbled, and the eyes of the lofty 11 shall be humbled:

16 But the Lord of hosts 12 shall be exalted in judgment, and God 13 that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed 14 after their manner and the waste places of the fat ones shall 15 strangers eat.

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for 16 reward, and take away the righteousness of the righteous from him!

4 Have they considered; 5 For lack of knowledge descend into it; 9 Is borne down; 10 Great man in their pasture; 14 Wanderers; 15 A.

grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

TIME AND PLACE

The place, Jerusalem and Judea; the time between B.C. 759 and B.C. 688; the speaker Isaiah, the prophet.

LESSON PLAN

I. The Covetous, 8-10.

Through greed hastening to desolation.

II. The Drunkard, 11, 12.

Forgetful of God and intent only on pleasure.

III. The Strong and Holy God, 13, etc.

Bring all evil into judgment.

LESSON HYMNS

Book of Praise, 251; 7 (Ps. Sel.); 276; 262; 529; 530.

EXPOSITION

Ten seeds sown would produce only one at harvest—a complete failure of crops.

II. The Drunkard, 11, 12.

V. 11. *Woe unto them that . . . follow strong drink.* Drunkenness is the second sin against which woe is pronounced. *That rise up early in the morning.* An early thirst is one of the plagues of the inveterate drinker.

V. 12. *The harp, and the viol, the tabret, and the pipe.* The harp, dulcimer, tamborine and flute were instruments of music used to entertain men so as to induce the highest revelry. *They regard not the work of the Lord.* Owing to the deadening of their moral nature they disregard the manifestations of God's purposes of grace and wrath.

III. The Strong and Holy God, 13, etc.

V. 13. *Therefore my people are gone into captivity.* The "ten tribes" were carried into captivity by the Assyrians, while the prophet was preaching to Judah. The prophet views the captivity of Judah as already begun. The tense is "the perfect of prophetic certainty." (Cheyne). *Because they have no knowledge.* Wilfully ignorant, they cannot foresee what is coming. *Their honorable men; their men of distinction.* Their

Isa. 5: 22. **GOLDEN TEXT** Woe unto them that are mighty to drink wine.

DAILY READINGS

M. —Isaiah 5: 8-19. } Temperance Lesson.

T. —Isaiah 5: 20-30. }

W. —Lev. 10: 1-11. Nadab and Abihu.

Th. —Isaiah 28: 1-7. Source of woe.

F. —Prov. 4: 14-27. Caution.

S. —Matt. 24: 42-51. Reward and punishment.

S. —1 Thess. 5: 4-11. Children of light.

CATECHISM

Q. 103. What do we pray for in the third petition?

A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*) we pray, That God, by his

Introduction—This chapter is a severe rebuke of the prevalent sins of Israel and enumerates the judgments that must be inflicted upon the people in consequence. The lesson is taught as a parable (vs. 1-7), with its commentary (vs. 8-30). The vineyard had received the best nurture, but disappointed all expectation by producing bad fruit, sin of six different kinds, upon each of which a special woe is pronounced. The consequent devastation is stated in terms of unrelieved gloom, without a ray of promise.

I. The Covetous, 8-10.

V. 8. *Woe to them that join house to house,* etc.; in opposition to Jewish law, (Num. 27: 1-11; 33: 54). The jubilee restoration of possessions (Lev. 25: 13) was intended as a guard against such avarice. *That they may be placed alone in the midst of the earth.* Great land-owners dwell alone, having driven their neighbors out to make room.

Vs. 9, 10. *Ten acres of vineyard shall yield one bath.* Land hunger will be cursed with barrenness of the soil, and ruinous failure of the crops. A bath was about eight gallons. *The seed of an homer—nine bushels—shall yield an ephah—three and one half pecks.*

multitude; their common people. All are perishing for want of the supports of life.

V. 14. *Therefore hell hath enlarged herself.* Sheol, or the place of the dead, hath made large preparation for the reception of the great multitudes who perish through intemperance. The representation is most vivid and striking. *Their glory . . . their multitude.* All that is honorable in the land goes down, and the ruin cannot be arrested by numbers.

Vs. 15, 16. *The mean man . . . the mighty . . . the lofty.* There is no exemption. All classes are involved in one common overthrow. *The Lord of hosts shall be exalted in judgment.* By punishing wicked revellers, God manifests His justice. In the execution of righteous judgment the requirement of His holiness is seen.

V. 17. *Then shall the lambs feed after their manner.* The lands of these ungodly people will become public grazing grounds for the flocks of wandering shepherds. Such ruin do greed and revelry induce.

Vs. 18, 19. *Woe unto them that draw iniquity with cords of vanity.* The third woe is pronounced against presumptuous sinners, those who heap up acts of wickedness as if drawing them together by a strong cart rope, so eager and energetic are they in transgression. *That say, Let him make speed.* In unbelief, they have made bold to scoff at God. *Let Him hasten to punish,* they say. Thus sin becomes its own punishment by hardening the heart in unbelief.

Vs. 20, 21. *Woe unto them that call evil good and good evil.* This fourth woe is pronounced against those who have become dead to all moral distinctions between right and wrong, so deep is their degradation. *Woe unto them that are wise in their own eyes.* The self-

conceited are the object of the fifth woe. "As humility is in a certain sense the crowning virtue, so self-conceit is a sort of finishing touch put on vice." (Rawlinson.)

Vs. 22, 23. *Woe to them that are mighty to drink wine.* The sixth woe is pronounced upon the drunkard as is the second. But in v. 11 they are ordinary citizens overcome by strong drink; here they are judges who pervert justice through wine, and have become so corrupt as to justify the wicked for a reward.

V. 24. *As the fire devoureth stubble.* So rapid and irresistible will be God's judgment upon the sins of the people. *Because they have cast away the law of the Lord;* the common feature of all the sins of Israel. *The Holy One;* hence the heinousness of the offence.

V. 25. The figures of this verse are dim and obscure to show the awful nature of the punishment when the corpses would be like street sweepings. Former judgments unheeded, more awful follow.

Vs. 26-28. *An ensign to the nations from afar.* By a strong figure God is represented as raising the signal to foreign nations to invade the land of Israel. *None shall be weary nor stumble.* The enemy is to be prompt, vigorous, unwearied, unhampered by preparation. *Whose arrows are sharp and all their bows bent.* Their weapons are terrible for destruction, and their means of conveyance irresistible.

Vs. 29, 30. *Their roaring shall be like a lion.* By a sudden change of figure the enemy are represented as lions seizing their prey. The roar is followed by a low growl as the lion springs upon his prey. *None shall deliver it.* Escape for Israel will be impossible. *Like the roaring of the sea.* The invaders will engulf them as the resistless ocean waves.

APPLICATION

Woe unto them that join house to house, that lay field to field, v. 8. Better than such greedy hoarding is the way of the Ephesians, who used to deposit their treasures with "the great goddess Diana," whose temple was both a sanctuary and a bank. By being "rich in good works" (1 Tim 6: 18), we may deposit our treasures with God, and when He shall call us to Himself we shall

receive our own with usury and "lay hold on the life that is life indeed," 1 Tim. 6: 19 (Rev. Ver.).

In mine ears said the Lord of hosts, v. 9. Wicked men may imagine that God takes no notice of their evil deeds, but in this they are greatly mistaken. He fastened the "eyes of his glory" (ch. 3: 8) upon the sinners of Isaiah's day, and whispered their

doom "in the ears" of the prophet. And in this twentieth century A.D., He watches the actions of men as closely as in the eighth century B.C.

But they regard not the work of the Lord, neither consider the operation of his hands, v. 12. Unless ours is a clean life, God will be as unreal to us as Christ was to His disciples when they cried, as He walked towards them on the sea, "It is a spirit" (Matt. 14 : 26). Let us beware of any sin that makes Christ a phantom to us.

Therefore my people have gone into captivity, because they have no knowledge, v. 13. Drink is a danger to the nation as well as to the individual. At the beginning of last century the people of Great Britain spent £2 5s. per head on liquor. By 1850 this had risen to £3. It is now £4. The liquor bill of Great Britain in 1899 was twice as great as forty years before. One saloon in London, England, was lately watched on a Sunday and 377 women were seen to enter it with babies in their arms, and the total number of children visiting the saloon on the same day was 2,712. If drunkenness was one of the sins that sent Israel into captivity, there is danger that drunkenness will rob Great Britain of her greatness; and this is no less true of other countries as well.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope, v. 18. Iniquity is a burden which the sinner bears on his back. Sin is a cart which the sinner drags after him. This is the prophet's way of saying that sin carries in

itself its own punishment. The penalty grows out of the sin, as the oak springs from the acorn. It is not a more regular law that the waters of the ocean are drawn up into the air by evaporation, to come down on the earth in the form of rain and then flow back to the ocean in the rivers, than that sin will be punished. Haman died on the gallows he had prepared for Mordecai. The enemies of Daniel perished by the death they had plotted for him. Shylock fell into the trap he had set for Antonio. Sin and punishment are just two stages in the growth of the same evil plant.

Let him make speed, and hasten his work, that we may see it, v. 19. The ancients had a saying, "Whom the gods wish to destroy, they first make mad." What folly can be greater than the folly of those who jeer at the idea of approaching disaster, while in their own conduct there are the causes which will certainly bring it about. Imagine a man setting a match to a train leading to a powder-magazine and ridiculing a warning against the danger of an explosion. (Gal. 6 : 7.)

Woe unto them that are wise in their own eyes, and prudent in their own sight, v. 21. A drunkard is unfit to be a railway engineer, or captain of a steamship. Drunkenness equally unfits a man to control the affairs of State. But in Great Britain and Canada, as in many other lands, those engaged in the liquor traffic wield great political power. Lord Rosebery said: "If the State does not control the liquor traffic, the liquor traffic will control the State"; words sadly true.

POINTS AND PARAGRAPHS

There is nothing hid from God. v. 9.

Man's sin brings a curse upon the soil, v. 10.

Sin blinds, v. 12 (b), and binds, v. 13 (a) and grinds, v. 15.

A barren land is the penalty of a wicked people. v. 17.

The sinner, while he mocks at judgment, is dragging judgment near. vs. 18, 19.

When conscience confuses good and evil, man is like a sailor on the wide ocean without a compass. v. 20.

An invading army has often been God's executioner of justice upon an ungodly and corrupt people. vs. 26-30.

Every civilized community develops sooner or later its land question and its liquor question.—Professor George Adam Smith.

In the reign of James I., the following preamble was prefixed to an Act of Parliament: "The odious and loathsome sin of drunkenness is of late grown into common use, being the root and foundation of many other enormous sins; as bloodshed, stabbing,

murder, swearing, fornication, adultery, and such like, to the great dishonor of God and of our nation, the overthrow of many good arts and manual trades, the disabling of divers workmen, and the general impoverishment of good subjects." Some advance has been made towards a better state of things, but alas! how slow it is.

In the Burmese war, on one occasion, the enemy made a surprise assault on the British camp. It was a moment of immense peril, for, as everything seemed to be quiet, multitudes of the soldiers were drunk. Sir Henry Havelock, however, then a young officer, was an abstainer and a religious man. He used to gather his soldiers together in a Bible class—a thing in those days almost unheard of. A despairing message about the expected attack and the state in which most of the soldiers were, was brought to the general in command. His reply was: "Send for Havelock; his men are never drunk, and he is always ready." And Havelock's sober soldiers repelled the assault, and saved the army from defeat and the nation from a catastrophe.—Archdeacon Farrar.

Again we read in Kinglake's "History of the Crimean War" that, when our soldiers first landed, nothing could exceed their kindness and good behaviour. "What," he asks, "was the reason?" The answer is, that there was "no drink and therefore no crime." The drink came with the next batch of transports, and the whole condition of the army was instantly changed for the worse. They forfeited no small measure of the golden opinions which they had won.—Farrar.

Rudyard Kipling tells us how in a concert-

hall in America he saw two young men get two girls drunk, and then lead them reeling down a dark street. Mr. Kipling has not been a total abstainer, nor have his writings commended temperance, but of that scene he writes: "Then, recanting previous opinions, I became a prohibitionist. Better it is that a man should go without his beer in public places, and content himself with girding at the narrow-mindedness of the majority . . . than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There is no harm in it, taken moderately'; and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end."

Light from the East

WINE—The vine, introduced from Armenia, grows luxuriantly in Palestine, and wine has always been one of its staple products. In ancient wine making, no attempt was made to keep the grape juice from the air, and so it soon fermented. The Hebrews had a number of words for wine, some of them, in certain places, apparently denoting the juice at different stages of fermentation, but all of them meaning something more or less intoxicating. Mixed wine had pungent spices added to it to give it a richer flavor and greater potency.

STRONG DRINK—means any kind of intoxicating beverage except wine. Jerome, who lived in Palestine in the fourth century, and who knew the use of the word among the Jews of his day, says it included beer, ardent spirits, hard cider, palm wine and mead.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The calamities foretold in verse 10 as about to come upon vine-dressers naturally suggest the woes pronounced upon drunken debauchees spoken of in our lesson. We notice:

1. *The description given of their depraved con-*

duct. (a) They rise early to indulge in drunkenness, a practice considered shameful, Acts 2: 15; 1 Thess. 5: 7. (b) "They follow strong drink," Hebrew, *shecar*, and *gayin*, the names for strong drink, especially wines made artificially from fruit, honey, raisins, dates, etc. (Delitzsch.) That drinks used at the present time are adulterated, manufactured by drugs, and rendered poison-

ous and destructive to health, is well known. A thoroughly reliable Christian captain informed me years ago that thousands of barrels of water were thus turned into expensive wines and strong drinks on the voyage between Europe and Canada. (c) "They tarry late into the night," continue drinking all day. What a shameful waste of time and degradation of manhood. "Till wine inflame them," v. 12, till their passions are so excited and heated that they cease to be rational. (d) They add music to their drunken orgies. It was so in the days of the prophets, chap. 24: 8, 9; Amos 6: 5, 6. It is so still in our saloons, licensed and protected in their destructive and disreputable traffic by the strong arm of law.

2. *The consequences of the depraved conduct described.* These are physical, mental, moral, spiritual. (a) The functions of all the organs of the body are impaired and usually ruined by persistence in such excesses. The incontrovertible proofs of this statement are visible in the streets of our cities, our prisons, asylums, poor houses, and thousands of homes throughout the land. Unutterable miseries in families, waste of property, want and crime, come from the same source. (b) Weakness and unreliability of all the mental faculties, especially of the will and memory, accompany the deterioration of the physical organism of the inebriate. No sensible employer of labor desires to retain him in his service. (c) The moral nature is debased, the conscience is debauched. Ability to distinguish between right and wrong, between what ought and ought not to be done, is gradually so weakened that the man is not to be trusted, v. 20. (d) Spiritual perception is dimmed. "They regard not the work of the Lord," v. 12. His great redemptive work, the theme of the gospel, is neglected and even scoffed at. "Neither have they considered the operation of His hands." They treat lightly the solemn and awful fact that no physical or moral law of God can be disregarded and violated with impunity. (e) This moral and spiritual depravity affects the administration of justice. Those who are "men of strength to mingle strong drink justify the

wicked for a reward, and take away the righteousness of the righteous from him," vs. 22, 23. (Rev. Ver.). They resort to bribery and smirch the character of upright men.

3. *God's decision touching the whole matter.* He denounces woe against the evil doers. This woe is (a) temporal, belonging to the present state. We have already shown this in part. Intemperance and riotous gormandizing inflict pain, wretchedness and remorse upon those who indulge in them. But God threatens specific woes. "Therefore my people are gone into captivity," they are carried away from their homes and their country. The exalted and the lowly are alike famished, v. 13. They are consumed like stubble, devoured by fire. "Their root shall be as rottenness," etc., because of their contempt for God and His law, v. 24. The woe pronounced extends to the future state: "Therefore hell hath enlarged her desire" etc., vs. 14-17. The life we now live is inseparably joined to our eternal existence. If we sow to the flesh, if we yield to depraved appetites, we shall of the flesh reap corruption both here and hereafter. And how thankful should we be for the assurance that if we sow to the Spirit, we shall of the Spirit reap life everlasting, Gal. 6: 8.

For Teachers of the Boys and Girls

This passage from Isaiah is one of the most vivid of God's warnings against intemperance. The effort should be to get at the exact meaning of the passage in its historical setting.

Jehovah, the God of Israel, is the speaker.

Isaiah, the greatest of the Old Testament prophets, is the medium through whom God speaks.

The warnings are addressed to God's own people, who had so sadly departed from His commandments. If the words are sharp, it is because the sin is grievous and God's love is great.

It begins with a parable (vs. 1-7) of the well-cared-for vineyard, which was yet fruitless, and which the owner will therefore destroy. God's people are the fruitless vineyard, and the woes to be visited upon them are set forth.

One of the sins, and that concerning which the most is here said, is drunkenness.

1. *The drunkard is described*; so infatuated with drink as to make it his first and last thought, vs 11, 12.

2. *The woe that follows is depicted*. National feebleness resulting in captivity (v. 13), want and woe and desolation, vs. 14-18.

3. *Again, drunkards are described*; and now not the common crowd but their rulers, the "mighty men," the "men of strength," but who are mighty only in their terrible excesses, v. 22. As a result, rank injustice is rife, v. 22. Can a greater curse to a nation be imagined than drunken rulers?

4. *And, again, the woe is pronounced*. And what awful figures, fire, flame, rottenness (v. 24); the anger of the Lord aflame "against His people," His hand "stretched forth against them," the very hills trembling through His wrath, and their dead carcasses "torn in the midst of the streets," v. 25; finally the Lord Himself calling the heathen nations to His aid to destroy His own people with an awful destruction, vs. 26-30.

All very terrible; and three great facts to be burned in upon heart and conscience:

(a) Intemperance is a woeful sin, whoever he be that is guilty of it. (b) "Our God is a consuming fire" (Heb. 12: 29) against all transgression. (c) That—

... "Though His hand be strong to smite, 'Tis also strong to save."

"To them that have no might, He increaseth strength." Isa. 40: 29.

Prove from Scripture

That self-confidence is dangerous.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Intemperance, its effect on the individual.
2. Intemperance, its effect on the nation.
3. Intemperance, its prevention and cure.

The Catechism Question

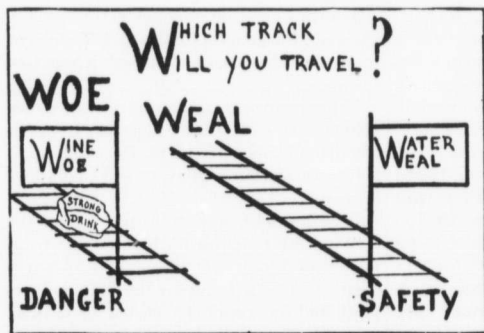
Ques. 103. *The third petition*. The words are easily uttered—"Thy will be done!" Easily uttered, that is, if no thought is given to their meaning. There is no qualifying word—"Thy will be done;" God's will and not ours, God's will only and always and by everyone and at whatever cost. And the standard is high, "as in heaven." It is as if we were required to speak an unknown tongue, or to carry the burdens that giants carry. The Catechism interprets "as in heaven" to mean "as the angels do in heaven." The angels of God are wise (2 Sam. 14: 20); holy (Matt. 25: 31); meek (2 Pet. 2: 11); doing God's commandments (Ps. 103: 20); worshipping at God's throne (Rev. 7: 11). How hard it is to do God's will, Rom. 7: 18-24 tells us. How hard it is to submit to it, Christ's agony in Gethsemane reveals, Matt. 26: 36-44. The secret is contained in 2 Cor. 12: 9.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Have you noticed the red lights at night on a railroad track? What

do they mean? Look out! Danger ahead! The track is not clear! Perhaps you have seen a man at a railroad crossing waving a red flag (or a lantern) to warn people that there is danger on the track. The good old prophet Isaiah is waving a danger signal to us in our Golden Text.

A Danger Signal—This danger signal is RED WINE—the most pleasant of the strong drinks, leading to the use of stronger drinks. *Beware of wine*. There are dangers on



that track! On the same track are beer, whisky, brandy, etc. On the track are many *sin-rocks* that will throw us off the track of right and wreck our lives. Where does the track lead? Our Golden Text tells us, to a state of "woe." That means trouble of the worst kind, trouble that makes us cry and moan, and sickness, poverty, sin.

Watch the Signals—How foolish people would be to go on the railroad track when the danger signals are warning. Don't you think people are foolish if they do not heed Isaiah's danger signal, too? It was not Isaiah's own idea. Some one whispered it in his ear (Who? v. 9), so we are sure it is true. God sends us many other danger signals (warnings) in His Word. (Teach Temperance Texts: Lev. 10: 9; Judges 13: 4; Prov. 20: 1; 23: 20, 29, 30; Jer. 35: 6, 14; Dan. 1: 8; Luke 1: 15.)

Waving the Danger Signal—A young girl who lived near a railroad track ran to the door one evening on hearing the whistle of the coming passenger train beyond the curve. As she looked down the track, the outline of a huge rock could be seen lying directly on the track. The train would be wrecked and many lives lost! What should she do! She rushes down the track and tries to remove

the stone, but her frail strength can do nothing. Then she runs back to the house, and snatches a stick of kindling wood, lights it at the fire, and again rushes toward the curve around which the train will, in a moment, appear. She waves her little danger signal frantically! The engineer sees it! "Down-brakes" is whistled. The train stops a few yards from the rock! The brave girl has saved many lives. It is not always possible for us to remove temptation and sin-rocks out of people's way, but like the girl, we can wave the danger signal and do our best to keep them from wrecking their lives.

"I am a temperance signal man,
My danger flag I wave,
To keep folks off the liquor track
And from sin-rocks to save;
When fierce temptation's near at hand
My red-flag says 'Beware',
But when the drink is banished quite
I wave my white flag there."

THREE WATER DRINKERS.

Who was Samson? A very strong man. His drink was water. Who was Daniel? A wise and splendid looking man. His drink was water. Who was John the Baptist? The mightiest man born of woman. His drink was water.

BLACKBOARD REVIEW

The Way of **PERIL**==Indulgence
SAFETY==Abstinence

The whole question of strong drink reduces itself to the personal question, "What should I do about it?" Wisdom, however, demands that each one shall have a care to the way he himself takes. Which shall it be—"The way of peril" or "The way of safety"—the channel that leads to certain doom amidst rocks, and shoals, and quicksands, or the channel that bears out to the open sea of strength and liberty? The way of peril, our lesson passage describes in letters of lurid flame. No one who reads can fail to perceive. As to the way of safety—"In a largely filled railway carriage," said the late Principal Cairns, "I once took part in a general debate on the shutting up of public houses by act of Parliament. The brightest remark was made by a Scotch workman, 'The best shutting up act is to shut your own mouth.'"

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THE BOOK PAGE

Children's Rights: A Book of Nursery Logic. By Kate Douglas Wiggin. Houghton, Mifflin & Company, Boston and New York; 235 pages, price \$1.00.

A somewhat forbidding title for an exceptionally bright and entertaining book, for not only are "Children's Rights" discussed, but, amongst other things, "Children's Playthings", and "What Children Read", and "How Shall We Govern Our Children"? "'Not the cry,' says a Chinese author, 'but the rising of a wild duck, impels the flock to follow him in upward flight,'" is the motto for the chapter on governing children. Lead yourself, where you wish the children to go. And a like spirit of common sense and sweet reasonableness pervades the whole volume. The child is to be developed not coerced; is to be taught to obey, indeed, but by learning self-control rather than through brute force; is to grow in all the graces through the practice of them. Kate Douglas Wiggin, the brisk and graceful story writer, every one knows. It will prove a delightful and profitable experience to make her further acquaintance as the champion and interpreter of the little children.

The Teacher's Commentary on the Gospel According to St. Matthew. By F. N. Peloubet, D.D. Oxford University

Press, London and New York; 480 pages, with Illustrations, Analysis, Maps, Harmony and Indexes; price \$1.50.

To have read Peloubet's Notes for twenty odd years, and to have seen Dr. Peloubet in his own study, is to expect a Commentary bright, suggestive, systematically arranged, and filled with the best from every quarter; and to know that it is printed by the famous Oxford Press is to look for a finished product in paper, print and binding. There is no disappointment. The prefaces, "analysis", "harmony", etc., are admirable, as also are the references, and the printing "in a single line and in large, clear type" of the texts of the Authorized and Revised Versions; but the chief interest is in the comment, which is very full, very apt, and, above all, to the preacher or teacher, very suggestive. The pithy quotations, culled from a wide range of reading, and the abundant references to general, as well as theological literature, give, as Dr. Peloubet himself says, "variety and flavor beyond what is possible to any one writer." One should like to have all the books of both Old and New Testament treated after the manner of St. Matthew's Gospel in this volume, and from Dr. Peloubet's abundant stores this may be possible. Meanwhile, we accept this as a most valuable aid to the study of St. Matthew's Gospel "in the light of the latest and best scholarship, and of the best modern methods."

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Dr. Schaufler's name has been familiar to Sabbath School teachers for well-nigh a generation, but his point of view is still that of one eager for the newest and best in Sabbath School methods. This new volume is, in large part, the outcome of his own personal experience and of much testing of ways of working. There are many points which old teachers will find freshly put, and no young teacher can fail to profit by following this veteran teacher of teachers in his dozen of chapters of counsel and plan. The six chapters, five of them by Dr. A. H. McKinney, on the Study of the Child, are quite elementary, but the more likely on that account to be of service. Child study is as yet but in its beginnings, and teachers will find here, at least a start in that most interesting line of investigation.

The Canadian Magazine. Published by The Ontario Publishing Company, Toronto.

"Thoroughly satisfying" are the words that come uppermost as one turns over the pages of the September number of the Canadian Magazine, the latest to hand at date of this writing; and thoroughly satisfying, not merely because thoroughly

Canadian, but because thoroughly good in workmanship and interesting in matter. Dawson City and Cape Breton furnish the principal illustrated articles. The Bugler Boy is a well-told story of the battle of The Windmill. There is a sweet touch in Frank Lawson's little poem, "A Heart Cry", and the various departments of Current Events Abroad, Woman's Sphere, etc., are well done. Professor Shortt's article on Richard Cartwright is of permanent value. The Editor asserts, and truthfully, that "Canadians to-day are surfeiting themselves on foreign literature." The Canadian Magazine is at least one wholesome corrective.

The Self-Pronouncing Bible Dictionary. By James Boyd, A.M., A. J. Holman & Co., Philadelphia; 340 pages; price, French Morocco, 40c.

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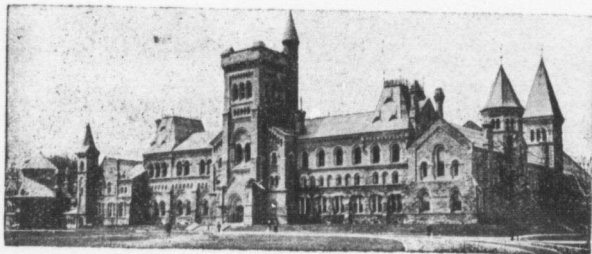
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