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Vol. XI. No. 9

September, 1905

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Sabbath School Publications  
Presbyterian Church in Canada

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Editor & Business Manager  
Confederation Life Building Toronto

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# The Teachers Monthly

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

Vol. XI.

September, 1905

No. 9

Children's Day is on September 24th; make it a memorable day in your Sabbath School: have every teacher, officer and scholar present, and, if possible, the whole congregation.

If any Superintendent has failed to receive copies of the Children's Day Exercise, write at once to Rev. R. Douglas Fraser, Confederation Life Building, Toronto, stating the number required for the day, and they will be forwarded at once.

The subject of the Exercise this year is "THE LIGHT OF THE WORLD," and the title page carries a reproduction of Holman Hunt's great picture. The collections of Children's Day are the only funds which the General Assembly's Committee on Sabbath Schools has for the payment of its expenses.

*Assoc. Ed.*

## The Threefold Promise. 21

There is no human strength that will not grow weary, no human endurance that will not fail. Let our natural vigor be never so great, and our natural vitality never so abundant, weariness and decay are as certain as gravitation.

But this is not the sum of the whole matter. For it is just to such creatures as we, that a threefold promise of immortal strength is given. With this promise before our eyes, and treasured up in our hearts, there need never be for us a single moment of discouragement or despair.

"They shall mount up with wings as eagles," so run the opening words of this glorious declaration. Look at the splendid picture. We see the kingliest of birds

cleaving the air with his strong pinions in steady flight, and soaring aloft to look into the very face of the sun with unshielded and unshrinking gaze. What a splendid emblem this of the soul's communion with God! There is no earthly force or influence strong enough to draw us down from this divine fellowship, when we seek it with our whole heart. And this strength to soar is the secret of all other spiritual strength. We must attain to the power of reaching the immediate presence of God in believing prayer, if we are to succeed in our tasks and overcome in our conflicts.

"They shall run, and not be weary." What a thrill of energy runs through us in the very reading of this mighty message! This is the promise for the times of special strain and stress in life. And who can tell when he will be brought face to face with such crises? The very next door we open, the very next corner we turn, may present the occasion for such a testing of our strength as we have never known before. Shall we conquer or yield, succeed or fail, stand or fall? There can be but one answer on the lips of those who draw their strength, not from beneath or within, but from above. For them every trial must end in triumph, the result of every contest must be victory.

"They shall walk, and not faint." But for this addition, the magnificent promise had been sadly maimed and imperfect. For communion with heaven is not the whole of life. Nor do we every day meet with extraordinary emergencies. Most of the days are filled with commonplace, humdrum work. And it is on these common days, after all, that our need of strength is greatest, for they

are the hardest. There is little fear that the man who goes his daily round with faithful hand and cheerful heart and smiling face, will be found lacking when the sudden temptation or the unlooked for difficulty arises.

To whom is this triple assurance, so full of comfort and hope, offered? Its condition is as simple as its terms are sufficient for human need. It is "they that wait upon the Lord" who "shall receive their strength." In other words, those shall possess the strength that never fails, who find in Christ their Inspiration, their Pattern, their Guide, their Companion. Looking unto Him, the Author of their faith, they shall run with patience the race set before them, and shall not be wearied nor faint in their minds.

### Gain from Work

By *Rev. J. H. Turnbull, M.A.*

It is scarcely to be expected that the teacher who takes his work seriously should escape seasons of deep discouragement. The fact cannot be taken as a sign that his work is a failure, or that he is aspiring to a place, or has been forced into a place, which he cannot fill.

There are times when one's estimate of himself cannot be implicitly accepted. There are possibly times also when most of us, for purely personal reasons, regret that we are bound down to the exacting work of a teacher. We ask ourselves, why we should have this responsibility forced upon us, while so many others, who should be interested, bear none of the burden.

Clearly, it is not in our best moods that we think thus; but there is a truth of which we may remind ourselves even in such a condition, and a profound reason why we should always count ourselves gainers, even while limiting our thought to ourselves and neglecting the influence which our work may have on others.

In every department of life there must be a correspondence between the active and the passive aspects of it. Physically, this truth is very clear. If we are to remain in vigorous health, there must be some adjustment of the work performed to the food consumed. Physical discomfort and disorders of all kinds are

manifest so soon as the adjustment is disturbed.

The same fact is true of us mentally. Education is not a process of absorption. Knowledge cannot be poured into the mind as water into a pail. There can be no mental growth where there is not mental effort and exercise. Knowledge, or the appearance of knowledge, acquired without this, makes us only the greater fools.

In the same way, religion is a meaningless thing until it expresses itself in some active manner. People go to church and appear to enjoy going. They seem to appreciate the atmosphere of God's house and the fellowship of Christian people. They like to have their emotions stirred, and after listening to some presentation of the attractiveness of the Gospel, go away feeling what a glorious thing it is to have religion. But if the due activity does not follow, if this emotion fails of expression in some form, is not the gain very questionable? Can it fail to be injurious to have emotions wantonly excited? Will it not by and by be almost impossible to rouse feelings so often stimulated uselessly? Do not many of our religious exercises become a species of spiritual dissipation?

Let us learn to appreciate as we ought the necessity and the privilege of some form of religious activity. Even though outward results are meagre or entirely absent, let us assure ourselves that, if our efforts are sincere and earnest, our "labor is not vain in the Lord."

Ottawa

### "Such as I Have Give I Thee"

By *Rev. S. W. Thomson, B.A.*

Repeating these words in some sense, lower or higher, the teacher stands before the class. Well versed in all historical and geographical details, they may be spoken in a lower sense, the teacher remaining, as Bagehot says, "like the thistle, prickly with all facts, but incapable of all fruit." But when, passing through the outer courts into the holy place of the lesson, and catching there the spirit that giveth life, the words may be spoken in the higher sense in which Peter used them.

In Jesus all fulness dwells. From one

point of view, it is the teacher's work to point the scholar to His Person, that he may receive of His promised fulness, and "grace for grace." And since He exists apart from our imperfect comprehension of Him, what matter though our faith be weak, and our sight be dim; it need not, therefore, obscure the scholar's vision, nor limit the blessing he may receive.

It is truer to hold that our work is, not to point to a distant Saviour, but so to teach that He shall be seen as near. We cannot point to what we do not ourselves see; and we do not see Jesus unless He is abiding in our hearts. "We speak that we do know, and testify that we have seen," must be true of us, as of our great Teacher; and then we become not merely living voices, but quickening spirits. Only on the basis of a present experience can we speak truth with any spiritual accent. A Chinese convert said he wanted a man with a hot heart to speak to him of Christ; and words that burn are always kindled, not on the lips, but in the heart. Truth that is to move the world must be lived. Our thoughts must be the outgrowth of the life, if they are to be quickening thoughts. It is a life that chiefly helps another life. Divine truth passes from one to another, not through the letter, that killeth, but through the spirit, that giveth life. A life untouched by the truth that the lips speak would be as an insulator; while a life in harmony acts as a conductor.

"Thou must be true thyself

If thou the truth would'st teach;

Thy soul must overflow, if thou,

Another soul would'st reach;

It needs th' overflow of heart

To give the lips full speech."

And if life or character be the medium of imparting truth, it is not less the organ of its reception. Truth is known only as it is lived. It is not to the lofty mind, but to the pure heart, that it is revealed. Peter taught this later on in life when he said, "If these things," that is, the graces of the Christian character mentioned, "be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off."

"First seek the Saviour out and dwell  
Beneath the shadow of His roof,  
Till thou hast scanned His features well,  
And known Him for the Christ in proof;  
Such proof as they are sure to find  
Who spend with Him their happy days;  
Clean hands and a self-ruling mind  
Ever in tune, or love, or praise.  
Then, potent with the spell of heaven,  
Go and thy erring brother gain;  
Entice him home to be forgiven  
Till he too see his Saviour plain."

*Meota, Sask.*

### Confidence, Quietness, Strength

*By Rev. W. J. Clark*

There are some sentences which, aside altogether from their particular teaching, seem to have about them a certain music which charms. Among these we would give a place to the verse in Isaiah which says "In quietness and confidence shall be your strength." There was a particular application of these words when first spoken to the Hebrew people, but they are words which are timeless, and the message contained in them has always an application.

There is no normal human being but longs for strength or power; and if he has the right attitude to life, it is not wrong, for there is not selfishness in his longing, but rather the thought that he may by his possession of power be a blessing unto others.

But if there is to be power there must be confidence; belief that the thing is worth the doing and that we may be used to do it. The men who have done the world's work have been men who had confidence, and without it the power to do will soon be dissipated. And surely we may have confidence in such measure that it will never utterly fail us. We find ourselves in an orderly universe. In the sphere of what we call the natural, all is subject to law: obedience brings good, and disobedience, disregard, or ignorance, brings evil. It is reasonable to suppose that in the spiritual sphere likewise, law prevails; and those who seek to know the law of the great Sovereign and to obey it may be perfectly sure that it will be well with them. For such there should be neither doubt nor misgiving, but the serenity of perfect assurance.

And where strength is thus born of confidence, there will be quietness in the exercise of it. It is the little useless fellows who make display and tell you of their greatness; the really great men find it unnecessary to boast or to be flurried. One of the greatest powers in nature is that which leads to growth. One's imagination is staggered when he tries to picture all that is wrought in the earth in a season's growth, but even the dullest is touched with some sense of wonder by it. And yet we never hear the trees grow, and when they adorn themselves in foliage, it is in quietness.

"Noiselessly as the springtime her crown  
of verdure weaves,

And all the trees on all the hills open their  
thousand leaves."

What a wonder of power is the coming of the day's sunshine—the black to gray, the gray to crimson, the crimson to golden, and then the full splendor of the sun. But it is all in quietness.

"Noiselessly as the daylight comes back  
when night is done,

And the crimson streak on ocean's cheek  
grows into the great sun."

As it is in nature, so in man's workings. There is perhaps no greater human undertaking than the building of a great railway, such as that which is being planned to pierce Canada from east to west. But the planning of it all is done in quiet offices, where low-voiced men confer together. Behind all man's doing there is thought; but no one ever heard his neighbor think. And where there is great spiritual power born of confidence, of conviction, there will not be noisy demonstration, but in calmness and serenity the work will be done.

How quietly Christ did His work. When the law was given from Sinai, its top was crowned with fire and smoke, and loud-voiced thunder terrified the people; but when the higher revelation came, a Galilean peasant sat down on the grassy hillside, and opening His mouth, He taught the people, saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the pure in heart: for they shall see God." He did not cry, nor lift up His voice in the streets, and yet He had the greatest spiritual power the

world has known, and His confidence was absolute. As we learn to know Him, we shall possess unshaken confidence, and shall exercise our resultant power in quietness.

London, Ont.

### Biblical Geography

By Rev. George H. Smith, D.D.

The treatment of this subject in the average Sunday School is by no means commensurate with its importance. Much of the life of the Bible story is lost through lack of intelligent grasp of the location of places referred to. As a test, put such questions to any Bible class or to a teachers' meeting as the following:—Locate Syria, Assyria, the Red Sea, River Jordan, Bethesda, Bethsaida. Name and give the positions of the provinces of Palestine at the time of our Lord. Trace on the map any one of St. Paul's missionary journeys. About how far is Rome from Corinth? Babylon from Jerusalem? Where was the scene of the journeyings of the children of Israel?

The answers of such questions as should be ordinary to any Bible reader, will fairly test the understanding of the Scripture narrative. If the simple places of the Bible story cannot be located, the story is all but lost. Can we wonder that the Bible is so often a sealed book and that many of its passages are all but meaningless?

The defect is one that may easily be remedied. Every well appointed school should have a small globe or a map of the world. Maps of Bible countries hung around the room will speedily become photographed in the mind. Frequent geography drills should be held and descriptive journeyings made to Palestine, tracing the route over the map or globe. The map in THE TEACHERS' MONTHLY or other lesson help may be used with advantage before a class.

For a Quarterly Review a splendid plan is to review the whole school together, reviewing by the places mentioned in order in the twelve preceding lessons. For this purpose, what is even more attractive than any printed map, is to have the superintendent or one of the teachers draw a map on the blackboard, doing the work in the presence of the school;



or better still, draw the map on a large sheet of coarse wrapping paper with colored chalks. This is easily done. A little practice, and you will surprise yourself with what a good map you can draw. Take the lessons in their order and mark the places as you proceed. The plan may be varied by asking a pupil to locate the places, and in every case have the scholars relate the events. Alongside of the map write down the places in order.

Before beginning such a map drill, the map of the world should be shown, and the position or the relative position of Palestine to some other well known place noted. If such a drill be carefully planned, the results at the end of a year's lessons will not only be surprising, but the knowledge gained will make the events of Bible story as real as the battle fields of the Russo-Japanese war.

St. Catharines, Ont.

## To make the most of Children's Day

### In a City School

*By Rev. W. R. Cruikshank, M.A.*

The holiday season closes many of our Sabbath Schools or so diminishes attendance, that at the beginning of the autumn season, some special efforts must be put forth to gather in those who have been absent, and to reorganize the school for another winter's work. Children's Day may be used as the great Rally. The call to come up to this annual service carries a quickened motive into the heart of many a child, who would otherwise find his way back to Sunday School only after many days, or perhaps not at all.

The whole congregation should be present at the Children's Day Service. This may be accomplished by holding it at the usual hour of morning service. When held at the Sunday School hour, but a small proportion of parents are likely to be present. When this is the only hour possible, should not the other services of the "Day" be also employed in the interests of children?

On one part of the day the pastor might profitably treat of the relationship of parents to the religious training of children; at another part, the relationship of the congregation to children. Here is an occasion when the hearts of parents and of the whole people are specially awake on these most important points.

Again, as the opening of day schools coincides very nearly with the date of Children's Day, it might be found helpful for pastors to treat of the subject of education generally,

suggesting such helps as would render the process of education more easy and pleasant both for parent and teacher. The busy father and overburdened mother are relieved, and somewhat thankful, when in the early days of September they can pack off their children with clothes and books to the public school. It is now that a word of wisdom, perhaps spoken out of a teacher's experience, may be of great help in making easy the task of the teacher and of making the treatment of children in the home more rational and helpful.

Montreal West.

### Children's Day in the Country

*By Rev. J. A. McKeen, B.A.*

Congregations are glad to give up their regular service on Children's Day, so that the whole management of the hour of worship may be in the hands of the Sunday School. At church the little ones sit low in the family pews, they are not always seen, and sometimes they are forgotten; but on the day specially theirs they are all placed together and the congregation has perhaps its only opportunity in the year of seeing the Sunday School. There is something in a massed meeting of children that touches the heart. When Jesus was here among His disciples, He set a little child in the midst of them and taught. We in our congregations rehearse Christ's object lesson on Children's Day.

The exercises will not have very much interest to the scholars unless they are allowed to take part. The programmes arranged for

## The Troublesome Application

these occasions by our Sabbath School Committee are admirable. A carefully prepared use of them will give to the service a dignity and a purpose.

Much depends upon the address. Speak to them as you would to your ordinary congregation—is, or ought to be, a safe rule in addressing the young. Condescension in manner and matter and tone of voice will disgust the children and humiliate the adults.

A child one day did me a slight favor, which passed unnoticed. As she pressed close to her mother, I heard her say: "Why did he not thank me? Was it because I am too little?" I felt the rebuke, and learned the lesson that no child and no child audience is too little to be treated with respect. Children do not want the speaker to come down where they are. They would like to go up where he is.

The person giving the address is like a skillful guide. His personality inspires those intrusted to his care with confidence in him. He leads them by a path with which he has made himself very familiar. It is a way picturesque and storied and full of surprises. The children follow him with delight. The grown people also show that they are interested. He has had the attention of both old and young, and that is one of the marks of a successful children's address. If the speaker so presents the truth as to awaken love for it, then in the warm love of the hearers' hearts the seeds of truth will germinate and Children's Day will be a happy memory.

Orono, Ont.

*Ester Miller,  
Orono*  
The Troublesome Application  
By Martha Graham

How often does the Primary teacher find that when the Bible story is ended, and the time comes for applying the lesson to the lives of the children, the interest immediately flags. Johnny and his baby sister will sit with rounded eyes and bated breath, while one relates the story of Moses in the bulrushes, or David's great exploits, or the wonderful miracles of the Master; but how they will sigh and wriggle while one is striving to drive home the spiritual lesson. And so, the teacher, knowing, that one of the first principles of

teaching is that the child's interest must be held or he will not learn, is troubled, and wonders what is to be done.

The first thing is to find out the cause of the trouble. The child's indifference arises chiefly from the fact that he does not always comprehend the spiritual truth his teacher is trying to impart. He is sure to give attention if it comes within the range of his experience. If it teaches "be good," "do as mama and papa say," "be kind to little sister," etc., etc., one need not fear that he will not be interested, or even serious.

But so many lessons cannot be made so simple. Take for example, the story of the healing of the blind man, so lately on our programme. The story itself is absorbingly interesting to the little ones, but alas for the application! The childish mind is not capable of grasping the fact that he is spiritually blind and needs the healing touch of the divine Saviour. Literal, physical blindness he can experience by shutting his eyes, but beyond that he cannot go. But instead of presenting a difficulty, such a lesson as this is the easiest taught. For if the teacher tells the beautiful story faithfully, the application is made before she has finished. If she can make the dear Saviour appear to the children as He was, so infinitely kind and tender, so compassionate and yet so all-powerful, their little hearts will open unconsciously to Him. They have learned to love Him, and what more is needed?

And so the teacher will almost invariably find that if the spiritual lesson to be deducted from the story is beyond the children's grasp, that it can be woven into the story until it becomes an inseparable part of it. Wrong can be made repulsive, right, alluring. The little ones can be stirred up to anxiety over the result of a struggle between the forces of righteousness and unrighteousness; and when the story is finished, the application is already made and the lesson driven home without the preaching of a tiresome little sermon at the end.

Plan now for taking up the Teacher Training Course. For full particulars write Rev. J. C. Robertson, Secretary S. S. Committee, Confederation Life Building, Toronto.

# Experiences in Teacher Training

## In a Country Charge

By *Rev. D. L. Campbell, B.D.*

### *Why did I organize a Teacher Training Class?*

Because I was convinced that improvement was possible in our Sabbath School work, and that such improvement would be welcomed by the teaching staff. An examination of the prescribed Course persuaded me that it was the best available means for this improvement.

### *How did I organize my class?*

Early in September a thorough explanation of the Course was made to the congregation on a Sabbath. This was followed by a meeting of all interested and a personal canvass of others.

### *Objections Met.*

Attention to the following excellent features of the Course will remove ordinary objections:

Its authority—The General Assembly.

Its thoroughness—Prepared by acknowledged experts.

Its cost—Seven Month's Course and Examination for the mere cost of the Handbooks.

Its tri-partite nature—Scripture, Doctrine, and the Art of Teaching, each receiving its share of attention.

Some special objections were such as:—

(1) Dread of examination. Examination is optional, although commendable to impress the facts covered by the Course.

(2) Inability to master such a course. The examination is not a test of literary ability, but of faithful, earnest work. Most of my pupils began with one department, namely, Doctrine, which the most illiterate can master. The excellence of any one department will soon commend other departments. The department of the Art of Teaching commends itself. Every teacher recognizes the need of knowing how to impart what we already know. In regard to the Scripture, few will be found but will welcome any course which extends and systematizes their Bible knowledge.

(3) No time. How can young people better improve their leisure winter evenings? Satan still finds mischief for idle hands and minds.

### *How conduct Class?*

I took my prayer meeting night once a month, for four or five months, giving about half an hour to each Department. Later in the term, we met as often as was deemed necessary. I prepared questions covering the most important points of each month's study. These are copied by each pupil and used as an aid to study and for review. I was pleased to have a part of this task made unnecessary by the list of questions printed in the Teacher Training Handbooks.

### *Results.*

Considerable hard work is indispensable here as elsewhere to success, but I know of nothing in my pastoral labors of greater benefit to my people. Better trained teachers to-day means better trained pupils tomorrow and better trained parents of the near future. The recommendation of the work by those who have tried it makes it contagious.

Dromore, Ont.

## In a City Congregation

By *Rev. Alexander Macgillivray*

The point the writer wishes to make is, that the admirable Course provided by the Sabbath School Committee and approved by the General Assembly, can be conveniently taken up and profitably studied by those interested in it, in a city congregation.

In our congregation we felt the need of "Teacher Training," not only for those as yet in senior and Bible Classes, who hope to teach, but also for those engaged in the actual work. The true teacher never ceases to be a learner and gladly welcomes every opportunity by which he can better qualify for his work.

The custom with us at the Wednesday night meeting was to take the Sabbath School Lesson for the following Sunday; an experience of many years proved that to be a profitable theme. When the Course for Teacher Training was announced last fall, we said, "Here is something that we need, something that will help; let us take it up." The difficulty was, when? Monday was Young Peo-

ple's Night; Tuesday the men foregathered; Wednesday, Prayer Meeting; Friday, choir practice. An extra meeting was out of the question, as the habit of spending an evening or two of the week in one's home, with one's family, is approved and encouraged. After careful consideration it was decided to take up the Teacher Training Course on Wednesday, and that without wholly displacing the Sabbath School Lesson for the following Sunday.

Beginning promptly at 8 o'clock, half an hour was given to prayer and praise and a brief general consideration of the Lesson; the next twenty minutes to the chapter in THE TEACHERS MONTHLY dealing with "The Life and Times of our Lord Jesus Christ." Twenty minutes seems short for so much, but it is astonishing how much can be covered in that time, when class and leader are alert, prepared, and in love with their work. A verse or two of a hymn, by way of rest, followed by a twenty minute study of The Art of Teaching or of Doctrine, and the meeting closed at twenty minutes after nine, or, at the latest, the half hour past.

It meant work, exhausting work, but it was worth it. The number that enrolled for the Course was fifty-one. Some dropped out by the way; but the majority "endured to the end" of the seven months that the Course lasted. The number that wrote at the examination was disappointing; the number that said they enjoyed the meetings and profited by their studies was encouraging. Not one of those who habitually attended before the introduction of the Teacher Training Course "fell away"; and the average attendance was the highest we ever had. Many of us felt that we accomplished something, and we are so far satisfied, that with some modifications we will try it again.

Toronto

### Work and Plans

#### A CHAT WITH THE CONVENER

"The Teacher Training Course completed and issued in the form of five cheap and convenient Handbooks;

"Supplemental Lessons arranged for, and introduced into a large number of schools;

"A large number of Presbyteries visited by members of the Sabbath School Committee, and their interest in Sabbath School work thereby greatly stimulated;

"A General Secretary appointed by the General Assembly, who will greatly assist in working the plans already in existence, and in devising new plans;

"A greater number of diplomas for the memorizing of Scripture and of the Shorter Catechism granted this year than in any previous year;

"More done than before in supplying new and needy schools with Lesson Helps and Papers; the paper, LE RAYON, for the French Protestant Sunday Schools, continued;

"A larger number of Sabbath School scholars entering into full communion with the Church;

"Increase in contributions;—"

"These," said Rev. Dr. Neil, the Convener of the General Assembly Sabbath School Committee, "are some of the tokens of progress during the year past."

"What are the lines along which advance may be expected in the coming year?"

"The chief aim of the Committee for the coming year will be, not so much to project new plans, as to bring methods already in operation to bear more effectively upon the actual work of the schools. For example:

"It will be our aim to see that Teacher Training classes are organized in as many centres as possible throughout the church. The Course is now in such a form that this can be easily done. We have now a Secretary, who will be able to give a large amount of attention to this work.

"The Committee should not rest until the Course of Supplemental Lessons is perfected and introduced into every Sabbath School. By means of these Lessons the scholars will obtain a more complete view of the contents of the Bible as a whole. The memorizing of the best hymns also, as part of the Supplemental Lessons, will result in the enriching of the service of praise in our congregations.

"Through the weekly Question on Missions also more systematic instruction will be given in missions than has ever been given in the past, and liberality will be stimulated accordingly. This training is very necessary, as is

shown by the fact that, while the missionary contributions were larger last year than in previous years, only one-third of the schools contributed to missions. The Committee have been instructed by the General Assembly to devise some simple method by which systematic giving may be secured in all our Sabbath Schools.

"The policy of the Committee," the Convener went on to say, "is to reach the individual schools through the Presbytery, and to this end, it aims at establishing and maintaining the closest and most cordial relations possible with the Presbyteries. The Committee is urging the Presbyteries to organize their work as efficiently as possible, selecting as Convener of the Sabbath School Committee a man who has shown himself to be enthusiastic and successful in Sabbath School work, and associating with him men of like mind, with a view, not merely of collecting statistics, but of coming into direct and close contact with each school, that its work may be wisely directed and encouraged. The General Secretary will be able to render valuable assistance in bringing this about."

### How to Use a Primary Catechism

By Rev. George S. Carson, B.A.

Author of the "Primary Catechism."

It is a trite saying, that there is a right and a wrong way of doing everything. To make a wrong use of even a good and a useful help may result in injury rather than in gain. The wrong way to teach a catechism, especially to a little child, and which need only be mentioned in order to warn against it, is to set the child to memorize the answers to the questions, without any previous introduction to them or explanation of them. The question and answer in the catechism should always be the summing up of some truth which has been previously impressed upon the mind of the child. It will then, not only be intelligible to him, but he will always associate the thought with the words in which it is expressed.

In regard to the right use of a child's catechism, I shall try to illustrate the right way to use a help of this kind; and following the suggestion of the editors of this magazine in

requesting me to write the present article, I shall confine my references to the "Primary Catechism." ["Carson's Primary Catechism:"] used largely in our Sabbath Schools.—  
EDITORS.]

Take, for example, Question 113: "When Jesus was about to leave the world, how did He ask to be remembered?" This question might be introduced in some such way as the following: Show the children a photograph. A mother in a home will easily lay her hand upon one, and a Primary teacher in a Sabbath School can take one with her for the occasion. Ask the children what this is. Perhaps they will know of whom the photograph is a picture. When I look at this photograph, of whom do I think? Perhaps the photograph was given by a friend who was going away, or sent by an absent friend. It serves as a memorial. Every time I look at this photograph I think of my absent friend. Now Jesus wants to be remembered, too. He didn't give us His photograph; but He asked us to do something that would remind us of Him and of the sacrifice He was making for us. Explain in a few words the acts in the Lord's Supper. The children are now prepared for the answer to the question: "He appointed the Lord's Supper, and said, This do in remembrance of Me." I only suggest this as one way in which this question might be introduced. Other methods will suggest themselves to other teachers.

Or if we take Questions 22-24, about the soul, the subject might be introduced by a conversation in which the functions of the body and of the spirit are made obvious even to a little child. The children might be asked: "If you were to fall down stairs, what would happen? What would be hurt? Your head or your hand or some other part of your body. When you were very sick, where was the pain? In your head, or your back, or in some other part of your body. When your little friend died, what part of you felt badly? Was it your head, or your hand or any other part of your body? No, it was not any part of your body at all. It was something apart from your body. When you are very happy, what part of you feels glad? No part of your body; but something within you, apart from your body, etc."

Bring out the fact that this is the spirit, and lead up to the truth that this part is not affected by death. By a conversation of the kind above mentioned, the children are prepared for the above referred to question on the soul.

In conclusion, let me say that the Primary Catechism should be used as a help in the religious instruction of the young, and not as a substitute for such instruction. No parent

or teacher should confine himself in the use of such a manual to the exact questions therein contained. One of these questions will suggest many others, and form a sort of starting point for oral teaching, along the various lines indicated; and in this way such a manual becomes a real help and guide to the more systematic religious instruction of the young.

Pictou, Nova Scotia

### Lesson Calendar: Third Quarter

STUDIES IN THE OLD TESTAMENT FROM ISAIAH TO MALACHI

1. July 2.....Sennacherib's Invasion. 2 Chron. 32 : 9-23.
2. July 9.....Hezekiah's Prayer. Isa. 38 : 1-8.
3. July 16.....The Suffering Saviour. Isa. 52 : 13 to 53 : 12.
4. July 23.....The Gracious Invitation. Isa. 55 : 1-13.
5. July 30.....Manasseh's Sin and Repentance. 2 Chron. 33 : 1-13.
6. August 6.....Josiah's Good Reign. 2 Chron. 34 : 1-13.
7. August 13.....Josiah and the Book of the Law. 2 Chron. 34 : 14-28.
8. August 20.....Jehoiakim Burns the Word of God. Jer. 36 : 21-32.
9. August 27.....Jeremiah in the Dungeon. Jer. 38 : 1-13.
10. September 3.....The Captivity of Judah. 2 Chron. 36 : 11-21.
11. September 10.....The Life-Giving Stream. Ezek. 47 : 1-12.
12. September 17.....Daniel in Babylon. Dan. 1 : 8-20.
13. September 24.....REVIEW.

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Lesson X.

## THE CAPTIVITY OF JUDAH

September 3, 1905

2 Chronicles 36 : 11-21. Commit to memory vs. 19-21.

GOLDEN TEXT—Be sure your sin will find you out.—Numbers 32 : 23.

11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

Revised Version—1 he; 2 he humbled not; 3 the scoffed at; 4 Chaldaeans; 5 old man or ancient;

## LESSON PLAN

I. The Wicked Nation, 11-14.

II. The Despised Warnings, 15, 16.

III. The Deserved Punishment, 17-21.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The captivity of Judah, 2 Chron. 36 : 11-21.  
T.—Zedekiah's fate, Jer. 39 : 1-10. W.—Judgment foretold, Jer. 5 : 10-19. Th.—Great sin, Jer. 32 : 26-35. F.—Rebellious people, Isa. 1 : 1-9. S.—Mourning in captivity, Lam. 1 : 1-9. S.—Rebellion punished, Luke 20 : 9-18.

## EXPOSITION

By Rev. James Wallace, B.D., Lindsay, Ont.

Time and Place—587 B.C.; Jerusalem.

**Connecting Links**—After a siege of a year and a half (see Lesson IX.), Jerusalem was captured by Nebuchadnezzar, and its king and people carried away captive to Babylon. The Lesson gives a short sketch of the main events in the reign of Zedekiah, an estimate of the character of the king, and a picture of the desolation brought upon Jerusalem through the sins of both king and people. Read 2 Kgs. 24 : 18 to 25 : 21; Jer. 37 : 1 to 39 : 8; 52 : 1-27.

## I. The Wicked Nation, 11-14.

V. 11. *Zedekiah*; the twentieth and last king of Judah, son of good King Josiah, his mother's name being Hamutal, 2 Kgs. 24 : 18. Originally named Mattaniah, when he was made king by Nebuchadnezzar, he was called Zedekiah, 2 Kgs. 24 : 17. The name means "righteousness of Jehovah." Had his character and conduct corresponded

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon: where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

4 chiefs; 5 transgressed very greatly; 6 they; 7 early; 8 they were.

**Shorter Catechism**—*Ques. 93. Which are the sacraments of the New Testament?* A. The sacraments of the New Testament are, Baptism, and the Lord's Supper.

**The Question on Missions**—34. Have other churches undertaken mission work in the New Hebrides? Yes. At present eight branches of the Presbyterian Church are working heartily to evangelize the group. There are now about 3,000 communicants.

**Lesson Hymns**—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 129; 127; 100 (Ps. Sel.); 136 (from PRIMARY QUARTERLY); 150.

to it, he had come to a happier end. *One and twenty years old.* Youth and the opportunities for usefulness of a throne—what splendid assets were these, but in this case how sadly to be wasted! *Reigned eleven years;* and then the end came. For many a year God had patiently borne with Judah, but now king and people must reap the bitter fruits of their sin.

V. 12. *Did that which was evil.* Zedekiah was a weak man, a man of half measures. He wished to be counted a follower of Jehovah, while he refused to obey His will; to be friendly to Jeremiah, and on good terms with his persecutors (see last Lesson). As often happens, by not taking a strong stand for the right, he ended by going to great lengths in wickedness. *Humbled not himself;* "Jeremiah consistently advised Zedekiah to submit to the Chaldaeans; but the king, partly through fear of his princes, partly through illusive hopes, could never bring himself to do this; compare Jer. 21 : 1-7;

34 : 8-22 ; 37 : 1-10 ; 38 : 17-23." (Cambridge Bible.) *Speaking from the mouth of the Lord*; with divine authority. To disobey his message was to defy God.

Vs. 13, 14. *He also rebelled against king Nebuchadnezzar*; who had placed him on the throne (see on v. 11). *Who had made him swear*; that is, to swear allegiance: either when he was first installed as king, or on the occasion of Zedekiah's (probably compulsory) visit to Babylon in the fourth year of his reign, Jer. 51 : 59. *By God*; Ezekiel (see Ezek. 17 : 11-21) expresses indignation at this breach of faith, which should have been held sacred, no matter with whom made. *Stiffened his neck*; like a stubborn ox refusing to obey his master. *Hardened his heart*; against Jehovah his God, and His service—like Pharaoh (Ex., chs. 7 to 11), becoming more and more set in his wickedness. *Moreover*, etc. Nor was he alone in his sin and folly. Priests and people sinned also. "Zedekiah was but a shadow king over a desperate band of men" (H. P. Smith), and was through them led on to his doom. *Polluted the house of the Lord*. Read Jer. 7 : 9-11; 23 : 11-14; Ezek. 8 : 5-16.

## II. The Despised Warnings, 15, 16.

Vs. 15, 16. *The Lord God of their fathers*. Like an outstretched finger, this phrase points back to all God's goodness to His people in the past. Surely the recollection of this should have made them willing to listen to Him. *Sent . . . messengers*. "The chief of these were presumably Isaiah, Jeremiah, Ezekiel." (Pulpit Commentary.) *Rising up betimes, and sending*; as a man rises early to do some work he has set his heart on. God had been very eager to save His people. *Because he had compassion*. He loved both the people and the city of Zion. If they were destroyed, the blame would be theirs, not His. *Mocked the messengers*. "Jeremiah was imprisoned, beaten, and threatened with death. Urijah (Jer. 26 : 20-23) was put to death." (Cambridge Bible.) *Misused his prophets*; "verbal mockery as distinguished from bodily harm." (Peloubet.) *Till there was no remedy*; or healing. Like a disease which, if allowed to go beyond a certain point, cannot be healed, nothing could now prevent the sin of the

people from bringing punishment upon them. (Compare Jer. 25 : 3-11; 35 : 12-15.)

## III. The Deserved Punishment, 17-21.

Vs. 17, 18. *Chaldeans* (Rev. Ver.); originally a people distinct from the Babylonians, but their king, Nabopolassar, father of Nebuchadnezzar, conquered the Babylonians and united the kingdoms (See Light from the East). *Slew . . . with the sword*. Read, for a picture of the slaughter, Ezek., ch. 9, and Lamentations, chs. 2 and 4. *All the vessels*; as many as remained from the spoliation in the reign of Jehoiachin (see v. 10). For a description of these vessels, see 2 Kgs. 24 : 13-15.

Vs. 19, 20. *They burnt the house of God*, etc. "Thus was fulfilled the prophecy of Micah spoken nearly 150 years before, that Jerusalem should become heaps, Mic. 3 : 12. The city was completely deserted, the people that had escaped seeking a place of abode in other towns. Zion was a place where foxes walked, Lam. 5 : 18." (Davidson). *Carried away to Babylon*. See Light from the East. Only the poorest of the people were left to be vine-dressers and husbandmen, Jer. 52 : 16. Farrar supposes that Nebuchadnezzar needed laborers for his great buildings in Babylon, and besides wished to prevent Jerusalem from being re-fortified. *Servants to him and his sons*; his successors, three in number: his son Evil-Merodach, and two usurers, his son-in-law, Nerigissar, and Nabonidus. Zedekiah's fate is described in Jer. 39 : 5-7. *Until . . . the kingdom of Persia*; that is, until the time of Cyrus the Great, who conquered Nabonidus in 539 B.C. and established Persian rule in Babylon.

Vs. 21, 22. *To fulfil*, etc. Jeremiah had prophesied seventy years' captivity (see Jer. 25 : 11; 29 : 10). *Until the land had enjoyed her sabbaths*. The law of Lev. 25 : 1-7 required that the land should lie idle every seventh year. From the reign of David to that of Zedekiah, seventy times seven (490 years), this law had been disregarded. Now, in fulfilment of the warning contained in Lev. 26 : 34, 35, the land, to make up for this, would have rest for seventy years, while the people were in exile. *Threescore and ten years*. It was just about seventy years from the battle of Carchemish in 605 B.C. (Jer. 46 : 2), which



really decided the subjection of Palestine to Babylon, until the time of Cyrus, who set the Israelites free to return to their own land.

### Light from the East

By Rev. James Ross, D.D., London, Ont.

CHALDEES—The land of the Kaldai lay originally southeast of Babylonia proper, on what was then the sea coast. The tribes that dwelt in it were constantly pressing into Babylonia, and gave it one of its early dynasties of kings, and in time their name was applied to all Babylonians in the region between the Tigris and the Euphrates. Their language was written with wedge-shaped characters and was almost identical with old Assyrian. After the Persian invasion the

name Chaldean was restricted to the literary class, the soothsayers and astrologers, who kept alive the ancient occult lore of the East.

CARRIED AWAY—When the emperors of the East conquered kingdoms, and found that the ruling races were fierce and turbulent, and constantly rebelling, they deported them in large numbers, and either sold them into slavery, or compelled them to become private citizens of the conqueror's country. They gave the possessions of those deported to the poorest of the conquered people, who thus became creatures of their own, or they filled the land with emigrants from their own country, under rulers appointed by them, who had to make regular reports and returns to the central government.

### APPLICATION

By Rev. Clarence MacKinnon, B.D., Winnipeg, Man.

*Zedekiah . . . one and twenty . . . began to reign,* v. 11 It is a great day when the young man comes of age. He enters upon his kingdom then. Henceforth he must

**The Young Man's Kingdom** choose and act for himself. The making or the marring of his life is in his own hands. How eagerly the boy looks forward to this day! As he thinks of it, his heart is filled with high hopes and noble resolves. He will succeed. He will never make shipwreck and bring sorrow upon his home. There is one sure way to the fulfilment of these hopes and the carrying out of these resolves. It is to seek now the guidance and the strength that never fail. The young man who holds fast to God is little likely to fall short, however beset with difficulties his pathway.

*Zedekiah . . . did that which was evil,* vs. 11, 12. Yes, it is of Zedekiah that this is said, in spite of the good name he bore: "the righteousness of Jehovah" it

**Living up to Our Name** means. An honorable name is a rich heritage. To be called a Canadian, a Presbyterian, a church member, is a distinction to be desired. But a name carries obligations with it. We are bound to live up to it. And if our conduct brings disgrace upon our name it is the greater shame and reproach to us.

*Humbled not himself before Jeremiah the prophet,* v. 12. This was unfortunately not

the last time that the hearer has felt too wise and proud to listen reverently to the preacher "speaking from the mouth of the Lord." To be too learned to learn, is a perilous condition of the mind and spirit. It is the pride that thrust Adam from paradise, Saul from his kingdom, Nebuchadnezzar out of men's society, Haman from court, Lucifer from heaven. But it inevitably precedes a fall. Paez tells of a South American farmer who, pointing to his vast droves of horses, said, "Think you, general, that I shall ever be in want of horses?—not even if God Almighty wished it." Soon an epidemic swept away every horse he had. Only a fool disregards or defies God.

*Rebelle against king Nebuchadnezzar . . . who made him swear,* v. 13. In the Fifteenth Psalm we have a portrait of a good man. It

**As Good as Our Word** is said of him that he "swareth to his own hurt, and changeth not." The nation that keeps its treaties, even when they make it the loser, is the nation that is respected and honored. The man who is always as good as his word wins the esteem and admiration of all who have dealings with him. We cannot be too careful about making promises. But once made, they should be kept, whether we gain or lose thereby.

*Hardened his heart from turning unto the Lord,* v. 13. An old soldier was once asked

## The Captivity of Judah

to explain repentance. He said that it was just "Right about face!" Turn the back upon sin and the face towards God; it is very simple, but it makes all the difference in the world to our lives. Sorry for our sin? We ought to be far more sorry than we are. Afraid of its consequences? The bravest man trembles when he takes a square look at them. But neither sorrow nor fear will save us. Only "turning unto the Lord" will do that. What folly to harden the heart against the One who longs to do us good.

*Rising up betimes, and sending, v. 15.* How truly marvellous is God's longsuffering! How reluctant is He to strike! Early and late are His messengers sent, Slow to Strike the stern Elijah, the weeping Jeremiah, in hopes that the warning may at length be heeded. When it comes, "the stroke of judgment is like the lightning flash, irresistible, fatal. But the clouds from which it leaps are slow to gather. They thicken by degrees." Yet the deepening shadows, the angry sky, the low rumble of the approaching thunder, the heavy patter of the raindrops, are messengers to urge the unwary traveller to some place of shelter. Shall we be unable to discern the signs of the time? In the midst of our national prosperity and in these halcyon days of large development, comes there not at intervals a note of warning, that if we heed not God's word and build not on righteousness and truth, the day of sure retribution must arrive? Let us not abuse the longsuffering of God, and mock His messengers and despise His words.

*Because He had compassion, v. 15.* "Com-

passion"—what a beautiful word it is! "To suffer along with," the Latin words mean from which it comes. It tells us that there is no pain that afflicts our bodies or pang that rends our souls, which is not felt by the tender, loving heart of our Heavenly Father. Human sympathy brings help and comfort, but it sometimes fails. Not so the sympathy that comes from above.

"There is no place where earth's sorrows

Are more felt than that up in heaven;

There is no place where earth's failings

Have such kindly judgments given."

*Mocked . . . despised . . . misused, v. 16.* Straight, strong speech this, calling things by their right names, and holding up sin in all its naked ugliness. But it is

Plain Speech such speech as the honest heart will welcome. He should be

counted a true friend who shows with outspoken, unsparring plainness just where our lives are wrong, that they may be put right.

*Till there was no remedy, v. 16.* A physician may have a remedy that will surely cure a certain disease. But if he cannot persuade those afflicted with this

Where the Blame Lies disease to take his medicine, it will be all the same for them as

if it did not exist. God is always both able and willing to save men from sin, however great it is. But often, as in the case of Zedekiah and Judah, people refuse His invitations, time and again, until at last His persuasions have no influence over them. It is they, and not He, who put the remedy beyond their reach. The blame will be our own if we are not saved.

## TEACHING HINTS

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

## For Teachers of the Older Scholars

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

This lesson is the fulfilment of a warning long sounded in Judah. Make the class feel something of the power and progress of sin in the life of the people. Review briefly the history of the transgression, the beginning of idolatry, the unfaithfulness, the iniquity, the blasphemy. Study 2 Kgs., chs. 24, 25; Jer. 39: 1-

14, and ch. 52. Use a map to show the flight of Zedekiah, the journey to Riblah, and the location of the people in the land of the captivity.

Note the great movements by which Judah was affected. The Assyrian power, which had hitherto been the great oppressor of God's people, had been overthrown by the Babylonians or Chaldeans (see Teacher Training Handbook, No. 1: The Books of the Old Testament, p. 42). The fall of Assyria brought about a conflict between Babylon

and Egypt for spoils, and Judah fell to Egypt, 2 Chron., ch. 35 to 36 : 4. Then Nebuchadnezzar swept Egypt out of Syria, and took Judah. Twice she proved faithless to Babylon (2 Kgs. 24 : 1, 11), and the punishment was swift and terrible. There were three captivities: (1) Jerusalem was taken, the golden vessels were carried away as spoils and king Jehoiakim became the servant of Babylon, ch. 36 : 6-8. This happened 606 B.C., in Jehoiakim's third year (Dan. 1 : 1) when Daniel and his friends were taken captive, Dan. 1 : 1-6. (2) Jehoiachin reigned only three months (598 B.C.). He was carried to Babylon with 10,000 captives (see 2 Kgs. 24 : 14). (3) Nebuchadnezzar appointed Zedekiah king and bound him with an oath (see Ezek. 17 : 11-21). This he violated (v. 13) and the Lesson is an account of the third captivity (587 B.C.).

1. Discuss the character of Zedekiah, vs. 11-13. Note his aggravated guilt, his violation of his oath, his opposition to God. He was weak, as seen in his treatment of Jeremiah (compare Lesson X.), and foolhardy.

2. Discuss the guilt of the people, vs. 14, 16 (compare Ezek. 8 : 7-16; Jer. 7 : 9-11 ; 23 : 11-14 for the pollution of the house of God). Note how they despised the messengers of God, vs. 15, 16, and the love of God manifested therein. Trace the accumulation of guilt ending in hopelessness and helplessness, until there was no remedy.

3. Describe vividly the fall, vs. 17-20. Study Jeremiah, chs. 52 and 39 : 4. Note the taking of the city, the flight of Zedekiah, the blinding of the king, the slaying of his sons, the burning of the temple, the destruction of the city, and the deportation of the people. Note the desolation of the land, Jer., ch. 52.

Make this real. What did the captivity involve ? (1) Sad experience (compare Ps. 137). (2) Destruction of national hopes. (3) Consciousness of suffering for sin. In the midst of this calamity, note how the prophetic word inspired hope, vs. 21-23. It was only for 70 years (compare Jer. 25 : 11; 29 : 10). Jeremiah's prophecies became the centre of a new hope and a deeper life.

This Lesson is an illustration of the fearful nature of sin. It became organic. It be-

came permanent. It was sin in spite of divine love and discipline. Show how God sought to save from sin, and how the people spurned His method. Teach the necessity of abandoning every sin and loyally doing the will of God. The captivity is a warning to nations and individuals who defy God. History is suggestive of this principle. The fall of human greatness adds confirmation. Have the class view this as a personal problem, and choose the better way.

### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, M.A.

I have lately been watching the pulling down of a great building, beam torn from beam, window frames and door frames wrenched from their settings, huge blocks of stone, masses of brick and mortar, torn asunder, and the whole leveled with the ground.

A dismal process ! But there was no blame to timber, or brick, or stone. They had served their purpose well ; were serving it. It was only that the owners wished to build greater still. But a sad enough process the dismantling, all the same. Ruin is black ruin, even if it be to give place to better and fairer things.

The Lesson is the story of a dismantling, of a ruin, black as night ; and the sadness of it, that it was ruin of a nation and of souls, a ruin brought upon themselves, the end of a long story of transgression and shame. It will not be necessary to call hard names. The fall of king and kingdom, the misery and desolation of it, and the sin which brought it all about, tell their own tale ; and the scholars will be quick to discern the warnings. These four divisions may help :

1. *The offenders : who were they ?* A king, first of all ; and a young king at that, v. 11. Have the scholars talk about his chances, —21 and with life before him, a throne and a kingdom. Vs. 12, 13 describe the ill way he went. The analysis is shocking : broke God's commandments, scorned God's messages and messenger, broke his solemn oath, and resisted every appeal to turn to God and right. Zedekiah's sins, because of his position and privileges, come under the definition of Ques. 83, Shorter Catechism.

Then there were the rulers and the people, vs. 14-16. Heathen vileness rather than

God's pure worship and service : desecration of God's own house, mocking and maltreating of God's messengers. It was a lamentable case of like king, like people.

2. *The offended : how dealt He ?* Look back at v. 12—a great prophet sent to warn and plead. Again in v. 15, messenger after messenger (see Exposition). Wherefore such forbearance, such eagerness to save? The last clause of v. 15 gives the clue. Have the scholars search the Psalms, the Prophets, the words and acts of our Lord Jesus, for examples of God's wonderful compassion for sinners. Luke 15 is perhaps clearest of all.

3. *The end : after what sort ?* Again, seek the clue. It is in v. 16, "until the wrath of the Lord arose against His people." Strong to save, our God is strong to smite, Deut. 4 : 24; Heb. 12 : 29. Vs. 17-20 give all the dreadful details (see Exposition): young and old slain; the temple stripped of its treasures,

and the king and his princes as well; the holy house and the holy city defiled and destroyed; the miserable remnant carried away captive to Babylon (for King Zedekiah's own fate, see Jer. 39 : 5-7). Some of the scholars will want to dwell on the harrowing story in its separate items. Restrain idle curiosity; but impress the truth deep and surely,—of the Golden Text. Let those who can do so, give other examples from history—was there ever a wicked nation that *remained* strong? Depict the personal peril of persisting in sin, Prov. 29 : 1.

4. *The duration of the captivity : the reason of it ?* Vs. 20, 21. Seventy years (see Exposition), to make up for the seventy times seven years of the scorn of God's law (see Exposition). Break a law of nature (nature's laws are God's laws), or a spoken or written commandment of God, and punishment to the full will surely follow.

#### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

##### Lesson Points

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

True manhood is not a matter of years but of achievement. v. 11.

Rebellion against God; rejection of divine warnings—to what can these lead but wreck and ruin? v. 12.

Unfaithfulness towards God and falseness towards men are close akin. v. 13.

The greater our influence, the heavier are our responsibilities. v. 14.

God's compassion is man's confidence. v. 15.

The door of mercy will never be closed against us save by our own hand. v. 16.

He who despises the divine pity cannot escape the deserved penalty. v. 17.

To rob God's house of silver and gold is not so bad as to rob Him of love and trust. v. 18.

Those who will not serve as sons will at last come to serve as slaves. v. 20.

Human history is the unfolding of heaven's purpose. v. 21.

"There is no economy in keeping back what is due God." v. 21.

##### From the Library

The last king of Judah seems to have been

weak rather than wicked. He was a reed shaken by the wind. He yielded to the influence of the last person who argued with him; and he seems to have dreaded above all things the personal ridicule, danger and opposition which it was his duty to have defied.—Farrar.

The thud of the battering rams shook the walls day and night; archers made the defence increasingly hard, by constant showers of arrows from high wooden forts; catapults of all sizes hurled stones into the town with a force as deadly as that of modern bullets, and darts tipped with fire kindled the roofs of houses; mines were dug under the walls, and attempts at escalade by ladders were renewed at every favorable opportunity.—Geikie on Nebuchadnezzar's Siege of Jerusalem.

Behold yon sterile spot

Where now the wandering Arab's tent

Flaps in the desert blast;

There once old Salem's haughty fane

Rear'd high to heaven its thousand golden domes,

And in the blushing face of day

Exposed its shameful glory.—Shelley.

##### Prove from Scripture

That God will punish sin.

**Lesson Questions**

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—By whom was Jerusalem captured? Whither did he take the king and people?

11, 12 Who was Zedekiah's father? His mother? How old was he when he became king? What prophet gave him counsel? Did the king do what he advised? Who sent Jeremiah?

13, 14 Against whom did Zedekiah rebel? What oath had been taken? Who said he would be punished for breaking it? What was God's house in Jerusalem called? Who tells us that heathen practices were carried on in it?

15, 16 Did God desire to save His people? Whom did He send to them? How did they treat His messengers?

17-21 What happened to many people when Jerusalem was captured? What was done with the rest? How was Zedekiah treated?

**Seniors and the Home Department**—Give the date of Nebuchadnezzar's capture of Jerusalem. Describe the fate of its inhabitants.

11-14 How many kings of Judah were there? What was the character of Zedekiah? How should we act when tempted to evil? (Prov. 1:10.) What crime did Zedekiah commit against Nebuchadnezzar? How should

we regard our promises? (Ps. 15:4).

15, 16 What is God called in v. 15? What is the purpose of God's goodness? (Rom. 2:4.) How did the people of Judah treat the prophets? Which of our Lord's parables refers to this treatment? (Matt. 21:33-44.)

17-21 How long was the captivity of Judah to last? Which psalm refers to the period of the captivity? (Ps. 137.)

**The Catechism**

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

Ques. 93. *The Sacraments—their number.*

The number of the Sacraments may seem a very easy matter to settle. But it is differently given by the Protestant and the Roman Catholic churches. According to the former, there are two Sacraments, while the latter holds that there are seven. The two tests of a Sacrament, it will be remembered, are these: 1. It must have been appointed by Christ. 2. It must use sensible signs to represent spiritual things. Judged by these tests, the only ordinances of the Christian church which are rightly called Sacraments, are, Baptism and the Lord's Supper. The other five so-called Sacraments either were not appointed by Christ, or they do not set forth spiritual realities by sensible signs. To the former class belongs Confirmation, Penance and Extreme Unction; to the latter Ordination and Matrimony.

**FOR TEACHERS OF THE LITTLE ONES**

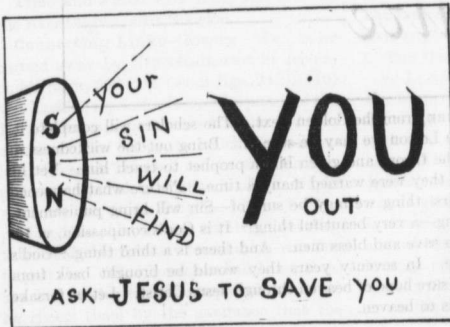
By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Lesson Subject*—God keeping His people by punishing their sin.

*Introduction*—Do you remember the bad king and people of Judah who put good Jeremiah in the dungeon? (Recall Lesson.) To-day we are to hear how God punished them.

*The Sins of Judah*—Drew a wall with roofs appearing behind it. This is Jerusalem. Draw above it a crown—Zedekiah. The king lived in Jerusalem.

*Sins of Judah*—They were disobedient—worshipped idols, etc. They were irreverent—ill-used God's house and God's Book. They were ungrateful—for all God's kindness to them. They were cruel—to God's prophets. They were untruthful—in prom-



## The Captivity of Judah

ises to do better. Many sins, truly.

*God's Pity*—God had warned them many a time that He would punish them if they did not give up their bad ways, but the warnings given by His prophets were unheeded.

*The Siege of Jerusalem*—Jeremiah had told Zedekiah that the soldiers of Babylon would capture the city, and they did. Here they are encamped outside the walls of Jerusalem (tents, strokes, fortifications). Here is their king Nebuchadnezzar (draw a crown above them). (Read Jer. 52 : 1-11.) Describe the famine and sickness within the walls.

*The Fate of the King*—Picture Zedekiah and his soldiers slipping out through a hole in the wall in the king's garden (make an opening in the wall you have drawn). Away they go by night across the plain ! But the soldiers of Babylon are after them ! Zedekiah is taken prisoner. Tell of his terrible punishment. (See Jer. 52 : 7-12.)

*The Destruction of Jerusalem*—Draw the picture of a sword, while you tell how the soldiers of Babylon rush in to the city, and with their swords kill all who come in their way—boys and girls, men and women, gray-haired, stooping old men, v. 17.

Break down the wall and draw some chains, while you describe the captives (v. 20) leaving their home. The treasures of the house of the Lord (explain) are laden on the backs of

camels and taken away to Babylon. Then the soldiers of Babylon go back to finish their dreadful punishment of Jerusalem and her people. See ! I am making flames and smoke (red and white chalk) amongst the buildings. The beautiful temple, all the palaces, everything of any value is destroyed ! We'll rub out the crown, because there never will be another king of Judah. What a sad, sad picture ! What caused it all ? SIN—a greater enemy than the soldiers of Babylon. These entered the city and took the people's bodies. Sin enters hearts and makes slaves, and very often kills. Do we ever do anything that displeases God ? Are we ever disobedient, irreverent, cruel, untruthful, etc. ?

*Golden Text*—"Be sure your sin will find you out." God will surely punish us in some way. There is only one way to escape from sin. The best thing is just to run away. We have a safe hiding-place to run to—Jesus. He has suffered, been taken prisoner, died for us. He will save us.

Sin brings its own punishment. Story of a boy or girl who was naughty and spent a miserable, unhappy day, or suffered in some greater way.

*Something to Draw at Home*—Draw a searchlight—SIN.

*Something to remember*—Sin brings punishment.

### SUPERINTENDENT'S BLACKBOARD REVIEW

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

*Be Sure* — — — —

Write on the blackboard, BE SURE, from the Golden Text. The scholars will complete it. Let the talk be about things in the Lesson we may be sure of. Bring out the wickedness of Zedekiah. God had put him on the throne and given him a prophet to teach him. Yet he sinned. So did his people, though they were warned many a time. Picture what happened to king and people. This is the first thing we may be sure of—Sin will bring punishment. But we may be sure of another thing—a very beautiful thing. It is God's compassion, v. 15. Make very clear how eager He is to save and bless men. And there is a third thing. God's people were not left without hope. In seventy years they would be brought back from captivity. So He has given us the sure hope of heaven through Jesus Christ. Let us forsake sin, trust God, and He will bring us to heaven.

## THE LIFE-GIVING STREAM

September 10, 1905

Ezekiel 47 : 1-12. Commit to memory vs. 3-5.

GOLDEN TEXT—Whoever will let him take the water of life freely.—Revelation 22 : 17.

1 Afterward he brought me again unto the door of the house ; and, behold, water issued out from under the threshold of the house eastward ; for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the 7<sup>th</sup> utter gate by the way 6<sup>th</sup> that looketh eastward ; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he 12 brought me through the waters ; 11 the waters were to the ankles.

4 Again he measured a thousand, and 12 brought me through the waters ; 13 the waters were to the knees. Again he measured a thousand, and 12 brought me through 14 ; the waters were to the loins.

5 Afterward he measured a thousand ; and it was a river that I could not pass 15 over ; for the waters were risen, waters to swim in, a river that could not be passed 15 over.

6 And he said unto me, Son of man, hast thou seen this ? Then he brought me, and caused me to return to the 16 brink of the river.

7 Now when I had returned, behold, 17 at the bank

**Revised Version**—1 And he ; 2 back unto ; 3 was ; 4 of the gate ; 5 toward the east ; 6 Omit And ; 7 caused me to pass ; 8 waters that were to ; 9 the ; 10 upon ; 11 forth ; 12 eastern region ; 13 shall ; 14 Arabah ; 15 they shall go toward ; 16 into the sea shall the waters go which are made to issue forth ; and the waters ; 17 living creature ; 18 swarthen ; in every place whither ; 19 Omit shall ; 20 for ; 21 are ; 22 and the waters of the sea ; 23 whithersoever ; 24 Omit the ; 25 they shall be a place for the spreading of nets ; 26 after ; 27 up to ; 28 every tree ; 29 wither ; 30 fall ; 31 every month ; 32 the waters thereof issue ; 33 healing.

of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue toward the east country, and so go down into the desert, and so go into the sea ; 23 which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live ; and there shall be a very great multitude of fish, 27 because these waters shall come thither ; 28 for they shall be healed ; and every thing shall live 29 whither the river cometh. 10 And it shall come to pass, that 31 the fishers shall stand upon it from Eng-edî even unto Eng-elaim ; 32 they shall be a place to spread forth nets ; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. 11 But the miry places thereof and the marishes thereof shall not be healed ; they shall be given 34 to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow 35 all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed ; it shall bring forth new fruit according to his months, because 36 their waters they issued out of the sanctuary ; and the fruit thereof shall be for meat, and the leaf thereof for 37 medicine.

13 On the south of the altar ; 14 by ; 15 round by ; 16 outer ; 17 went forth eastward with the line in his hand ; the waters, waters that were to ; 18 through ; 19 bank ; 20 shall ; 21 Arabah ; 22 they shall go toward ; 23 into the sea shall the waters go which are made to issue forth ; and the waters ; 24 living creature ; 25 swarthen ; in every place whither ; 26 Omit shall ; 27 for ; 28 are ; 29 and the waters of the sea ; 30 whithersoever ; 31 Omit the ; 32 they shall be a place for the spreading of nets ; 33 after ; 34 up to ; 35 every tree ; 36 wither ; 37 fall ; 38 every month ; 39 the waters thereof issue ; 40 healing.

washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

**The Question on Missions**—35. What is the present missionary force in the New Hebrides ? There are 27 ordained missionaries at work, with four assistants and about 300 native teachers. There is also an institution for training teachers, and a medical mission hospital.

**Lesson Hymns**—Book of Praise, Ps. Sel. 97 (Supplemental Lesson) ; 443 ; 136 ; 44 (Ps. Sel.) ; 445 (from PRIMARY QUARTERLY) ; 418.

## EXPOSITION

**Time and Place**—572 B.C. ; Tel-Abib on the river Chebar, near Babylon.

**Connecting Links**—Among the exiles carried away by Nebuchadnezzar in Jehoiachin's reign, 598 B.C. (see 2 Kgs. 24 : 10-16) was Ezekiel, a priest. It was the policy of the Babylonian conqueror to settle the exiles in colonies. The colony to which Ezekiel belonged was at Tel-Abib on the river Chebar, probably a canal or affluent of the Euphrates not far from Babylon. Here Ezekiel preached to his fellow captives, showing them that their present humiliation was due to past sin. After Jerusalem had fallen (Lesson X.), and with it the hopes of the exiles, he cheers them by the assurance that the

Lord will bring them back to their own land. The Lesson describes the prosperity they will then enjoy.

## I. The Unfailing Source, 1, 2.

V. 1. *Afterward*. God's messenger (ch. 40 : 3), perhaps an angel, had shown Ezekiel the picture of a new temple to take the place of the one destroyed by Nebuchadnezzar (see Lesson X.). *He brought me again unto the door of the house*. In vision the prophet stands at the temple door facing eastward. In front of him is a square court, having an altar in the centre. *Behold, waters* ; a great blessing in all countries, but especially in a hot, dry climate such as the exiles were living in : a beautiful and familiar picture, too, of

spiritual joys. As the stream from His house, so all good gifts are from God. This river may have been suggested to the prophet by the fountain which flows at the base of the actual temple hill, "whose soft flowing waters were already regarded as a symbol of the silent and unobtrusive influence of the Divine presence in Israel." (Compare Isa. 8 : 6 and Milton's *Paradise Lost*, Book I., l. 10.)

V. 2. *Then brought he me out*, etc. Of the four gates opening out of the court, north, south, east and west, the eastern gate was kept closed on working days because the Lord had passed through it, chs. 44 : 2; 46 : 1. Hence the prophet is led through *the gate northward* into the outer court, and so round to the gate looking eastward. (See *Light from the East*.) *There ran out waters*. The stream from the temple threshold was now seen again.

## II. The Broadening Stream, 3-5.

Vs. 3-5. *The man that had the line in his hand*. See ch. 40 : 3. He had been using it to measure the dimensions of the temple. *Measured a thousand cubits*; about one-third of a mile, a cubit being about eighteen inches. There is no special significance in the exact distance; the point is that the stream, without tributaries, deepened at successive measurements of "a thousand cubits," first *to the ancles*, then *to the knees*, next *to the loins*, and finally to an impassable river. The vision, so far, meant that the Jewish nation, on its return from exile would at first be small and weak, but would in time become large and powerful. This actually happened. See *Application and From the Library* for its meaning in relation to the growth of Christ's kingdom.

## III. The Life Giving Effects, 6-11.

Vs. 6, 7. *Son of man*; Ezekiel's favorite designation of himself, used more than ninety times. It emphasizes the contrast between the prophet, a mere man, and Jehovah, the God of all power and majesty. *Hast thou seen this?* That is, do you understand what you have already seen? If so, we may go forward, and look at the effects produced by the stream. *Very many trees*. Both banks were covered with trees as a result of the nourishment supplied by the stream. So, in the hot, arid regions found in some parts of

the West, trees spring up when the land is irrigated. (Compare John's vision of heaven, Rev. 22 : 1, 2.)

Vs. 8, 9. *Go down into the Arabah* (Rev. Ver.); a continuation of the Jordan valley including the Dead Sea and extending to the Red Sea. *Toward the sea*; (Rev. Ver.) the Dead Sea, in whose intensely salt and bitter waters nothing can live. "The river of God flows from Jerusalem through the most desolate and unpromising region in the country, and turns it into a garden of the Lord." *Whithersoever the rivers shall come*. The plural may be used to denote the greatness of the river, or it may refer to the junction of the river with the Jordan. *The waters shall be healed*. No longer shall they be salt and bitter, but sweet and fresh, able to support life. So the gospel purifies and sweetens human life.

Vs. 10, 11. *Fishers . . . from En-gedi* (Well of the kid) *even unto En-eglaim* (Well of the two calves). See *Light from the East*. *As the fish of the great sea*; the Mediterranean. Fish will be as plentiful there as in the Great Sea. Fishermen will cast their nets, and take not only many fish, but fish of many different species. The stream is to bring not only plenty, but that which is suited to individual needs. The Dead Sea swarming with fish! This is far less wonderful than the changes wrought by the gospel in human hearts and homes. *The miry places . . . and the marishes* (marshes), etc. It was from the Dead Sea that Jerusalem had obtained its supply of salt. Hence a Jewish writer says, "The marshes and pools will not be sweetened because the salt obtained from them is indispensable." But more likely this part of the vision is intended to make emphatic the truth that only where the stream of God's grace goes, is there spiritual life and health.

V. 12. *Trees for meat* (food); as in the Garden of Eden, Gen. 2 : 9. *Whose leaf shall not fade*. Like those unfading leaves, the joys that Christ gives never lose their freshness. *Bring forth new fruit*. For every day of human life heaven has a new blessing. It shall never fail. *Because . . . out of the sanctuary*. This explains all. The stream comes from God, therefore its effects must be blessed. *Leaf thereof for medicine*. Compare



Rev. 22 : 1, 2. The gospel brings healing for body and soul.

### Light from the East

**EASTWARD**—The course which the water coming from under the door of the temple would naturally take, would be at first straight east, down into the valley of the Kidron, then south along its course, and finally south-east towards the Dead Sea. The bed of this stream, which has water in it only in the winter, is a wild gorge, sometimes 300 feet deep between precipitous cliffs, and it runs through the wildest part of the wilderness of Judaea. The prophet saw all this barren region, proverbially the valley of ashes and

dead bodies, turned into a fruitful garden by the miraculous life-giving stream.

**EN-GEDI**—The ancient Hazazon-Tamar, is a very fruitful spot on the west shore of the Dead Sea, near the middle of it, in the heart of the dry, stony desert. A large stream of water bursts from the face of a cliff a short distance from the sea, and in that tropical heat causes a wealth of vegetation of every kind to grow, under the cultivation of the Arab tribe that owns it. **EN-EGLAIM**—Is farther north, and the prophet means to say that not only was the land transformed by the stream, but the whole west side of the sea, in which no fish can live, was rendered as fruitful as the Mediterranean.

### APPLICATION

*He brought me again unto the door of the house, v. 1.* The temple was the great building to the Jews. It was the centre of their

God in Our  
Hearts

religious and national life. They counted as their chief glory among the peoples of the earth this outward and visible sign of God's presence amongst them. But the reality is far better than the symbol. If God is really enthroned in our hearts and honored in our lives, we shall have a blessedness that we can find in no mere earthly temple, however splendid. Wherever we may dwell there will then be an open door for us into the very presence of the King. He will gladden us with His gracious favor and enrich us with His precious gifts.

*Waters issued out, v. 1.* Into this dead world there has flowed from God's throne a stream, bringing life of a new and wondrous kind. The stream is no less

A Wonderful  
Stream

real than that which plunges down the mountain side in many a foaming cascade, or flows in solemn grandeur past stately cities. Although its waters may be invisible to worldly eyes, its effects are apparent to every observer. Wherever it has come, cruelty, superstition, rancor, passion, strife, have withered; and its banks are lined with hospitals, orphanages, institutions for the helpless and the infirm, and bright with the flowers of love and fresh with the smile of peace. This stream is just the blessed gospel of Jesus Christ, which

bears to us on its bosom all that is best and sweetest in human life.

*At the south side of the altar, v. 1.* In the old days of the wilderness journey, it was not till the rock was smitten that the water gushed forth to slake the thirst of the

**At the Cross** people. Nor would the "blest river of salvation" ever have flowed into our lives but for the sufferings and death of our blessed Lord and Saviour. His cross—oh, how cruel and shameful it was!—is the altar near which the life-giving stream takes its rise. The blows that fell upon Him—what priceless good they have brought to us! Life is too short: it will take eternity to show all the gratitude we owe to Him.

*The waters were to the ancles, v. 3.* The life-giving stream may flow at first in a very narrow channel, God called Abraham alone

Deeper and  
Broader

from Ur of the Chaldees; then of his sons he selected Isaac, and of Isaac's sons, Jacob. But the stream could not be restrained within such contracted limits. Its water deepened and extended. It overflowed its Jewish banks, and now has extended to almost every great nation under heaven. So in the individual's life, when this stream enters his heart, it may seem very shallow at first, little more than a faltering acceptance of the Saviour, but it deepens as time reels off the cubits with his measuring rod, until at last it suffuses the whole being and makes even the physical features to glow with something of angelic

beauty, as was noted in Dr. Chalmers, when after years of faithful service, he lifted his aged but noble countenance to address the General Assembly.

*Waters to swim in*, v. 5. It was in 1782 that Robert Raikes, the founder of the modern Sunday School, began his work. At that time, only a century and a quarter ago, this movement was a very tiny streamlet. But what a mighty river it has become! The world has now 254,698 schools, with 2,410,—818 teachers and 23,227,330 scholars. What an encouragement to take part in good work when we see what splendid results may flow from very humble beginnings.

*Upon the bank of the river . . . very many trees*, v. 7. Those beautiful and stately trees fringing the river's banks are a symbol of what we find wherever the gospel goes. They picture the pure and happy homes, the just and well enforced laws, the elevating customs, the care for the poor, the sick, the aged and the infirm found in Christian lands. They picture, too, the unselfishness and gentleness and gracious courtesy of the character formed by the teachings of Jesus. Set over against this beautiful picture the sad and sorrowful condition of things in heathen lands, and who of us will not be filled with thankfulness for his happy lot, and with a desire to bring to his less fortunate brothers and sisters its blessings?

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

### For Teachers of the Older Scholars

To grasp the full value of this Lesson it is necessary to note its place in history and in Ezekiel's general plan of thought. First, deal with Ezekiel, his parentage, his surroundings in boyhood and exile (see *From the Library*, and compare 2 Kgs., chs. 22 to 24). Next consider his writings, their style and thought. Briefly notice the four divisions of the book. (1) Chapters 1 to 24 uttered before the fall of Jerusalem (see Lesson X.). (2) Chapters 25 to 32 spoken against the seven nations surrounding Palestine. (3)

*Every thing shall live whither the river cometh*, v. 9. Nothing seems so useless as the sandy desert, a more barren waste than the

surging ocean, hot to the feet, glaring to the eyes, suffocating to the breath when the wind arises, productive of nothing beautiful or edible. Yet across its monotonous surface may be seen at times a row of shady trees and a bank of verdant green, but only where the cool, refreshing stream has come. The desert has boundless capacity for life, but it is dead and barren until the water comes. Thus it is with the world; the heart, the home, the church, the very Bible itself, are like a waste and weary desert until the Holy Spirit, the life-giving stream, flows down and gives them a new meaning, a new interest, and a new power. Then the coldest nature will begin to love, and the dullest intellect to understand.

*But the miry places thereof and the marshes thereof shall not be healed*, v. 11. There are limits even to the working of the Holy Spirit. Unbelieving and un-receptive hearts shall not be healed by the waters of life.

They shall remain a perpetual desert. No fruit shall grow upon these shores, nor any leaf flourish there. Like Lot's wife, because of her worldly heart, turned into a pillar of salt, whose judgment the apostle exhorts us to keep in remembrance, these other disobedient persons also "shall be given to salt" as a warning for generations to come.

### TEACHING HINTS

Chapters 33 to 39, a vision of the restoration. (4) Chapters 40 to 48, a vision of Israel with God as its Ruler. The last section was written in 572 B.C., in the 26th year of his captivity and 14 years after the fall of Jerusalem. Briefly analyze this section. Chs. 40 to 43 show the sanctuary where God dwells. Chs. 44 to 46 regulations for the ministry in the temple. Chs. 47, 48, the apportionment of the land and disposition of the tribes. The land is transformed by a miraculous river which flowed from the sanctuary. Get a graphic view of this stream:

1. Note its source, vs. 1, 2. Have a plan of the temple, if possible, showing the course of the stream. Call forth the meaning of the

symbolism: it issued from God's sanctuary.

2. Further, note its expansiveness, vs. 3-5, ancle deep—knee deep—to the loins—impossible to cross.

3. Its effects, vs. 7-12. Note the trees, v. 7; purifying and fitting for natural growth, v. 8; abundance of life, v. 9; prosperity, v. 10; healing, v. 12.

Thus have the outline clearly before the class. It is Ezekiel's ideal of the kingdom. It is not wise to discuss the historical fulfillment, but consider as a type of the kingdom of God. Note the use of the symbol, river or water, as a type of the kingdom. Call for references. In advanced classes, especially, there is a splendid opportunity for discussing the proofs that Christianity is the true religion. Deal with the divine origin of Christianity. Show the wonderful results that have flowed from the life and teachings of Jesus. Ask the class to consider whether a religion that has shown such power must not have come from God.

It is also well to notice the nature of this river of life. It is overflowing, missionary, gaining in power. Next, consider the progress of the kingdom. A statement of statistics is helpful. In 1000 A.D., there were 50,000,000 Christians; in 1500 A. D., 100,000,000; in 1800, 200,000,000; and in 1880, 415,000,000. Show the progress among young people as seen in the Sunday School, Young People's societies, missionary enterprises. Bring out the effect of the kingdom on commerce, literature, art, social reform, government, education.

Having thus considered the wide range of the Lesson, let there be a personal application to the scholars. This should also be a "Decision Day." They should feel the urgency of the kingdom, and the blessedness of sharing its life.

### For Teachers of the Boys and Girls

This lesson is a study of a stream.

Some of the scholars have been for a holiday in the hills; or among the Highlands of central Canada; or in the mountains of the far West. They have all wondered at two things—so much water, so many rivulets and lakes and rivers, and apparently of so little use. Draw the conversation in this direction. But

what comes of these waters of the hills and mountains? Follow them in their onward course. They grow—widen, deepen. Fertile fields, green meadows are along their banks; in some places, where they flow the desert is turned into a garden. Be sure not to let the talk go too far; for it is not a lesson in physical geography, but in God's grace.

Who was Ezekiel's guide? See ch. 40: 1-3. It was a messenger of God. The Lesson is what God shows to men. Should we not be all eyes to see; and should not our earnest prayer be that we may understand?

What had this guide shown the prophet? The chapters that go before answer: it was God's house.

What does he now show him? "Waters issuing from under the threshold of the house." Note the source—"forth from the throne of God, pure from above" (Hymn 147, verse 3, Book of Praise): flowing right out from the house of God, as grace flows from His heart.

What further does he see? Verses 3-5. Four measurements, at intervals of about one-third of a mile (a cubit being about 18 inches): first ancle deep, then to the knees, to the loins, and a river to swim in. What does it all mean? Two things, evidently: going, and growing. The grace of God is always going out to men and it grows and widens as it goes; compare what Adam knew of God's salvation with what Abraham knew, with what Moses knew, with what the disciples knew, with what we know. Show, too, that the grace that saved a few in those olden days, saves multitudes that no man can number now.

He has seen the river from the temple gate. Now he must stand on the banks (v. 6), and so see what blessing it carries with it. "Trees." Recall how the green grass and the waving trees follow the streams in the desert. Trees are for beauty; their fruit for food; their leaves often for medicine (see v. 12). Show how the grace of God beautifies character: how it brings life to our souls, and sweetens and heals our sinful hearts.

Again, "a very great multitude of fish"; the waters teeming with life (v. 9): "everything shall live whither the river cometh." This repeats in another form the teaching of the "trees." Wherever the river of God's salvation flows, it brings life (compare Isa.

55 : 1; John 4 : 13, 14) and what sustains life.

There will be some questions to ask about the "miry places," and the "marishes" of v. 11,—salty tracts, which no inflow of fresh water sweetens. It is the word of warning, which, in God's Book, ever lies side by side with the word of grace and promise. There

#### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Lesson Points

While we drink of the stream, we should not be unmindful of the source. v. 1.

In God's work we may expect the most tremendous results from the tiniest beginnings. v. 3.

The gospel wins its way, not by outward aids, but by an inward power. v. 4.

Like the mighty forces of nature, the progress of Christ's kingdom is quiet, but resistless. v. 5.

It is those who serve best who see most clearly. v. 6.

Religion gives beauty and gladness to human life. v. 7.

Practical Christianity shows itself in healing and helping men. v. 8.

No famine need they fear who have a Heavenly Father. v. 9.

"Exceeding many"—so it is always with God's gifts: we cannot count them. v. 10.

Fadeless leaves and unfailling fruits: like these are the joys that Christ bestows. v. 12.

#### From the Library

Ezekiel is a prophet of the Exile. He was one of the priests who went into captivity with Jehoiachin in the year 597, B.C. (2 Kgs. 24 : 11-16). He was a priest and his father's name was Buzi, ch. 1 : 3. We know that that first deportation of Judeans to Babylon was confined to the nobility, the men of war, and the craftsmen; and since Ezekiel was neither a soldier nor an artisan, his place in the train of captives must have been due to his social position. He must have belonged to the upper ranks of the priesthood, who formed part of the aristocracy of Jerusalem.—Skinner.

A very characteristic element in the pre-

are some who resist all that God can do for them (compare 2 Cor. 2 : 15, 16).

But this is not the last word nor the best word. The Golden Text supplies this. There can be no better ending than to take each word of the Golden Text by itself—each one golden in love and hope—and to press for the acceptance of the priceless gift.

dictions of Ezekiel is his free but careful use of imagery and symbolism. Both are employed by other prophets. All other prophets, however, are surpassed by Ezekiel in the use of figurative language. He rarely puts forward an idea without some embellishment. Sometimes he proposes a riddle to his hearers (ch. 17), or utters a parable which he also illustrates by a symbolic action (ch. 24), or he unfolds and elaborate allegory (ch. 16), in each case making the figure of speech a mere means to the end of expressing his message more effectively. But he stands peculiar in his remarkable use of symbolism, especially of the vision. He passes readily from the simpler forms of symbolism, like the metaphor, the parable, and some form of objective action, to the most complex, such as the allegory and the vision.—Professor John E. McFadyen.

While the water of the ocean contains from 4 to 6 per cent. of solids in solution, the Dead Sea holds from 24 to 26 per cent., or five times as much. No fish can exist in its waters, nor is it proved that any low forms of life have been discovered. I found some fish swimming in a small pool that was separated from the sea only by a bar of gravel two feet wide and was almost indistinguishable in taste. Yet when they were put into the sea they gasped a few times and turned over dead.—George Adam Smith.

The main stream of fertility is expended in the apparently hopeless task of reclaiming the Judean desert and purifying the Dead Sea. It is an emblem of the earthly ministry of Him who made Himself the Friend of publicans and sinners.—Skinner.

The first two Church Missionary Society missionaries reached Ruboga in Uganda, in 1877. Mackay followed in 1878. Hannington was murdered in 1885, and a great perse-

cution arose in 1886. But in 1895 there were 2,050 native candidates for confirmation. In 1902 the great cathedral was opened at Mengo, and there were 2,200 native Christian clergy and teachers, and nearly 4,000 native Christians, and in five years these totals had trebled.—Missionary Review of the World.

**Prove from Scripture**

That Jesus gives the living water.

**Lesson Questions**

[From the HOME STUDY QUARTERLY]

**Juniors**—What prophet saw the vision of the Lesson? Where was he? For whose comfort did he tell it?

1, 2 What is the "house" of v. 1? Where was the prophet standing? What did he see? Whence did the stream flow? Who gives all our blessings?

3-5 Who was with Ezekiel? With what did the man measure the stream? How big was it at first? To what size did it grow?

6-8 What grew on the banks of the stream? What tree did John see in heaven?

9-12 What is got from the trees of v. 12? Who gives us food? Who is the Great Physician?

**Seniors and the Home Department**—How did Ezekiel come to Babylon? What did he do there?

1, 2 Explain "afterward" in v. 1. Where

did Ezekiel first see "the waters"? Where, for the second time? How did he get from the one place to the other?

3-5 What prophet emphasizes the importance of "small things"? (Zech. 4: 10.) How does Paul speak concerning this? (1 Cor. 1: 26-28.) What parable pictures the growth of Christ's kingdom from a small commencement? (Matt. 13: 31, 32.)

6-12 Who gives eternal life? (John 5: 40.) What must we do to receive it? (John 3: 16.)

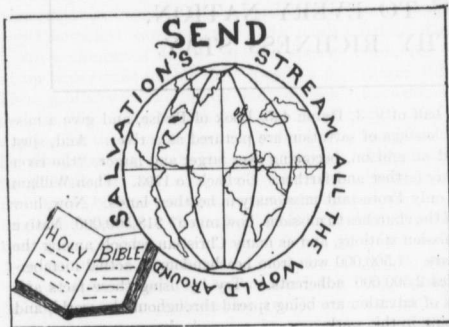
**The Catechism**

Ques. 94. *The Sacraments—Baptism.* Note three things in regard to this sacrament, namely: (1) The element to be used. (2) The form of words to be employed. (3) The meaning of the ordinance. The element is water. The form of words is that given by Christ Himself, Matt. 28: 19. They signify that in baptism we take God, the Father, Son and Holy Ghost, as our God. The ordinance represents, first, "our ingrafting into Christ," as a shoot of one tree is inserted into another, so that the weaker shares the strength of the stronger; secondly, our "partaking of the benefits of the covenant of grace," that is, all the blessings of salvation; thirdly, "our engagement to be the Lord's." Since we have received so much, faithful service is expected of us.

**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—God keeping His people by offering them life.

*Introduction*—The children will tell you of some mountain and some stream they have



seen. Draw a mountain. Away up here a little stream of water started (from a spring or from melting snow, etc.). At first it is very small, but as it trickles down the mountain side it becomes wider and deeper as it flows onward away across the land, till it becomes a great river, flowing away into the big ocean. Picture the land through which the stream flows—the beautiful green banks, the sheep and cattle grazing, the flowers, trees, shrubs.

*Lesson*—God's people are now

## The Life-Giving Stream

captives in far away Babylon. Has God forgotten or forsaken them? No, He is still caring for them, although He is punishing them. He sends them another teacher—Ezekiel, ch. 2:3. Then by the river of Chebar, far from their old home, Ezekiel taught them, preached to them, told them God's messages. God sent them a beautiful message of comfort, ch. 39:23-29.

One way God had of telling the prophets His messages, was by means of visions. He made them able to see things that others could not see—pictures of things going to happen, etc., and told them what these visions meant.

*A Vision*—One day God in a vision took Ezekiel upon a very high mountain (ch. 40:1, 2) and showed him the old home land of Israel. He showed him the temple rebuilt in Jerusalem.

*Another Vision*—Describe the river flowing from underneath the temple. Picture Ezekiel wading in to his ankles (to test the depth). Further on the water covers his knees. Still further, it reaches to his waist. Further still it is beyond his depth, a mighty river, a great life-giving stream, upon its banks all kinds of trees, never fading, fruit always upon their branches for food, and leaves for

medicine. What lesson does God mean to teach from this picture?

*The River of Salvation*—Like the life-giving stream, Jesus has come from the mountain of God's love. He gives the water of life. Wherever He goes He brings joy and brightness and life, all that is good, with Him. His

**L**OVE **L**IFE-GIVING is called the RIVER OF SALVATION. Draw a picture of the world with a red chalk line representing the River of Salvation, beginning where Jesus began His ministry, spreading and deepening as it flows on and on (as the Christian church grows and the gospel is carried from place to place: trace historically the spread of the gospel).

*Good Things That Grow Beside This River*—Some of the good things that grow up wherever the stream of Jesus' love goes are churches, schools, hospitals, homes of all kinds, etc.—all that is good and beautiful and pure and helpful.

*Something to Draw at Home*—Draw a picture of the world.

**S**END **S**ALVATION to all the world.  
**T**REAM

*Something to Remember*—The best gifts are from God.

## SUPERINTENDENT'S BLACKBOARD REVIEW

BLEST RIVER OF SALVATION,  
PURSUE THINE ONWARD WAY;  
FLOW THOU TO EVERY NATION,  
NOR IN THY RICHNESS STAY.

Print on the blackboard the first half of v. 3, Hymn 445, Book of Praise, and give a missionary tone to the Review. The blessings of salvation are pictured as a river. And, just as the river that Ezekiel saw flowed on and on, becoming ever larger and larger, "the river of salvation" has been making its way farther and farther. Go back to 1793. Then William Carey in India was practically the only Protestant missionary in heathen lands. Now, how many? Over 17,000. And the gifts of the churches to missions, how much? \$18,500,000. Native helpers numbering 77,000; 29,000 mission stations, and as many Christian schools among the heathen, attended by 900,000 scholars. 1,500,000 won from heathendom to actual membership in the Christian church, besides 2,500,000 adherents. Try by using these facts and figures to show how the glad tidings of salvation are being spread throughout the world, and to quicken their enthusiasm for helping in this work.

## Lesson XII.

## DANIEL IN BABYLON

September 17, 1905

## A Temperance Lesson

Daniel 1 : 8-20. Study the chapter. Commit to memory vs. 16, 17. Read ch. 2.

GOLDEN TEXT—Daniel purposed in his heart that he would not defile himself.—Daniel 1 : 8.

8 But Dan<sup>1</sup> purposed in his heart that he would not defile himself with <sup>1</sup>the portion of the king's meat, nor with the wine which he drank : therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God <sup>2</sup>had brought Dan<sup>1</sup> into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan<sup>1</sup>, I fear my lord the king, who hath appointed your meat and your drink : for why should he see your faces worse liking than the <sup>3</sup>children which are of your <sup>4</sup>sort ? then shall ye make me endanger my head <sup>5</sup>to the king.

11 Then said Dan<sup>1</sup> <sup>6</sup>to Mel<sup>7</sup>zar, whom the prince of the eunuchs had <sup>8</sup>set over Dan<sup>1</sup>, Hanani<sup>9</sup>ah, Mi<sup>10</sup>shael, and Azari<sup>11</sup>ah.

12 Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the <sup>12</sup>children that eat of the portion of the king's meat : and as thou seest, deal with thy servants.

Revised Version.—<sup>1</sup>Omit the portion of ; <sup>2</sup>made <sup>3</sup>youths ; <sup>4</sup>own age ; so should ye endanger ; <sup>5</sup>with ; unto ; <sup>6</sup>they were ; <sup>7</sup>Omit the portion ; <sup>8</sup>So ; <sup>9</sup>at ; <sup>10</sup>appointed for bringing ; <sup>11</sup>every matter ;

14 So he <sup>8</sup>consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and <sup>9</sup>fatter in flesh than all the <sup>3</sup>children which did eat <sup>10</sup>the portion of the king's meat.

16 <sup>11</sup>Thus Mel<sup>7</sup>zar took away the portion of their meat, and the wine that they should drink ; and gave them pulse.

17 <sup>12</sup>As for these four <sup>3</sup>children, God gave them knowledge and skill in all learning and wisdom : and Dan<sup>1</sup> had understanding in all visions and dreams.

18 <sup>13</sup>Now at the end of the days that the king had <sup>14</sup>said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadne<sup>15</sup>zar.

19 And the king communed with them ; and among them all was found none like Dan<sup>1</sup>, Hanani<sup>9</sup>ah, Mi<sup>10</sup>shael, and Azari<sup>11</sup>ah : therefore stood they before the king.

20 And in <sup>15</sup>all matters of wisdom and understanding <sup>16</sup>that the king enquired of them, he found them ten times better than all the magicians and <sup>17</sup>astrologers that were in all his realm.

Daniel to find favour and compassion in the sight of ; <sup>6</sup>to the steward, whom ; <sup>7</sup>appointed ; <sup>8</sup>hearkened the steward took away their meat ; <sup>9</sup>Now as ; <sup>10</sup>And concerning which the king inquired ; <sup>11</sup>enchanters,

baptism to be administered ? A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to Him ; but the infants of such as are members of the visible church are to be baptized.

The Question on Missions—36. How is our mission work in the New Hebrides directed ? Our mission work in the New Hebrides is directed by the General Assembly's Foreign Mission Committee (Eastern Division). Our missionaries are united with the other Presbyterian missionaries in the group, in the "New Hebrides Mission Synod."

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson) ; 255 ; 246 ; 19 (Ps. Sel.) ; 581 (from PRIMARY QUARTETLY) ; 530.

## LESSON PLAN

I. A Noble Resolve, 8-10.

II. A Fair Proposal, 11-14.

III. An Unexpected Result, 15-20.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The captivity, Dan. 1 : 1-7. T.—Daniel in Babylon, Dan. 1 : 8-20. W.—The Rechabites, Jer. 35 : 1-11. Th.—Commendation, Jer. 35 : 12-19. F.—For the sake of others, 1 Cor. ch. 8. S.—Walking wisely, Eph. 5 : 6-21. S.—God giveth wisdom, Prov. 2 : 1-9.

Shorter Catechism—Ques. 95. To whom is

## EXPOSITION

**Time and Place**—Soon after 606 B.C.; Babylon on the Euphrates, 500 miles east of Jerusalem.

**Connecting Links**—Nebuchadnezzar, in the third year of Jehoiakim, king of Judah's reign (that is, in 606 B.C.), successfully besieged Jerusalem, carrying away, with much booty, a number of Jewish captives, among whom were Daniel and his three friends, v. 6. These youths were so bright and of such promise, that King Nebuchadnezzar ordered a place for them, with other likely lads, at his table, that they might live on his bounty, be trained for service in the royal court, and become both physically and intellectually as perfect specimens of manhood as it was possible to produce.

## I. A Noble Resolve, 8-10.

V. 8. *But Daniel.* He had received the Babylonian name, Belteshazzar (v. 7), according to a common practice in ancient

times when foreigners entered into a king's service (compare Joseph, Gen. 41 : 45). But he was still a true Hebrew, and loyal to the God of Israel. *Purposed in his heart.* Duty had such a grip on his inmost life, that he never hesitated when he knew a thing to be right. *Would not defile himself with the king's meat, nor with the wine* (Rev. Ver.). Two reasons led the four Jewish youths to decline the food sent to them and those being trained with them : (1) They might break the laws requiring the Hebrews to abstain from the flesh of certain animals (Lev. 11 : 4-7, 10-12, 13-20), and to kill those they were permitted to use in a special manner, Deut. 12 : 23, 24. (2) The food and wine, before being sent, might have been presented to a heathen god, and to use it would countenance idolatry. *Requested of the prince of the eunuchs;* Ashpenaz (v. 3), the king's officer in charge of the youths in training for the royal service.

Daniel stooped to no deception, but came forward boldly and frankly to confess his scruples.

Vs. 9, 10. *God had brought Daniel into favour and tender love*; by making Daniel attractive and lovable in character, and by moving the heart of Ashpenaz by the Holy Spirit. Daniel was no doubt a lovable lad, and had already commended himself to the eunuch. *I fear . . . the king*. It was this king who had ordered Zedekiah's children to be executed before their father's eyes (2 Kgs. 25 : 7; Jer. 39 : 6), and soon afterwards in a rage threatened the wise men of his country with death, ch. 2 : 5, 12. No wonder that Ashpenaz feared for his life if he should displease such a master. *Why should he* (the king) *see your faces worse liking* ("looking")? An Eastern monarch would be displeased if his attendants were not as handsome as possible.

### II. A Fair Proposal, 11-14.

Vs. 11-14. *Then said Daniel*: the leader of the band. *To Melzar* ("the steward," Rev. Ver.). Ashpenaz was inclined to grant Daniel's request, though unwilling to give his consent in so many words. Daniel perceiving this was encouraged to approach the "steward," who actually supplied the food. "Melzar" is likely a title of some officer rather than a proper name. Evidently he was an official under the master of the eunuchs. *Prove thy servants . . . ten days*; a long enough period for a fair test. *Give us pulse*. See Light from the East. Daniel and his companions refused what they thought it wrong to eat and drink. The temperance lesson for us is, that we should imitate their firmness and self-control, in abstaining from strong drink, which we know will do us physical harm. *Proved them ten days*; a reasonable trial.

### III. An Unexpected Result, 15-20.

Vs. 15-17. *Fairer and fatter in flesh*. There was no need to fear the king's comparison of these plain livers with their companions who had lived on finer fare. And when it comes to work, or enduring hardships, the total abstainer beats the drinker. One result of temperance is a healthy, vigorous body. *Took away the portion*. The Hebrew words express habitual action, "he was wont to take away." The test had been satisfac-

tory, so for the future the four young Jews were allowed the privilege of living on the plain food they had chosen. *As for these four youths* (Rev. Ver.). The Hebrew word is used of Benjamin at thirty and of Joseph at seventeen. These four were probably about sixteen. *God gave them*. Every blessing has two sides. On the one hand it is God's gift, on the other the result of our own effort. *Knowledge and skill*. They took a high stand as students. Here is a second result of temperance—a clear brain and a strong mind. *Daniel had understanding in all visions and dreams*; the ability to explain their meaning. This was by special gift of God and is ascribed to Daniel alone of the four. "The mention of visions and dreams has special reference to the following chapter and to the latter half of the book." (Bevan.)

Vs. 18, 19. *Now at the end of the days*; the three years fixed by the king for their training, v. 5. *Appointed for bringing them in* (Rev. Ver.); not only Daniel and his three companions, but the whole company of youths in training, vs. 3, 4. *Before Nebuchadnezzar*; to pass their examination. *Communed*; that is, talked with them, to draw out their knowledge and reveal their learning. *Stood they before the king*; became the king's personal attendants, so far did they surpass all the others. Faithfulness brings its reward in higher and larger service. Note a third result of temperance illustrated in this story. It is the temperate who succeed in life and win its prizes.

V. 20. *In all matters of wisdom and understanding*; all affairs requiring shrewdness and cleverness. *Ten times better*; "better counsellors, better informed." *Than all the magicians and astrologers*. See ch. 2. "In Daniel the various words for diviners, magicians, etc., are nowhere distinguished from one another," so that it is difficult to define the exact meaning of the terms. "Sacred scribes skilled in hieroglyphics and interpreters of dreams" is perhaps as near as we can get to the original meaning.

Daniel continued to hold high office in the land of his captivity under successive Babylonian kings, "even unto the first year of King Cyrus" (v. 21), the great Persian monarch who conquered Babylon in 538 B.C., and who issued the edict for the rebuilding



of the temple at Jerusalem, Ezra 1 : 1-4. Daniel lived, indeed, beyond that important date (ch. 10 : 1), so that he had seventy years of public life and reached the age of, at least, eighty-five.

### Light from the East

**PULSE**—Means here "things sown"; in English it signifies plants that produce their seed in pods, as peas, beans, and lentils. The purpose of Daniel and his companions was to live on a vegetable diet as they and all their countrymen had been accustomed to do, for the Jews did not eat meat except on festive occasions. At the present time bread, olives, and oil; butter, milk and cheese; fruit and vegetables, are the food stuffs of an Eastern household, with meat on rare occasions, or in very wealthy homes.

### APPLICATION

*Daniel purposed in his heart that he would not defile himself*, v. 8. When Sir Walter Raleigh was shamefully executed in the reign

of James I., the executioner **If the Heart be Right** asked him which way he would lay his head. He replied, "So the heart be right, it is no matter which way the head lies." Like the British Parliament, which consists of three departments, the House of Commons, where a Bill is introduced, the House of Lords, where it is reviewed, and the royal authority, by which it is sanctioned, our life has also its three departments: the heart, where all desires arise, the conscience, where they are discriminated, and the will, by which they are executed. The peace and purity of one's life, then, depend upon a good heart that will originate only good desires. Not that a false intellect is a matter of indifference, but a pure heart more than anything else will best correct the errors of the understanding.

*Now God had brought Daniel into favour*, v. 9. "Make as many friends as you can," is a good motto for life. Friends will stand us

**Making Friends** in good stead in many a time of need. It was sound advice that, old Polonius, in Shakespeare's Hamlet, gave to his son Laertes: "Those friends thou hast, and their adoption tried,

Grapple them to thy soul with hoops of steel."

**ASTROLOGERS** (Rev. Ver., "enchanters")—were professional interpreters of the destinies of men and nations from the stars. Many tablets have been found referring to astronomy proper, in which the stars and planets are enumerated and classified, and their positions described, and even comets are referred to. Interesting stories were connected with most of the principal constellations. There are also many tablets containing astrological forecasts, and many communications which passed between the king and the astrologers in reference to their own and neighboring countries. Official reports were drawn up to be sent to the king month by month. In the sixteenth century B.C., a great astrological work was drawn up, on seventy clay tablets, and deposited in the library of Sargon of Agade.

And to make friends we need not flatter or grovel. There is no call for us to give up a manly independence. It is never required that we sacrifice our principles. We have but to meet the world with a frank, honest, cheerful face and heart, and as surely as the magnet passed through a heap of sand gathers up the particles of iron in it, will we attract to ourselves friends steadfast and true.

*Then shall ye make me endanger my head*, v. 10. "Go easy with the crusade against the liquor traffic, or it will endanger our business.

**"In my Father's Hand"** Don't speak so strongly against gambling, or the fashionable people will be down on you."

So the man of good intentions is often tempted to say, unless he believes firmly in God. But to the man of faith it can never be right to do wrong. The peril for him lies all the other way. Like a sailor who was undertaking a dangerous task, he will exclaim, "My life hangs by a single thread; but that thread is in my Father's hand."

*Prove thy servants*, v. 12. A man of science may be able to analyze the various kinds of food into their elements, and so discover which is the best. But there is **Proof Enough** a simpler test that the plainest man can practise. When he eats the food, and finds that it makes him healthy and strong, that is proof enough for him.

And when we see the religion of Jesus Christ making people pure and unselfish and joyful, this ought to convince us that it is a good thing for us.

*As thou seest, deal with thy servants*, v. 13. There is the true ring about this appeal. It is the utterance of a manly heart. Here is

one, we feel, who will not depend upon "pull" or favoritism for getting on, but will make his way by merit. All he asks is a chance to work, and he is quite content to be judged by the kind of work he does. He does not want a dollar he has not earned, or a position of which he is not worthy. This is a lad of the right stamp, and the world has plenty of room for more like him.

*Pulse*, v. 16. Plain living and high thinking, according to the old saying, go well together. Look at the men who are at the top in their profession **The Simple Life** or business. How many of them have come from homes where the fare, though wholesome, was simple, and the luxuries were few. Much of their success they owe to the frugal rearing, which sent them out into the world with a clear brain and strong muscles and a vigorous constitution—"a sound mind in a sound body."

*God gave them knowledge and skill*, v. 17. There is an ancient story of one who was imprisoned in the cause of a leader. When at last he regained his freedom, **A Hundredfold Reward** his leader gave him a chain of gold, link for link, as heavy as the iron one with which he had been bound. It may be that hardships, perhaps the keenest

suffering, will come to us in the path of obedience to God. He does not promise that His servants will always have an easy, pleasant time. But no one ever suffered for His sake who did not receive a hundredfold reward now and the promise of eternal life hereafter.

*None like Daniel*, etc. . . *ten times better than all the magicians*, vs. 18, 19. Many start in the race of life with a heavy handicap. It may be poverty, ignorance, or ill-health. But if one is on God's side and is doing His will, he is sure to win out. When at last he reaches the goal, he shall receive a crown that will be all the brighter because of the difficulties he has met and manfully overcome. The relish of this first triumph doubtless remained with Daniel to his latest day, and the remembrance that it was by risking all for God, that he had won.

*Therefore stood they before the king*, v. 19. From captive to counsellor in the royal court. A wonderful advance! And yet it was so natural and certain; for every duty well done is a rung in the ladder which we climb to the highest success. Success, indeed, is just the mountain top, the journey to which is the steady, persistent pursuing of the daily round. A prosy version of success, you say. So be it; but thus it is. The brilliant flights are few, and the heights reached by them are notoriously uncertain. And especially is it true, that success won by ill-doing, is worse than failure. It is like the flimsy balloon-like building, which at the first touch comes tumbling about one's ears.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

As there are three lessons from Daniel (see Lessons I. and II., Fourth Quarter), it is well to get a good grasp of the Book and of the character of Daniel. A clear and simple statement of the two views held as to the date and authorship of the book is to be found on page 52, *Teacher Training Handbook*, No. 1—*The Books of the Old Testament*. Note the similarity between Daniel and the Gospels,

as Dan. 9 : 27 and Matt. 24 : 15; Dan. 7 : 13 and Mark 14 : 62. Compare also Dan. 7 : 9 with Rev. 1 : 14, etc. Analyze the book. Chapters 1-6 give a history of Daniel and his friends. Chapters 7-12 are a record of Daniel's visions.

Study Daniel's character, physical and spiritual powers, and observe the important place he occupied as a statesman for many years. Get the date of the Lesson (compare 2 Kgs. 24 : 1-6 and 2 Chron. 36 : 1-7 with v. 1). Daniel was taken captive in 606 B.C. He was assigned to competent teachers for a thorough

training in the literature and work of the Chaldeans. Consider his early training. Note his idea of God, of duty, of loyalty. Consider the command of the king and its bearing on their personal convictions.

Observe Daniel's purpose, v. 8. Why did he refuse? It may have been for a religious reason, as food forbidden by the law (Lev., ch. 11), or unclean (Deut. 12 : 23-25), or as consecrated to idols. Or it may have been because he feared physical injury. Was it a temptation? Note meaning of "purposed," "laid it on his heart." It shows great firmness and effort. Observe the place the *will* has in action. Consider decision as an element in character building.

Observe also Daniel's faith in the benefits of a temperate, godly life (v. 9-14). Note the place God had in guiding Daniel's life. Why was the eunuch afraid (compare 2 Kgs. 25 : 7; ch. 2 : 5, 7). What was pulse? Here is a fitting place to discuss the manner of living and the value of plain, wholesome diet.

3. Note the result of the experiment, vs. 15-20. The final test of truth or error is the result in life. Here three things are stated : (1) Physical improvement. As this is a temperance lesson, it is well to state the position of science on the effect of alcohol on the human body. The testimony of life insurance companies is also worth considering. (See From the Library). Physical degeneration is one result of intemperance. (2) Mental power, v. 17. Here it is attributed to the agency of God, but it is equally true that a clear brain alone can receive and transmit truth. Deal with the injurious effect of alcohol on the brain as seen in the student and professional worker. (3) Promotion, v. 19. This was due to the fact that Daniel and his friends appealed to the king as superior characters. Note the place sobriety has in the attainment of success in the world in any department.

The lesson to be taught is the necessity of self-control, temperance in all things, temper, speech, passion. This is based on the spiritual life with God, and is carried out by decision of character. Show that temperance must be one of the fruits of a strong character and that life as a whole must be wisely surrendered to God's law.

### For Teachers of the Boys and Girls

A stone will turn the course of a brook. The scholars will readily "catch on," and will give many instances of how little incidents may change the course of great events. Daniel's life and that of his companions turns on that little word of three letters with which the Lesson opens. The heathen king had plans for them, splendid plans; and wanted them cared for and fed in such and such a way (see vs. 3-5); "BUT"—

Work out the reason for Daniel's objection. The words "defile himself" give the key (See Exposition); and make quite clear to the scholars that here was no merely notioneate or obstinate lad, but one who would serve God first and foremost, let whatever would befall him. Gather up some other Scripture examples of a like stamp, as Joseph, etc.

Notice where Daniel anchors. He "purposed in his heart," v. 8,—made up his mind thoroughly. One of the long rapids of the Yukon is overcome by means of a long and strong steel cable fastened securely at the head of the rapids. The steamer wishing to ascend takes hold of the other end of the cable at the foot, and winding it up upon her capstan, makes the ascent. This is what a strong purpose does for one. It is the root and fountain of all successful struggle or effort.

Now, as to the way Daniel went about to accomplish his purpose : (1) He was frank and direct (last clause v. 8). The straight course is the shortest and surest. Frankness is worth its weight in gold. Frankness in a lad is almost irresistible to older persons. In this lad Daniel it was the outcome of God's grace in his heart, and won the regard and love of his guardian, v. 9. (2) He was open-eyed and shrewd, as vs. 10, 11 show. The "prince of the eunuchs" was afraid to consent, and yet would not refuse Daniel. Wisely Daniel does not press his point; but goes to the steward (Melzar means steward) with a proposition, vs. 12, 13. Boys of this sort—with tact and common sense—are the making of just such wise and great men as Daniel became. (3) Daniel evidently trusted God : God, he felt sure, would not let the ten days' test fail.

The test succeeds, and Daniel and his three

companions enter on their three years' course of study and preparation, sure of sound bodies. It is worth while talking with the class of the handicap to a lad a poorly nourished, poorly exercised body is, and especially a body poisoned and weakened by tobacco or drink or excess of any sort.

How did they get on? v. 17 (first clause) answers. It reminds one of Luke 2:52. God blesses pure living and honest hard work, just as he makes a well planted and cared for garden to grow. Daniel had been the leader. God bestows additional gifts upon him, v. 17 (last clause). We shall hear more of this gift in subsequent lessons.

#### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

##### Lesson Points

Courage and courtesy are qualities that win. v. 8.

We should seek to be winsome as well as worthy. v. 9.

Reasonable objections to our plans deserve full consideration. v. 10.

The truth need not shrink from the severest test. v. 12.

When we make a choice, we should be prepared to abide by the consequences. v. 13.

The friends of progress must be free from prejudice. v. 14.

A candid mind will yield when it is convinced. vs. 15, 16.

Those who would enjoy the gifts of heaven must do the will of heaven. v. 17.

Faithful work can endure close inspection. vs. 18, 19.

A system is to be judged by its results. v. 20.

##### From the Library

I dwell in Grace's court,  
Enriched with Virtue's rights;  
Faith guides my wit! Love leads my will!  
Hope all my mind delights.

Spare diet is my fare;  
My clothes more fit than fine!  
I know I feed and clothe a foe,  
That, pampered, would repine.

—Robert Southwell.

It was part of the simplicity of boyish faith,

The examination day, vs. 18-20. An anxious time, no doubt, to these young men, for kings in those days were absolute. Their word was the only law—it might be honor or disgrace, life or death. But note their three-fold qualifications: it is the A B C of success. (a) They had taken care of their bodies; (b) they had worked hard; (c) They had been faithful to God.

If any of the class have the notion that sowing their wild oats is the way to get on, this lesson is the corrective. The most ambitious could scarcely hope for more of honors and success than Daniel achieved in his 70 years of public life: and this is how he began.

which is the herald of future greatness, that, in uncompromising obedience to the law of his God, he (Daniel), the soul of the action of his three companions, trusted that God would uphold his health and strength, as well through the pulse as through the forbidden food.—Pusey.

When I was young I never did apply  
Hot and rebellious liquors to my blood,  
Nor did not with unblushful forehead woo  
The means of weakness and debility;  
Therefore mine age is as a lusty winter,  
Frosty yet kindly.

—Shakespeare's, As You Like It.

The Jews, especially in later times, were very scrupulous in avoiding acts which, even indirectly, might seem to imply the recognition of a heathen deity. Antiochus Epiphanes, in his endeavor (B. C. 168) to Hellenize the Jews, sought to compel them both to sacrifice to heathen deities and to partake of unclean food; and resistance to his edict was a point on which the utmost stress was laid by the loyal Jews.—Driver.

As one of the first of modern chemists has said, there is, in nine quarts of alcohol, less food than can be spread on the end of a table knife. Nor is it a source of strength. For, alike in Africa and India, in the Arctic and Antarctic, and by great labor employers in the temperate zones, and by distinct experiments with navvies in gangs and soldiers on the march, it is matter of proof that those can labor best, both physically and mentally, in whom the cold is not intensified by the weak-

ening reaction from artificial stimulant, and in whom the sun's fierceness has no "alcoholic ally within the brain." Nor is it a source of health; for the lives of total abstainers are now known to be more valuable in insurance than other lives.—Farrar.

### Prove from Scripture

That we should have self-control.

### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—How far was Babylon from Jerusalem? By whom was Daniel taken thither?

8-10 Whence was food sent to Daniel and his companions? What would he not do? What did he ask? Was his request granted?

11-14 What was "pulse"? How long, at first, were the four Jewish youths to live upon it? Will strong drink harm us? What then should we not do?

15-17 At the end of the ten days, how did Daniel and his companions look? What did God give them besides healthy bodies? What special gift had Daniel?

18-20 How long did the training of these four youths last? Before whom were they then taken? What did the king think of them? What honor did he bestow on them?

### Seniors and the Home Department—

For what did Nebuchadnezzar resolve to train Daniel and his companions?

8-10 Why would eating the "king's meat" have defiled the Jewish youths? What did Paul teach the Corinthians to do about food offered to idols? (1 Cor. 8 : 10-13.) How does this teaching apply to us in relation to strong drink?

11-14 The result of Daniel's plan? Show that godliness is good for this life. (1 Tim. 4 : 8.)

15-20 Give some reasons for not using strong drink. What proverb was fulfilled in the case of Daniel and his companions? (Prov. 22 : 29.)

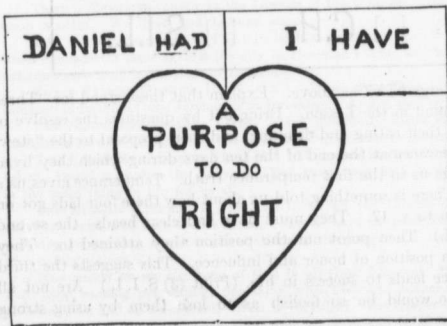
### The Catechism

Ques. 95. *Baptism—its subjects.* "The visible church" is just another name for the professed followers of Christ throughout the world, with their children. Both grown persons and children are received into the church by baptism. Before grown persons are baptized they must declare that they believe in Christ, and are resolved to serve Him. A New Testament case of this kind is the Ethiopian eunuch, Acts 8 : 38. Little children are not able to make a profession. But, if their parents are Christians, they too have a right to be baptized; for we read in the New Testament of the baptism of whole households, Acts 16 : 33. And it would be strange if in none of the households there were little ones. Besides, Christ gave a special invitation to children, Mark, 10 : 14.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God keeping His people by rewarding them for well doing.

*Introduction*—Make four white chalk strokes. Around these make strokes of other colors.



These marks stand for a great many young lads in a school in Babylon. What do you know about Babylon and the captives there? Recall the vision of Ezekiel.

King Nebuchadnezzar ordered that the brightest and best looking amongst the young sons of the prisoners of Judah should be brought into the palace and taught the language of Babylon and be fitted to take positions of service for the king. In this training school of the king we see, amongst the boys of Baby-

lon, four young Jewish lads chosen to receive the training. (Over this largest white stroke we'll print DANIEL, for our story is especially about him.)

*At the King's Table*—Let us look at the lads as they sit for the first time at the dining table in the king's palace. See the great dishes of rich meat! See the bottles of red wine! (Outlines.)

*Golden Text*—The plates are being passed! The boys of Babylon eagerly take the food and wine. But see! It is Daniel's turn now! "Please give me and my three friends pulse ("vegetables," "seeds," "fruits") to eat and water to drink," he says to the prince in charge of the boys. Repeat Golden Text. Daniel "made up his mind (purposed) that he would not use the food and drink that had been offered to idols (explain), which would be displeasing to his God. The prince had learned to love the manly boy, Daniel, and wished to please him, but said, "I fear the king will be angry with me, if I do not give you the food and drink he orders." But Daniel was a determined boy. "For ten days let us have pulse to eat and water to drink," begs Daniel of the steward. The steward, like the prince, had come to have a very kindly feeling towards Daniel, and so he got his own way.

At the end of ten days these four boys looked fairer and fatter and better able to study than all the others, and the rich food and wine were not offered to them any more. We'll hear again how God rewarded Daniel for his right-doing.

*Dare to Say, "No"*—Daniel did not care whether the other boys laughed at him or not. He was not to be turned from right-doing.

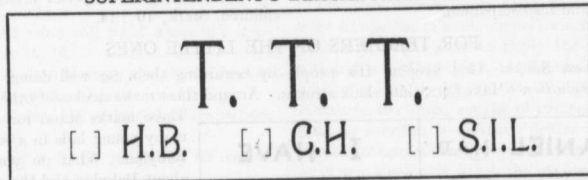
*A Ringleader in Right-Doing*—Daniel was a "ring-leader" in right-doing. None of you is too small to be a ring-leader in doing right. Somebody will follow your example—little baby brother or sister, perhaps. Sing "Dare to be a Daniel," Hymn 533, Book of Praise, and Hymn 529.

*Life a Training School*—Our life is a training school for service for our King Jesus. Will He be pleased if He finds our bodies weakened, our brains made stupid by over-eating or using strong drink, or doing anything that will be harmful to us? Have a heart like Daniel's, with a purpose to do right in it, and never, under any circumstances, be afraid to say "No" to wrong-doing.

*Something to Draw at Home*—Draw a heart. Print in it—A PURPOSE TO DO RIGHT.

*Something to Remember*—Doing right pleases God.

#### SUPERINTENDENT'S BLACKBOARD REVIEW



Print on the blackboard three large "T's" as above. Explain that these stand for "Three Temperance Truths," all to be found in the Lesson. Bring out by questions the resolve of Daniel and his companions about their eating and drinking, and their proposal to the "steward." Ask, too, about their appearance at the end of the ten days during which they lived on "pulse" and water. This brings us to the first temperance truth. Temperance gives us a healthy body. (Print (1) H.B.) There is something told us about how these four lads got on with their studies. Call attention to v. 17. They must have had clear heads—the second temperance truth. (Print (2) C.H.) Then point out the position they attained to. They "stood before the king" (v. 19), a position of honor and influence. This suggests the third temperance truth, that temperance leads to success in life. (Print (3) S.I.L.) Are not all these things worth having? Who would be so foolish as to lose them by using strong drink?

Lesson XIII.

REVIEW

September 24, 1905

Read the Lessons for the Quarter. Commit to Memory the Golden Texts for the Quarter.

GOLDEN TEXT—Psalm 121 : 5. The Lord is thy keeper.

DAILY READINGS

- M.—Hezekiah's prayer, Isa. 38 : 1-8.
- T.—The gracious invitation, Isa. 55 : 1-13.
- W.—Manasseh's sin and repentance, 2 Chron. 33 : 1-13.
- Th.—Josiah's good reign, 2 Chron. 34 : 1-13.
- F.—Josiah and the Book of the Law, 2 Chron. 34 : 14-28.
- S.—Jehoiakim burns the Word of God, Jer. 36 : 20-32.
- S.—The life-giving stream, Ezek. 47 : 1-12.

Prove from Scripture—That the Lord cares for His people.

Catechism—Review Questions 84-95.

The Question on Missions—Review Questions 25-36.

Lesson Hymns—Book of Praise, 97 Ps. Sel (Supplemental Lesson); 297 ; 272 ; 109 (Ps. Sel.) ; Ps. Sel. 14 (from PRIMARY QUARTERLY) ; 263.

REVIEW CHART—Third Quarter

FROM ISAIAH TO MALACHI	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Chron. 32 : 9-23	Sennacherib's Invasion	With us is the Lord our God.—2 Chron. 32 : 8.	1. The boastful invader. 2. The great deliverance. 3. The prosperous kingdom.
II.—Isa. 38 : 1-8.	Hezekiah's Prayer.	God is our refuge and strength.—Ps. 46 : 1.	1. The prayer. 2. The answer. 3. The sign.
III.—Isa. 52 : 13 to 53 : 12.	The Suffering Saviour.	The Lord hath laid on him.—Isa. 53 : 6.	1. The Saviour exalted. 2. The Saviour rejected. 3. The Saviour suffering. 4. The Saviour triumphant.
IV.—Isa. 55 : 1-13.	The Gracious Invitation.	Seek ye the Lord.—Isa. 55 : 6.	1. A glorious offer. 2. A simple requirement. 3. A blessed certainty.
V.—2 Chron. 33 : 1-13.	Manasseh's Sin and Repentance.	Righteousness exalteth a nation.—Prov. 14 : 34.	1. Manasseh's sin. 2. Manasseh's punishment. 3. Manasseh's repentance. 4. Manasseh's restoration.
VI.—2 Chron. 34 : 1-13.	Josiah's Good Reign.	Remember now thy Creator.—Ecc. 12 : 1.	1. Following a good example. 2. Destroying false worship. 3. Repairing God's house.
VII.—2 Chron. 34 : 14-28.	Josiah and the Book of the Law.	I will not forget.—Ps. 119 : 16.	1. A great discovery. 2. A deep impression. 3. A divine revelation.
VIII.—Jer. 36 : 21-32.	Jehoiakim Burns the Word of God.	Amend your ways and your doings.—Jer. 26 : 13.	1. Prophecies destroyed. 2. Prophecies re-written. 3. Prophecies fulfilled.
IX.—Jer. 38 : 1-13.	Jeremiah in the Dungeon.	Blessed are they.—Matt. 5 : 10.	1. Jeremiah accused. 2. Jeremiah condemned. 3. Jeremiah rescued.
X.—2 Chron. 36 : 11-21.	The Captivity of Judah.	Be sure your sin.—Num. 32 : 23.	1. The wicked nation. 2. The despised warnings. 3. The deserved punishment.
XI.—Ezek. 47 : 1-12.	The Life-Giving Stream	Whosoever will, let him take.—Rev. 22 : 17.	1. The unfilling source. 2. The broadening stream. 3. The life-giving effects.
XII.—Dan. 1 : 8-20.	Daniel in Babylon.	Daniel purposed in his heart.—Dan. 1 : 8.	1. A noble resolve. 2. A fair proposal. 3. An unexpected result.

IV. God, the Keeper of His People

There is abundant variety in the Lessons of the Quarter. One story of thrilling interest follows close upon another. We have had Lessons about :—

Two SIEGES (Lessons I, and II), in both cases Jerusalem. What a wonderful deliverance was wrought when Sennacherib came against the city in Hezekiah's time, and how sad the captivity that followed Nebuchadnezzar's siege in the days of Zedekiah.

THREE PRISONS (Lessons II, V., IX.). What were these? Hezekiah's sick chamber; Manasseh's dungeon in Babylon; and Jeremiah's in Jerusalem. And in each case, as we have seen, there was deliverance.

THE BIBLE (Lessons VII., VIII.). How differently Josiah and Jehoiakim treated the Word of God, one giving heed to its warnings, the other seeking in vain to destroy it.

TWO YOUNG MEN (Lessons VI., XII.). They were in very different positions. Josiah was king in Jerusalem, Daniel a captive in Babylon. But they were both faithful to the God they served. And that is the main thing in life for us all.

THE MESSIAH (Lessons III., IV., XI.). Of all the Lessons in the Quarter, we should have missed these the most, had they been left out. For we have in them, first, the wonderful story of the Messiah's suffering for us, then the loving invitations of the gospel, and, lastly, a picture of the living water which He so freely gives.

How clearly we see the hand of God in all these Lessons! He stands among His people, protecting, delivering, warning, persuading; punishing, when their sins compel Him to do so; but oh! so eager always to bless them and do them good. Well is He called "the Keeper of His people." And He is our Keeper. We have but to trust and obey Him, and no harm can befall us.

## THE QUARTERLY REVIEW

NOTE: In order to cover the whole ground, the points should be touched in quick succession, not dwell upon at length. The programme should include as many suitable hymns as possible.

## GOD, THE KEEPER OF HIS PEOPLE

For the purposes of the Review, the Lessons of the Quarter may be grouped as below (See preceding page; also HOME STUDY QUARTERLY, July to September, page 94); the general topic is, as indicated above—GOD, THE KEEPER OF HIS PEOPLE, and the Review will be greatly enriched by an abundant use of song, even if it be but a verse or two at a time.

TWO SIEGES (LESSONS I. and X.) Recall them briefly. In the first Sennacherib's great army is before Lachish, some thirty miles southeast of Jerusalem. Picture the threatening embassy sent to Judah's capital, the alarm caused by it in the city and the sudden destruction of the Assyrian host. The siege of Jerusalem in Zedekiah's time will be fresh in the scholars' memory, so that it need not be dwelt upon. Point out how in the first siege, Jerusalem was delivered, in the second destroyed. Why this difference? God was the same. But while Hezekiah and his people were serving Him, Zedekiah and his subjects had forsaken Him. What havoc sin works! This is the lesson to be enforced.

THREE PRISONS (LESSONS II., V. and VI.) Write the names of the prisoners on the blackboard—Hezekiah (in his sick-room), Manasseh (in his Babylonian dungeon), Jeremiah (in the dungeon in Jerusalem). All were delivered—How? Hezekiah, through prayer Manasseh, through repentance; Jeremiah, through the kindness of a friend. But how wonderfully the heart and hand of God were in all three deliverances!

THE BIBLE (LESSONS VII. and VIII.) Here are two kings—Josiah and Jehoiakim. The Bible came to both of them—how differently—sent to the one by the priest who found it in the temple, sent for by the other, who had heard of it through his princes. How differently, too, they treated it, Josiah hearing in it God's voice and listening with reverence and penitence, Jehoiakim seeking to destroy it. To what a different end the two kings come, Josiah dying honored and mourned by his subjects, Jehoiakim meeting a disgraceful end, his dead body being dragged away without any marks of respect. Is there any lesson for us? Is it not that our destiny depends on the way we treat God's word?

TWO YOUNG MEN (LESSONS VI. and XII.)—Josiah a king in Jerusalem, and Daniel a captive in Babylon. Recall the story of Josiah's life—what is said of him at eight, sixteen, twenty, twenty-six, how he destroyed idolatry in the land and repaired the house of God. What a contrast in Daniel's circumstances! He is a captive in a strange land. Bring out his manly resolve to follow conscience, and the results of his bold stand for right. Call attention to the point of resemblance between these two young men. They were both faithful to God, each in his own place. Are we in ours?

THREE MESSIAH PASSAGES (LESSONS III., IV. and XI.) In the first of these three precious passages, we have a picture of the sufferings Christ endured for us. Try by earnest, simple words to impress the thought of His wonderful sacrifice for us. The next proclaims the free salvation, with all its blessings, offered to us through Christ. Bring the blessed invitations of this great chapter home to the hearts of the scholars. The third passage tells us what we must do if we are to enjoy the blessings which Christ has purchased. We must put away from us all sin. The Jews looked forward to a coming Messiah. We know that He has already come. How much larger our privileges, and how much greater our obligations.

Point, in closing, to the heading of the Review. Does not God appear as the Keeper of His people all through the Quarter's Lessons? He protects, delivers, warns, persuades, punishes when He must, but is always eager to save and bless. And He will be our Keeper if we trust and obey. Shall we not give ourselves to Him?



FOR TEACHERS OF THE LITTLE ONES

*Golden Text for the Quarter*—THE LORD IS THY KEEPER (Print this on pieces of colored paper and hand it to each child.)

*Review*—Refer to the introduction to the Quarter's Lessons (July TEACHERS MONTHLY). We are the precious jewels of King Jesus. He guides us and cares for us more closely than the keeper guards the crown jewels in the Tower of London. Our Lessons for the Quarter have shown how God the great King of all the earth watched over and guarded His people, the children of Israel.

We hear of:—

1. Foes defeated.
2. Sickness healed.
3. A Saviour sent.
4. An invitation given.
5. Sin overcome.
6. A good king sent.
7. His word given.
8. Obedience required.
9. Friends sent.
10. Sin punished.
11. Life offered.
12. Well-doing rewarded.

B  
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R

K—nowing each each one of us.  
E—age to help us.  
E—ver present with us.  
P—atient with us.  
E—ver loving toward us.  
R—eady to save us.

Recall each Lesson briefly by means of blackboard, objects, etc. Show in each Lesson how our Keeper knows His own people and guards them from foes, is eager to help them in sickness and trouble, ever present with them, whether in Jerusalem or Babylon, patient with them, sending teachers to warn, giving another and another chance to turn from wicked ways, ever loving towards them, sending a gracious invitation, sending a good king, sending a Saviour to them, giving His word, requiring obedience, sending friends in time of trouble, punishing sin, offering the water of life, rewarding well doing.

*Lesson Thoughts*—Print and repeat the thought for each Lesson of the Quarter.

*God Near Us.*

"God is always near me;  
In the darkest night  
He can see me just the same  
As by mid-day light.

God is always near me;  
Though so young and small,  
Not a look or word or thought  
But God knows it all."

*Prayer*—Repeat (with bowed head and clasped hands)—

"Let me never from Thee stray,  
Keep me in the narrow way;  
Fill my soul with joy divine,  
Keep me, Lord, forever thine."



## Bible Dictionary for Third Quarter, 1905

**A'-haz.** An idolatrous king of Judah, father of the good king Hezekiah. He became tributary to the king of Assyria.

**As-syr'-i-a.** A country on the river Tigris. For 700 years after 1300 B.C. it was the leading power in the East.

**Ba'-al-im.** The plural of Baal, the name of a sun-god. The setting up of his worship in Judah was one of the sins of Manasseh.

**Bab'-yl-on.** The capital of the Babylonian empire, a city on the river Euphrates, 500 miles east of Jerusalem.

**Ba'-ruch.** A friend of Jeremiah, who wrote out his prophecies (Jer. 36: 1-8) and read them before the people (v. 10), and afterwards before the princes, vs. 14 to 20.

**Chal'-de-ans, or Chal'-dees.** A people dwelling originally on the shores of the Persian Gulf, who conquered Babylonia, and afterwards gave their name to the whole of that country.

**Dan'-iel.** A Jewish youth carried captive to Babylon by Nebuchadnezzar. He rose to one of the highest positions in that kingdom.

**E'-bed-mel'-ech.** The Ethiopian servant of King Jehoiakim, who rescued Jeremiah from the dungeon.

**E-li'-sha-ma.** A scribe in whose chamber Jeremiah's prophecies were placed for safe-keeping.

**En-eg'-la-im.** Meaning, "fountain of two calves." A place on the Dead Sea.

**En-ge'-di.** A fountain and town in the wilderness on the western shore of the Dead Sea. It was in the strongholds of this vicinity that David took refuge from Saul (1 Sam. 23: 29). In one of the caves where he was hiding he cut off the skirt of Saul's robe, ch. 24: 1-22.

**E'-phra-im.** A name given to Israel, the Northern Kingdom, from its chief tribe. Josiah's officers went thither to gather money for repairing the temple.

**Ged-al-i'-ah.** One of the four princes who sought the life of Jeremiah. The others were Sheph-a-ti'-ah, Ju'-cal and Pash'-ur.

**Hez-ek-i'-ah.** King of Judah, from 726 to 697 B.C., a devoted servant of God, who began his reign by cleansing and repairing the temple.

**Hilk-i'-ah.** The high priest who found the book of the law in the reign of Josiah. He greatly aided King Josiah in his reformation of religion in Judah.

**Hul'-dah.** A prophetess to whom Josiah sent for instruction.

**I-sai'-ah.** A prophet of Judah, from about 760 to 720 B.C.

**Je-hoi'-a-kim.** Son of Josiah, who was made king of Judah in 609 B.C., by the king of Egypt in place of his brother Jehoahaz who was dethroned, 2 Kgs. 23: 31-34.

**Je-hu'-di.** The messenger sent by king

Jehoiakim to ask Baruch for the roll of Jeremiah's prophecies and afterwards employed to read it.

**Jer-em-i'-ah.** A great prophet of Judah, from about 629 to 588 B.C.

**Jo-si'-ah.** King of Judah, 640 to 609 B.C. He destroyed idolatry in his land and repaired the temple.

**Ju'-cal.** See Gedaliah.  
**Ko'-hath-ites.** The Levite family whose duty it was to carry the sanctuary and its vessels in the wilderness.

**La'-chish.** A fortified town, 16 miles east of Gaza. It was besieged by Sennacherib, and it was from the camp in front of it that Assyrian officers were sent to demand the surrender of Jerusalem in the days of Hezekiah, 2 Kgs. 18: 14, 17.

**Le'-vites.** The descendants of Levi, son of Jacob. They were charged with the care of the sanctuary.

**Ma-nas'-seh.** King of Judah, 697 to 642 B.C., son and successor of Hezekiah.

**Mel'-zar.** From a Persian word meaning "steward." It is a title, not a proper name.

**Me-ra'-ri.** Son of Levi, and founder of one of the great Levitical families.

**Naph'-tal-i.** A tribe of Israel, whose territory lay in Northern Palestine. Josiah's religious reform extended thus far.

**Neb-u-chad-nez'-zar.** The king of Babylon who carried the people of Judah captive to Babylon in 587 B.C.

**Pash'-ur.** See Gedaliah.

**Per'-sia.** A country in Western Asia, whose king, Cyrus, conquered Babylonia in 539 B.C.

**Sen-nach'-e-rib.** King of Babylon from 705 to 680 B.C. He threatened Jerusalem with a siege in the reign of Hezekiah, but his army was destroyed. Twenty years later he was himself slain by his two sons, Adram-melech and Sharezer, who were, perhaps, excited against him because his favorite in the family was another brother, Ear-haddon, 2 Kgs. 19: 37; 2 Chron. 32: 21.

**Sha'-phan.** A scribe in the reign of Josiah. To him Hilkiah gave the book of the law. He read it privately, and afterwards to the king.

**Sheph-at-i'-ah.** See Gedaliah.

**Zed-ek-i'-ah.** The name given by Nebuchadnezzar to Mattaniah, one of Josiah's sons, when he made him king of Judah in the room of his nephew Jehoiachin, 2 Kings 24: 17. He reigned from about 598 to 587 B.C., when Jerusalem was destroyed and the people of Judah were carried captive to Babylon. Zedekiah's eyes were put out, and he was taken to Babylon in chains, Jer. 39: 6, 7.

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## \*AN ORDER OF SERVICE: Third Quarter

## OPENING EXERCISES

## I. SILENCE.

II. *Superintendent*. I will lift up mine eyes unto the hills,

*School*. From whence cometh mine help.

*Superintendent*. My help cometh from the Lord,

*School*. Which made heaven and earth.

## III. SINGING.

In heavenly love abiding,  
No change my heart shall fear,  
And safe is such confiding,  
For nothing changes here :  
The storm may roar without me,  
My heart may low be laid,  
But God is round about me,  
And can I be dismayed ?

—Hymn 193, Book of Praise

IV. THE LORD'S PRAYER. Repeat in concert.

V. RESPONSIVE SENTENCES. Isaiah 12 : 2, 5.

*Superintendent*. Behold, God is my salvation ;

*School*. I will trust, and not be afraid ;

*Superintendent*. For the Lord JEHOVAH is my strength and my song ;

*School*. He also is become my salvation.

*Superintendent*. Sing unto the Lord ; for He hath done excellent things :

*School*. This is known in all the earth.

VI. SINGING. Ps. Sec. 97, Book of Praise. (It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

## VII. PRAYER.

VIII. SINGING. Hymn selected.

IX. Bible Drill—from the Supplemental Lessons.

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected. (This Hymn may usually be that marked "FROM THE PRIMARY QUARTERLY.")

## CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from The Supplemental Lessons.

## IV. LESSON STUDY.

## CLOSING EXERCISES

## I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items :—Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan.

(Do not overload the Review : it should be pointed, brief and bright.)

## IV. SINGING.

Zion's King shall reign victorious,  
All the earth shall own His sway ;  
He will make His kingdom glorious,  
He shall reign in endless day.  
Nations now from God estrangèd,  
Then shall see a glorious light ;  
Night to day shall then be changèd,  
Heaven shall triumph in the sight.

—Hymn 449, Book of Praise

V. RESPONSIVE SENTENCES. Ps. 125 : 1, 2.

*Superintendent*. They that trust in the Lord shall be as mount Zion,

*School*. Which cannot be removed, but abideth for ever.

*Superintendent*. As the mountains are round about Jerusalem,

*School*. So the Lord is round about His people

*Superintendent and School*. From henceforth even for ever.

## VI. BLESSING OR CLOSING PRAYER.

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## THE BOOK PAGE

We welcome in book form Marian Keith's story, which attracted so much favorable comment as a serial in the Westminster, **Duncan Polite**: The Watchman of Glenora (Westminster Company, Toronto, 306 pages, \$1.25). It is the truest to the life, of any picture of rural Ontario, which we have seen. The Highlander, the Lowlander, the Englishman, the village dress-maker, the stage driver, the young man who has been "to the States"—we know them all. The interest of the story is divided between Duncan, the mystic, who lives and breathes and watches, for the salvation of the Glen, and the young minister, John Egerton, who gets the very necessary post-graduate course in his first congregation, that eliminates his conceit and awakens the true spiritual life. We shall be disappointed if there are not more and even better things still to follow this successful first venture.

Robert E. Speer is always listened to, whether as speaker or writer. **Young Men who Overcame** (Fleming H. Revell Company, Toronto, 229 pages, \$1.00 net) is his latest volume. It is "made up of sketches of the lives of fifteen real men, men who loved the highest, and who made duty the first thing in their lives. It is no matter, indeed all the better, that many of the names will be new to most. They are every one of them young men of the sturdy type; some of them record breakers in sport; all of them putting Christ first and thereby becoming men who truly overcame. This is a book for young men, by one who knows men as do few. It will find its

billet in the heart and conscience of many a young fellow who is fighting to overcome in that hardest of all battles, the battle with self and with the evil that is in the world.

**The Making of the Canadian West**: By Rev. R. G. MacBeth, M.A. (William Briggs, Toronto, 279 pages, with portraits and illustrations, \$1.25), was welcomed in its first edition, seven years ago, as a vivid delineation, by an eye-witness, of the formative period of what bids fair to be the greater half of the Dominion. This second edition brings it up-to-date, the chapter on its Educational History including the story of the Autonomy Bill recently passed at Ottawa. No one book can give the whole history of even one little period or of one circumscribed section of country; but Mr. MacBeth's account is first hand: he was born and reared and educated at the Red River; and it will therefore retain its value permanently.

Hodder and Stoughton, London (U. C. Tract Society, Toronto) continue to put preachers especially under obligation by their issue of Dr. Alexander Maclaren, of Manchester's, great volumes of Exposition, that on the **Book of Isaiah**, Chs. 1 to 48 (338 large pages, \$1.50 net), being the latest. Dr. Maclaren is verily a prince,—may one not say, speaking of modern preachers at any rate, the prince of expositors. What grasp of truth in its relations; what accuracy of exegesis; what penetrating insight; and what, what a fine imagination and rich evangelical spirit. The very titles are enough to start the preacher sermon-making—**The Great Suit**:

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

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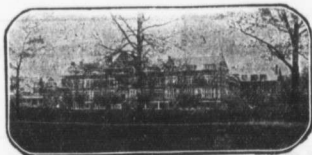
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To the boys and girls of his congregation, Rev. James Jeffrey, D.D., dedicates his new and fresh volume of short sermons, **The Way of Life**: Illustrations of the Book of Proverbs for the Young (Oliphant, Anderson & Ferrier, Edinburgh; U.C.

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Dr. Walter W. Moore, the author of **A Year in Europe** (The Presbyterian Committee of Publication, Richmond, Va., 366 pages, freely illustrated, travelled with his eyes wide open. If it is true that the traveller sees only what he takes with him, Dr. Moore must have gone forth well furnished, for his observations are of a man knowing much of many things, and with a lively interest ranging all the way from the "hot water bottle," which he thinks a good thing to have on hand in European winter travel, to the ruins and art-treasures of ancient Rome, or the question of the Papacy past and present. We have not often read a more genial and instructive book of travels. Humor, description, shrewd comment, at times criticism keen, though kindly, and a thorough relish of travel, unite to give this effect. One feels as if he would like to talk it all over with the writer—it is so easy and natural; and a traveller's tale can hardly have higher praise than this.

ESTABLISHED 1882

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