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911

The Teachers Monthly

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

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No. 4

Opportunities for service often come to us like princes who travel incognito; their greatness is concealed. But the loving heart will make the eye keen to see and the hand quick to do the helpful deed that the moment requires, leaving the results in God's keeping.

Nature is crammed with proofs of God's power and wisdom, of His majesty and might. But only the revelation that culminates in Jesus Christ can give us the certainty that God loves, and loves all mankind. Those who know God in Christ can, with unshaken confidence, proclaim His love to people of every race and clime.

Full of suggestion is the use in the Bible of fire, that purest and most ethereal element, as a symbol of God. It points to the divine energy, always active, now in creation, now in the ordering and controlling of the physical universe, and most wonderfully in the redeeming of the world; to His irresistible might, the security and confidence of all who trust Him; to His ineffable holiness, with its twofold aspect of love towards good and hatred towards evil.

"Scholars of Heavenly Grace"

Two of the early Moravian missionaries to the West Indies were the physically frail Saxon tailor, Gottlieb Israel, and his companion Feder. Nearing St. Thomas, the ship that carried them was wrecked, and the faithless crew immediately abandoned it in the only lifeboat. With some negroes, the two missionaries sought to save themselves on the rocks against which the vessel had been shattered, hoping from there to reach the land. At last, Feder tried to pass over

the stones between the reef and the shore; but he fell into the water, and was thrown with the full force of the surge against the rocks.

"And what didst thou then?" Israel was afterwards asked. "Then," he replied, "I sang the verse:

'Where are ye, ye scholars of heavenly grace,
Companions of the cross of our Lord?
Your hallowed pathway where may we trace,
Be it at home or abroad?
Ye breakers of strongholds, where are ye
found?

Rocks and dens, and the wild waste ground,
The isles of the heathen, the furious waves,—
These are from of old your appointed graves!'"

Ours may not be the lot of the missionary or the martyr. But if we are "scholars of heavenly grace", we shall cultivate the spirit that makes missionaries and martyrs. In our humbler place we shall be imitators of their devotion and self-sacrifice.

Stand Still

By Rev. J. E. Thompson, B.A.

There are few things more difficult than to stand still. It is easier to train men to march in order, than to stand in line. When a photograph is being taken, many find it difficult to stand or even sit still. Standing orders are always less welcome than marching orders. At Waterloo, Wellington ordered certain regiments to form and wait, and they waited all day. It was while they stood that their triumph was won.

Though it is hard to stand still, circumstances arise when nothing else can be done. It was so with Israel at the Red Sea. They were not able to effect their deliverance, yet they were delivered. All they did was to stand still, at God's command, and see it

done. And there are times in life when, pressed by foes behind and threatened by dangers ahead, we know not what to do. Every year finds the most of us in a number of seemingly impossible situations. Yet our experience has been that there is always a way of escape, often an unexpected way. When we are helpless, help is given; when we stand still, breathless with fear, the way opens.

There is a saying that those who think twice often fail to act once; and that may be nothing to their discredit. It is possible to be over-prudent, to have resolution stifled by reflection. Few are guilty of that. Rather do we rush forward without first standing still, without considering the end from the beginning. "Our indiscretion sometimes serves us well"; but many times it serves us ill. Before undertaking any enterprise, the Romans were wont to consult their oracles to learn heaven's will. Their practice has its lesson for those who own a better creed.

At the beginning of the Christian life, many are obliged to stand still before going forward. There is a way opened, the way of the cross. No deliverance is so marvelous as the loosing of a soul from its fetters; and those who have shared it take no credit to themselves. They do not save themselves; they are saved. Salvation, whether from foes external or internal, belongs to the Lord.

But the Christian life, once begun, must be nurtured "till Christ be formed" in us. How? "Work out your own salvation", says Paul, which, of course, is necessary. But it is not everything; for God it is who "worketh in you". It is He who sanctifies, making it necessary to wait as well as strive. When the day's ministry was done, Jesus was wont to retire to the Mount of Olives; and "it is enough for the disciple that he be as his Master."

There are times when the lot of many is hard and their cup of trouble full; when their days are nights and their nights are without a star, obliging them to stand still, helpless in themselves. But not for long. There is a way opened, a way of life. God is "a very present help in trouble." Therefore, will not we fear. Whatever comes, there will be a way of escape. "I will make darkness light before them and crooked things straight."

And this confidence in God, confirmed by countless deliverances, should banish all fear, even of death itself. The God who has been our Guide will not fail us at the end. "I will fear no evil, for Thou art with me." The way out will be the way home.

Cheltenham, Ont.

The Right Way

By Rev. P. M. MacDonald, M.A.

In one of the stateliest of the Psalms, the theme is the redemption of the Israelites from Egypt. The singer says that God "led them forth by the right way." Subsequent history amply justifies this statement.

God's way is always right. It is not always the shortest, nor the straightest, nor the sunniest way; but it is always "the right way". This is the supreme concern. What good is there to be had by walking on a sunny and straight road that takes you far from home and friend and peace? It is the end of a way that proves the way. Whither does it bring you? Let it be dark and steep and rough; let the winds rage upon it and the storms beat there; let it wind and twist, it matters not, if it leads to the heart's true home.

The way from Egypt to Canaan by which Israel went was tortuous and torturing. What might have been accomplished in a few hours took years. Famine and foe ravaged the ranks of the people that were being led to the "land of milk and honey". For forty yearning years these weary pilgrims traveled the desert road before they came to their haven. Knowing all their varying and painful experiences, this word of the Psalmist seems strange. How was it possible that such a way was the right way? Well, "Heaven doth with us as men with candles do,—not light them for themselves." By these liberated people, God was going to found a nation to do a great work for Him. They were not freed to rush into idle ease in a fat land, but to serve the high purposes of God in finally carrying blessing to all nations of the earth. The tyranny of Pharaoh had crushed the spirit of these toilers. God needed a brave and independent people for His work in the land of promise, and so the right way to take

them to that land was the roundabout and rough one He chose. The long march welded them into a compact and compelling force. It brought out sterling qualities that told mightily in the later days of conquest, when they entered upon their inheritance. It taught them to fall back upon God in times of difficulty and danger. Surely it was the right way by which He led them home.

Sometimes we come upon a life that has heavy burdens to bear. Disappointment, grief and pain in a measure far beyond the usual are assigned to this one. The years go slowly on, and the burdens are bravely borne. One by one they presently begin to drop away, and the bowed head is lifted in days of comfort. Then the tried and sorrow-taught one begins to teach his fellow men. From the full store he has gathered on the hard way he trod, he brings forth to his hearers and they are helped. The right way is the way that makes life better for others.

Toronto

Sin's Remedy

By Rev. John H. MacVicar, D.D.

Sin is an appalling fact. We cannot afford to be satisfied with make-believe remedies for it. R. L. Stevenson, in his Fable of the Yellow Paint, pictures a man who allowed himself to be daubed all over with a mysterious pigment under the delusion that it would make him sin-proof, only to find that in spite of it he had violated the most serious requirements of the Decalogue. That his paint remained uncracked through it all did not ward off punishment.

Without justice, the moral fabric of the universe would collapse. Hence, the hardest part of the problem to provide sin's remedy rests with God. In the full exercise of His wisdom and power and love He supplies a remedy that enables Him to be at once just and merciful: for in the atonement He finds a way of satisfying fully the strictest demands of justice, and at the same time of exhibiting His love.

The infinite pain God feels at sin expresses itself in the voluntary offering of Christ. "The dark line in God's face", caused by His abhorrence of sin, disappears in the face of

Jesus Christ, of whom it is said, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

The question arises: How has Christ wrought out the remedy of sin? The simplest answer is, by dying. "He died for our sins, according to the scriptures." The sense in which that is to be understood is perhaps best found in the statement that "all sinless as He was, God's condemnation of our sin came upon Him." Christ's death stands by itself. There is nothing like it in the universe. It is the case, as Dr. Denney puts it, of "a sinless One submitting to the doom of sin", not on His own account, but on ours.

Yet, if Christ, in fulfilment of the purpose of the Father, supplies the remedy of sin by dying for us, we on our part, can only use the remedy by living in Him. "Ye know", writes the apostle, "that He was manifested to take away our sins." Then he adds that any one who abides in Him "cannot sin, because he is born of God". To abide in Christ is to live the victorious life that gains dominion over sin.

The atonement, then, has its real power and efficacy as a remedy for sin through the operation of the subtle principle embodied in an old catechism which says, "Christ is not another Person from His people properly." Identify yourself with Him, by vital union, and you move in the heart of the truth and power of the atonement. You may not understand it—you may even misunderstand it—but after all it is not your understanding of the atonement that makes it effective as sin's remedy; it is your union with Christ.

New Glasgow, N.S.

The Teacher's Language

The English language contains upwards of a hundred thousand words. A teacher of fair intelligence may understand ten thousand. A child under fifteen years, is accredited with the meaning of fifteen hundred, and to this narrow range a teacher must confine himself, if he would cause the learner to know perfectly. Not only must the teacher of the Primary Department remem-

ber this, but teachers of adults must bear in mind that the great mass of people go to school, only till they reach the age for work, and that their language is limited to a few thousand words; and the teacher must get on a level with his class if he would truly teach. An old preacher used to say, "Place the food in reach of the lambs", and if you have a college graduate in your class and the rest have had only a public school education, use language suited to the latter and the former will also be served.

A teacher should only use words the meaning of which is understood, but all words used should be distinctly spoken in order to be correctly understood by the learner. The child who memorized that "mancheland was to glorify God" knew as little as the one who never saw the first question of the Catechism.

A teacher to be successful must constantly and carefully study the language of the class, to become acquainted with the meaning the class attaches to the words it uses. This he can best accomplish by having the class ask questions freely, and by having them give the substance of the lesson in their own language. If words are used incorrectly, let the teacher kindly and carefully point out the defect and help the child to gain a clear idea, and at the same time add a word to his vocabulary.

Again, a teacher should use only short, simple sentences. If what has been said is not clearly understood, repeat in simpler language if possible, making the point perfectly clear before taking up another. "Make haste slowly" is a good maxim for the Sunday School class.—Exchange

The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

II. BIBLE STUDY

Good teachers are the one essential requirement of every Sunday School. They arouse interest, secure attention, preserve order, prevent trouble, and lead their pupils directly to the feet of their Lord. In the making of a good teacher, second only to the right kind of personality which is to be fashioned into a teacher, is knowledge of the subject he is to

teach; for no one can teach what he does not know.

Thorough and accurate knowledge produces a wonderful effect in the class room. It wins esteem, awakens interest, secures diligence, holds attention, and arouses effort. The pupils have confidence in the teacher whose mind is enriched with a broad, generous grasp of the subject he is to teach, and so obedience and order follow as a matter of course.

First hand knowledge enables the teacher of religious truth to speak with authority. It causes him to believe because he cannot do otherwise, and the belief of the teacher infects the pupil. Thus he arouses the inner voice in the depths of the child's own soul, and helps him to find the truth. This teacher courts questions, because he feels he can help the inquiring mind.

For these reasons the Sabbath School teacher should be a constant student of the Bible. The words of the Bible can only speak to us when they speak in us, when they awaken us to receive the truths therein revealed. This can only happen when, through study, meditation, self-examination and prayer, our minds are prepared to receive the good seed. Without such preparation and careful application of Bible truth to life, its truths are meaningless.

The teacher of first hand knowledge has no difficulty in impressing his scholars with the idea that he speaks what he knows and witnesses of the things which he has seen; and when this is the case, he will never lack for an audience. If he is to teach the things he knows and feels and understands, then he must study the Book that contains these truths. He must study the Bible itself for himself, that he may be able to bear witness of the things he has seen. Hence the commentaries and Helps should be secondary to the study of the Book itself.

If there is a story to be told, as that of Elisha and Naaman, then the teacher must put himself in the place of the actors. To do this, the story must have become part of his own being, as it were, so that he, and through him his pupils, may realize the importance of attention to seeming trifles, the value of obedience to proper authority, and the result

ing reward, the magnanimity of Elisha, the cupidity of his servant, the justice of his punishment. Thus the whole story illustrates the connection between cause and effect. The teacher can accomplish this only when he is familiar with the life of Elisha and has read and re-read the story and meditated upon it, so that every incident, however trivial, is known, and its bearing upon the truth to be taught clearly understood. A continuous reading of the Bible, that is, a reading from the beginning to the end, is the best means of obtaining a clear understanding of its truths. This can almost be accomplished in a year by reading three chapters of the Old Testament each working day and five chapters of the New Testament each Sunday.

Our work makes us. Every duty, fully, freely and earnestly done, fits us for larger, nobler duties. Whoever undertakes a noble enterprise and works earnestly for its accomplishment grows towards its greatness. The Sabbath School teacher who puts his whole heart and conscience into his endeavor, will mold himself into a larger, nobler nature, and be more benefited than any one else. For this there must be earnest, persistent Bible Study. How else is the teacher to obtain that spiritual grace, that fragrance of manner, that inspiring personality which impresses those with whom he has to deal, that he is a "man of God"?

Normal School, Toronto

The Winning of Souls

By Rev. William Patterson, D.D.

General Assembly's Evangelist

IV. GIVE THE SPIRIT THE RIGHT OF WAY

In winning souls, I think it is essential that the Spirit of God should have the right of way. It certainly is the duty of every teacher and preacher to do his very best in preparing for the class room or pulpit, by reading, study and prayer. But after we have done our best we must leave room for the Holy Spirit who will, on some occasions, cause us to forget passages which we considered good and will lead us to say things we had not before thought of.

I have often had experiences such as I have referred to. To illustrate, I will narrate one

such incident which led to the conversion of a young Englishman. I had done my best in preparing for the evening service, but while preaching and recalling the line of thought previously planned and thought out, there flashed before my mind the picture of a young man leaving his home in the old land and parting with his mother. I described the scene, the mother with the tears in her eyes, and in her voice, her arms around the lad's neck, while her wet cheek was pressed against his, as she pleaded with him to promise her that he would neither drink nor gamble, that he would never degrade, but always honor, womanhood, and that he would write to her often. I described her watching through her tears, until the conveyance which bore him away was out of sight. Then I asked the young men if this fitted into any of their lives, and, if so, had they kept the vows.

A few days later, a young Englishman came to see me, and told me his story. He had lost all through drink and gambling, lost his position and was almost destitute of clothing. On the night referred to another young man had asked him to come to the church, as it was more comfortable than the boarding-house. He came, and was shown into the front seat of the gallery opposite the pulpit. He told me that as I described the parting scene, the cold chills ran through him, for the picture was true in its details. He could see his mother's sad face, he could feel the pressure of her hand, and the hot tears against his cheek. He could hear her voice above that of the preacher. Yes, he was the man, the breaker of vows and the disregarder of promises, the false son of a true mother, and yet he was sure that the preacher was ignorant of his existence, and had never heard of the sacred parting scene in dear old England.

Surely it was the voice of God to him. He hearkened, he thought on his way, he turned to the God of his mother. The next morning he sought a position and found one, and some one sent him clothing. He united with the Y.P.S.C.E., and many a time I heard him speak to the edification of the Society, though he often put the H's in where they did not belong, and left them out where they should have been in. Every fall he brought a load

of stuff, flour and such like, to be distributed among the poor. When I last heard of him, he was still growing in grace and letting his light shine, so that others might find the way to his mother's God and his God.

Surely the Spirit will guide us and show us what to do and say in the critical hour, if we give Him the right of way.

London, Ont.

What the Superintendent Can Do for the Sabbath School

By Rev. J. W. McIntosh, M.A.

The facetious person may suggest that the best thing many a superintendent can do is to resign. We note the suggestion only to introduce the remark that the sufficient apology for holding this, or any other, office is not the length of time one has already served, much less the opportunity it affords for self-display, but the simple fact that no one better qualified can be secured. The superintendent who survives this test can do a fourfold work for his School :

1. *He can make it a live School.* In Sabbath School work dulness is fatal. It inevitably breeds inattention, disorder, indifference and alienation. The superintendent sets the pace, and must "step lively". Noteworthy factors in creating and maintaining interest are inflexible punctuality, both in opening and closing the service ; brevity and variety in the desk exercises ; massing the scholars for singing and reading, and the selection of bright and familiar hymns.

2. *He can direct its energies wisely.* "We never reach a goal from which we do not first set out." The superintendent must appreciate the functions of the Sabbath School and impress these on all his associates. He can quicken or confirm the conviction in officers and scholars that they are organized to aid the home in its work of nurture, to secure and train enthusiastic recruits for the church, and to render effective service in making Christ known to all mankind. It will be the fault of the superintendent if the School is not regarded as an aid to the home, a tributary of the church, and a generator of missionary zeal.

3. *He can so modify conditions as to obtain the best possible results from the energies of his*

executive staff. It is his privilege to arrange the classes in the most satisfactory way ; to introduce such grading as suits the conditions of his School ; to provide every class with Supplemental Leaflets, at the same time explaining and supervising the prosecution of this fundamental work. He can also give due publicity to achievements in memorizing, as for instance by making the presentation of the Assembly's Certificates and Diplomas an annual feature of one of the regular services of the church. In short, the superintendent may know and introduce every method that experience and wisdom commend.

4. *He can pave the way for increased efficiency.* Every wise superintendent knows that the success of his School depends chiefly upon the quality of his teachers. At the outset he must be content with the best that are available, but he should forthwith proceed to create a type that conforms to his ideal. With a host of far-seeing superintendents and the unequalled Standard Courses provided by our Assembly, it is not too much to expect that we shall soon have at least one Teacher Training Class in every up-to-date School.

Thus, by their contributions of life, aim, methods and foresight, our superintendents can render a service, the value of which only eternity can unfold.

Mitchell, Ont.

The Supplemental Hymn

By Rev. John Somerville, D.D.

Horatius Bonar, the author of "I heard the voice of Jesus say"; Hymn 138, Book of Praise, the Supplemental Hymn for the Quarter, was born in Edinburgh in 1808. From the Edinburgh High School he entered the University, and after graduating, he entered the divinity classes under Dr. Chalmers. From him he got an impulse to proclaim a free and full salvation in simplicity. Edward Irving directed him into the study of prophecy which he continued all his life.

His first charge was Kelso. Its beauty awoke and nurtured his poetic faculty. His work allowed him time for study and the cultivation of his literary and poetic gifts. In 1866 he was called to Chalmers' Memorial

(Church, Edinburgh, where he ministered till his death in 1889. He was profoundly evangelical, dwelling in the deep things of scripture and religious experience. Daily he watched and longed for his Lord's return. He wrote many hymns, too many in fact. Some of them are among the finest and most widely used in the English language. Sixteen have a place in the Presbyterian Book of Praise. Of the twenty-eight best hymn books in use among all denominations, twenty-seven of them contain the hymn we are considering.

This hymn sets forth the soul's crying need, and how the need is met in Christ when a full surrender is made. Three aspects of the need are depicted. There is revealed also the poet's deeply spiritual nature. He appears as one listening for his Lord. He combines in himself all the weary, worn and sad ones, that they, with himself, may hear the voice of Jesus tell how every variety of need is met "in Him". The key of the hymn is the expression "in Him". The poet gathers into the compass of a single stanza great breadths of scripture reference and suggestion. Jesus calls the weary and when in complete surrender, just as they are, they come, they find rest and gladness "in Him".

Again, he gathers into himself all parched souls that thirst for God, and bids them listen with him for the voice. How skilfully in a few lines he gives the very essence of psalm, evangelical prophet, story of the woman of Samaria, and the scene of the last great day of the feast in the Gospel of John. When the soul yields it is revived, and full satisfaction is found "in Him".

Once more, in the darkness of the night of sin the cry goes up for light. As he turns his face to Jesus, he finds "in Him" his Morning Star of the dawning, and his Sun of Righteousness of the high noon of religious experience and satisfaction.

This hymn is not prayer and not praise in the generally accepted meaning of these terms. It is rather, like the 103rd Psalm, the expression of a saved soul leaning on the bosom of Jesus, and there breathing out the love and gladness and perfect satisfaction it finds in Him. This is highest praise and deepest prayer.

Toronto

The Sunday School and Missions

By Rev. William A. Brown

Missionary Superintendent, International Sunday School Association

The Missionary Department is a regularly organized Department of the International Sunday School Association, with a Committee composed of ten members, and a Superintendent. In less than a year, Missionary Superintendents have been appointed in more than one-half of the United States and the Provinces of Canada. Similarly Superintendents are to be appointed in all County and Township or District Sunday School Associations. These will seek to secure a representative Missionary Committee or Department in each Sunday School, whose duty it shall be to conserve the awakening missionary interest and to encourage a larger missionary response, by carrying out the following suggested policy:

1. *Adequate Missionary Instruction*, of such nature as shall not only acquaint the growing generation with the message we have for the world and the obligation that rests upon us to give that message to all people, but also create the atmosphere in which missionary devotion and enthusiasm may live and grow.

2. *Definite Missionary Prayer*, which shall train the church that is to be to the holy ministry of intercession and discover anew the forgotten secret of power and of peace. For prayer is not a form but a force; and the spiritual soon fades out of the life of the man who does not pray.

3. *Systematic Missionary Giving*, lifting up a compelling note of stewardship which shall find the full measure of Christian giving to be the measure of sacrifice. All giving that is genuinely Christian is with proportion, progression and perspective. "This grace also" is vital to Christian character, for we only really grow as we give, and live as we love.

4. *Practical Missionary Activities*. It will always be true that we learn to do by doing. And the Sunday Schools of to-day rightly used will become the greatest missionary force in the Christianization of North America and of the world. The Sunday School now presents the easiest Christian approach to the foreign speaking citizens.

5. *Enlisting Missionary Recruits*. Doubtless few young people happily envied by a warm appreciative Christian atmosphere and well trained in the high ideals of Christian living, leave the teen age without seriously facing the call to the ministry or missionary service. And to cultivate the spirit of consecration for personal service would alone justify the work of a strong Missionary Committee in every Sunday School.

In the beginning of the modern missionary enterprise, the students came from the famous Haystack Prayer Meeting for the Christian conquest of the world with the cry, "We can do it if we will." The Student Volunteers of a later generation, with equal devotion to their Master, exclaim, "The evangelization of the world in this generation." And now the men of the Church, inspired by the challenge of these young men and women from the colleges, say, "We can do it and we will."

Yet the Christless multitudes still await Him whose coming shall make all things new. For the world will only be evangelized in that generation in which the teachers of its youth determine that it shall be done! So largely into the hands of Sunday School leaders has God given the gracious privilege of speeding the dawn of His high and holy day, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Chicago

HOW THE WORK GOES ON

There are in the United Kingdom 7,000,000 Sunday School scholars and 700,000 teachers.

The Thirteenth International Sunday School Convention at San Francisco, June 22-26. The total number of delegates provided for is 2,214.

There are 30,000 Sunday Schools on the continent of Europe as a result of missionary work begun by the English Sunday School Union fifty years ago.

The centenary of the death of Robert Raikes, the founder of modern Sunday Schools, falls on April 5 of this year. In July, 1780, he opened in Gloucester, England, the first school on Sunday for the instruction of children.

Iceland is one of the most thoroughly Christian lands on earth. Instruction in the Bible is general and thorough. Yet the first Sunday School was organized there only last summer. It is anticipated, however, that there will soon be one in every community.

A Presbyterian Summer School will be held, during the week August 21 to 28 next, at Geneva Park on Lake Couchiching, near Orillia, Ont. Classes will be conducted for the study of the Bible and of the various departments of the church's work. Sunday School Problems, Teacher Training and Missions in the Sunday School are among the subjects on the programme.

In the year 1897, Rev. J. E. Watts-Ditchfield became vicar of the poor East-end parish of London, St. James the Less. At that time about 50 worshipers attended the services in the church. Now, mainly as a result of the labors of the devoted vicar, there is an attendance of 2,000, and a Sunday School of 1,400, with 117 teachers.

A conference recently held in London, England, of denominational representatives interested in Sunday School work recommended the formation of a National Teacher Training Board, with a view of co-ordinating the various systems of teacher training now being conducted throughout that country by the different denominations.

St. Paul's Church Sunday School, Fredericton, N.B., has three scholars who attended every Sabbath during the year 1910, one who has made a continuous record for two consecutive years, four for three years, four for four years, and one for five years. These were awarded the Robert Raikes Diploma with appropriate seals. Can any other School or Schools furnish a parallel? Let us hear.

285,000 Sunday Schools in the world today. 28,000,000 persons in the Sunday School. 800 Sunday School members join the church for every day of the 365 days of the year. In the past three years, a gain of 30,000 Sunday Schools, and 3,000,000 members. In other words, a gain of a million.

members a year, or 20,000 members every Sunday. From two and a half to three million men and young men in the Sunday School of North America.

The Sunday School Council of Evangelical Denominations of the United States and Canada has recommended the following standard of excellence for Sunday Schools :

1. Cradle Roll.
2. Home Department.
3. Organized Adult Bible Class.
4. Teacher Training.
5. Graded Instruction.
6. Missionary Instruction and Offering.
7. Definite Decision for Christ Urged.
8. Offering for Denominational Sunday School Work.

"See Double U. Double See ! C. W. C. C." stands for Church Workers' Correspondence Courses. Four such courses are being planned in the Presbyterian Church in the United States (South), namely : Elementary Course for Sunday School Teachers, leading to a certificate ; Advanced Course for Sunday School Teachers, leading to a diploma ; For Sunday School Superintendents ; and For Leaders of Young People's Societies. "Text-books will be furnished and lessons assigned. Written work by students will be strictly examined and graded. Individual suggestions will be made, and a spirit of inquiry encouraged at every step."

A letter enclosing a cheque of eight dollars, being a contribution from the pupils of the

Round Lake Indian Mission School, for the Children's Day Fund, says : "The children have earned their mite, some by extra sewing, mending, scrubbing, others by gardening, helping in the harvest field, picking berries, sawing wood. It has taken some time before they were able to send the amount they wished to. The pupils of our School are much interested in Children's Day, and long before the day arrives, learn to repeat the scripture passages correctly, and to sing the hymns. Many of these little Indian children have accepted Jesus as their Saviour, and are becoming witnesses to their own people."

A congregation in Iowa, in preparing to build a new church, has decided to make the Sunday School the central point of the whole structure. The following instructions have been given to the architects of the building :—

"Our church building enterprise centres on the need of better caring for our young people, both in the Bible School arrangements and in the social features designed to hold them to the church. Our ambition is, first of all, to provide an ideal arrangement of the rooms for our Bible School. We believe a transition era has come in church architecture. Protestant churches are awakening to the fact that eighty per cent. of their accessions are from the Sunday School, and the conviction has come that the department yielding so large a percentage of return must in the future have the very best equipment and care that the church can furnish."

Lesson Calendar: Second Quarter

1. April 2.....Elisha Heals Naaman the Syrian. 2 Kings 5 : 1-14.
2. April 9.....Elisha's Heavenly Defenders. 2 Kings 6 : 8-17.
3. April 16.....Joash, the Boy King, Crowned in Judah. 2 Kings 11 : 9-20.
4. April 23.....Joash Repairs the Temple. 2 Kings 12 : 4-15.
5. April 30.....God's Pity for the Heathen. Jonah 3 : 5 to 4 : 11.
6. May 7.....Uzziah, King of Judah, Humbled. 2 Chronicles 26 : 8-21.
7. May 14.....Isaiah's Vision and Call to Service. Isaiah ch. 6.
8. May 21.....Song of the Vineyard—Temperance Lesson. Isaiah 5 : 1-12.
9. May 28.....Micah's Picture of Universal Peace. Micah 4 : 1-8.
10. June 4.....Israel's Penitence and God's Pardon. Hosea ch. 14.
11. June 11.....Hezekiah's Great Passover. 2 Chronicles 30 : 13-27.
12. June 18.....The Downfall of Samaria. 2 Kings 17 : 1-14.
13. June 25.....REVIEW.

* AN ORDER OF SERVICE : Second Quarter

Opening Exercises

- I. SILENCE.
- II. SINGING. Hymn 138, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)
I heard the voice of Jesus say,
"Come unto Me and rest ;
Lay down, thou weary one, lay down,
Thy head upon My breast !"
I came to Jesus as I was,
Weary and worn and sad ;
I found in Him a resting-place,
And He has made me glad.
- III. RESPONSIVE SENTENCES. Isaiah 55 : 6, 7.
Superintendent. Seek ye the Lord while He may be found,
School. Call ye upon Him while He is near :
Superintendent. Let the wicked forsake his way,
School. And the unrighteous man his thoughts :
Superintendent. And let him return unto the Lord,
School. And He will have mercy upon him ;
Superintendent. And to our God,
All. For He will abundantly pardon.
- IV. SINGING.
Spirit Divine ! attend our prayers,
And make this house Thy home ;
Descend with all Thy gracious powers ;
O come, great Spirit, come !
—Hymn 105, Book of Praise
- V. PRAYER. Closing with the Lord's Prayer repeated in concert.
- VI. BIBLE WORK. From the Supplemental Lessons.
- VII. SINGING. Psalm or Hymn selected.
- VIII. READING OF LESSON PASSAGE.
- IX. READ IN CONCERT. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.
- X. SINGING. Psalm or Hymn selected. (This selection 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, or, in the older classes, the Class Secretary.
- II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.
- 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. SINGING. Psalm or Hymn selected.
- II. PRAYER.
- 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. RESPONSIVE SENTENCES. Psalm 139 : 23, 24.
Superintendent. Search me, O God, and know my heart :
School. Try me, and know my thoughts :
Superintendent. See if there be any wicked way in me.
School. Lead me in the way everlasting.
- V. SINGING.
Now may He who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep.

May He teach us to fulfil
What is pleasing in His sight,
Perfect us in all His will,
And preserve us day and night.
—Hymn 599, Book of Praise
- VI. BENEDICTION OR CLOSING PRAYER.

Lesson I.

ELISHA HEALS NAAMAN THE SYRIAN

April 2, 1911

2 Kings 5: 1-14. Study 2 Kings, ch. 5. Read 2 Kings chs. 3-5. *Commit to memory vs. 13, 14. GOLDEN TEXT—Look unto me and be ye saved, all the ends of the earth: for I am God, there is none else. —Isaiah 45: 22.

1 Now Na'aman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given¹ deliverance unto Syria: he was also a mighty man² in valour, but he was a leper.

2 And the Syrians had gone out³ by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Na'aman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! ⁴for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have⁵ therewith sent Na'aman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? ⁷wherefore consider, I pray you, and see how he seeketh a quarrel against me.

Revised Version—¹victory; ²of valour; ³in bands; ⁴when would he recover; ⁵And now; ⁶Omit therewith; ⁷but consider; ⁸Omit had; ⁹chariots; ¹⁰wave; ¹¹Abanah; ¹²the.

LESSON PLAN

I. A Cure Suggested, 1-8.

II. A Cure Promised, 9-12.

III. A Cure Effected, 13, 14.

DAILY READINGS

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

M.—Elisha heals Naaman the Syrian, 2 Kgs. 5: 1-14. T.—Elisha heals Naaman the Syrian, 2 Kgs. 5: 15-27. W.—Jesus heals ten lepers, Luke 17: 11-19. Th.—Jesus touches a leper, Mark 1: 32-45. F.—Prompt obedience, John 9: 1-11. S.—All have sinned, Rom. 3: 10-26. S.—Healing from sin, John 3: 9-21.

Shorter Catechism—Ques. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption? A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

The Question on Missions—(CANADIAN PROBLEMS)—April, The Problem of Immigration; Asiatics.—1. How many Chinese are there in Canada?

EXPOSITION

By Rev. Professor Richard Davidson, Ph.D., Knox College, Toronto

Time and Place—Reign of Joram or Jehoram of Israel (about B. C. 852-842), and of Ben-hadad of Damascus; Damascus, Samaria, Jordan.

Connecting Links—The event of the chapter belongs about the middle of the ninth century B. C., the period of the Hundred Year's War between Israel and Damascus. In that long struggle there were many lulls:

8 And it was so, when Eli'sha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Na'aman came with his horses and with his chariot, and stood at the door of the house of Eli'sha.

10 And Eli'sha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Na'aman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12 Are not¹¹ Ab'ana and Phar'par, ¹²rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Nearly 25,000, mostly on the West coast, but many also in Eastern towns and cities. In the East, they are chiefly in the laundry business; but, in the West, they are employed in many kinds of work. The Dominion Government requires a tax of \$500 from every Chinaman coming into the country.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 129; 148; 23 (Ps. Sel.); 594 (from PRIMARY QUARTERLY); 126.

Special Scripture Reading—Luke 18: 11-18. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 394, Naaman's Wife and the Little Captive Maid; B. 1073 (see v. 9); B. 1074 (see v. 13). For Question on Missions, C. 172. A Group of Toronto Chinese.

Stereograph—For Lesson, Baptizing in the Jordan (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 12 stereographs for Quarter's Lessons, \$2.00; five for April, 83c.; less than three in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

there was evidently peace at the time of our incident. Peace was sometimes made on equal terms; more often Israel had to cede territory to Damascus or pay tribute.

I. A Cure Suggested, 1-8.

V. 1. Naaman. He was a Syrian, that is, an Aramæan of Damascus. The Aramæans included Israel, who had returned to Palestine from Egypt, and also Moab, Ammon and

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

Edom. After each had settled in its territory, a main feature of their life for centuries was rivalry with one another. *Captain of the host*; commander-in-chief of the army. *King of Syria*; Ben-hadad II., mentioned in Lesson XII., First Quarter, 1 Kgs. 20 : 12-21. *Honourable*; high in the court of Ben-hadad. *By him the Lord*; whom the writer of Kings here regards not as the God of the Jews alone, but as caring also for Gentiles and helping them, though they knew Him not. *Victory*; (Rev. Ver.); literally "deliverance"; the Hebrews had no word for "victory" proper. They conceived the matter in a personal way: a man did not win a victory, but God "delivered" him from his enemies. The deliverance in this case may have been from Assyria. *Mighty man in valour*; a brave soldier. *But . . . a leper*. As Naaman retained his military command the disease cannot have reached a very advanced stage. It is not likely, however, that the Syrians observed the same rules of separation as the Jews (see Lev. 13 : 45, 46).

Vs. 2, 3. *Syrians . . . in bands* (Rev. Ver.) Officially there was peace between the two countries, but that did not prevent raids being made by the men of the border. *A little maid*. In ancient warfare, even when men were put to the sword, women were commonly carried off alive. *Would God*; an expression of earnest desire. *Prophet . . . in Samaria*; Elisha: whether or not this was his usual place of abode is not known (see v. 9 and compare ch. 6 : 32). *Recover him*; because to the prophet was given divine power which alone could cure leprosy.

Vs. 4-6. *One* (Rev. Ver. Margin, "he"); possibly Naaman himself. *Lord*; master,—king. *Go to, go*. "Lose no time, go at once." *King of Israel*; now a vassal of Ben-hadad. *Took with him*. One might not go empty-handed, and the gift must be worthy of the giver, worthy of the receiver and worthy of the benefit. *Ten talents of silver*; each worth about \$2,000. *Six thousand pieces of gold*; that is, gold shekels, worth about \$10 each. *Ten changes of raiment*; splendid garments, suitable to the occasion, such as great men are wont to give and receive in the East today. *I have sent Naaman, etc.* (Rev. Ver.) No doubt the letter opened with much court-

liness, but the import was a peremptory demand.

Vs. 7, 8. *Rent his clothes*; like one whom grief had overwhelmed. He is at his wit's end. This is Joram's interpretation: Ben-hadad is asking an impossibility merely as a pretext to make war once more on Israel. *The man of God*; a common title of Israel's prophets. *Wherefore . . . rent thy clothes?* The thing is not impossible. The man of God moves ever in a land of wonder; with him nothing is impossible. *Know that there is a prophet*. The story illustrates the power and dignity of the man of God; he stands above even kings.

II. A Cure Promised, 9-12

Vs. 9-12. *Naaman . . . at the door of . . . Elisha*. The Syrian general in all his pomp at the prophet's door! *Sent a messenger*; instead of coming himself, thus rebuking Naaman's self-importance and fixing Naaman's thoughts on God, not the prophet, as the Healer. *Wash in Jordan*; more than thirty miles away. *Seven times*. Seven was a sacred number. *Naaman was wroth*. Elisha had not treated him, he thought, with sufficient deference. He had expected different treatment. Naaman goes on to describe the process of charming away disease common in that day. *Abana and Phârpar*; rivers flowing through the city of Damascus. To the east of the city both rivers lose themselves in great marshes. *Better*. The water in these rivers was bright and clear, while that of the Jordan was turbid and muddy. *In a rage*; ready to sacrifice his hope of a cure to his passion.

III. A Cure Effected, 13, 14.

Vs. 13, 14. His *servants* persuade Naaman to obey the prophet, and, as he bathes in the Jordan, the scaly, leprous scurf falls off, leaving *his flesh . . . like unto the flesh of a little child*.

The prophet refuses the proffered reward, Naaman undertakes to worship the God of Israel in his native land, and Gehazi is punished for his covetousness. Vs. 15-24.

Light from the East

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

TEN TALENTS—Christmas and wedding presents are sometimes a burden and a bore here, but the tyranny of our customs is mild

when compared with usage in the Orient. To ask a favor without a gift is unpardonable rudeness. Every traveler who desires an audience with the chief man of a village is expected to send a present to make room for himself. When a reconciliation is sought with an ancient enemy, the sincerity of the suppliant is judged by the value of his preliminary offering. Judges are supposed to be incapable of rendering a favorable decision without a present in proportion to the importance of the case. When an employee receives his stipulated wages, he must have a free will offering over and above to seal his employer's satisfaction with his services.

Even a drink of water from a woman's pitcher on her way from the well demands some financial recognition. When you stumble over a child rolling in the dust, before he thinks of crying, and also between his sobs, he roars, "Bakshish, Bakshish"; and the tiny babe in his mother's arms, who cannot frame a syllable, or even see out of his swollen and fly-covered eyes, opens and closes his little fist to show his need. The value of Naaman's gift was about \$80,000, besides the festal robes; but it was only in proportion to the rank of the petitioner and the value of the boon craved.

APPLICATION

By Rev. John W. Little, B.D., Elgin, Man.

But, v. 1. Like a double hinge on which a door swings backward and forward, is the "but" in the vivid picture of Naaman's life.

In Spite of Handicaps He was a victorious general, a favorite courtier, the idol of his nation, but—he was a "leper", and that embittered every joy, threw a dark shadow over all the sunshine of his life. That is what we see when the hinge turns in one direction. Turn it in the other direction, and a different view meets us. "He was a leper—but", notwithstanding his terrible affliction, he went cheerfully about his daily duties, serving his king and his country as diligently and faithfully as ever. He did his best in spite of hindering handicaps.

He was a leper, v. 1. Some years ago, when Dr. Alexander Whyte was addressing a men's meeting in Edinburgh, he said to those present, "If you make your bed **Life's Best Gift** in hell, you will have to lie upon it." He went away; and as he was turning one of the wind-swept corners of Princess Street, amidst the sleet and blackness of the night, a cloaked figure came to him, and a hand was laid upon his shoulder, and a voice said,—the voice of a young man,—"I have made my bed in hell"; and he vanished into the darkness. Where the evil thought or the unholy desire is cherished in the heart, it will spread, like the deadly virus of Naaman's leprosy, through the whole nature, corrupting and destroying all it touches. And when the accusing conscience

speaks, refusing to be silenced, the peace and joy of life are gone. Early should we give our lives into the keeping of Jesus, that we may preserve them in moral health and beauty. All other good gifts in life avail nothing apart from a clean heart.

A little maid, v. 2. Every one has heard of mighty Niagara. Travelers delight to tell of its roar, its rainbows, its majestic fall of waters. It has been celebrated in poem and painting. Yet, after all, it is the thousand little streams that go softly in the grass that make the earth fruitful and keep the landscape green. The happiness of the world, the sweetness and strength of life, depend more upon the quiet fidelity, the simple trust, the honest toil of common, everyday people, like the little maid from Israel who bore brave witness to her Lord among strangers, than upon the great. All who live their lives well, and are loyal to their parents' God, though they work in hidden corners, are changing the world.

Naaman was wroth, v. 11. Dr. James S. Gale tells us that one of the great hindrances at the first, to the reception of Christianity in Korea, was, that it made the condition of salvation the same for all. Butchers, and well-diggers, and coolies, and shopkeepers were all admitted into the church on the same terms as people of rank. The highest had to come in the same manner as the lowest. Sometimes we grow tired of hearing the same old story of sal-

The Common Round

The Same Old Story

vation through faith in Christ alone, and are disappointed when we are called to come in just the same way that thousands have come before, and turn back, alas! when, instead of some swift miracle, we hear only some plain command we have often heard before, and, instead of some great deed, there is required of us only commonplace faithfulness.

Be clean, v. 13. When coal miners go down into the mine at the beginning of their "shifts", their hands and faces are as clean as they can be made; but when they come up, it would be difficult to tell whether they are naturally black or white. But the ball of the eye is as clean when they leave as when they enter the mine; for the little tear gland keeps working all the time, wash-

How to be
Clean

ing away the least speck that touches the eye. We live in a world full of impurities; but if God's blessed Spirit dwells in our heart, we shall be kept perfectly clean.

He was clean, v. 14. A sculptor in London who built tombs for other people, at last built one for himself, and put the following inscription on it: "What I was as an artist seemed of some importance while I lived; but what I really was as a believer in Jesus Christ is the only thing of importance to me now." Sooner or later we must all face and settle the question of sin. It is a grim fact that we cannot always ignore. We must overcome it, or it will overcome us. The greatest thing any one of us can do is to bring his life to Jesus and let Him make and keep it clean.

TEACHING HINTS

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

For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

Bring out the setting of the story, noting especially Elisha's intimacy with the court and his wonderful works among the people. The Lesson is a very graphic picture of the omnipotence and supremacy of God among the nations. There are two main points:

1. The appeal of the king of Syria to the king of Israel, vs. 1-7. Emphasize: (a) The condition of Naaman, his official position, his personal merit in the eyes of his king; his serious handicap. What was leprosy? Of what was it typical? Discuss some other handicaps to human success? (b) The medium of information,—a little maid. Bring out the light this incident sheds on the home life of the Israelites,—the little maid was well trained in the religion of her people, and knew God and His power in Israel. Though a slave, she was much interested in her master and sought his good. What advice did Paul give the slaves of his day? (Eph. 6:5.) Ask for various ways God can use to spread His knowledge among the nations. (c) The request made of Israel's king, and Naaman's journey for help. Compare the visit of the queen of Sheba to Solomon (1 Kgs., ch. 10), and of the Wise Men who heard of a great One, Matt. 2:1-12. (d) The attitude of the king of

Israel. Discuss his view as to the intention of the Syrian king. Throughout, there is marked emphasis upon the desire of Naaman for healing, and on the ignorance of the king of Israel.

2. Elisha's directions and Naaman's healing, vs. 8-14. There is much instruction here. Call attention to: (a) Elisha's directions. View the attitude of the waiting sufferer. Why Elisha's stand? Was it to humble Naaman or to exalt God? Or both? (b) Naaman's disappointment. Why? First, the prophet had ignored him or slighted him. Analyze his remark (see Exposition). Then, Elisha's orders were a slight upon his country, which had superior rivers. Show how pride leads him to forget he was a leper and to rage against the prophet. (c) The wise advice. Bring out how a little common sense saved a very awkward situation. (d) The complete healing when Naaman obeyed.

The Golden Text has a universal note, the breaking down of Israel's exclusiveness and the blessing to the Gentiles (Luke 4:27). The main teaching is an illustration of God's way of life. There is a striking contrast between God's way and man's way. Teach that Naaman's pride, desire for honor and flattery, his unwillingness to use the means, his rebellion, are typical of the sinner. Press the truth that Elisha's indifference to position, his demand for the use of means as an aid to

faith, his demand for obedience, all indicate the fact that God is no respecter of persons, and we are saved by faith.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

Begin the Lesson with a talk about Naaman—who he was, what he had done,—a victorious general, beloved by his royal master, and holding a high place in the court of his native land. What is there to indicate that he was greatly beloved in his own home? (V. 3.) In what way was this great general handicapped? (V. 1.) Talk about how General Wolfe, who captured Quebec in 1759, was handicapped by sickness. Any good Canadian history will give particulars.

1. *Naaman's pilgrimage in search of a cure*, vs. 3-6. Why did he go on this pilgrimage? (Vs. 3-5.) It was the effort of a little Welsh girl to obtain a Bible that led to the formation of the British and Foreign Bible Society. A chance remark of a peasant girl in an obscure farming district of England, attracted the attention of Dr. Jenner, and led to the wonderful discovery of vaccination.

Question as to the part of the king of Syria in the cure,—how he encouraged Naaman, fitting him out royally, and giving him a letter of introduction to the king of Israel. Did Naaman feel at times, as he went on his long journey, that he was going on a fool's errand?

2. *The success of the pilgrimage*, vs. 7-14. The points to bring out here are: (1) The discouragement met with at first, v. 7. The king of Israel was suspicious of his brother of Syria, even when sending letters of introduction. (2) Elisha's suggestion, v. 8. It is a fortunate king who has so wise a counselor. (3) Elisha's prescription, vs. 9, 10. No drugs, no dieting. A simple prescription easily taken. (4) Naaman's anger, vs. 11, 12. His pride was wounded. He thought he knew how the prophet should have acted under such circumstances. But the prophet did not carry out his programme. The prescription was too simple. (5) The servants' mild, deferential remonstrance (v. 13), which brought the proud general to his senses and led to his cure.

In closing deal with the Lesson as a parable of redemption, of salvation from sin, of God's

method of curing human souls from the foul leprosy of sin. There is a sublime simplicity about God's method. (See Matt. 7:7, 8; 11:28-30; Acts 16:31.)

For Teachers of the Boys and Girls

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

Naaman's Need and Naaman's Cure,—the teaching of the Lesson, with its wonderful story, may be gathered under these two heads.

I. NAAMAN'S NEED

1. *Who was Naaman?* Get the scholars to tell (v. 1) about this commander-in-chief of the Syrian army, the high favor in which he stood with his king, the victories he had won. Could any one have been more fortunate than Naaman? Was there any cloud on his bright sky? Ah, look at the "but" in v. 1.

2. *What disease had Naaman?* "He was a leper",—this was the dreadful "but" in Naaman's life. Talk a little about this fearful malady,—loathsome, incurable, save by divine power, driving its victim (amongst the Jews, at least) away from his home and friends (see Lev. 13:45, 46). Speak of leprosy as a picture of sin, of which all need healing.

II. NAAMAN'S CURE

1. *Who first suggested the cure?* Have the story (vs. 2, 3) told of the little maid from Israel, torn from her home by some slave-raiding band to be sold into Naaman's household, and there to wait on the great general's wife, of her love, though a slave, to her master and mistress, and her anxiety that Naaman should go for healing to Israel's great prophet, Elisha.

2. *What had the kings of Israel and Syria to do with the cure?* How the words of the little slave maiden were carried to Ban-hadad, how he immediately ordered that Naaman should go with a letter from himself and rich presents to Jehoram, the king of Israel, requesting him to have this great officer healed,—for, of course, Ben-hadad thought that Jehoram as king would have the prophet's service at his command,—all this the scholars will be eager to tell (vs. 5, 6); and also (v. 7) how Jehoram, when he had read Ben-hadad's letter, publicly rent his clothes in dismay at being asked by his powerful neighbor to do what God alone could do, seeing, as he thought, in the un-

reasonable request, a pretext for a quarrel.

3. *What was Elisha's part in the cure?* Discuss Elisha's message (v. 8) to the king. Why was the prophet so confident? It is a very vivid picture to be brought out,—that of Naaman and his splendid cavalcade driving up to the door of the prophet's house (v. 9). Question about the prophet's strange conduct (v. 10) and the instructions he gave. Have Naaman's anger (v. 11) accounted for, and

the way described in which his servants persuaded him to obey Elisha's directions.

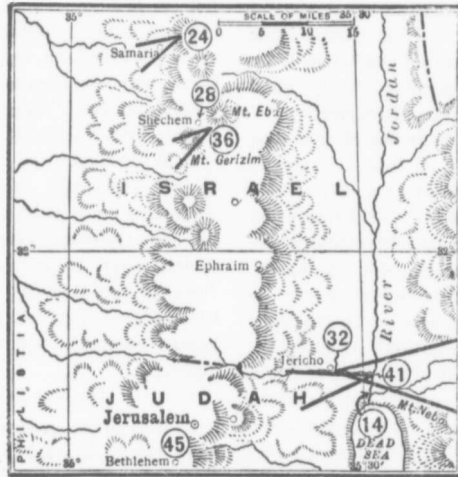
4. *How did washing in the Jordan cure Naaman?* Make it clear that the waters of the river had no healing powers in themselves: the power was of God, and Naaman was healed because he obeyed God.

Use this story of a leper's cure as a picture of our healing from sin through Christ's blood shed for us.

THE GEOGRAPHY LESSON

Find on the special map the number 14, on the west bank of the Jordan river, near Jericho. If you stand to-day at the spot marked 14 and look south-eastward, you see a part of the river which must be like the ford where Naaman crossed when he came from Damascus with a letter of introduction from the king of Syria to the king of Israel. As you stand on the river

bank to-day, you find at your feet a strip of bare earth, bordered at the water's edge by fragments of old tree roots and pieces of dead bushes that have floated down the stream. When Naaman and his men rode to the bank



of the Jordan, they found no bridge. Naaman was not a Jew, but a foreigner; he probably knew nothing about the associations of this stream with Joshua and Elijah. To him it was merely a disagreeable, muddy current that caused him a good deal of inconvenience. And he was quite right when he thought the rivers of Damascus were more beautiful and inviting than

the river of Israel.

To see for yourself the stream which Naaman despised, but which brought him the health he longed for, use the stereograph entitled, *Baptizing in the Jordan*.

ADDED HINTS AND HELPS

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

Lesson Points

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

With God's help every handicap may be transformed into a help. v. 1.

They are the best servants of earthly masters who, first of all, serve God. v. 3.

Disease and death are subject to no king save the king of heaven. v. 6.

The Giver of life has power to preserve it and even to restore it. v. 7.

We can never boast too little of ourselves

or too much of God's power and grace. v. 8.

For all men in all ages the way of salvation is the way of obedience. v. 10.

Magic is the counterfeit of true miracle. v. 11.

Human machinery can never accomplish spiritual results unless it is driven by heaven's might. v. 12.

If we would be saved, we must be content to do nothing, that Christ may do everything. v. 12.

In Christ the worst sinner may find a sufficient Saviour. v. 14.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Read in Matthew's Gospel about the Roman officer who was so humble and full of faith that he would not trouble Jesus to come to his house, saying a mere word from Him would cure his servant.

2. Jesus said, "With God all things are possible." Find the saying.

ANSWERS, Lesson XII., First Quarter—
(1) Belshazzar; Darius (Dan., ch. 5). (2)
Prov. 23 : 32.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Leprosy a picture of sin.
2. How we are cleansed from sin.

Prove from Scripture

That salvation is offered to all.

The Catechism

Ques. 88. *The outward means of salvation.*
From Questions 86 and 87, we have learned that we must believe and repent if we are to be saved. Faith and repentance may be called "inward" means of salvation, because they are within us. But God has appointed certain means to help us to believe and repent. These are called "outward" means of salvation. A list of them is given here, and in the following Questions we are told how they are to be of use to us. "The benefits

of redemption" are all the blessings which Christ purchased for His people by His life and death. The "outward means" are "made effectual for salvation", that is, they actually bring salvation about, and they do this in the case of "the elect", that is, those whom God chooses for His people.

The Question on Missions

Ques. 1. Chinese labor is employed in the West mainly on account of its cheapness, though it is true that the general sobriety, immense industry and submissiveness of the Chinese give them an advantage over some of their white competitors. Their inexpensive mode of living makes it possible for them to accept a lesser wage than white laborers. The head tax of \$500, which practically prohibits further immigration from China, is defended on the ground that the Chinese do not become assimilated with the rest of Canada's population and would, therefore, if allowed to enter the country unchecked, prove a danger to the public welfare. But the Chinese should not be under-estimated. They earn their own living; there are no Chinese tramps in Canada. They are intelligent and ingenious; upright, as a rule, in their business dealings; and remarkable for filial affection and reverence. They are deserving of the protection of our laws, and worthy of respect.

FOR TEACHERS OF THE LITTLE ONES

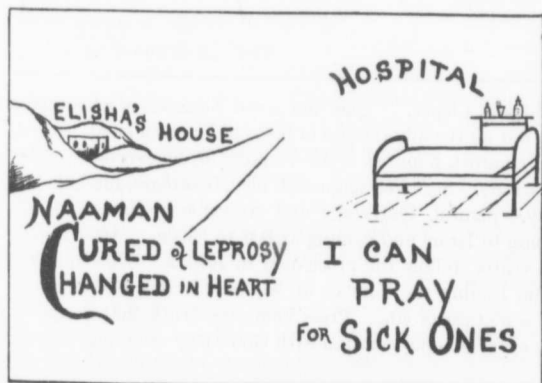
By Mrs. Jessie Munro Johnston

Subject for the Quarter—God's learners.

Golden Text for the Quarter—What doth God require of thee, etc., Micah 6 : 8.

Lesson Subject—God's people learning that God has wonderful power.

Introduction—The boys will be pleased to know that our Lesson is about a great soldier, and the girls will like to hear about a little maid who lived in the great soldier's home and waited upon his wife. Suppose you all stand and show me how straight soldiers must stand. Show me how the soldiers march (Mark time). Now you may be seated again, and we'll talk about this great soldier who was cap-



tain of all the soldiers of the army of the king of Syria : his name is Naaman (Print). He was a great man and much honored by the king, but sad to say he had a dreadful disease. He was a leper (Explain).

Lesson—The Syrian soldiers had brought home with them some captives, and among them was a little maid, who was sold as a slave to Naaman. She lived in his home and waited upon his wife. I think they must have been kind to her, and the little girl loved Naaman and his wife, and she was sorry for her master. She told her mistress about the good prophet Elisha in her country (who had brought to life the little boy : recall). "Oh, I wish my master were with the prophet, for he would cure him of his leprosy", she said. Naaman was told what the little maid said. (Continue the story.)

Naaman at Elisha's House—See ! here is the great Naaman with his horses and chariots and servants, standing at the door of Elisha's house ! Word is taken to Elisha, but he does not go out to see Naaman. He just sends a message, v. 10. Naaman is angry, v. 11. He would have been willing to do some great thing, but was not willing to do this simple thing. Explain v. 12. His

servants beg Naaman to do as the prophet tells him, v. 13. Picture Naaman obeying Elisha's order (v. 14), and the wonderful cure that followed.

Golden Text—Repeat Golden Text.

A Powerful God—Now Naaman knows that there is no God like the God of Israel.—the true God ; and he promises to worship and serve Him, and goes back to his home rejoicing. We can imagine how pleased the little maid was that she had told the great soldier about the prophet of God. You also, like the little maid, can tell the sick ones about the power of God to heal sickness. You all know about the hospitals for the sick children, Perhaps you have visited some hospital and have seen the rows of little white beds with the sick ones lying there. You can visit them perhaps, and you can all pray to God to cure these sick ones, or to do whatever is best for them.

Jesus heard the little boy in a hospital ward who was too weak and sick to make a prayer, but just held up his weak, little hands so that Jesus would know he wanted to speak to Him.

Something to Think About—I should pray for sick ones.

FROM THE PLATFORM

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

"But he was a leper"

Write on the blackboard, "But he was a leper." Question about Naaman, of whom these words are used in the Lesson. Bring out all the advantages of his position, as a great general, the king's friend, living in wealth and comfort, honored by his country for his services. Next emphasize the "but" in Naaman's fortune. Set over against all his advantages, his affliction with the dreadful disease of leprosy,—painful, loathsome and incurable by human power. Run over the details of Naaman's going to Israel and coming at last to Elisha. After a little talk about Elisha's treatment of the visitor, follow the procession to Jordan. Now question about the power that healed Naaman, leading the scholars to see that it was God's power. Remind the scholars that leprosy is a picture of sin. Press home the truth that no power but God's can save from sin, and urge every scholar to fall in with God's way of saving, namely through our trusting in Christ.

Lesson II.

ELISHA'S HEAVENLY DEFENDERS

April 9, 1911

2 Kings 6 : 8-17. Study 2 Kings 6 : 8-23. Read 2 Kings, chs. 6, 7. Commit to memory vs. 15-17.

GOLDEN TEXT—For he shall give his angels charge over thee, to keep thee in all thy ways.—Psalm 91 : 11.

8¹ Then the king of Syr'ia warred against Is'rael, and ² took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Is'rael, saying, Beware that thou pass not such a place ; for thither the Syr'ians are ³ come down.

10 And the king of Is'rael sent to the place which the man of God told him and warned him of, and ² saved himself there, not once nor twice.

11 ⁴ Therefore the heart of the king of Syr'ia was sore troubled for this thing ; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Is'rael ?

12 And one of his servants said, ⁵ None, my lord, O king : but Eli'sha, the prophet that is in Is'rael, telleth the king of Is'rael the words that thou speakest in thy bedchamber.

13 And he said, Go and ⁶ spy where he is, that I

Revised Version—¹ Now the ; ² he ; ³ coming ; ⁴ And the ; ⁵ Nay, my ; ⁶ see ; ⁷ with horses and chariots was round about the city.

LESSON PLAN

I. Elisha Predicting, 8-12.

II. Elisha Pursued, 13-15.

III. Elisha Protected, 16, 17.

DAILY READINGS

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

M.—Elisha's heavenly defenders, 2 Kgs. 6 : 8-23. T.—God, our Helper, 2 Chron. 32 : 1-8. W.—The circling arms, Ps. 125. Th.—God our Refuge, Ps. 46. F.—Confidence in God, Rom. 8 : 31-39. S.—Safe trust, Ps. 118 : 1-14. S.—Not afraid ! Ps. 91.

Shorter Catechism—*Ques. 89. How is the word made effectual to salvation ?* A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness

may send and fetch him. And it was told him, saying, Behold, *he is in Do'than.*

14 Therefore sent he thither horses, and chariots, and a great host : and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host ⁷ compassed the city both with horses and chariots. And his servant said unto him, Alas, my master ! how shall we do ?

16 And he answered, Fear not : for they that *be* with us *are* more than they that *be* with them.

17 And Eli'sha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man ; and he saw : and, behold, the mountain *was* full of horses and chariots of fire round about Eli'sha.

and comfort, through faith, unto salvation.

The Question on Missions—2. How many Japanese are there in Canada ? About 18,000, chiefly in British Columbia. By mutual consent, between the Canadian and Japanese Governments, not more than 600 emigrants are allowed to leave Japan for Canada in any one year.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson) ; 583 ; 272 ; 26 (Ps. Sel.) ; 314 (from PRIMARY QUARTERLY) ; 273.

Special Scripture Reading—Ps. 34. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1675, "Behold, an host compassed the city" ; B. 1076, "And the Lord opened the eyes of the young man." For Question on Missions, Japanese Workmen in British Columbia.

Stereograph—For Lesson, Plate of Dothan, Where Joseph Was Sold to the Ishmaelites (Underwood & Underwood, see page 165).

EXPOSITION

Time and Place—Reign of Joram or Jehoram of Israel (about B. C. 853-842), and of Ben-hadad of Damascus ; hill country of Samaria, Dothan, a plain and town north of Samaria.

Connecting Links—The main feature of Israel's life in the ninth century was the long-drawn-out war with Damascus. Our Lesson forms an episode in that war.

I. Elisha Predicting, 8-12.

V. 8. *King of Syria* ; the same Ben-hadad who was Naaman's king. *Warred against Israel.* The war took the form of campaigns on a smaller or larger scale, repeated year by year or after an interval of years. As episodes there seem often to have been raids by small bands of men. It is probably such a raid that the writer has here in view (compare ch. 5 : 2). *In such and such a place . . . my camp.* The story requires us to think of some strategic move that was fitted to bring disaster on the Israelites, of some move, too, that would escape the notice of the Hebrew spies.

We must remember that the Syrians were in Israel's territory and in a well populated district. This is all plainer, if we accept a different reading of Ben-hadad's words, v. 8,—"In such and such a place let us set our ambush."

Vs. 9, 10. *The man of God.* Elisha figures continually as helper of king and people. *The king of Israel* ; Joram, Ahab's son. *Pass not such a place.* The writer has no idea of the prophet's playing the part of a spy and coming by his knowledge of the enemy's plan by natural means : it is a miracle of knowledge. *For thither the Syrians are coming down* (Rev. Ver.) A better translation is, "for there the Syrians are concealed." *The king of Israel sent to the place* ; a single messenger, to find out whether the prophet's warning were true.

Vs. 11, 12. *The king of Syria . . . sore troubled* ; because his strategy was foiled and his plans known to his enemy. *Which of us is for the king of Israel ?* That was the simplest ex-

planation: some one of his followers had betrayed him to Joram. *One . . . said . . . Elisha, the prophet.* There is another explanation, the servant affirms. He has heard of the man of wonderful deeds and of wonderful knowledge; the fame of such a man was bound to spread in a hundred ways. We need think only of some one who accompanied Naaman. *Telleth . . . the words that thou speakest in thy bedchamber* (the innermost and strictly private portion of the king's palace); an uncanny person to have on the side of the foe.

II. Elisha Pursued, 13-15:

Vs. 13-15. *Go and see* (Rev. Ver.) . . . *that I may send and fetch him.* Elisha is to be given another chance of frustrating the Syrian plans. *He is in Dothan.* Dothan is an open plain, ten miles north of Samaria, across which runs the caravan road from Egypt to Damascus. The town lay on a hill in the plain. *Sent . . . horses, and chariots, and a great host;* to seize the town and therefore be sure of the arch-enemy. *By night . . . compassed the city about;* to surprise it at dawn. *The servant of the man of God;* the successor of Gehazi, now a wealthy leper, ch. 5:20-27. *Behold, an host . . . Alas, my master! how shall we do?* The servant's terror and dismay are vividly described, in order that Elisha's confidence stand out the more clearly.

III. Elisha Protected, 16, 17.

Vs. 16, 17. *Fear not.* The prophet, by his own fearlessness, would beget fearlessness in his attendant. *They . . . with us are more than they . . . with them.* Elisha speaks as a man absolutely sure of God's protection. *Lord . . . open his eyes.* With the ordinary eye one could not see such things: it was a special grace granted to the servant that he should look on the heavenly host. *Mountain . . . full*

of horses and chariots of fire; the same heavenly host that formed the escort of Elijah. (See 2 Kgs., ch. 2.) The writer thinks of the high hills around the plain of Dothan.

The following verses (18-23) relate that the Syrians were smitten with blindness, and Elisha was able to deceive them and deliver them up as captives in Samaria. After this act of kindness the Syrians withdrew, and the raid was over.

Light from the East

CHARIOT—Was a light two-wheeled vehicle drawn by two horses and used in battle, in hunting, in public processions, and for racing in games. It was open behind, and the sides sloped upward to make a semicircular front. It rested without springs of any kind on an axle that was set well back, and the wheels were about three feet in diameter and had four, six or eight spokes. The floor, which was just large enough for the driver and one fighter, was sometimes of woven leather thongs for elasticity; the rest of it was of wood, strengthened by mountings of bronze or iron. The pole was attached to the centre of the axle and the other end was fastened to the yoke, which had two small saddles that rested on the withers of the horses and were fastened by broad bands round their chests. Each horse was guided by a bridle and a pair of reins much the same as we use, which passed through rings attached to the collar bands, and were long enough to be tied round the waist of the driver when he took a hand in the battle. The chariot was not much used in Israel owing to the roughness of the country and for religious reasons, yet it was always used in Hebrew speech as a symbol of warlike armament.

APPLICATION

The man of God, v. 9. There is a story told in the Life of Garibaldi of an Italian town manned by soldiers to resist the patriots.

One Man's Power

They waited long for the expected attack, but it did not come. Then one evening a carriage drove right up to the walls of the town under the very muzzles of the guns, and in it Garibaldi stood alone and unprotected. They could not fire on a man like that. In-

stead, they flung down their weapons and went forth to welcome him. The royalty of the man, so fearless and unselfish in his devotion to the good of Italy, stormed their hearts. The call is loud in Canada to-day for men of this stamp, keen to detect the foes that threaten our national honor and war against our higher interests,—the gambling craze, political corruption, the liquor traffic, Sabbath desecration,—wise to plan and brave

to fight for the overthrow of these national evils. Mighty is the power of one good man, whose motives are unselfish, and who refuses to accept defeat. How quickly the foes of righteousness would fall, if from every Sunday School there should go forth many such men.

He saved himself there (Rev. Ver.), v. 10. The king did not despise the warning of the man of God, and was saved. On every hand warning signals are flashing, and our safety depends on giving heed to them. Years ago a noted chemist in Paris, who was devoted to the study of poisons, one day while experimenting fell a victim to his devotion. Beside his dead body, when found, was a bit of paper on which he had hastily written with stiffening fingers, "Such a substance is poisonous, and the proof of it is that I am dying." That experiment ought to satisfy all men to let that poison alone. But every drunkard is as equally forceful example against touching a glass of liquor. Every murderer is an argument against cherishing hatred in the heart. The confessed bitterness and discontent of the worldling at the last, is a danger signal for us against entering upon his course.

Elisha, the prophet telleth, v. 12. On the summit of Arnish Rock, Stornoway Bay, separated from the Island of Lewis by a channel 500 feet wide, a mirror is fixed in a lantern. From a lighthouse on the island, a stream of light is projected on the mirror, and the reflected light is seen by fishermen many miles away. Our knowledge of God and His will is given us that, from us, it may shine on the pathway of others.

A Lighthouse
Without a
Lamp

A great host, v. 14. No amount of clever planning can secure success for the man who has taken sides against God. Yet how confident are many, as they trifle with this evil and that, and show no fear! How they laugh at the anxiety of their friends. They deceive themselves into thinking that they can avoid coming into collision with God's law and God's might. But every one who identifies himself with sin will awaken some day to the fact that he is fighting against the Almighty. All the forces in the universe are under God's control, and set against evil. Nothing is more certain than that these forces will one day crush those who sin with a high hand. What folly to set ourselves in opposition to God, when it is possible, by submitting ourselves to Him, to have His power on our side.

The mountain was full of horses and chariots of fire, v. 17. At the close of the terrible mutiny of 1857 in India, the wife of Sir John Lawrence was called home to England. She had to leave her husband behind, worn to exhaustion with the anxiety and labor he had passed through, and surrounded by the smouldering embers of revolt, which might at any moment burst into flame. She tells of the comfort she got the morning of her departure from the Twenty-seventh Psalm, which they read together: "Though an host should encamp against me, my heart shall not fear. He shall hide me secretly in His pavilion." How surely, if only we trust God and do His will, shall we find it true that He will be at once our Comfort and our Defence in every time of trouble!

The Secret
of Fearlessness

TEACHING HINTS

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

For Teachers of Bible Classes

Trace the narrative as illustrating the gradually unfolding power of Elisha. The Lesson is a unique illustration of his power as a seer and defender of Israel.

1. *Elisha's power as a seer*, vs. 8-12. Bring out his knowledge of how the king of Syria was planning his tactics, which would enable the king of Israel to defend himself. Discuss

the temptations of Jesus as a sample of the devil's tactics (see Matt. 4:1-11). Is there any way in which we may discern the danger and so escape from it? Emphasize the guidance of the Holy Spirit as a great reality, leading from temptation's power to a strong Refuge. Consider the indignation of the king of Syria and his suspicion concerning spies. Question what the sending of an army for Elisha shows as to the popular idea concerning him.

2. *Elisha's miraculous capture of the Syrian army* vs. 13-19., Discuss the servant's fright and Elisha's method and vision. The two points are: (a) Elisha's confidence in prayer (see also Ps. 3:6; Ps. 27:3; Rom. 8:31); (b) The army captured through being struck with blindness. Refer to John 9:39 as showing that spiritual blindness is the doom of all God's enemies.

3. *His magnanimous treatment of his captives, and the results*, vs. 20-23. The Golden Text is the heart of this Lesson and shows one way God can defend His people. Emphasize three facts of great value in life: First, that God supernaturally imparts information of saving value to His people. This is a matter of testimony and experience. Volumes could be written with evidence of this fact. Second, that God provides supernatural defenders for His people. This also is beyond question, and results defy any other explanation. Third, that God supernaturally interferes with the judgment of the workers of iniquity, so that they are unable to carry out their plans. God may use natural means in carrying out His purpose, but His mind governs the situation.

This suggests the question whether thought can be communicated apart from or independent of human or material means. Experience alone can determine this, and our Christianity is built upon the platform, that God can reveal His will to us and we can hear and follow the purpose of God. In this our hope and comfort is found.

For Teachers of the Senior Scholars

Have a talk with the class about what Elisha had done for the Syrians in curing Naaman. This should have awakened a friendly feeling for the Israelites on the part of the Syrians. What should be is not always what is. The king of Syria soon forgot the kindness of Elisha, and began anew his cunning devices, his predatory incursions.

1. *The king of Syria bewildered*, vs. 8-12. Bring out the following points: (1) All his ambuscades were in some mysterious way revealed to the Israelites. (2) He suspected a traitor in the camp. (3) One of his men gave the true explanation of this mystery. How did this Syrian soldier come into posses-

ion of this information? Since the cure of Naaman, wonderful stories must have been told in Syria about what Elisha could do.

2. *The king of Syria decides to arrest Elisha*, vs. 13, 14. How does he go about it? It ought to be a very easy matter to arrest a humble prophet. The king realizes that it may not be so easy a job to arrest a man like Elisha, who can do such wonderful things. To make sure work of it he sends a great host, his heavy brigades. Sometimes it is no easy matter for a whole nation to defeat one man who has God on his side, who is on God's side in the fight. Illustrate by references to Saul and David, the Roman Catholic world and Luther.

3. *The complete failure of the attempt*, vs. 15-20. Picture the scene about Dothan when Elisha's young man went out early one morning. What effect did this have on the young man? How did Elisha dispel the young man's fears? The vision of the Unseen restored his courage. There is something of mystery here, but this world is full of mystery. Science is unveiling an unseen world by means of the microscope and the telescope. Education is opening the eye to see many things, footprints of the Creator everywhere. The soul of man is capable of being endowed with a faculty which enables him to see the Invisible, Heb. 11:27. It is a poor soul that cannot see God. We must cultivate this faculty.

Dwell upon how kindly Elisha treated his enemies, this brings to an end the war. Vs. 18-23.

Emphasize the truth, that with God on his side, Elisha had nothing to fear. If we keep on God's side, we need never be dismayed.

For Teachers of the Boys and Girls

Tell the class that the Lesson to-day is about two armies,—the Syrian army and the Lord's army, and then question as follows about these two armies:

1. *The Syrian Army*.—Vs. 8-10. What king made war against Israel? Give this king's name. (Ben-hadad, as in last Lesson.) Who was king of Israel at this time? What plan did Ben-hadad arrange with his officers? Who was the man of God (v. 10)? What warning did he send to Jehoram? How did Jehoram act? What was the result of his doing?

Vs. 11, 12. How did Ben-hadad feel? Whom did he summon to himself? What did he say to them? What did they deny? Of what prophet did they speak? How completely did they say he knew Ben-hadad's purposes? To whom did he make these known? How had Ben-hadad's officers learned of Elisha's actions?

Vs. 13, 14. What order did Ben-hadad give? Would Elisha be likely to know of this order? In what city was Elisha at this time? Tell all you can about Dothan and what had happened there? What did Ben-hadad send to Dothan? At what time did the army arrive there? How completely did they surround the city?

V. 15. Who was with Elijah? When did he discover the Syrian army? How did he feel at the sight? Was there good reason for his fear? To whom did he go with the news? What did he say to Elisha?

2. *The Lord's Army.*—V. 16. What did Elisha answer? What did this show about his own feelings? Why was he not afraid?

Whom did he mean by "they that be with us"? Who was the Leader of these defenders? Refer to some passages which speak of God as our Helper. (See, for example, 2 Chron. 32:8; Rom. 8:31.)

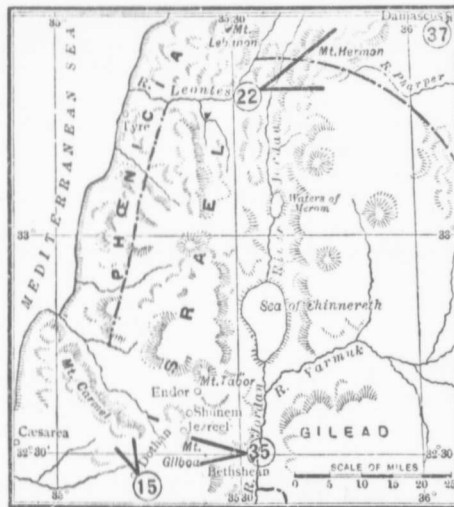
V. 17. What did Elisha do for the young man with him? What did he ask in his prayer? How was the prayer answered? What did the young man then see? Had Elisha seen these heavenly defenders with his bodily eyes? How then did he know they were there? In what Psalm is the angel of the Lord said to encamp round about His people? (Ps. 34:7.) Where are the angels called "ministering spirits"? (Heb. 1:14.)

Vs. 18-23 contain interesting material for questions as to Elisha's further dealings with the Syrian army, resulting in its withdrawal from Israel.

Enforce the Lesson of the Golden Text,—the quiet confidence which may be enjoyed by those who have the Lord as their Protector and Guide.

THE GEOGRAPHY LESSON

Find on the special map the number 15, in Northern Samaria. If you stand to-day at the spot marked 15 and look nearly straight north, you find yourself on a hillside covered with olive trees. You can see over the big, soft masses of silvery-green foliage down to some open fields on a low, rounding hill, with roads marking whitish lines around and between them. Then beyond those fields, you see the land sloping upward again into rather bare-looking pastures. Beyond and above the pastures, mountains stand in long, irregular ridges (parts of the Carmel Range), one be-



hind another, as far as you can see, till they melt into the hazy sky. It was near where you now see the open fields, that the little town of Dothan stood in Elisha's time. The Syrian soldiers came in the dark of the night and formed a line all around the town, so that they might be sure to seize the prophet, by whatever road he should try to get away. To see with your own eyes the place where courage and help came in

so strange a way to a good man in dire peril, use the stereograph entitled, Plain of Dothan, Where Joseph Was Sold to the Israelites. Dothan was on the caravan route to Egypt.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Though an host should encamp against me, my heart shall not fear." Find these words in one of the Psalms.

2. Once when one of the apostles was shut up in prison, an angel of the Lord opened the doors and let him out into the street. Which apostle was it? Find the passage.

ANSWERS, Lesson I.—(1) Matt. 8 : 8. (2) Matt. 19 : 26 ; Mark 10 : 27.

For Discussion

1. God the All-seeing.
2. Angel defenders.

Prove from Scripture

That angels are subject to Christ.

The Catechism

Ques. 89. *How the Word of God saves.* One of the "outward means" of salvation, we learned in the last Question, is "the Word" of God. Now we are told how the Word saves. This it does in two ways. First, it "convinceth" and "converteth" the sinner. That is, the reading and preaching of God's Word shows the sinner that he has been doing wrong, and so changes his

heart that he begins to love and seek after what is good. Then, by its teaching it guides him and helps him to do right day by day, as one stone of a building is laid upon another, till the whole is complete. In this way we become all that God would have us be. And it is the Holy Spirit that gives the Word power to do all this.

The Question on Missions

Ques. 2. The Japanese are more aggressive than the Chinese. They are not content to be employed in manual labor alone, but push themselves into every kind of business. For example, they largely control the extensive fishing industry of British Columbia. They are prouder, and therefore less open to Christian influences, than the Chinese. Since Japan is an ally of Great Britain, it is not possible for the Dominion Government to exclude the Japanese as it excludes the Chinese, by a prohibitive head tax. After conference, however, between representatives of the Canadian and Japanese Governments, it was agreed that not more than 600 would be allowed to leave Japan for Canada in any one year, a large reduction from the several thousands who came in 1907. It was also agreed that Canada might refuse to admit Japanese immigrants who came from any other place than Japan itself.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God is a Protector.

Introduction—Refer to the approaching coronation of our King George V. How we



should like to see the grand procession as the king and queen drive to Westminster Abbey to be crowned! You would see a guard of soldiers before and behind and beside the royal carriage. Guards stand at the doors, guards here, guards everywhere, to keep any one from harming the greatest people in the land,—the king and queen. Our Lesson tells us about wonderful guards that kept close to a good man of God, guarding him more safely than our king is guarded.

Lesson—The king of Syria has come to make war again with Elisha's people. "Let us make our camp in this place" (Outline hills and tents), says Ben-hadad. "We'll surprise them here." Elisha knows what they are doing. He sends a message to his own king of Israel,—“Do not pass that place, for the enemy is there.” His warnings helped to save the king of Israel many times. Who can be telling their hiding-place? There must be some traitor among the soldiers. Ben-hadad calls them together, v. 11. It is Elisha, the man of God, who is helping to keep the king of Israel safe (see v. 12).

Review—Recall the story of Naaman.

A Heavenly Guard—Elisha and his servant are at Dothan up among the hills (Outline). One morning his servant sees a sight that fills him with fear. The Syrian soldiers are almost at their door! Tell of Elisha's faith (v. 16). In answer to Elisha's prayer the Lord allowed Elisha's servant to see the guard of angels (Describe), v. 17.

Elisha Protected—Tell of the blindness sent upon the Syrian soldiers, and Elisha's leading them away to another part of the country, v. 20. Then Elisha asks the Lord to open their eyes, and they find themselves right in the midst of the army of Israel. "Shall I kill them"? asks the king of Israel, "No",

answers Elisha, "that would not be fair. They are now like captives. Treat them kindly and give them food", vs. 22, 23. And they went away and came no more into the land of Israel. You see God took care of Elisha and kept him from all harm.

Sing (Hymn 570, Book of Praise)—

"While Thou art near,
I need not fear
The gloom of midnight hour;
Blest Jesus, still
From every ill
Defend me by Thy power."

Golden Text—God's angels guard and help all who love God. Repeat Golden Text.

Angels Guarding—"I am not afraid to go to sleep in a dark room, mother. Just look out of the window, and up in the sky you'll see the angels' lanterns are all lit. So I know they are keeping watch over me", said dear little Freddie, as he snuggled down under the covers.

Jesus' Loving Care—

"Every little flower that grows,
Every little grassy blade,
Every little dewdrop shows
Jesus cares for all He made.
Jesus loves and Jesus knows,
So we need not be afraid."

Something to Think About—God's angels are guarding.

FROM THE PLATFORM

They That Be With Us THEY THAT BE WITH THEM

Begin by telling the School that Elisha, in the Lesson, speaks of two armies. A little questioning will bring out that he describes the two respectively as **They That Be With Us** (Print) and **THEY THAT BE WITH THEM** (Print). Question about the second army,—who they were, how they came to be in Israel, how Elisha had foiled their plans, in what city they had the prophet and the young man, his attendant, shut up, and the terror of the young man. Next question about the first army. Who were they? In what way was the young man enabled to see them? Now ask which of the two armies did Elisha say was the more powerful. Why was this army stronger than the other? The scholars will readily see the reason,—namely, that God was with the first army. The point of application is, that when God is on our side we have nothing to fear; there is no enemy that can really injure us; He will overrule all their efforts against us for our good.

Lesson III. JOASH, THE BOY KING, CROWNED IN JUDAH April 16, 1911

2 Kings 11 : 9-20. Study 2 Kings 11 : 1-20. Read 2 Kings, chs. 8-11. Commit to memory v. 12.

GOLDEN TEXT—Blessed are they that keep his testimonies, and that seek him with the whole heart.—Psalm 119 : 2.

9 And the captains over ¹ the hundreds did according to all ² things that Jehoi'ada the priest commanded: and they took every man his men ³ that were to come in on the sabbath, with ⁴ them that should go out on the sabbath, and came to Jehoi'ada the priest.

10 And ⁴ to the captains over hundreds ⁵ did the priest give king Da'vid's spears and shields, that were in the ⁶ temple of the Lord.

11 And the guard stood, every man with his weapons in his hand ⁷ round about the king, from the right corner of the ⁸ temple to the left ⁸ corner of the ⁶ temple, along by the altar and the ⁹ temple.

12 ¹⁰ And he brought ¹¹ forth the king's son, and put the crown upon him, and gave him the testimony: and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13 And when Athali'ah heard the noise of the guard and of the people, she came to the people into the ⁶ temple of the Lord.

14 And ¹² when she looked, behold, the king stood by ¹³ a pillar, as the manner was, and the ¹⁴ princes and the ¹⁵ trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: ¹⁶ and Athali'ah rent her clothes, and cried, Treason, Treason.

15 ¹⁷ But Jehoi'ada the priest commanded the

Revised Version—¹ Omit the; ² Omit things; ³ those that were to go out; ⁴ the priest delivered to; ⁵ the spears and shields that had been king David's, which were; ⁶ house; ⁷ from the right side of; ⁸ side; ⁹ house, by the king round about; ¹⁰ Then he; ¹¹ out; ¹² she looked, and, behold; ¹³ the; ¹⁴ captains; ¹⁵ trumpets; ¹⁶ Then Athaliah; ¹⁷ And Jehoiada; ¹⁸ hundreds that were set over the host; ¹⁹ between the ranks; ²⁰ slay; ²¹ Omit had; ²² So they made way for her; ²³ of the horses' entry to the king's house; ²⁴ to; ²⁵ Carites; ²⁶ unto; ²⁷ So all; ²⁸ Omit in; ²⁹ at the.

LESSON PLAN

I. Joash Crowned, 9-12.

II. Athaliah Slain, 13-16.

III. Joash Ruling, 17-20.

DAILY READINGS

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

M.—Joash, the boy king, crowned in Judah, 2 Kgs. 11 : 1-12. T.—Joash the boy king crowned in Judah, 2 Kgs. 11 : 13-20. W.—“God save the King,” 1 Sam. 10 : 17-25. Th.—David's charge to his son, 1 Chron. 22 : 1-13. F.—Destruction of idol altars, Deut. 12 : 1-7. S.—God's law the king's guide, Deut. 17 : 14-20. S.—A child and the scriptures, 2 Tim. 3 : 10-17.

Shorter Catechism—Ques. 90. *How is the word to be read and heard, that it may become effectual to salvation?* A. That the word may become effectual to salvation, we must attend thereunto with diligence,

captains of ¹⁸ the hundreds, the officers of the host, and said unto them, Ha:re her forth ¹⁹ without the ranges: and him that followeth her ²⁰ kill with the sword. For the priest ²¹ had said, Let her not be slain in the house of the Lord.

16 ²² And they laid hands on her; and she went by the way ²³ by the which the horses came into the king's house: and there was she slain.

17 And Jehoi'ada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.

18 And all the people of the land went ²⁴ into the house of Ba'al, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mat'tan the priest of Ba'al before the altars. And the priest appointed officers over the house of the Lord.

19 And he took the ¹⁴ rulers over hundreds, and the ²⁵ captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard ²⁶ to the king's house. And he sat on the throne of the kings.

20 ²⁷ And all the people of the land rejoiced, and the city was ²⁸ in quiet; and they slew Athali'ah with the sword ²⁹ beside the king's house.

preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

The Question on Missions—3. How many East Indians are there in Canada? There are 2,500 in British Columbia. These are from the northern part of India, called the Punjab. In religion they are Sikhs, claiming not to be idolaters. They worship through a book called, The Grunth.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 22; 19; 12 (Ps. Sel.); 545 (from PRIMARY QUARTERLY); 91.

Special Scripture Reading—Ps. 45. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 33, The Boy Joash Proclaimed King. For Question on Missions, H. M. 486, Hindu Laborers in British Columbia.

Stereograph—For Easter Lesson, The Tomb of Our Lord, New Calvary Outside Jerusalem (Underwood & Underwood, see page 165).

EXPOSITION

Time and Place—At the accession of Joash, who ruled about B. C. 836-797; Jerusalem.

Connecting Links—The friendship between Ahab and Jehoshaphat (1 Kgs. 22 : 2-4) was cemented by marriage: Jehoram, the crown prince at Jerusalem, married Athaliah, daughter of Ahab and Jezebel, ch. 8 : 18. Jehoram came in due time to the throne of David, and Athaliah used her opportunities as queen to introduce into Judah the heathenism and profligacy of Ahab's house. After Jehoram's death, his son Ahaziah ruled Judah a year or two; but he came to an un-

timely end, for he was slain by Jehu, at the same time with his cousin, Joram of Israel (Read ch. 6 : 24 to 10 : 36.)

On the death of Ahaziah, Athaliah usurped the throne, and to secure her position, put to death the surviving members of the royal family; but Joash, the infant son of Ahaziah, was rescued by his aunt Jehosheba and her husband Jehoiada, the high priest, and kept in safety in the temple. At the end of six years Jehoiada brought forth Joash to be crowned. Vs. 1-8.

I. Joash Crowned, 9-12.

V. 9. *Captains; five of them* (see 2 Chron.

23 : 1). *Over the hundreds* ; of the royal body-guard (see Deut. 1 : 15 ; 1 Sam. 22 : 7 ; 2 Sam. 18 : 1). These officers Jehoiada had taken into his confidence. The time had come when Athaliah must be tolerated no longer. Jehoiada planned her removal in this way (though many details are not clear) : The guard was divided into three companies. Two of these were on duty at the palace on week days, and one at the temple. On the Sabbath the order was reversed, one company sufficing for police duty at the palace, whereas at the temple two companies kept guard. On the Sabbath, then, it was possible to have the whole bodyguard at the temple. By detaining the company that went off guard after the arrival of the two companies that were going on, Jehoiada could have all the main body present at the boy king's coronation. (For a somewhat different explanation see HOME STUDY QUARTERLY.) *Every man his men* ; every captain the men under him. *Came in* ; enter on their duty. *Go out* ; go off duty. *On the Sabbath* ; the day appointed for the proclamation of the young king. *Came to Jehoiada the priest* ; who was at the head of the revolt.

Vs. 10, 11. *King David's spears and shields* ; those taken by David from his enemies, which had been stored as spoils of war in the temple (see 1 Sam. 21 : 9 ; 2 Sam. 8 : 7). *The guard stood*, etc. As the temple faced the east and the altar stood out in the open air to the east of the entrance, we can imagine the lines of soldiers encompassing the altar on three sides, north, east and south, and reaching close to the northeast and southeast corners of the building. *By the king round about* (Rev. Ver.) ; that is, round about the place where the king was to take his stand.

V. 12. *He brought forth the king's son*. Joash had been kept during the six years of Athaliah's reign in the priests' quarters, where Jehoiada lived with his wife. *Put the crown upon him* ; a formal sign to the soldiers to salute him as king. *And . . . the testimony*. Omit "gave him." Perhaps the meaning is that the "testimony", that is, a roll containing the Law was lightly laid for a moment on the crown, to indicate that the king, as well as the people, owed obedience to God. *Made him king* ; saluted him as king. *Clapped*

their hands ; in joyful approval. *God save the king*. Compare 1 Sam. 10 : 24 ; 2 Sam. 16 : 16 ; 1 Kgs. 1 : 25, 39.

II. Athaliah Slain, 13-16.

Vs. 13-16. *Athaliah* ; in the royal palace immediately to the south of the temple area but on a lower level. *Heard the noise* ; the soldiers' acclamations. *She looked, and, behold, the king* (Rev. Ver.) Evidently she knew all, when she saw a boy standing in the place where the king always stood, by the pillar, one of those called Jachin and Boaz at the entrance to the temple (compare 1 Kgs. 7 : 21 ; ch. 23 : 3). *Rent her clothes* ; in grief and dismay. *Treason*. From her point of view she was right, but the reproach touched no man's conscience. *Have her forth between the ranks* (Rev. Ver.) Surround her, and led her away. *Laid hands on her* ; a better translation than "made way for her" (Rev. Ver.) *The horses' entry* (Rev. Ver.) ; probably the gate leading from the temple area to the barracks and royal stables. *There was she slain* ; as she had slain the seed royal.

III. Joash Ruling, 17-20.

Vs. 17-20. *Jehoiada made a covenant* ; a double covenant,—one between Jehovah and Judah by which the Baal worship was abolished, the other between king and people by which the latter solemnly accepted Joash as their master. *House of Baal . . . brake . . . thoroughly* ; Athaliah's worship was cut off root and branch. Thus the first covenant was carried into effect. *Brought down the king . . . unto the king's house* (Rev. Ver.) ; thus carrying out the obligation of the second covenant.

Light from the East

ATHALIAH—Was the daughter of Ahab and Jezebel, and had all the swift, remorseless force of her mother, the same attachment to the Tyrian idolatry, and the same cruel recklessness. She was married to Jehoram, the son of Jehoshaphat, and he was only a pliant tool in her hands. When he died she had still the important influence of the king's mother. When King Ahaziah was slain by Jehu, all the ferocious instincts and ambitions of her nature awoke and she deter-

mined to reign herself and murdered all her own grandchildren except Joash. The strength and energy of her character appear, when we remember that no queen had reigned in Judah or Israel, and yet for six years the iron hand of the half-Phenician idolatress kept the kingdom in subjection and promoted the worship of Baal.

CROWN—The placing of a crown on the

head of the monarch at the beginning of his reign is very ancient, and there is scarcely any country in which it has not been followed in some form. It has always constituted the formal recognition of him as king by all his officers and subjects, and also by surrounding nations. The anointing at the time is significant of consecration to the service of God and endowment by the Spirit for it.

APPLICATION

Brought forth the king's son, v. 12. The traveler, in an African jungle, when night falls, surrounds his encampment with a little chain of fires, and then lies

A Wall of Fire down to sleep in peaceful security from the wild beasts that prowl in the night. They will not dare, he knows, to venture within that fire-ringed enclosure. Not so safe is that traveler as is the man whom God loves. Round him the Lord makes Himself, to use Zechariah's magnificent figure, a very "wall of fire", through which no foe can break and no evil find its way.

Gave him the testimony, v. 12. Stanley, the famous African explorer, who found Livingstone, and whose discoveries remade the map of the Dark Continent, was placed as a boy in a workhouse in England, where he suffered the most cruel and brutal treatment. At last he ran away, and shipped as a cabin boy in a vessel bound for New Orleans. On this vessel he again had to endure shameful abuse. Recalling the days of his boyhood, he could remember scarcely a happy hour. But he tells how he was always glad that in those workhouse years, he had been compelled to memorize many passages in the Bible. These portions of God's Word had gone with him all through life, and had made him a stronger and better man.

God save the king, v. 12. When our King George V., was so suddenly called to his great honor and task, he said in his address to his people: "I am deeply sensible of the very heavy responsibilities which have fallen upon me. I know that I can rely upon Parliament and upon the people of these Islands and of my Dominions beyond the Seas for their prayers

that God will grant me strength and guidance." When at the close of our public gatherings, we sing our National Anthem, the act is something more than a form of mere courtesy. It is a prayer from the hearts of his loyal subjects that the King of kings may bless our sovereign lord with all needed grace, that he may in his life worthily represent his divine Master, and in his rule promote righteousness and peace among his subjects. With what depth of feeling, and sincerity of purpose, we ought to sing the familiar words!

Made a covenant, v. 17. When a soldier first entered the Roman army, an oath was administered to him with every circumstance of solemnity. He promised never to desert his standard, to submit his own will to the commands of his leaders, and to sacrifice his life, if need should be, for the safety of the emperor and the empire. On the first of January, the oath of service and fidelity to the emperor was annually renewed by the soldiers. This oath was called the "sacramentum" or sacrament, and the name has been carried over to the Lord's Supper, in which the followers of Jesus pledge their loyalty and devotion to Him. No soldiers of an earthly leader should be suffered to outdo in fidelity those who fight under the King of heaven.

The Lord's people, v. 17. The beautiful garden rose of to-day was once the common brier. Time was when the apple-tree was full of spines and its fruit disagreeable to the taste. What a transformation has been wrought by the loving care of man! Greater and more glorious has been the transformation wrought by the grace of God among those nations that have made Him their Lord. For where God reigns in the hearts of a people

Stanley and
the Bible

Our National
Anthem

temperance, meekness, kindness, purity, loyalty, sympathy, justice, and all the fruits of enlightenment and love, flourish. How earnestly we should work and pray that Can-ada may be wholly won and held for God !

His images brake they in pieces thoroughly,
v. 18. An old Greek story tells of Proleus,
a monster which was able to change itself
from one shape to another.

Ulysses and
Proleus The hero Ulysses was forewarn-
ed, that it would be of no use
to kill it only in its first form, because it
would appear again and again in every-

ing guise, now as a seal, now as a lion, now
as a bear. It must be killed in whatever
way it presented itself, if it was to be con-
quered in the end. The ancient story has
its lesson for us in our fight with sin. If we
would be victors in this conflict, we must be
quick to discern the evil in sin, however it
may come to us, and ready every time to
deal it a death blow. And every time we
overcome sin, we make it easier to win the
next battle and bring nearer the day of com-
plete victory.

TEACHING HINTS

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

For Teachers of Bible Classes

Trace the history of Judah since the reign
of Jehoshaphat. Have well in hand 2 Kgs.
8 : 25-29 ; 9 : 27, 28 and 2 Chron. 22 : 10 to
23 : 21, with the story especially of the fearful
revenge which fell on the worshipers of Baal.
The Lesson illustrates the unseen, and largely
unrecognized, control of Providence over
human events. The following outline may
suffice to guide the discussion :

1. *The seizure of the throne by Athaliah,*
vs. 1-3. Emphasize the treachery of the
queen, and her ambition to be supreme. Use
her conduct as an illustration of the harden-
ing power of sin and rebellion against God.
Bring out two points as especially note-
worthy in their teachings : (a) The myster-
ious manner in which God works for the over-
throw of evil. The saving of Joash was re-
markable, especially by a daughter of wicked
Joram. Have the hiding place of the young
prince noted. (See Ps. 27 : 5.) (b) The
results of the sinful alliance of Judah's royal
house with that of Ahab, reaching far beyond
the thought of those who first formed it.
Discuss the power of evil association.

2. *The conspiracy of Jehoiada,* vs. 4-8. The
high priest was the head of the nation before
there were kings (see Deut. 17 : 12). Jehoiada
was, therefore, a natural leader for the
present revolt. Show the value of a well
thought out plan, carefulness in details, the
power of sentiment and patriotic symbols in
any movement (David's spears and shields).

Is there any suggestion in the Lesson for our
social and temperance movements ?

3. *The proclamation of the king,* vs. 9-12.
Joash was only a secondary figure in the re-
volution, and was important as representing
the royal line. Point out the religious em-
phasis in the programme, and study Deut.
17 : 18, 19 as the ideal of Israel's govern-
ment.

4. *The death of Athaliah,* vs. 13-16. Bring
out briefly the helplessness, loneliness and
horror of the queen. Though reigning, she
must have been much hated. Is there ever
any real confidence or strength, in sin ?

5. *The covenant with God,* vs. 17, 18. Em-
phasize : (a) The terms of the covenant.
This is fundamental in religion. (b) The re-
moval of the symbolism of the false worship.
This shows a clear insight into the demands
of God for an upright reign and authority.

This Lesson has many practical applica-
tions. Teach the power unseen on the side
of truth, the value of loyalty to the throne,
the power of democracy, the hope of righteous-
ness against tyranny, the religious basis
of government. Press home the truths that
godliness is its own reward, vice is its own
enemy, mere force is not security or authority,
the only lasting institutions are those built
upon the laws of truth, obeyed by the people.

For Teachers of the Senior Scholars

Who were the three leading characters in
the history of Judah, when Joash, the boy
king, was crowned ? (1) Athaliah, the
daughter of Ahab and Jezebel, who was as
bad as her mother. (2) Jehosheba the wife,

of the high priest. For what is she remembered? (3) Jehoiada, the high priest, who secured the crown for the boy prince whom his wife had saved from Athaliah's massacre.

I. THE REVOLUTION, vs. 9-12. By whom was it brought about? How long did it take Jehoiada to perfect his plans? He waited till Joash was seven years old. No doubt by that time Athaliah had made herself most unpopular by the shameless life she lived. Everything in the story indicates this. It seemed an easy matter for Jehoiada to gain over to his party the leading men. Have the coronation described. Emphasize the part "the testimony", the Bible, plays in the coronation. Compare the presentation of the Bible to British sovereigns at their coronation. What was the Hebrew national anthem? When did they first use "God save the king"? (See 1 Sam. 10:24.) Discuss the meaning of our national anthem?

II. THE FATE OF ATHALIAH, vs. 13-16. Aroused by the shouts of the people, Athaliah hastened to the temple to see what it all meant. What a fearful surprise awaited her! Describe what she witnessed. How did she express herself? It was an awful death she came to. God's judgments very often fall in this life. Can a sinner escape punishment in this world? Is it true that every sin carries its own punishment wrapped up in it?

III. THE NATIONAL COVENANT, vs. 17-20. Who were the parties to this covenant and what were the terms? What a grand national ideal! Show how we have an ideal like this expressed in our beautiful national hymn, "From ocean unto ocean", Hymn 506, Book of Praise.

In order to be loyal to this old covenant, it was necessary to destroy idolatry in the land. Discuss some of many things of the Baal kind in our own land, on which it is necessary to wage war, if we would be faithful to our covenant, such as intemperance, impurity, infidelity, etc.

The covenant proved a great blessing to the people, v. 20. Dwell on the importance for a country or an individual of being loyal to God, and the immense gain in this life, as well as in the next, of doing what is right, of living for Christ.

For Teachers of the Boys and Girls

Get before the class, in briefest outline, by questioning, with telling where necessary, the events between the Lessons,—how Elisha caused Jehu to be anointed king of Israel, and how Jehu slew Jehoram, the king in whose reign most of Elisha's miracles were wrought, his mother Jezebel and all her children, and made himself king. (See chs. 6:24 to 10:36.)

To-day's Lesson takes us to the kingdom of Judah. Including the unprinted verses, it tells of two events: first, the saving of a prince's life, and, secondly, the crowning of a prince.

1. *The saving of a prince's life*, vs. 1-8. Bring out by questioning the story of Ahaziah's death, the seizing of the throne by his mother Athaliah, the wicked daughter of Ahab and Jezebel, and her slaying of the dead king's children, her own grandchildren, that she might be secure in the kingdom. Touch lightly on all these dreadful events, and dwell on the courage and kindness of Jehosheba, Ahaziah's sister and aunt of Joash, in saving that prince, only a baby as he was, from the slaughter ordered by the cruel queen. Picture the six years which Joash spent in the temple, learning to love God and His house. Talk about Jehoiada the high priest's (from 2 Chron. 22:11, we learn that he was the husband of Jehosheba) showing Joash, when he was seven years old, to the officers of the army, and taking a pledge of them that they would help to make him king. This will bring the class to the second event in the Lesson.

2. *The crowning of a prince*, vs. 9-20. Bring out the vivid details of this story,—the officers of the army bringing their men and arranging them in the temple court; the arming of the officers with the weapons taken by David from his enemies and stored up in the temple; the guard of soldiers standing round the king in the temple court; the placing on the king's head of the crown and the book containing God's law, which the king, as well as his people, were to obey; the sudden appearance of Athaliah and her doom; the covenant that the king and people should be loyal to God and to each other; the destruction of the temple of Baal

and the enthronement of the young king.

Press home, in closing, the lesson of the

Golden Text, that the way to enjoy true blessedness is to obey God's commands.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Find God's promise to David that his kingdom should be established forever.

2. Luke says of Jesus that there shall be no end of His kingdom. Find the passage.

ANSWERS, Lesson II.—(1) Ps. 27 : 3. (2) Peter ; Acts 12 : 5-10.

Prove from Scripture

That the young should serve God.

The Catechism

Ques. 90. *How we should read and hear God's Word.* Question 89 tells us that the Holy Spirit gives the Word read and preached power to save us. But there are some things we must do for ourselves : (1) We must "attend" to the Word, that is, give our minds to it. And in our attention there must be "diligence", earnest seeking for God's blessing on what we read and hear. (2) We must "receive" the Word, trusting with all our heart in the God who gave it ("with faith"), and delighting in it ("with love"). (3) We must "lay it up in our hearts",

that is think about it, ponder over it. (4) We must "practise" the Word. This is most important of all. For it is the "doer of the work" who shall "be blessed", James 1 : 25.

The Question on Missions

Ques. 3. The East Indians who have come to Canada, are natives of the Punjab, a district in the northern part of India. They began to come to this country in the year 1903. For some time the number was small. There was, however, one man among them who was clever enough to see that Canada would be likely to prove a veritable Canaan to the hunger-bitten, struggling millions of Hindustan. This man's name was Debichand, and he claimed to be a doctor. He wrote a good many letters setting forth the beauty, wealth, and opportunities of the land which he had found. The stream once started soon became rapid and swollen. It is estimated that there are at least 2,500 of these in this country. In religion, the greater number of them are Sikhs ; they claim not to be idolaters. Their sacred book, the Grunth, is full of ethical and moral teachings. A few of these immigrants are Hindus or Mohammedans.

FOR TEACHERS OF THE LITTLE ONES

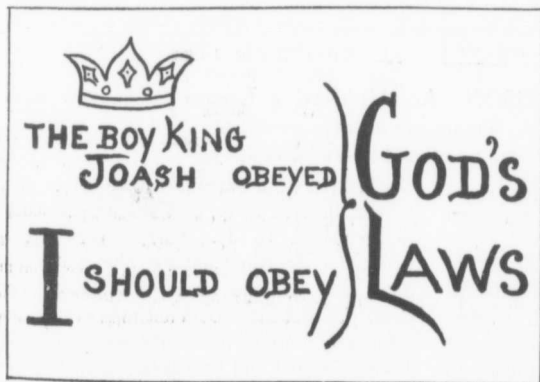
Lesson Subject—God's people learning that God blesses the obedient.

Introduction—Here is a crown (of gilt paper), or an outline in yellow chalk). Speak

again of the coronation of our king. What boy in the class is seven years old ? Bring one forward and place the crown upon his head. We are going to hear about a boy king, Joash, seven years old, being crowned king of Judah.

A Wicked Woman—We all love our grandmothers so much, we can hardly believe there could be a cruel, wicked grandmother. (Tell the story of Athaliah.)

The Rightful King—A loving aunt had taken the baby Joash (one year old) and hidden him in



the temple. (Continue the story.)

A Surprise—The high priest has a surprise for the people. One day he sends for all the rulers and great men, and makes them solemnly promise to keep a secret. Then he brings before them the young prince Joash (now seven years old). How pleased they are that even one son of the royal family should have been kept alive! Tell of the plans to guard the young prince.

The Boy King Joash—Tell of the coronation. The crown is put upon his head, and the Bible (the "testimony") laid on the crown. A copy of the Bible is also given to our king when he is crowned, and he makes the same promise that the young King Joash made. He is anointed. The people clap their hands (All clap) and shout, "God save

the king", just as the people do when our kings are crowned in England.

The Wicked Woman Punished—"Listen!" says Athaliah. "What can the noise mean?" and she hurries to the temple to see. She sees the young king with the crown upon his head. She is very angry, but her anger does her no good. The soldiers are ordered to take her out and put her to death.

A Covenant—A promise is made by the king and the people that they will be God's people and obey His laws.

Golden Text—Repeat Golden Text. Outline a Bible beside the crown. Can little ones obey God's law? Here is a beautiful law of Jesus which you can all obey,— "Little children, love one another" (Explain).

To Think About—I should obey God.

FROM THE PLATFORM

WINNING CROWNS

What king was crowned in the Lesson? Over what people? Who brought about his coronation? After a few such questions, announce to the School that the talk will be about WINNING CROWNS (Print.) Quote James 1:12, and bring out that it speaks about a crown of victory over temptation. Tell the story of the girl Victoria, who said, when she was told that she was to be Queen of England, "I will be good." Next quote Rev. 2:10. The scholars will readily see that the crown referred to here is that which comes as the reward of duty faithfully done. Illustrate by Nelson's last words, as he died on his ship in the midst of battle, "Thank God, I have done my duty." Finally, remind the scholars that this Easter day commemorates the resurrection of Jesus, and that the risen Saviour has now been crowned (Rev. 19:16); and recall 2 Tim. 4:8. Seek to kindle in every heart a resolve to win these crowns.

EASTER LESSON—An Alternative Lesson

John 20:1-18. Commit to memory vs. 15, 16.

GOLDEN TEXT—The Lord is risen indeed.—Luke 24:34.

TIME AND PLACE—Passover, early in April, A. D. 30; at the tomb in a garden outside the north wall of Jerusalem.

Vs. 1-3. *Mary Magdalene*; that is, of Magdala, a fishing village north of Tiberias on the Sea of Galilee. Mark (ch. 16:9) describes her as having had seven demons cast out of her; hence her loyal attachment to

the Master. She came now with spices, etc., to embalm the body, and she did not come alone (Mark 16:1). *Early*; before day-break, for she could not see what Peter and John saw a little later. *The stone taken away*. So much she could not miss even in the dim, early morning light. *Runneth . . . to Simon Peter*; excited and breathless, to those most

interested, likely to Peter's house. *Other disciple*; John. *They have taken away the Lord*. She has no idea of a resurrection: the open sepulchre means to her that the grave has been robbed by friend or enemy.

Vs. 4-10. *They ran both together*; both eager, but the younger outstripped the elder. *Looking in linen clothes lying*; strips of linen used to wrap the dead. *Went he not in*; from feelings of delicacy or reverence. *Simon Peter entered*; older and bolder. *Linen cloths the napkin rolled up by itself* (Rev. Ver.) Clearly the body had not been snatched away in haste. *Other disciple came saw believed*. The truth opened up to him; the folded napkin meant that Jesus Himself had risen and Himself laid these things aside. Then he believed in the risen Christ. Belief is the be-all and end-all of John's Gospel (see ch. 20:31). *The scripture, that he must rise again from the dead*. The empty grave and folded napkin were the first evidence, scripture came second. *Went away home*; to the house where they were staying, whence Mary had fetched them (v. 2).

Vs. 11-18. *Mary standing weeping* (Rev.

Ver.) She had followed the men to the tomb, and now when they went off, she remained behind,—the instinct of woman's love. *Stooped and looked into the tomb* (Rev. Ver.) She could not believe that her Lord was gone. *Two angels in white why weepst thou?* Knowing well that the best comfort was to let her speak her sorrow. *Turned saw Jesus standing, and knew not that it was Jesus*. Arrested by a sound behind her, she turned from the angels, but Jesus she did not recognize through her tears. She did not expect Him, and He was changed in appearance (see Mark 16:12). *Woman weepst seekest*. She was evidently seeking some one. *Supposing him to be the gardener*. None but the gardener was likely to be there at that early hour and to address her so; naturally, she thought, he would know what had become of the body. *Mary Rabboni*. "Surprise, recognition, relief and joy utter themselves in her exclamation." *Touch me not*. She had evidently moved to fall at His feet and embrace His knees; but He had a task before Him, and she one before her: they must be gone. *I have seen the Lord* (Rev. Ver.); the triumph of loyalty.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The resurrection of Jesus.

Introduction—Have some cut flowers or flowering plants or bulbs before your class as you greet them on this Easter Sunday. Speak of the returning springtime. Have they been looking at their garden beds to see the little green heads popping out of the ground after their sleep under the snow blankets? Listen to the birds singing and getting ready for their nest building! All is joy. Everything is waking up and getting ready to begin life again.

Easter—It is nice that Easter comes in the springtime. The flowers coming back to new life, and all the joy and brightness, make us think of the new life that Jesus has promised to us all after we have lived here and died. We shall live again in a beautiful world of brightness and joy.

Jesus' Life—Jesus lived in our world, and worked and preached and healed and helped, and suffered sorrow and pain and death.

Jesus' Death—Recall the death and burial

of Jesus (Outline the tomb with flowers around it).

Jesus' Resurrection—Jesus did not stay dead. He came back to life again, never to die any more; and He says, because He lives we shall live again also. (Print, FRIDAY, SATURDAY, SUNDAY, and beside each print the happening of the day.)

Good Friday—Tell of the care taken lest the body of Jesus might be taken from the tomb.

Saturday—Jesus' body remained in the tomb. His friends went to the temple. It was the Jews' Sabbath day.

Sunday—Tell the Easter story vividly.

Golden Text—Print over the open tomb, THE LORD IS RISEN INDEED (Repeat). We should rejoice and tell. We can pray to Him, love Him, work for Him and go to live with Him when we die.

Easter Hymn—Sing vs. 5, 6, 7, Hymn 550, Book of Praise.

Something to Think About—Jesus lives now.

Lesson IV.

JOASH REPAIRS THE TEMPLE

April 23, 1911

2 Kings 12: 4-15. Study 2 Kings 11: 21 to 12: 15. Read 2 Kings, chs. 12, 17. Commit to memory v. 11.

GOLDEN TEXT—Then the people rejoiced, for that they offered willingly.—1 Chronicles 29: 9.

4 And Jeho'ash said to the priests, All the money of the ¹dedicated things that is brought into the house of the LORD, ²even the money of every one that passeth *the account*, the money that every man is set at, and all the money that ³cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man ⁴of his acquaintance: and ⁵let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, that in the three and twentieth year of king Jeho'ash the priests had not repaired the breaches of the house.

7 Then king Jeho'ash called for Jeho'ada the priest, and ⁶the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore ⁷receive no more money ⁴of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented ⁸to receive no more money ⁴of the people, neither ⁹to repair the breaches of the house.

9 But Jeho'ada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the

Revised Version—¹hallowed; ²in current money, the money of the persons for whom each man is rated, and all; ³it; ⁴from; ⁵they shall repair; ⁶for; ⁷take; ⁸that they should take no; ⁹Omit to; ¹⁰that was weighed out into; ¹¹paid; ¹²the; ¹³for buying; ¹⁴hewn; ¹⁵But there; ¹⁶cup; ¹⁷them that did the work; ¹⁸give to them that did the work.

LESSON PLAN

- I. The People's Gifts, 4, 5.
- II. The Priests' Neglect, 6-8.
- III. The King's Plan, 9-10.
- IV. The Workers' Faithfulness, 11-15.

DAILY READINGS

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

M.—Joash repairs the temple, 2 Kgs. 11: 21 to 12: 15. T.—Joash repairs the temple, 2 Kgs. 12: 9-16. W.—Another account, 2 Chron. 24: 4-14. Th.—The ransom money, Ex. 30: 11-16. F.—Willing gifts, 1 Chron. 29: 1-9. S.—Building with joy, Ezra 3: 8-13. S.—Joy in God's house, Ps. 122.

Shorter Catechism—Ques. 91. *How do the sacraments become effectual means of salvation?* A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth adminis-

ter them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money ¹⁰, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they ¹¹laid it out to the carpenters and ¹²builders, that wrought upon the house of the LORD.

12 And to ¹³masons, and ¹²hewers of stone, and ¹³to buy timber and ¹⁴hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 ¹⁵Howbeit there were not made for the house of the LORD ¹⁶bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

14 ⁶But they gave that to ¹⁷the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to ¹⁸be bestowed on workmen: for they dealt faithfully.

16 Moreover they reckoned not with the men, into whose hand they delivered the money to ¹⁸be bestowed on workmen: for they dealt faithfully.

17 Moreover they reckoned not with the men, into whose hand they delivered the money to ¹⁸be bestowed on workmen: for they dealt faithfully.

The Questions on Missions—4. How should the Oriental immigrants be treated? In a Christian spirit. They should be trained in religion and education, so that they shall become good Christians and good Canadians.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 387; 383; 98 (Ps. Sel.); 426 (from PRIMARY QUARTERLY); 389.

Special Scripture Reading—Ps. 122. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1077, Joash Repairs the Temple. For Question on Missions, C. 436. A Group of Chinese School Girls.

Stereograph—For Lesson, Solomon's Temple, Reproduction of the Famous Schick Model (Underwood & Underwood, see page 165).

EXPOSITION

Time and Place—About B.C. 814, the twenty-third year of Joash, who ruled about B. C. 836-757; Jerusalem.

Connecting Links—The temple was, in a sense, the chapel royal: it was royal property and its priests were servants of the king. Its treasures were the king's: he could use them as he would. On the other hand, whenever repairs were needed, from the time of Solomon on, the expense of them had to be defrayed by the king. The proposal of Joash is that the temple shall be self-supporting; the people's offerings should be used for the purpose.

Beginning to reign at seven years of age, Joash ruled well so long as he had Jehoia

as his counselor; but he permitted his people to offer sacrifices elsewhere than at the temple. Ch. 11: 21 to 12: 3.

I. The People's Gifts, 4, 5.

V. 4. *Jehoash*; a fuller form of Joash. It was in Joash's twenty-third year (he would then be thirty) that he finally had the repairs made, v. 6, and probably not long before that time, that he undertook the work. *The money of the hallowed things* (Rev. Ver.); gifts to the sanctuary, holy offerings. They were of two sorts: (1) assessments; (2) free gifts. *Current money* (Rev. Ver.). It is better to read, with a Greek version, "the money for which each man was assessed", for example, the half shekel required of every

man of twenty-one in Israel, Ex. 30 : 12. *Money. each man is rated* (Rev. Ver.) ; a legal form of speech, which means the same as the words preceding,—assessment money. *All. that cometh into any man's heart to bring.* These are free-will offerings, to signify thanksgiving. Out of the money gathered from these two sources, the costs of repair should be defrayed.

V. 5. *Let the priests take, etc.* This was the king's first proposal. The priests were to administer the money for repairs. *Every man of his acquaintance.* The collection was to be made in all the cities of Judah, and not in Jerusalem alone (see 2 Chron. 24 : 5), and naturally each priest would gather his share from the people of the place to which he himself belonged.

Repair ; make good any damage to the walls or other parts of the temple building. Evidently it had been much neglected through the years when Athaliah was crown princess, when she was the king's wife, and when she reigned as queen.

II. The Priests' Neglect, 6-8.

Vs. 6-8. *Three and twentieth year* (see v. 4) . . . *priests had not repaired.* The reason of the priests' failure is not given. Probably, with the neglect of the temple, the offerings had decreased ; and the priests had perhaps found difficulty in bringing up the contributions to the necessary amount and also in apportioning the sums received between their own maintenance and the repairs. The king's first plan had failed. *Jehoash called for Jehoiada ; as the leader of the other priests. Why repair ye not . . . ?* Frankly and openly the king inquires into the reason for the delay of the repairs, so that, wherever the blame rests, effective arrangements may be made for the doing of the work. A verse like this v. 7 lets us see clearly how the king in those days was master of the sanctuary (see Connecting Links). *The priests consented, etc.* Money and repairs had to go together. No repairs, no money. The king would now see to the whole matter by means of a homely device.

III. The King's Plan, 9, 10.

V. 9. *Jehoiada, the priest ;* following instructions from the king, 2 Chron. 24 : 8. *A chest. beside the altar ; the brazen altar*

of burnt offering in the temple court opposite the porch. *Priests that kept the door.* These would seem to be the guards stationed at the doorway to prevent any one from going in who was not qualified to enter. *Money. . . brought ;* in response to the royal proclamation made throughout the land, 2 Chron. 24 : 9. They had to see that all the offerings mentioned in v. 4 were deposited in the chest in full sight of the givers.

V. 10. *The king's scribe ;* or secretary, who would be a check on the high priest in reckoning the money. *Told the money ;* determined its value by weighing it. This was done in "the king's office", 2 Chron. 24 : 11. The account in Chronicles tells us further that the chest was repeatedly emptied and put back in its place.

IV. The Workers' Faithfulness, 11-15.

Vs. 11-15. *Them that did the work, etc. ;* that had the oversight of the house. The money seems to have been paid directly to overseers (contractors without contracts), who in turn paid it to the workmen. *Masons, and hewers of stone.* The need of repair is seen in the fact that even the walls had to be rebuilt or strengthened. *Not made. cups* (Rev. Ver.) . . . *snuffers, etc.* So much had to be spent in the repair of the building that nothing was left for the furnishings. These were provided afterwards, 2 Chron. 24 : 14. *They dealt faithfully.* A splendid tribute to the reputation of these contractors or overseers. They were known to be men of such integrity, that no account was demanded of them for their expenditure of the money given to them.

V. 16 tells of the provision made for the priests under the new arrangement.

Light from the East

BREACHES—This is a striking picture of things in the East to-day. Many of the oldest and most sacred mosques are piles of ruins. The rock in the Mosque of Omar, reputed so holy that no one is allowed to touch it, is covered with dust and dirt apparently an inch deep. No road will be repaired, or fence built, or cemetery protected, unless the Arab is forced by some superior authority to do so. If you urge him to hurry, his reply is, "There

will be another day." You may plead, and scold, and denounce, and threaten, but it will not move him much. He is content to bask in the sun in the rags and dirt, and he blames the government for his condition, but it is his nature. Every village is one vast manure heap, yet no one thinks of putting it on the

land ; it is allowed to waste away, generation after generation. Then they are all very skilful in the science of graft. No public work can be done there without a part of the money handled finding its way into private hands, and in the Turkish empire this is expected, and is calculated in the estimates.

APPLICATION

Jehoash did that which was right, v. 2. It is told of Dannecker, the German sculptor, that he occupied eight years upon a marble statue of Christ. When he had labored two years upon it, he called into his studio a little girl, and directing her attention to the statue, asked her, "Who is that?" He saw he had failed, so he began anew. Some time afterwards he called the child into his studio and repeated his question. After looking silently at it for some time, she said in quiet tones, "Suffer little children to come unto Me." The sculptor had succeeded. But he had to gaze long upon the Christ before he could work out a true image of Him. To live the Christ-life is a still more difficult task, and we must live in the presence of the Master, to succeed. What a blessing it is, then, that we have grown up in the house of God, from the first, living in a Christian atmosphere, coming under the spell of the Bible stories, and being on intimate terms with the Father ! It is thus that we come to know God well, and out in the hard discipline of responsible life find it possible to do that which is right in His sight. With those early years wasted, the vision of God can never be so clear, or the life so strong and pure.

The money that cometh into any man's heart to bring, v. 4. Henry Ward Beecher says : "There are some men who give as springs give; whether you go to them or not, they are always full, and your part is only to put your dish under the everflowing stream. Others give just as a pump does when the well is dry and the pump leaks." Another puts it : "Some men give according to their means, others according to their meanness." Only that giving is worthy of God into which we put our heart, which has something of the abandon of love in it, which measures well up to our

ability, which demands some sacrifice on our part. As God has bestowed His most priceless gifts on us freely, so we should give to His cause in the same willing, liberal spirit.

Set it beside the altar, v. 9. Giving is not something apart from our worship of God, but an element in it. The chest and the altar belong together. Dr.

Chest and Altar Robert E. Speer tells that, while he was dressing one morning, his little boy was in the room, and was counting his money. "What are you going to do with all that money?" asked his father. "Spend it at the fair", he replied. "I think if I were you", the father replied, "I would put some of that money in my missionary bank before going to the fair." But the boy was unwilling. "Very well", observed the father, "but let us kneel down and say our prayers before we go down to breakfast." They knelt down as usual, but the father noticed that his son omitted the customary petition for God's blessing on the missionaries ; and he said so. "But father, I need all that money", the boy indignantly replied. "I didn't say anything about your money", the father said, "but only about your prayers." For a moment the boy struggled with his conscience, and then prayed as he was wont to pray. When he had finished, he remarked quietly, "I guess I had better put some of that money in the missionary bank." He saw that he could not ask God to bless the missionaries unless he himself was making some sacrifice for them. Our response to the wonderful love of God for us is incomplete, if we do not lay upon His altar our possessions as well as our lives. And our prayers for the prosperity of His church are insincere, if we do not give for its work as well as pray for its success. "Bring an offering, and come into His courts."

TEACHING HINTS

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

For Teachers of Bible Classes

The repairing of the temple was the chief event in Joash's reign. Point out several reasons why the temple needed repairing, such as the natural wear which was showing in the walls (v. 5), and the work of the idolaters who had sought to ruin the building (see 2 Chron. 24 : 7).

As a preliminary study, take v. 2, which states that the king did right as long as the priest Jehoiada instructed him. Use this to illustrate the power of wise guidance. Talk of our debt to parents, ministers, Sunday School teachers. Apply to leaders amongst young people, and all who, in virtue of their position or influence, have power over others.

1. *The failure of the priests*, vs. 4-6. Make clear the sources from which funds were to be provided (see Exposition), and then discuss the reasons of the failure. (See Exposition.)

2. *The king's new plan for raising money*, vs. 7-10. The priests were given the trespass and sin offerings as by law (see v. 16, and compare Lev. 5 : 15, 16), and the king took the providing of money for the temple repairs into his own hands. Bring out the details of the new financial plans : (a) The people throughout the land were asked for contributions by a royal proclamation, 2 Chron. 24 : 9 ; (b) Provision was made for receiving the money ; there was a public chest. (c) A competent finance committee was appointed in which the royal secretary and the high priest acted together. (d) The results were satisfactory. So cheerfully and with such liberality did the people give, that there was money in abundance for the work to be done. Emphasize the duty of Christian liberality, and the necessity for adequate business methods in the church.

3. *The success of faithful service*, vs. 11-15. Discuss the actual carrying out of the work. It was placed in the hands of experts, and the necessary things (not ornamentation) were done first (see 2 Chron. 24 : 14 for the way the surplus was used). Bring out the reputation for integrity enjoyed by the overseers or contractors ; as evidenced by the fact that

no account was demanded from them of the money placed in their hands. Dwell on the successful completion of the work.

The main lesson is the spirit and method of Christian giving. Discuss modern conditions. Trace poor giving to its cause, either in an illiberal spirit in church members or to bad or insufficient methods. Deal with the remedy. First, set forth the highest and most powerful motives for giving, such as love to Christ, the claims of mankind, etc. ; then diffuse information as to the church's work and its needs ; then put in operation good business methods.

For Teachers of the Senior Scholars

Question the class about the temple—how old a building it was at that time (nearly 150 years), why it had got out of repair. Elicit such reasons, as neglect during the reigns of wicked rulers before Joash, and, perhaps the removal of portions of its walls to furnish stone for the temple of Baal. Why do church buildings get into a dilapidated condition like this ? It is the same in every age. If we get away from God, we get away from God's house : if we are interested in everything that is good, we must be interested in God's house. Is it true that we can judge of the spirituality of a church by looking at the house in which the congregation worships ?

1. *Joash plans repairs*, vs. 4, 5. Why was Joash so deeply interested in the temple ? He loved it because it had been the home of his childhood. His first seven years had been spent there. It is a great blessing to learn to love God's house in childhood. Very few other associations exercise so lasting an influence upon character. Joash was religiously disposed during the early part of his reign, and must have grieved over the dilapidated condition of the temple. Follow out the details as to the sources from which the needed funds were to be obtained (see Exposition).

2. *The work delayed*, vs. 6-8. Why was this ? It is not easy to explain the long delay. Perhaps the priests, finding that the money that came in was not more than sufficient for their own support, used it for that purpose instead of expending it on the repairs. Ques-

tion as to the change of plan by which the king took both the work of raising money and that of superintending the repairs out of the priests' hands and made entirely new arrangements.

3. *The work accomplished*, vs. 9-15. Question out the details of raising and taking care of money for the repairs now adopted by the king,—the public proclamation, the placing of the chest beside the altar and the arrangements for reckoning the amount of money put into it. Next discuss the spending of the money, dwelling on the thoroughness and faithfulness of those put in charge of the work.

Have a little talk about the principles and methods of Christian giving. Put in the forefront the spirit of glad willingness with which we should give to the cause of Christ who gave Himself for us. Emphasize, also, the importance of system in giving.

For Teachers of the Boys and Girls

The unprinted verses of the Lesson (1-3) give us the name of Joash's mother, the name of the good priest who was the young king's instructor, and also tell about the idol worship that still went on in the land. Question out this information, and after asking for the Lesson Title, follow some such line as the following:

1. *Why did the temple need repairs?* Get from the scholars, or give to them, the explanation, that during the reigns of the wicked rulers before Joash, God's house had been neglected, and, perhaps, some of its walls

broken down to furnish stone for the temple of Baal.

2. *Why was it natural that Joash should wish to repair the temple?* With a little suggestion, the scholars will explain how he had lived in the temple for six years, when he was a little boy, and would therefore love it and its services. Now that he was a man and king, it can easily be understood how anxious he would be to make good all damage which the holy building had suffered.

3. *What was Joash's first plan, and how did it turn out?* Question about the directions which the king gave to the priests. See Exposition for the various sources from which money was to be got. Why did this plan fail? Did the priests use for their own support the money that should have been spent on the temple?

4. *What was the king's second plan and how did it succeed?* The placing of the chest, with the hole in the lid, beside the altar, so that the priests could put into it the money brought, in full sight of the givers, the arrangements for the emptying of the chest and the weighing of the money by the king's secretary and the high priest together, the faithfulness of the overseers and the laborers,—all these details should be brought out by well directed questions.

Apply the teaching of the Lesson to our giving for God's work. Emphasize, in particular, two marks of right giving, that it should be willing and that it should be systematic.

THE GEOGRAPHY LESSON

The Temple of Jerusalem, which King Joash found in sad need of repairs, is not standing now; but in the Semitic Museum of Harvard University at Cambridge, Mass., is a model of it, made according to the most careful study of its original construction in Solomon's time. We can study this famous model by using a stereograph made from it (see page 188).

As you look at the model through the stereoscope, you see nearest you a hillside, partly sloping and partly cut or built up into terraces, with a larger level space above it on the top of the hill. Long, low buildings extend all around that larger, oblong space,

enclosing it like a wall, with great doors or gates here and there by which worshippers could enter. Within that enclosure (the Court of the Gentiles) is a smaller oblong enclosure which also has buildings (higher than the others) completely surrounding it. That was more holy ground than the outer enclosure, and no Gentile was ever allowed to enter it, but you can see where gates admitted priests and devout Jews. Inside the smaller enclosure, you see the Holy Place shaped like a church, its sacredness still more marked by having a division wall set between its entrance and the front court where the altar stood.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where is it said that "God loveth a cheerful giver"?

2. Find, in Luke's Gospel, the story of a poor widow of whom Jesus said that she had given more than the rich people who were bringing their gifts to the temple.

ANSWERS, Lesson III.—(1) 2 Sam. 7 : 16. (2) Luke 1 : 33.

For Discussion

1. The sin of neglect.
2. Our duties to our own church.

Prove from Scripture

That we should give ourselves to God.

The Catechism

Ques. 91. *The sacraments — their value.*
This is the first of seven questions that have to do with the sacraments. There are two mistakes about the sacraments against which we are here warned. The one is to suppose that there is in the water of Baptism, or in the bread and wine of the Lord's Supper, any inherent power to save. The other is to think that the person who administers the sacrament is able, as a priest, to save. The blessing received in the sacraments comes

from Christ alone. And it comes through the Holy Spirit, who helps us to believe in Christ. We are to put our trust not in any form or in any man, but only and wholly in the Saviour who is made known to us in the gospel.

The Question on Missions

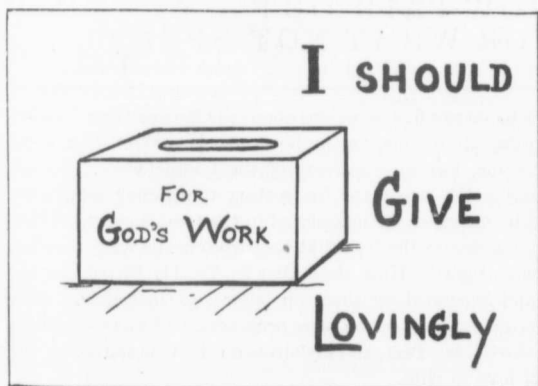
Ques. 4. most of the East Indians who have come to Canada, in their own country were small farmers or laborers. Few of them have very much education. Probably not more than one-third of them can either read or write. There are, of course, notable exceptions. One may meet with men among them who are as well informed as many of our own high school or college graduates. These educated ones are very keen and sharp, and have their eyes open. A good many people seem to think that these people are all bad, but most of them are quiet, polite and law-respecting. Some of them would hold their own in any company as gentlemen. They have built two temples in British Columbia—one at Vancouver, and the other at Millside. Services are held fortnightly. The sacred book of the Sikhs is called, *The Grunth*. This book is full of ethical and moral teachings. The East Indians, and the Chinese as well, respond to kind treatment and to efforts to bring them under the influence of the gospel.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God asks for their gifts.

Introduction—Baby Clare, two years old, went to church for the first time. She listened to the singing and was a

very good little girl; but when the collection plate was passed, "she thought the man meant her to take off a bit of the shiny money". She reached out her chubby fingers and grasped a bright quarter, and said softly, "Thank you." Of course everybody around smiled, just as you are doing now, for you all know that is not the way to do. We must put our bits of money on the plate for God's work, not take the money off to keep it for ourselves; and Clare, too,



soon learned to save her pennies for the collection plate.

Lesson—Sad to say, idol worship had not all been stopped in Jerusalem. The temple was robbed and the precious golden dishes taken to the idol's temple, and the walls were broken down. Joash ordered the priests to take charge of all the collections at the temple, also to ask friends for money to repair the temple and set workmen at it. Year after year passed. Money was collected, but the walls remained broken down. Joash called the priests and asked why the work was not done. They could give no reason, so Joash told them they were not to collect any more money, nor to take the collection money.

Review—Recall the boy king, Joash. The little ones will delight to tell over again the story of the baby prince who was saved from the cruel queen and hidden in the temple and who, when he was seven years old was brought forth by the priest, Jehoiada, and made king.

A Money Box—Have you a money box? Joash told the priests to make a wooden money box with a hole in the lid (Outline), and to put it beside the altar, and whatever the people gave willingly to repair the temple should be put into this box by the priests.

The box was carried to the king's house, the money weighed, put into bags, and given to the men who were overseeing the work of repairing the temple. They paid it to carpenters and builders and masons and hewers of stone, and to buy timber and stone.

Golden Text—Repeat the Golden Text. When churches need to be built or repaired, we should give willingly and lovingly all we can. God wants our gifts (Recall the story of the widow's mite). Our little gifts, if given willingly, are valued by Jesus.

A Good Plan—One day a gentleman gave his little nephew a gold coin. "Now you must keep it", he said. "No", answered the child, with a shake of his curly head, "it is not all mine. I always go halves with God."

My Verse—

"Here's my penny, Saviour dear,
Given as an offering here,
In remembrance of Thy love
Shining on us from above.
Lovingly I give to Thee,
Thou hast done so much for me.
May we help to send Thy Word,
Where the gospel is not heard."

Something to Think About—I should give lovingly.

FROM THE PLATFORM

MONEY	FOR WHAT NEEDED	?
	HOW GOT	
	HOW ACCOUNTED FOR	
	HOW PAID OUT	
	FOR WHAT NOT SPENT	

Say to them that you want them to answer five questions about the MONEY (Print) spoken of in the Lesson. Print these questions, one by one, on the blackboard. First, FOR WHAT NEEDED? The answer will readily come, For the repairing of the temple walls. Second, How GOT? Have the scholars describe the two plans for getting the money required,—through collections by the priests and by means of the box placed in the temple court. Third, How ACCOUNTED FOR? See v. 10; emphasize the fact that the two officials went together, so that one was a check on the other. Fourth, How PAID OUT? Vs. 11, 12 tell how the money was given to the overseers and expended by them on labor and materials. Fifth, FOR WHAT NOT SPENT? See v. 13; nothing was spent on mere ornaments; all was used for the solid repair of the building. Call for the Golden Text, and lay stress on the true spirit of giving for God's work,—willingly and out of love to Him.

Lesson V.

*GOD'S PITY FOR THE HEATHEN

April 30, 1911

Jonah 3: 4 to 4: 11. Study Jonah 3: 1 to 4: 11. Read Jonah. Commit to memory ch. 4: 10, 11.

GOLDEN TEXT—Go ye therefore, and teach all nations.—Matthew 28: 19.

5¹ So the people of Nin'evah believed God, and² proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6³ For word came unto the king of Nin'evah, and he arose from his throne, and⁴ he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he⁵ caused it to be proclaimed and published through Nin'evah by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let⁶ man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way; and from the violence that is in their hands.

9 Who⁷ can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Ch. 4: 1 But it displeased Jo'nah exceedingly, and he was⁸ very angry.

2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I⁹ fled before unto Tarshish: for I knew that thou art a gracious God, and¹⁰ merciful, slow to anger, and¹¹ of great kindness, and repentest thee of the evil.

3 Therefore now, O Lord, take, I beseech thee, Revised Version—¹ And the; ² they; ³ And the tidings reached the king; ⁴ Omit he; ⁵ made proclamation; ⁶ them he covered with sackcloth, both man and beast, and let them cry; ⁷ knoweth whether God will not turn; ⁸ which he said he; ⁹ Omit very; ¹⁰ hasted to flee unto; ¹¹ full of compassion; ¹² plenteous in mercy; ¹³ And the Lord said; ¹⁴ Then Jonah; ¹⁵ evil case; ¹⁶ because; ¹⁷ arose; ¹⁸ sultry; ¹⁹ requested for himself; ²⁰ that he might die; ²¹ have pity on.

LESSON PLAN

- I. Jonah's Obedience, 5-10.
- II. Jonah's Disappointment, ch. 4: 1-3.
- III. The Lord's Rebuke, 4-11.

DAILY READINGS

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

M.—God's pity for the heathen, Jonah 3: 1-10.
T.—God's pity for the heathen, Jonah 4: 1-11.
W.—The watchman's message, Ezek. 33: 1-11.
Th.—A greater than Jonah, Luke 11: 29-36. F.—“Rich in mercy”, Eph. 2: 1-18. S.—Look, and he saved! Isa. 45: 18-25. S.—The harvest waiting, Matt. 9: 32-38.

Shorter Catechism—Review Questions 88-91.

The Question on Missions—5. What is our church doing to educate and evangelize these immigrants? It employs missionaries among the Chinese

my life from me; for it is better for me to die than to live.

4¹² Then said the Lord, Doest thou well to be angry?

5¹³ So Jo'nah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a gourd, and made it to come up over Jo'nah, that it might be a shadow over his head, to deliver him from his¹⁴ grief. So Jo'nah was exceeding glad¹⁵ of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun¹⁷ did arise, that God prepared a¹⁸ vehement east wind; and the sun beat upon the head of Jo'nah, that he fainted, and¹⁹ wished in himself²⁰ to die, and said, It is better for me to die than to live.

9 And God said to Jo'nah, Doe'st thou well to be angry, even unto death.

10¹³ Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I²¹ spare Nin'evah, that great great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

in British Columbia and in Montreal and Toronto. In other places also, the Chinese are taught in Sunday Schools. Some work has been done amongst the East Indians, especially some time ago, by Dr. Nugent, one of our missionaries to India home on furlough. It has now been arranged to open a school for them.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 457; 454; 27 (Ps. Sel.); 562 (from PRIMARY QUARTERLY); 240.

Special Scripture Reading—Ps. 72. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1078, Jonah Cast into the Sea; B. 1041, (see ch. 3: 4). For Question on Missions, C. 222, Interior of a Chinese Merchant's House, Victoria, B.C.

Stereograph—For Lesson, Human-headed Lion, Cast from a Panel in the Royal Palace at Assyrian Nineveh (Underwood & Underwood, see page 165).

EXPOSITION

Time and Place—Jonah, the son of Amitai, lived and prophesied (2 Kgs. 14: 25) in the reign of Jeroboam, the son of Joash, in Israel (about B.C. 781-741); Nineveh, the most famous of all the great cities of Assyria.

Connecting Links—The story is that Jonah was commanded of God to go and announce the doom of Nineveh. But he had a presentiment that the Ninevites might repent and that Jehovah might even pardon them. They were the foes and tyrants of

Israel, and though the Jews thought that Jehovah was the God of the whole earth, they could not bear to see Him show kindness to their enemies. So Jonah fled to Tarshish in Spain, because he grudged Nineveh the chance of being forgiven. But his plan was foiled, chs. 1, 2.

A second time he was commanded to go to Nineveh. To Nineveh, therefore, he went, and proclaimed his word of doom,—“Yet forty days, and Nineveh shall be overthrown.”

*This Lesson has been selected to be treated as a special foreign missionary Lesson for the Quarter.

Ch. 3 : 1-4. This is the message of the Book of Jonah : " Then hath God also to the Gentiles granted repentance unto life," Acts 17 : 18.

I. Jonah's Obedience, 5-10.

Vs. 5. *People of Nineveh*. See Light from the East and Geography Lesson. *Believed God*. They accepted as true what He had said by His prophet, and believed in His power to carry out His threat, and also in His mercy and willingness to forgive the penitent. *Proclaimed a fast*; an act of humiliation before God, of confession of sin, and of supplication. *Put on sackcloth*; a sack-like garment made of a coarse, dark goat's hair cloth, irritating to the skin : worn in the East as a sign of abasement before God, and of mourning. *Greatest . . . least*; all classes alike.

Vs. 6-8. *The tidings reached the king* (Rev. Ver.); of the great movement among his people and its cause. *Covered him with sackcloth*; like his subjects. *Sat in ashes*; a symbol of extreme mourning (see Job 2 : 8). To leave his throne for an ash heap was a sign of humility wonderful in a sovereign noted for his splendor and power. *He made proclamation* (Rev. Ver.). *Neither man nor beast . . . taste any thing*. The fast was formally approved by the king. It was an utter fast : even the beasts must share the heavy and weary load of human suffering. To the old Hebrew, the beasts shared man's life and fortunes (compare Isa. 11 : 6-9). *Cry mightily unto God* (Rev. Ver.). The cry would be that God would forgive and spare Nineveh. *Turn . . . from . . . evil*. It was always assumed in the prophetic message, that doom might be averted by repentance.

Vs. 9, 10. *Who knoweth*, etc. (Rev. Ver.). The doubt is not whether God will forgive those who truly repent, but whether repentance is genuine and sincere. *God repented . . . did it not*. God does not change His mind. The very purpose of His threatening the Ninevites was to bring them to repentance, that He might forgive them and withdraw His decree of doom. (Compare Jer. 18 : 7-10.)

II. Jonah's Disappointment, ch. 4 : 1-3.

Vs. 1-3. *Displeased Jonah exceedingly*. He was angry at the divine forbearance towards the enemies and oppressors of Israel. *Was not this my saying . . . ?* A confession of the true

ground of his flight to the West. *Thou art a gracious God*, etc.; one of the supreme words of religion. *Therefore . . . take . . . my life*. Elijah, also, weary of living, had prayed to die. But Elijah was discouraged when he was very jealous for Jehovah; Jonah was disappointed because he was jealous of Jehovah.

III. The Lord's Rebuke, 4-11.

Vs. 4-11. *Doest thou well to be angry ?* A gentle rebuke; God does not judge Jonah, but asks him to judge himself. *A booth*; a hut of branches and twigs, like those used at the Feast of Tabernacles (see Lev. 23 : 42; Neh. 8 : 14-16). *Sat*; as if doggedly looking for his words to be fulfilled. *The Lord God prepared a gourd*. See Light from the East. *Jonah was exceeding glad*; delighted with the shade that the quick-growing, broad-leaved plant afforded. *A worm*; which ate at the heart of the gourd, so that it withered. *A sultry east wind* (Rev. Ver.); a quiet, sweltering wind, the words mean. When the gourd withered away, Jonah was left unsheltered, and he *fainted* from the heat. *Requested . . . might die* (Rev. Ver.); overcome and disgusted. *Thou . . . pity on the gourd*. It had meant shade to him, and he was disappointed at its death. *Should not I have pity on Nineveh ?* (Rev. Ver.); which Jehovah had preserved for centuries, and which was full of penitent men and innocent children. Surely the Father's mercy is the court of final appeal.

Light from the East

NINEVEH—Was the capital of Assyria, and stood on the eastern bank of the Tigris, opposite the modern town of Mosul. The walls were seven and a half miles in circumference and enclosed a rectangular area of about 1,800 acres. The lower part of the wall was stone, and the upper part crude brick. It was protected on the western side by the river, and on the east by a double earthwork, between which and the wall there was a deep ditch, 145 feet wide, filled with water. From 1900 to 607 B.C. it was the centre of one of the most powerful kingdoms of the world, but its site was so completely deserted in Zeno-phon's time that all recollection of it had disappeared.

GOURD—The narrative represents Jonah as making himself a booth of green branches to shelter himself from the sun, but the leaves soon withered and left him exposed. The gourd which sprang up so suddenly was a running vine, no doubt the bottle gourd of the Arabs, which is planted beside every

booth, and trained by them over all their trellises. It grows very rapidly, and soon covers any space with a mass of broad leaves, which form a cool and pleasant shade. It dies just as quickly when any accident befalls it, and its leaves shrivel up into such small bulk as to be scarcely noticed.

APPLICATION

Arise, go unto Nineveh, v. 2. Blessed of God beyond Israel's richest measure, with how much more emphasis does the missionary call come to us! As one writes: "Of every two infants in the world, one first sees the light among idolaters in Eastern Asia. Of every two brides, one offers her vows there. Of every two widows, one is lamenting there. Of every two orphan girls, one is wandering there. Of every two wounded consciences, one is trembling there. Of every two men that die, one is departing there. The Christ who died for all, through His free gospel, has blessed our infants, cherished our brides, cheered our family circles, comforted widows, cared for orphans, healed wounded consciences, and placed heaven before the gaze of the dying." The very fulness of God's goodness to us lays upon us a mighty obligation to carry the gospel of His love to the famishing multitudes beyond.

The people of Nineveh believed God, v. 5. Charles Darwin gave it as his conviction, after visiting Terra del Fuego, that "nothing can be done by mission work; all the pains bestowed on the natives will be thrown away."

But after some years of labor there, such a change was wrought in the people that Darwin candidly confessed he was wrong, and said, "The lesson of the missionary is the magician's wand." So Alfred Russel Wallace wrote of the Celebes: "The missionaries have much to be proud of in this country. Forty years ago it was a wilderness, the people naked savages, furnishing their rude homes with human heads. Now it is a garden!" The church has yet to find a nation that will not respond to the gospel when faithfully presented, and that does not grow purer, juster, and more humane through its influence.

Turn every one from his evil way, v. 8. Said a Chinese mandarin to a missionary who went to a new field of labor: "I have not yet heard your teachings, but I have seen them, for I have a servant who was a very devil, but since he has been following your teachings, he has become another man. I am glad to have you come and teach my people." When we think of the ignorance, degradation and misery of most heathen nations, and of the certain power of the gospel to lift them up, turn them from their evil courses, we cannot draw back from making some sacrifices for the missionary enterprise.

It displeased Jonah, ch. 4:1. A penniless and starving beggar woman came to a minister and asked him to pray with her. Down on their knees they went, and he began, "Our Father". She laid her hand on his arm. "Stop", said she. "Is He my Father as well as yours?" "Oh, assuredly", he replied. "Then", answered the woman, "we are brother and sister, and I shall wait my dinner." We cannot call God "our Father" without admitting our duty to serve all men.

Thou hast had pity on the gourd, v. 10. Yet Jonah had none for the Ninevites. We are indignant when a man steps up to our rose-bush, pulls a bud off the stem, crumples and crushes it, and drops it to the ground. Yet we look on with indifference when the fair young lives around us lose their innocence and grow into evil habits that taint and corrupt their natures forever. Our compassion is stirred to action when we pass a man on the street who is perishing for want of food, and we give him to eat in abundance. Yet the cry of multitudes famishing for the bread of life rings in our ears unheeded.

TEACHING HINTS

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

For Teachers of Bible Classes

Bring out, in the Book of Jonah :

1. *Its wonderful picture of God's love for the heathen.*

Refer : (a) To the occasion of its expression, (chs. 1 : 2 ; 3 : 2 ; 4 : 11 ; (b) the defence God makes of His love (ch. 4 : 11) ; (c) To the scope of it, ch. 4 : 11.

2. *God's readiness to pardon and save, when men repent* (see Acts 11 : 8). Bring out the teaching as to God's pity for the heathen, from the incident of the gourd. Compare Jesus' method of teaching in parables.

In this way a basis may be laid for a missionary lesson. Point out that the Book of Jonah is a protest against Jewish exclusiveness. The missionary ideas it contains are : (a) The foreshadowing of the gospel invitation to the Gentiles. (b) God's care for the heathen, even when His own people refused to go to their help. (c) The ability of the heathen to respond to God's call and their acceptance by God. Each of these points should be studied in the light of the New Testament, and interpreted as an appeal to us. Bring out the universality of Jesus' saving purpose. Refer to the Golden Text as an illustration. Set forth the message of the apostles in their missionary work. They asked men to surrender to Jesus, because they belonged to Him in virtue of His atoning work on Calvary. The heart of our missionary appeal must not be mere human pity or sympathy, but the conviction that every man is in definite relationship to God, in virtue of his manhood, and should therefore yield himself to God's authority. The Lesson presents as the motive, the love of God. It makes clear that men, through faith and obedience, can find acceptance with God and enter on the highest possible life.

Why did Jonah refuse to go on God's errand ? Why do people refuse now ? Why do people refuse to send the gospel to the heathen ? Get at the bottom of it, and there is found human pride, conceit and selfishness. They lack the universal view, and do not fully appreciate God's love for themselves and others.

The response should be studied. Nineveh did repent. Show that nations are still repenting when the gospel is preached to them. Cite instances from the history of missions.

For Teachers of the Senior Scholars

The title of this Lesson suggests the thought that God always cared for the heathen, in Old Testament as well as in New Testament times. Show that God's plans for man's salvation were always world-wide. (See Gen. 12 : 3.) God's people were always intended to be a missionary people ; but it was hard for the Jews to realize this. We are now coming to look upon the world more as God looks upon it.

1. *The first mission to the heathen*, vs. 1-4. Picture the first foreign mission field, a great wicked city. Talk about the first mission field of our Canadian church,—the New Hebrides, to which our pioneer missionary, Dr. Geddie, went over sixty years ago.

2. *The success of this mission*, vs. 5-10. How can we account for this ? What a wonder the people of Nineveh did not fall upon this stranger, who went up and down their streets with his mournful wail of doom, and put him to death ! Instead of enraging them, the missionary's words awakened in them a fearful sense of impending danger. The alarm spread till the whole city was aroused. It was not Jonah : it was God. Talk about the wonderful eagerness of the people to hear, in some mission fields to-day, in Korea, for example.

3. *A strange missionary*, ch. 4 : 1-3. We have heard of many missionaries getting discouraged because the people among whom they labored did not repent ; but Jonah is the only one we know of who got discouraged because the people repented. How can we account for this ? Jonah hated the people to whom God sent him, because he looked upon them as enemies of his own country.

3. *What God did for the missionary*, vs. 4-11. How good God is ! "The love of God is broader than the measure of man's mind." We would soon cut short the career of a missionary who acted as Jonah did. Show how differently God dealt with him. Dwell upon

the beautifully suggestive symbolism of the gourd, the acted parable. What did it mean? (Vs. 10, 11.)

Make a personal application of the parable. Have we not had pity on many objects of less value than human souls, while we have done little to bring others to Christ?

For Teachers of the Boys and Girls

There can hardly be a better way than to take this short Book of Jonah chapter by chapter, bringing out by questions the details of the narrative.

CHAPTER I. "The Storm Chapter." The Lord's command to Jonah, that he should go and prophecy against Nineveh; the prophet's flight to Joppa and his taking ship for Tarshish (use map for these places); the great storm and the fear of the sailors, while Jonah lay sleeping until he was awakened by the ship's captain and told to pray to his God; the casting of lots to find out on whose account the storm had been sent, and the falling of the lot on Jonah; his request that he should be thrown overboard, and the sailors' refusal until compelled to cast him overboard in order to save their own lives; the sudden calm that followed; and the swallowing of Jonah by the great fish,—every step of the thrilling tale will be followed with keenest interest.

CHAPTER II. "The Prayer Chapter." This chapter, with its prayer of Jonah and its answer in his being brought safely to dry land, need not occupy much time.

CHAPTER III. "The Sackcloth Chapter." With this chapter begins the special Lesson for the day. These are the points to bring out by questioning: The repetition of God's command and Jonah's obedience, now prompt and unquestioning; his walking through the great city for three days uttering his message of woe; the faith and repentance of the Ninevites and the king's decree; and the result of all this in God's withdrawal of the threatened doom.

CHAPTER IV. "The Gourd Chapter." Question about Jonah's displeasure and its cause (see Exposition). Dwell on the beautiful description of God's character in his prayer, and on his request that he might die (see again Exposition). Next comes the lesson which God taught Jonah from the gourd. Picture the prophet sitting outside the city under his roof of branches, and the gourd growing up to shade him, and then withering away; his disappointment and anger, and God's declaration of His compassion on the tens of thousands of helpless, innocent children, and even on the animals. Make the missionary application.

THE GEOGRAPHY LESSON

As you look at the stereograph for to-day, you see a very queer thing, partly like a man and partly like an animal, carved on the surface of a stone slab. The body is like a lion, with tremendously strong legs and terrible claws, striding forward and lashing its long tail as a cat does when excited and angry. Where the creature's head should be, the animal turns into a man, the waist of the man growing in place of a lion's thick neck. The face, carved in profile, does not have as much expression as the muscular arms and legs. A long beard covers the cheeks and

chin, and a helmet or crown of some sort covers all the upper part of the head. We do not know precisely what this figure meant to the Ninevites who admired it more than 2,500 years ago. Possibly it meant their king, like a lion for energy and power. Or it may have been a symbol of the Assyrian kingdom as a whole.

To see for yourself the curious bit of Ninevite magnificence which has been described, use the stereograph entitled, Human-headed Lion, Cast from a Panel in Royal Palace at Assyrian Nineveh.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Find the verse in which Jesus pro-

nounced woes on two cities, saying that if His mighty works had been done in Tyre and Sidon, they would have repented.

2. Paul, the first great foreign missionary, once declared, "Woe is unto me, if I preach

not the gospel!" Where is the saying found?

ANSWERS, Lesson IV.—(1) 2 Cor. 9 : 7.
(2) Luke 21 : 1-4.

For Discussion

1. The purpose of divine threatenings.
2. God's love to *all* mankind.

Prove from Scripture

That God loves all mankind.

The Catechism

Ques. 88-91 (Review). Fix attention in to-day's review (as in last Lesson) upon the manner in which we should hear God's Word. "Attend thereto." And that means, literally, to stretch toward it, seeking eagerly to know its meaning, that we may obey its bidding. It was in this way that Lydia "attended unto the things which were spoken of Paul", Acts 16 : 14. "With diligence." Diligence comes from a Latin word meaning to love something, to be fond of it. We must put our hearts into the study of the Word, if it is to profit us. "Preparation and prayer." We must get ready beforehand, and the best way of doing this is by prayer. "Take heed . . . how ye hear", says Jesus, Luke 8 : 18. "Receive it", etc., as something sweet and precious (see Ps. 119 : 103). "Lay it up",—lest it slip out of our hearts and memories. "Practice it",—for we

learn best by doing, and that we may do,—is the sum and end of all learning. Recall briefly Ques. 91.

The Question on Missions

Ques. 5. Two of the ministers of our church had spent some years in foreign mission work among East Indians. From the first these have been doing their best to reach the strangers with the message of the gospel. They found it necessary to "get up" a dialect with which they were not familiar. The language spoken almost universally among the East Indians here is Punjabi. These ministers had some knowledge of Hindi and Urdu. They set to work to master the new dialect, and were so far successful that they have been able to read to the immigrants from the scriptures, to distribute Christian literature amongst them, and to stand between them and those who might wish to take advantage of them. Dr. Nugent, of our India staff of missionaries, spent upwards of six months among these people, and did splendid work. Lately a movement has been set on foot for their education, uplift, and Christianizing. An organization has been formed, a room has been secured, and a missionary has been appointed to carry on the work. See Question on Missions, p. 195, for an account of work being done among the Chinese.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God loves everybody.

Introduction—Show a globe or map, What is the name of our country? Print, CANADA.



Have you seen anybody from another country? Who? The world is big. Name some other countries (Locate). There are many kinds of people, different in customs, language and religion.

Lesson—God sent the prophet Jonah from Palestine to another country, to tell the people of Nineveh that He was angry at their great wickedness, and would destroy their city.

Nineveh's Repentance—When the king of Nineveh heard Jonah's words, he put off his royal robes, put on mourning, ordered

the people to fast and mourn, and to pray to God and to turn from their evil ways, that God might yet forgive them. He did forgive them, and spared their city.

Selfish Jonah—Jonah is angry. He thinks the people of Nineveh should be punished. Here he is, outside Nineveh, in a hut of boughs waiting to see what will become of the city. God caused a gourd vine to grow up and shade Jonah from the heat of the sun. Jonah was rejoiced, but next morning, behold! the gourd is withered and dead. God had caused a worm to destroy the root, so that Jonah's shelter was taken away; and a strong east wind blew, and the sun beat upon his head. How he longed for the shelter of the gourd! He even wished he might die.

God Teaching Jonah a Lesson—"Ah! Jonah, you wanted the gourd spared for shelter for yourself, and it grew up without any labor of yours; and yet you want to see Me destroy the homes of Nineveh, which have caused the people of Nineveh much labor to build. It would leave so many people homeless, and among them thousands of little children." So God taught Jonah that He loves the heathen people, and rejoices to

spare all people from punishment who turn to Him for forgiveness.

Golden Text—Jesus longed to save all nations, but it was not God's plan that Jesus should go Himself to all nations, so before His death He said to His disciples (Repeat and print Golden Text).

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To Think About—I should help in missions

FROM THE PLATFORM

GO .. TEACH ALL NATIONS

Question somewhat as follows: To what city was Jonah sent? With what message? How did he try to escape? How did God prevent this? In what way was Jonah saved from drowning? Whither did he go when he came out of the fish? What did he say to the people of Nineveh? What did they do when they heard his message? How did God then treat them? Why was Jonah angry at this? Whither did he go? What did God cause to grow up and shelter him? How was the gourd destroyed? What was Jonah's feeling at this? What feeling had God toward the people of Nineveh? By what gift has God shown that He loves the whole world? (See John 3: 16.) How many people are there in the world who do not know about Jesus? Mention some of the countries in which they dwell. What command of Jesus is given in the Golden Text? (Print GO .. TEACH ALL NATIONS.) Speak, in closing, of some ways in which we can obey this command.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1911

[For additional information in regard to certain of the places, see Geography Lessons.]

Aa'-ron. The elder brother of Moses and the first high priest of Israel.

Ab'-a-na. The more important of the two rivers of Damascus mentioned by Naaman.

A'-haz. One of the kings of Judah.

Am'-mon-ites. A people whose territory lay east of the Jordan.

Assh'-ur. The same as Assyria.

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

Ath-a-li'-ah. The wife of Joram, king of Judah, a daughter of Ahab.

Az-a-ri'-ah. The priest who resisted Uzziah when he entered the temple to burn incense contrary to the law.

Ba'-al. Meaning "owner" or "lord", a general title for various Canaanitish deities, for example, Melkart, the Baal of Tyre, whose worship Ahab brought in Israel under the influence of his wife Jezebel.

Da-mas'-cus. A very ancient city in Syria. It has always been a great trade centre, and is famous in Bible history.

Da'-vid. Son of Jesse, and second king of Israel.

Do'-than. The town 10 miles north of Samaria in which Elisha was besieged by the Syrians and defended by the heavenly host.

E'-gypt. The famous country in the Nile valley where the Israelites were in bondage.

E'-lah. Father of Hoshea, the last king of Israel.

E-li'-sha. The famous prophet of Israel who succeeded Elijah.

E'-phra-im. The chief tribe of the Northern kingdom, descended from Joseph's second son. Its name is sometimes given to the whole kingdom.

Go'-zan. A city and province in Mesopotamia.

Ha'-bor. A city between the Tigris and Euphrates.

Ha'-lah. A district on the Euphrates in northern Mesopotamia.

Han-a-ni'-ah. One of Uzziah's generals.

Hez-e-ki'-ah. A king of Judah, son of Ahaz.

Ho-she'-a. The last king of the Northern kingdom.

Is'-ra-el. The name given to all the descendants of Jacob, and afterwards to the ten tribes who formed the Northern kingdom.

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

Je-ho'-ash or Jo'-ash. A king of Judah. See under Jehoiada.

Je-hoi'-a-da. The high priest who planned and successfully executed the revolt against Athaliah which placed Joash on the throne at the early age of seven years.

Je'-el. A scribe in the reign of Uzziah.

Jo'-nah. The prophet at whose preaching the people of Nineveh repented.

Jor'-dan. The well-known river flowing from the north of Palestine to the Dead Sea.

Jo'-tham. One of the four kings of Judah under whom Isaiah prophesied.

Ju'-dah. At first the name of the tribe descended from Jacob's fourth son; then the kingdom formed by the two tribes, Judah and Benjamin, which remained loyal to Rehoboam.

Ke'-dron. The valley to the east of Jerusalem, separating it from the Mount of Olives.

Leb'-a-non. From a word meaning "to be white", a range of snow-covered mountains in northern Palestine.

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

Ma-a-sai'-ah. An officer in Uzziah's reign.

Ma-nas'-seh. The tribe of Israel descended from Joseph's elder son.

Mat'-tan. A priest of the temple of Baal in Jerusalem during the reign of Athaliah.

Medes. The inhabitants of Media, a country southwest of the Caspian Sea.

Mo'-ses. The great leader and law-giver of Israel.

Na'-a-man. The Syrian general who was cured of leprosy by Elisha.

Nin'-e-veh. The ancient capital of Assyria on the eastern bank of the river Tigris.

Phar'-a-oh. A general title for the sovereigns of Egypt.

Phar'-par. The less important of the two rivers of Damascus. See Abana.

Sa-mar'-i-a. A city built for his capital by Omri, king of Israel.

Shal-man-e'-ser. The king of Assyria who began the siege of Samaria in the reign of Hoshea. He died while the siege was in progress, and was succeeded by Sargon.

So. An Egyptian king to whom Hoshea sent for help against Shalmaneser, the king of Assyria.

Sol'-o-mon. The son of David and third king of Israel, famed for his wisdom and the splendor of his court.

Syr'-i-a. A country along the east coast of the Mediterranean, extending far inland.

Tar'-shish. Usually identified with Tartessus in Spain, but some think it was the same place as Tarsus, the birthplace of Paul in Asia Minor.

Uz-zi'-ah. The king of Judah who was smitten with leprosy for presuming to offer incense in the temple.

Ze-bu'-lun. The tribe descended from Jacob's tenth son. Their territory was on the sea-coast.

Zi'-on. One of the hills on which Jerusalem was built, but often used as a name for the whole city.



The man that hath no music in himself,
Nor is not moved by concourse of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as erebus;
Let no such man be trusted.—*Shakespeare.*

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THE BOOK PAGE

Only three religions, it is pointed out in, **The Final Faith**, by Dr. W. Douglas Mackenzie, President of Hartford Theological Seminary (Andrew Melrose, London, U. C. Tract Society, Toronto, 243 pages, \$2.00), have arisen in the history of the world, which can be called missionary,—Buddhism, Mohammedanism and Christianity. An impartial and luminous view of the two great rivals of the Christian system, is followed by a statement of the elements in that system which constitute it "the final faith". The body of the book is a fresh exposition of Christianity as the world's true religion. Every page of the discussion throbs with vitality. From start to finish, the reader is kept in touch with modern thought and problems of to-day,—and especially the problems raised by the missionary propaganda. Dr. Mackenzie wrote his book to meet the crisis that missionaries and other Christian leaders believe is upon us, demanding a new and reasoned assertion of the universal authority of the Christian revelation. It would be hard to find a book better fitted to produce and strengthen the conviction that Christianity is not only "a better religion than any other, but that it is the absolute religion, the one final way in which God Himself is concerned with the saving and perfecting of mankind," and to set the soul aflame with the desire to bring the whole world under the sway of this religion.

The Pilgrim Ship, by Rev. James Black, M.A., (Hodder & Stoughton, London and Toronto, 359

pages, \$1.50), describes under the form of an allegory, the enterprise on which Prince Immanuel set out for the redemption of the world. With consummate skill, the story of the fortunes that befell the Prince and the followers who joined him, and the varied reception met with as they went on their missions, are made the medium for instruction in spiritual facts and experiences. The same publishers issue in book form, under the title, **Pictures of the Apostolic Church**, (367 pages, \$1.50), the articles written by Sir William M. Ramsay for the Sunday School Times on the International Sunday School Lessons of 1909.

The Root of Evil, by Thomas Dixon (Doubleday, Page & Company, New York; The Musson Book Company, Toronto, 407 pages, \$1.20, postage 12c.), is a strong story of modern social life. Over against the tragedy that ended the schemes of a financier, who had left truth and honor far behind in his striving after the power that enormous wealth gives, and the wretchedness that came at last to the woman who had linked her destiny with his, only to discover too late that love is worth more than riches, stands the happiness that crowned, though long delayed, the man whom money could not buy, and with him the girl who loved him for his own sake. A tale, this, to hearten the fighters in life's battle for the right and the true. **The Trail of a Tenderfoot**, by Stephen Chalmers, (Musson, 234 pages, \$1.25 net), is a collection of hunting and fishing stories that will call up pleasant memories of mountain and forest and

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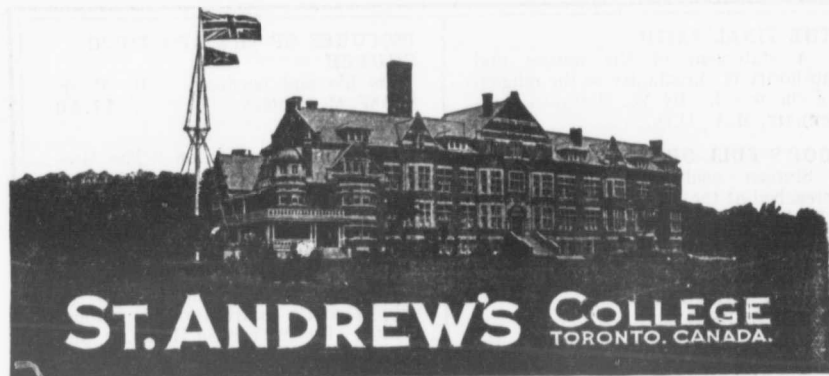
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