

The Prince of Peace

1-3 How is the former condition of Israel described? What is its future condition to be? Whose coming was to bring this about? Who called Jesus the glory of Israel? (Luke 2:32.)

4, 5 From what two enemies is deliverance promised? Who can make us free? (John 8:36.) What is to be a mark of the Messiah's kingdom? How does Micah describe a time of peace? (Mic. 4:3.)

6, 7 Explain each name here given to the Messiah? How does Daniel describe the kingdom of God? (Dan. 2:44.)

Seek-Further Questions—What promise concerning his kingdom was made to David? In what words did the angels announce to the shepherds the birth of Jesus?

Answers to Seek-Further Questions—(Lesson XI.)—(1) Mic. 4:6. (2) Prov. 13:15.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 56. *Why the Third Commandment should be obeyed.* All states, both of ancient and modern times, have treated perjury as a most serious crime, to be visited with severe punishment. Two elements enter into this offence, namely, (1) profaneness, and (2) falsehood. Modern society lays emphasis on the falsehood, and punishes perjury, because false evidence strikes at the administration of

justice. But in the ancient states the emphasis was laid on the profaneness of perjury. It was felt that the fear of the gods lay at the root of truthfulness among men, and that where there was so little reverence as to permit the invoking the witness of heaven to a falsehood, there could be little security for human law. This ancient view of perjury throws light on the place of the Third Commandment in the Decalogue. False swearing and its kindred crime of blasphemy were, under the Mosaic law, regarded as insults to the majesty of Israel's King.

In Lev. 24:10-16, we have recorded the death of Shelomith's son for the crime of blasphemy. In the New Testament no such penalties are prescribed for breaches of this law. But it teaches that a man will reap what he sows (Gal. 6:7), and the character produced by irreverent words and deeds is its own sufficient penalty. "Before the manifest glory of the Divine, man's becoming attitude is one of reverential awe and fear. In this fear, or religious veneration, lies the indispensable basis of true religion. Destroy that, you destroy the very capacity for worship; nay, for spiritual life itself. Flippancy or contempt for the Divine... is the death of the soul" (Dykes). Then Old and New Testament alike bear witness to the coming judgment. (See Eccl. 12:14; Rom. 2:2-5; Heb. 12:25-27.)

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God training His people by sending the Prince of Peace.

Introduction—There will, of course, be the usual Christmas greetings—"Happy Christmas, little ones," and the reply—"Happy Christmas, Miss B." Why should we be happy on Christmas Day more than on any other? What are you going to do to show your happiness? Perhaps you are going to "keep Christmas" to-morrow, and your friends are coming to help to make the day a merry one. Are you going to try to make it a happy day for some others who have not so much pleasure as you have? Would this please Jesus, whose birthday this is? What kind of people did He like

