

3. Tell the story of Peter in prison (a) The wicked King Herod (b) The death of James, John's brother, a friend of Peter (c) The arrest of Peter (d) The prison (e) The soldiers who kept him etc. As the story is told, write the words HEROD—PEOPLE—DEATH—PRISON, then draw as suggested, the prison, pin the letter P. or something to stand for Peter within it.

4. Unpin from the Review blackboard the heart belonging to lesson, as suggested in the Preview. As the heart is held in the hand, tell of a little girl into whose heart a great giant had come. Let us look unto the heart and see the great giant. Draw from the heart the word FEAR and pin to the blackboard. This little girl was afraid of lots of things that she need not have been afraid of. She was afraid to go in to a dark room, she was afraid of evil looking men and she was afraid of death, and I am sure if she had been put in prison as Peter was, she would have been very much afraid. Refer again to the Golden Text. If Peter was afraid of these things, it would not have been for long, for he knew that God would take care of him. He trusted and obeyed God and God sent his Angel to take care of him and to take him out of prison. When Peter thought of God the fear was turned to peace. Boys and girls need not be afraid of a dark room, or of evil men, or of death. If they trust and obey as Peter did, God will take care of them and deliver them out of all their troubles and bring peace to their hearts.

Teacher Training.

TEXT-BOOK: HOLBORN'S "THE BIBLE, THE SUNDAY-SCHOOL TEXT-BOOK."

Analysis by REV. PROFESSOR CAMPBELL, LL. D., Presbyterian College, Montreal.

CHAPTER II.

ON THE FORMATION OF THE CANON: CHARACTERISTICS OF THE SEVERAL BOOKS.

(Continued).

3. *Joshua, Judges and Ruth.* First two relate the partial conquest of Canaan, and *Joshua*, like the Doomsday Book, prospectively divided the land. Between *Joshua* and *Samuel*, Israel was alternately enslaved by foreign rulers and delivered by warlike heroes called *Judges*. *Ruth's* story belongs to their time, but was written later.

4. *Samuel, Kings and Chronicles.* These contain Israel's history from the beginning of the monarchy till Judah's captivity, and are based on contemporary records of the nature of royal chronicles. *Samuel* and the first part of *Kings* display graphic power, but the latter part of *Kings* and the books of *Chronicles* are condensed history. The latter books abound in genealogies; they cover the same period as *Kings*, but refer only to Judah; and were written much later, probably by *Ezra*, seeing that the last two verses of *Chronicles* are the same as the first two and a half of *Ezra*.

5. *Ezra, Nehemiah, Esther.* *Ezra* relates the first return of the Jews from captivity and the restoration of the temple. *Nehemiah* describes the rebuilding of Jerusalem. *Esther*, near his time, tells of the deliverance of the Jews in Persia from Haman, the Agagite.

6. *Job.* This book dramatically discusses the problem, Why do the righteous suffer? *Job's* three friends hold, that Christ rebuked, that suffering is a judgment for special sin. *Job* defends his own integrity, and the solution of the difficulty is found in the prologue, ch. 1, 2, and the epilogue, ch. 42, and the speeches of Elihu and of God, which show that God and man are glorified in the patient endurance of evil. The scene is laid in Uz, and the story may be older than *Moses*, since it says nothing of Israel. Yet Mr. Holborne thinks the book was not written before the Exile. The poetry of chs. 28, 38, is magnificent, but the translation of the authorized version is bad.

7. *The Psalms.* This collection of sacred poetry was composed between the time of *Moses* and the closing of the O. T. canon. The authorship of most of it is unknown, but the Holy Spirit witnesses to the work. Nothing prior to Christ approaches the 23rd, 25th, and 103rd psalms.

8. *Proverbs, Ecclesiastes and Solomon's Song.* *Proverbs* is a collection of moral and religious maxims, with *Solomon's* for a nucleus. *Ecclesiastes* shows the unsatisfactory nature of earthly pleasures, yet presents difficulties of authorship and interpretation. *Solomon's song* is a dialogue between two lovers, with a chorus of virgins. Commentators allegorize it.