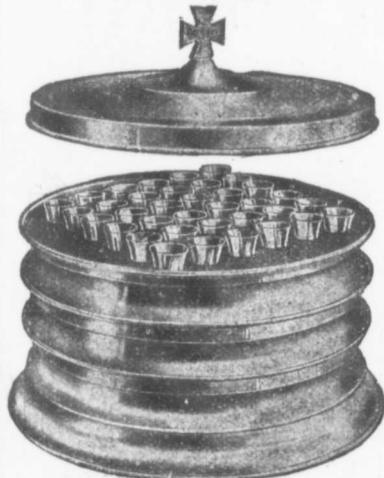


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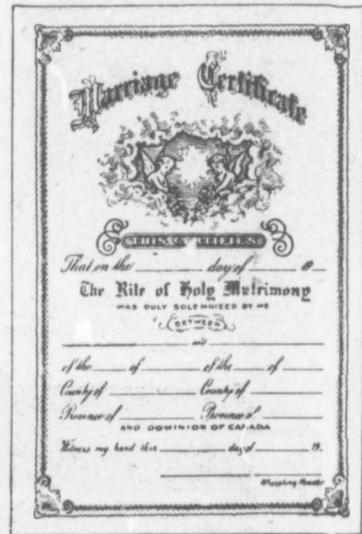
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The Teachers Monthly

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

Vol. XVII.

Toronto, October, 1911

No. 10

Realizing that efficient teaching is a first essential in Sabbath School work, we earnestly request our ministers to accept the responsibility for establishing a Teacher Training Class in every congregation.—Resolution of General Assembly, 1910.

OCTOBER TEACHER TRAINING CAMPAIGN

In line with a similar effort throughout the whole North American Continent, resolved upon by the International Sunday School Convention in June last, our General Assembly's Sabbath School Committee asks that this month of October be devoted to the promotion of Teacher Training in our Sabbath Schools and congregations.

In view of the acknowledged supreme importance of Teacher Training, it is scarcely credible that, as stated in another place by Mr. Macgillivray, the Convener of the General Assembly's Committee, only 247 Schools out of 2,963 Presbyterian Schools reported, had a Teacher Training Class in 1910-11—"just one in twelve." The proposal is, that, during the present month, an effort be made to multiply the number by twelve, to have a Teacher Training Class in, or in connection with, every Sunday School in our church.

It is a great undertaking, but worth while. And not at all impossible, if even some one person in each School or congregation will but take it up. The Assembly's Committee is in correspondence with Synod's and Presbytery's Committees in regard to plans for promoting, and has sent out an appeal to every minister, and through its superintendent, to every Sunday School, to join in the campaign in their own School and congregation, by taking immediate and practical steps to introduce Teacher Training in the senior classes of their Schools, or to form a special Class or Classes, to meet on Sundays or a week-day.

It is because the **TEACHERS MONTHLY** believes so profoundly in the value of Teacher Training, and in the practicability of the scheme proposed, that it gives up so large a portion of the present number to this great project. In the articles that follow, the subject is treated in its various aspects, with practical suggestions as to how the thing proposed may be done.

THE PROBLEM AND ITS SOLUTION

By Rev. A. Macgillivray

Convener, General Assembly's Committee on Sabbath Schools

The greatest need of the Sabbath School to-day is better teaching. By far the best part of the best equipment is a fully equipped teacher. Given a leader who knows his business, results will follow. That is the all-

important fact in the Sabbath School business, as well as in every other business. The housing of the School is important, an adequate supply of books, Illustrated Papers, Helps, etc., makes for success; but the teacher

is much more than all of these. By their aid he can do his best work, but without them "if need be" he will do good work. Spirit is more than surroundings, skill ranks higher than tools.

We have not yet faced squarely and courageously the simple problem of Teacher Training. The problem is not complicated or difficult. We feel the need of better teaching. We know we can get better teaching, if we but pay the price, namely, train for it as we must for many a less noble calling.

First. It is a minister's problem. The minister knows this. Has the minister taken himself seriously? Has he given, as at ordination and induction he promised to give, due obedience to the requests of the courts of his church? The fact that only 247 Schools out of 2,963 strictly Presbyterian Schools (just *one* in *twelve*) had a Teacher Training Class in 1910-11 will answer.

Pastors are busy men (the writer is a pastor and knows). But there is no kinglier, holier business, with a stronger claim on his time and knowledge, than the business of training choice men and women for the work of teaching young immortals the mind of Jesus, and training them in, and for, His service.

There is a way for you to do it, and to find it you have only to seek it. Place your knowledge, and your experience at the service of your best co-workers. A light bearer must be a light giver.

Second. It is a superintendent's problem. We know how difficult it is to man a School with any sort of teachers. The superintendent has a right to the co-operation of pastor and elders in providing competent teachers. Let him make up his mind to take up Teacher Training, and he will succeed. If he cannot conduct a class himself, he will find some one who can and will. It is not at all settled that any one in dead earnest, and "looking up", will fail to master any one of the Handbooks of the Teacher Training Course. It is settled that he will succeed.

Third. It is a teacher's problem. A Christian whose sense of duty constrains him to teach, will from the same motive prepare for the work, will not offer for the work that

which has cost him nothing. There will be more than preparation of the lesson. He will go to the superintendent or pastor and ask for the formation of a class. Failing in that, which you can hardly imagine, he will take up the course by himself. Others have done it and succeeded to their better equipment and fuller joy.

There is no adequate reason why we should not have a Teacher Training Class in every School. There is urgent need. Shall we have one?

Toronto

Teacher Training at the San Francisco Convention

By Rev. J. C. Robertson, B.D.

General Secretary for Sabbath Schools

Four entire sessions at the San Francisco International Sunday School Convention were given to Department Conferences on Teacher Training. In addition to this, a very large proportion of the addresses given at the mass meetings in the Coliseum were concerned directly or indirectly with this subject.

Those who spoke, and those who guided the discussions, included a number of the most prominent educationists of America, and all of these emphasized the importance and the urgency of this work. Of these men, Professor George Albert Coe, of Union Seminary, New York, may be taken as an outstanding example. His account of what is being done in Union Seminary to equip the young men preparing for the ministry along the lines of practical Sunday School work was enthusiastically received, especially his description of their model Sunday School. This School is being conducted entirely by the professors and students, and it now has a considerable waiting list of scholars, because the building is taxed to its utmost capacity, and more wish to attend.

The attendance at all the meetings was good, and especially so at the conferences of workers, where every one seemed to feel the urgent need of increasing the efficiency of the teaching force of our Sunday Schools. The practical suggestion for a two weeks' special Teacher Training campaign throughout

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America in the early autumn was heartily endorsed by all.

The present situation and the outlook for the future were very clearly stated by Dr. McElfresh, Teacher Training Superintendent, in these words:

"We can win men to Adult Bible Classes, but we cannot hold them without competent teachers. We are studying the problem of adolescence, but there is no answer to the difficulties of the 'teen years until we have well equipped and intensely earnest teachers. We can draw the child to the Sunday School from nearly every Protestant home in the city or country, but what impress the child receives depends on the teacher. The greatest need of the churches in America is a double number of consecrated, well equipped teachers.

"When our young men and women of the nobler sort once see the supreme place which the school of religion in the church occupies in education, when once they see that Christian citizenship will only be known to those who have been taught it, then they will give themselves to this mighty agency without limit and invest their influence joyfully as unto the Lord. Can we not believe that it will come suddenly? Can we not believe that the poverty of our teaching will be replaced by enrichment and abundance? Is not the time near at hand when the officers of the School and ministers of the churches will no longer need to stand begging for teachers? The opportunity of moulding the purest and highest type of Christianity ever wrought out on this earth since the first Christian century, is offered to those who will prepare to be skilled workmen for God!"

Toronto

The Profit of It

By Rev. Frank O. Nichol

The congregation of Cooke's Church, Caradoc, in the Presbytery of London, were invited by the pastor to undertake the thorough and systematic study of *The Teacher and the School*, Handbook No. 5 in the General Assembly's Advanced Standard Teacher Training Course. Meetings were held in the fall months of 1910 on Friday even-

ings for six consecutive weeks, with an average attendance exceeding twenty, increasing as the work went on. The congregation is purely rural, but the difficulties incident to rural work by reason of distance in no way marred the success of the undertaking.

After devotional exercises, forty minutes was given to the topics of the Teacher, Lesson, Book, Class, etc.; and the balance of the hour, which was sometimes exceeded by fifteen minutes because of the peculiarly profitable character of the study and the sustained interest therein, was utilized by the study of specific cases presented by the leader or members of the class observed, as presented in themselves, the School, home, or congregation.

After the third evening, twenty minutes was given to the application of the principles laid down in the study to the Sabbath School Lesson of the following Sabbath. Plans of study specially adapted to Primary, Junior, Intermediate, and Senior grades were suggested. What seemed the best in each case was adopted, and used in individual classes on the Sabbath, reports being made the following week of the success of the plans. Their weakness and strength were thus discovered, and remedies were suggested.

Amongst the members of the class were some who seldom attended Sabbath School, whose interest in the Bible, and knowledge of Bible truth and Christian experience were only discovered by their presence at the class and participation in its study. Of this number was a young man who had been in attendance at the church, but not at the Sabbath School. The class was astonished at his accurate Bible knowledge, splendid speaking ability and willingness for service that needed but the invitation. In the following year, the Young People's Society elected him its president, the congregation appointed him to teach the Adult Bible Class, the Home Mission Superintendent of British Columbia invited him to a mission field on Vancouver Island, which invitation accepted, the congregation, on his departure, marked their goodwill by the presentation of the complete works of Dr. Maclaren, of Manchester, in 32 volumes.

Indeed, by means of the Teacher Training Class, new workers were discovered sufficient to double the number of teachers in the School, old workers were instructed and filled with enthusiasm for better service through the knowledge of better plans of study, and the School was strengthened by the adoption, at its next annual meeting, of practical suggestions growing out of the course of study.

In another Sabbath School in connection with the same pastoral charge, the same course of study was followed, with like results. The Teacher Training Course works well, if it is well worked. The leader, whether minister or layman, must plan his work, and work his plan. Beneficial results are assured.

Delaware, Ont.

THE EQUIPMENT

Our church's equipment for Teacher Training is complete and easily available. The First Standard Course, common to all the Canadian churches, includes Five Handbooks: The Old Testament, The New Testament, the Teacher, The Pupil, and The School. They are only 5c. each, or bound together in one volume, 25c. The Handbooks of our own Advanced Standard Course include: The Books of the Old Testament, The Life and Times of Our Lord Jesus Christ, A Summary of Christian Doctrine, From One to Twenty One, The Teacher and the School,

The Books of the New Testament, Missions, and Church History. These are but 10c. each.

When the work is being begun, it should be announced that Certificates or Diplomas will be presented at some fixed time,—say within three or six months. Examination Papers may be obtained each Quarter from Rev. J. C. Robertson, Confederation Life Building, Toronto. A Certificate is granted to every one who passes an examination on any Handbook and a Diploma to every one who completes the Course. Examination Papers, Certificates and Diplomas are free of charge.

HOW IT MAY BE DONE

Let some one,—minister, superintendent or teacher—make a start in each congregation where no Teacher Training work is being done at present, by getting the teachers and officers of the School together to see what can be done. Have a definite portion of the work undertaken,—say at least one book of one or other of the Courses to be studied in one of the Senior Classes or in the Bible Class. A little friendly competition will do no harm,—perhaps between the Senior Girls' Class and the Senior Boys' Class. If it is thought best to have a week evening Class, there should be a careful canvass of teachers and others eligible for membership in the Class.

Where a Teacher Training Class cannot be formed, the work may be carried on privately by individuals. Some of the most successful students have mastered the Handbooks by themselves. The books, with their care-

fully prepared questions on each chapter, are specially adapted to the needs of such students.

In towns or city districts where there are several Presbyterian congregations, there may be friendly co-operation in Teacher Training work. Certificates and Diplomas might, in such cases, be presented at a union meeting. In any case such presentation should be made an important occasion.

The one essential to success is that, in each congregation some individual or group of individuals should take up the matter of Teacher Training with a determination to see it through. A magnificent opportunity is here presented to energetic workers. They cannot make a finer investment of their talents, or one more certain to be richly fruitful.

Each Convener of a Presbytery's Committee on Sabbath Schools should get his

Presbytery to take up in earnest the subject of Teacher Training. Some one member of the Committee should be made responsible for pushing it.

Conveners of Synod Committees, also, can give invaluable help by conference and cor-

respondence with the Committees of Presbyteries. Every bit of machinery should be worked at full pressure in the effort to secure the largest possible increase in the number of Teacher Training Classes before October 31st.

HOW IT HAS BEEN DONE

Some suggestive experiences, are here given in response to the request of the Editors.

I. Rev. W. Knox, B.A.

In Calvin Church the work of Teacher Training is divided between two Classes, a Senior Class comprising most of the teachers, and a Junior Class made up of pupils from the Senior and Intermediate Departments, who volunteered to prepare themselves for the work of teaching.

The Senior Class meets every second Monday evening in the church parlor, and is taught by the minister. The method of conducting the study may be illustrated by reference to the work of the past winter. The Handbook was, The Teacher and the School. A Teachers' Reference Library was purchased, comprising about forty of the best available books on Sunday School work and Bible study. These books were circulated among the teachers and read by them in conjunction with the Handbook. Papers on various phases of Sunday School work were prepared by different members, and read by them at the meetings of the Class. The interest of the Class was thus not confined to the text-book, the discussion often going far beyond the lines there laid down. Although the Assembly's examination was not made the object of work, yet it was kept in view, and thus gave point and definiteness to the study. The majority of the Class wrote and received certificates, which serve as tangible evidence of the work done.

The Junior Teacher Training Class was taught by a University graduate with experience in High School teaching. The proposal to organize the Class was laid before the classes in the Senior and Intermediate Departments of the School, and about ten volunteered to enter. This Class meets on

Sunday afternoon at the same hour as the Sunday School. The Handbooks of the First Standard Course are used. The object of the Class is to provide supply teachers, and to afford a training ground for future teachers. Calvin Church, Pembroke, Ont.

II. Rev. Hugh Matheson, LL.B.

There are two sets of Teacher Training Classes in our School,—classes for teachers and for prospective teachers. The two Courses provided by the church—the First Standard and the Advanced are followed, generally beginning with the First Standard. Classes are held on the Sabbath day and on week days, making usually from four to seven classes a week. The aim is to have candidates for examination every three months. A number are prepared for the examination at the end of every quarter. The zeal, devotion and faithfulness of our teachers and prospective teachers who take up the work make it one of the greatest joy.

Caledon East, Ont.

III. Rev. D. T. McClinton

1. *Organization.* My first Teacher Training Class grew out of our Adult Bible Class work, in Knox Church, Grand Valley, Ont. As we met from time to time the organization of a Teacher Training Class was discussed, and a few expressed themselves as anxious to begin the work. A meeting to organize was announced. About fifteen were present. I explained the nature of the work and went over with them one chapter in The Books of the Old Testament. We organized, with the pastor as teacher, agreeing to meet from home to home among the members of the class.

2. *Method.* We always held our meetings on a week night as early in the evening as possible, usually from 7.15 to 8.15. Thus

our meetings did not interfere with other engagements. A new chapter was taken up each evening and the remainder of the time spent in review. The "question and answer" method was always used and the freest discussion encouraged. When half through the book, and again when the book was finished, a written test examination was set. This I found to be of great value. When the Certificates for our last Class came, they were all framed and presented to the members of the Class at the public service on a Sunday evening. In this way the work was brought prominently before the whole church.

3. *Results*: (a) The members of the Class who took the examination, and others who attended the Class but did not write, have a better knowledge of the Word of God. (b) The Sunday School teachers and prospective teachers are better qualified for their work. (c) Our Classes have had a social value. At the close of each examination we had a social evening.

Brantford, Ont.

IV. Rev. H. N. Konkle

As a result of the Provincial Convention, 1910, the necessity of Teacher Training was brought before the School by the pastor; and the discussion that followed awakened interest in the work, and a Class was organized. About twenty-six procured the set of books for the First Standard Course. Only a portion of this number attends regularly; still the books are in their possession, and an occasional reading of them must be invaluable.

The Class meets after the close of the regular lesson study on Sabbath. The main points are emphasized, and the Class is left to study them more thoroughly at their leisure. Even those who do not write at the examination are interested and feel benefited. Some have not been satisfied to take up one book only, but in addition to the book studied by the Class, they have privately studied one or two books more, and have written on from two to three books at each examination.

Sonya, Ont.

V. Miss May McDonald

Seven years ago this autumn, having read about the Teacher Training Course and

feeling the need of better equipment for work as a Sunday School teacher, I decided to take up the Course.

Failing in the effort to organize a Class to study, I resolved to do private work. The Handbooks were sent for, and plans laid for the winter's work.

The whole Course was somewhat long, so it was decided to spread it over two years.

Some system of study was necessary, if good work was to be done, so a time-table was arranged, which called for so many hours of work, three evenings in the week.

I read one book at a time, as it was easier to get a fair grasp of one subject before passing on to another of the Course. This was easily done in three months, leaving the other two months entirely for review prior to examination. Upon completion of the Course, the Diploma awarded by the Assembly's Committee was forwarded to me; but a greater reward has been the increase of knowledge and greater efficiency, which mean much to me in my Sunday School work.

Williamstown, Ont.

The Supplemental Hymn.

"The morning light is breaking"

By Rev. John Somerville, D.D.

The author of Hymn 445, Book of Praise, the Supplemental Hymn for the Quarter, was Dr. Samuel Francis Smith, a Baptist minister, who was born in Boston in 1808 and died in 1895. Julian, in his Dictionary of Hymnology, gives a list of thirty-two of his hymns. The best known are our Hymn, "The Morning Light is Breaking" and "My Country 'tis of Thee." None of the others have attained to any wide degree of popularity.

Our Book of Praise is especially rich in missionary hymns. It is generally conceded that its collection is one of the most choice to be found in any book. The Church Hymnary of Scotland has 19, the Church Praise of England 24, the Congregational 25, and the latest, that of the Canadian Church of England has 29, while the Presbyterian Book of Praise has 34 missionary hymns.

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The missionary hymns are comparatively modern, because missionary activity took its rise only a little over a century ago. It is revival that makes song, and missionary revival is necessary to give birth to missionary song.

The hymn is wedded to a tune which is easily sung, and which every one knows. The hymn is pictorial, and so appeals to the imagination. It echoes many of the great familiar passages of prophetic scripture, and so appeals to the memory of God's people, and they naturally love it. It is optimistic in tone, and leads on to a glorious consummation, which is as sure as the promise of God.

It is a striking thing that the poet-seers of the Old Testament, rather than the apostles of the New, furnish the suggestions and messages for the writers of missionary hymns. It shows that those old seers were able to peer far beyond their own day into the latest Christian time. This hymn is an answer to the challenge, "Watchman, what of the night?" and the answer, "The morning cometh," rings back, and the tone is in the major, not the minor key. It is Isaiah, in those marvelous glimpses into the far future, recorded in chapters 58 to 60, who tells of the time when the light of the church shall break forth, as the morning, when "the glory of the Lord" shall be "risen upon" her, when her "gates shall be open continually," and "the sons" of them that afflict her shall come "bending unto" her. It is Zechariah, in ch. 12, who tells of the universal mourning for sin, and the "penitential tears" of those who seek the Lord.

It is the prophet Ezekiel, however, in his 47th chapter, who furnishes the chief theme of the hymn. He describes the river of salvation, which has its springs in the mystical temple of God, and deepens and broadens, as it flows over the earth, and through the centuries, bringing life wherever it goes. In the New Testament is furnished the great consummation, when the Lord shall come to receive His own redeemed to Himself, and present them before His Father with exceeding joy.

Toronto

Assyrian Influences Upon the Hebrews

By Rev. Professor E. Guthrie Perry, Ph.D.

Half way between Memphis and Thebes, on the Nile, lies the little Arab village of Tel el Amarna. In 1887, as a peasant woman was toiling in her garden at the foot of the mountain behind this village, she found a stone chest, filled with clay tablets, covered with the wedge-shaped writing of Babylonia and Assyria. When deciphered, they proved to be the royal correspondence between the Pharaohs of Egypt and the rulers not only of Palestine, including Jerusalem, but also of the more remote east, namely, Assyria and Babylonia. One of the most interesting of the letters is one from the king of Babylon to Amenophis IV., protesting against the Egyptians' carrying on negotiations with his vassals, the Assyrians, a thing which his father had scorned to do with the vassals of Egypt. This letter is important, as it likely marks the point when the Assyrian colony sent out by Babylon steps out on the stage of world politics and is recognized as a power to be reckoned with by other nations, about B.C. 1375.

For the next two centuries, during the time of Moses, Joshua and the Judges, resolute Assyrian kings were striving not only to effect the independence of their own land, but to assert their authority over Babylon. Tiglath-pileser I. (B.C. 1120-1090) seems to have been successful, but his sons were not equal to the task he left them, so that for the next two centuries Assyria did not exercise the commanding influence she had previously exerted. During this period, Samuel, Saul, David and Solomon had an opportunity to weld the Israelitic tribes into a nation, while to the northeast of them, with Damascus as centre, Aramaic tribes, which drifted in from the desert, formed a new Syrian nation, the first king of which was Rezon.

About B.C. 890, under Tukulti Ninib II., Assyria awoke from her long sleep and began to push her conquests in all directions. As she extended her operations to the south, her first important obstacle was the new Syrian kingdom. In 732 B.C. Tiglath-pileser III. took Damascus. Ten years later Israel fell a prey to Sargon.

Assyria's goal now seemed to be the conquest of Egypt. During a campaign of Sennacherib against Egypt in B.C. 701, Judea was overrun by the Assyrian troops, and Hezekiah was shut up in Jerusalem "like a bird in a cage". On the advice of Isaiah, however, he refused to surrender, and for more than a century longer Jerusalem continued to stand.

Assyria exercised not only a political influence upon the Hebrews, but, along with Babylonia, a very strong religious and moral influence. The worship of Baal and Ash-toreth, the sun, the moon and the heavenly host, was a mode of worship akin to, if not directly borrowed from, that of Babylonia and Assyria. How prone Israel was to fall into this form of idolatry, the reigns of Ahaz and Manasseh and the writings of all the prophets from Amos, Israel's earliest prophet, down to Jeremiah and Ezekiel bear amply sufficient witness.

While the religious influence of Assyria cannot be disassociated from that of Babylon, her moral influence upon the Hebrews cannot. From the eighth century onward such prophets as Amos and Isaiah see in Assyria the scourge of God prepared to punish Israel for its unfaithfulness to Jehovah. As Assyria absorbed one nation after another and created a world empire, it presented a new problem to the faith of the prophets. Who is the supreme God, Jehovah or Asshur? Is Jehovah a moral Ruler, whose sway is world wide? The faith of Isaiah rose superior to this test, and he taught his own and succeeding times that Jehovah was the God of the whole earth and that Assyria was but a tool in that Master's hand carrying out His purpose and subject to His control.

The ruthlessness with which Assyria pushed her conquests raised still another moral question. How could a righteous God permit a more sinful nation to afflict and torture a less sinful one, as they felt themselves to be? This doubt passed over into the conviction that destruction by God awaits the nation whose soul is not upright within it,—a conviction that was verified by the swift destruction of this cruel nation.

Manitoba College, Winnipeg

Why We Have the Lord's Day Act

By Rev. W. M. Rochester, B.A.

General Secretary, Lord's Day Alliance of Canada

In the far West, when the application of the Lord's Day Act to a certain Province was under consideration, a gentleman reported that he had heard many people there explain the situation somewhat as follows: "We employ thousands of ministers to make people religious, but they are not succeeding, and so they call in the aid of Parliament." I was looking up our records of the introduction of the Lord's Day Act to Parliament and found among newspaper clippings a great many assertions very like the above.

The best answer to this charge is the Lord's Day Act itself. It is only the uninformed and thoughtless who speak about the law as an example of religious coercion. Thoughtful minds see in it only a wise provision of the State to provide opportunity by means of the day of rest to meet the physical and spiritual needs of all classes.

"The Sabbath was made for man", Jesus said. Experience shows that it is in harmony with man's constitution. It fits him. He is made upon the plan of a seven-day week, of which six days are devoted to work and one to rest. The Lord's Day is something he cannot do without and be his best and do his best. Every man, therefore, has the right to it. It is his natural inheritance and he should be protected in his right to this day. Lincoln said, "There are three inalienable rights of man, life, liberty and the pursuit of happiness." The Lord's Day may be placed as a sub-head in this enumeration; and just as the nation defends the people in their right to these fundamentals, and pursues with the penalties of the law any who would deprive another of his property, or "filch from him his good name", so it may rightly say to all classes, "We will protect you from those who would despoil you of your day of rest with all the privileges that the day bestows." This is why we have the Lord's Day Act. Its object is to secure for every man the full liberty of one day in seven.

It is true, also, that Canada is a Christian nation. It is fitting, therefore,

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that, whilst coercing none, she should nevertheless secure for all citizens the conditions necessary and most favorable to the progress of Christianity. Were it not for the Lord's Day Act it would be possible for men to compel their fellows to forego all the privileges of Christian culture afforded by the Lord's Day.

There is a special reason why we have *this* Act. If one loses a garment he buys another; if a man's house burns down he builds again. By a decision of the Privy Council of England we lost our Sunday laws, at least all passed since Confederation, these having been given us by the Provinces. Hence we had need that something take their place. The Lord's Day Act is therefore the substitute for the Sunday laws we had lost.

Practically speaking, the Lord's Day Act is the guarantee by the nation that every citizen in the land shall remain in undisturbed possession of his day of rest; or, if he has lost it, that it shall be restored to him and that liberty may be enjoyed once a week to pursue, without the interruption of labor or disorder, the higher occupations which tend to perfect and maintain a high standard of thought and life among the people. It is, too, the *sole* guarantee by the nation of such liberty and opportunity.

Toronto

The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

VIII. APPLYING THE LESSON

It may safely be said that no principle or truth is ever clearly understood until it has been applied. The first grasp of any principle is never clear. The mind requires time to comprehend the full force of its meaning. This time is gained by different examples of its application. It is the application of the truth to everyday practice that makes the principle live and become an impelling force in the life of the learner. Without the application mere knowledge is dead.

It is easy to learn the interesting stories of the Hebrew children at the court of Babylon, but it is only when the underlying truth of these stories is brought home to pupils that they understand the lessons which they are

designed to teach us. The lessons of temperate eating and drinking and the resulting benefits are lost on one who takes a superficial view of the apparent kindness of the king to the Hebrews, and who it may be is intemperate in his appetites. The lesson of adherence to duty and of right-doing in spite of temptation to the contrary, together with the resulting reward, is thrown away on one who is constantly shirking his duty.

The purpose of the Sunday School is to impart a knowledge of the great moral and spiritual truths which are the guiding and impelling forces of life. This knowledge is acquired, and can be acquired only, by tracing the principles underlying the lessons to their connection with the uses and applications that can be made of them in the ever present problems of life. A principle that cannot be applied to solving some of these complicated problems is merely useless words.

Moulding character results from actually doing things and not from mere talk about them. One must exercise himself into a stable character. Experience shows that it is possible to have a great fund of moral maxims and central truths, and yet have no stability of character. Nay, more, the person who is hearing about moral truths and assenting to them year after year, but does not apply them in life, becomes moral-maxim-hardened, and his spiritual nature gradually becomes deadened. It is only that knowledge which by use has become a habit, that will stand the test of later years and that will give its possessor power and facility in solving the problems of life.

Let the nature of the child at different stages of its development not be forgotten. The mental activity of young children lies mainly in their senses. The child pictures rather than thinks; hence the lessons and their applications should appeal very largely to the senses. In boyhood and girlhood, the imagination is active, and the lesson will be most easily applied by being pictured to the fancy and turned into some active enterprise. In youth, the reason assumes sway over the mental life and the application of the lesson must now call for reasons and must reach definite conclusions.

Normal School, Toronto

HOW THE WORK GOES ON

There is a Sunday School in Batang, Tibet, with an average attendance of 100 a Sunday.

In a leading Sunday School in Great Britain no fewer than 48 out of 50 teachers and officers are former scholars of the School.

A Sunday School tour of Hungary, Bohemia and Bulgaria is proposed, under the auspices of the World's Sunday School Association.

Rev. Samuel D. Price, Superintendent of the Department of Waste Material, reports, to date, that 750 Schools are now sending their left-over supplies to the missionaries. Those who desire further information should address Mr. Price, at the Headquarters of the International Sunday School Association, 805 Hartford Bldg., Chicago, Ill.

Recently, says the India Sunday School Journal, some Indian soldiers, encamped on the borders of Afghanistan, who had been Sunday School scholars at home, sent back to Christian friends: "We have formed a Sunday School; send us Hindi hymns and a regular supply of Sunday School leaflets. Some of our comrades-in-arms want to join us."

The long leap which the Sunday School has taken in North America is seen by a com-

parison with the statistics of 1875, when the first International Sunday School Convention was held in Baltimore. At that time there were 69,272 Schools, with 788,805 officers and 6,062,064 scholars, a total of 6,950,869. Now there are 173,459 Schools with 1,670,846 officers and 14,946,504 scholars, a total of 16,617,350.

In Montreal there are 18 Chinese Sunday Schools. Besides these there are 4 Bible Classes and a Chinese Christian Association. About 500 Chinese are enrolled in these various activities, with 400 volunteer officers and teachers. There were nine Chinese baptisms last year, making in all the accessions to Knox Church, the centre of the work, 114, with 14 children baptized. About 168 have become members of the Chinese Christian Association.

The Sunday School is a powerful, although usually unnoticed influence in public life. There are probably 2,500,000 men who are voters enrolled in the Sunday Schools of the United States and Canada, and although the Sunday School is in no sense in politics, its principles are in the political life and works of these two and a half million voters. It is estimated that quite 40 per cent. of North America's Sunday School army are over 18 years of age. Probably half a million men have been added during the last five years.

Lesson Calendar: Fourth Quarter

1. October 1.....The Prophet Ezekiel a Watchman. Ezekiel 3 : 12-21.
2. October 8.....The Life-Giving Stream. Ezekiel 47 : 1-12.
3. October 15.....The Return from the Captivity. Ezra 1 : 1-11.
4. October 22.....The Foundation of the Second Temple Laid. Ezra 3 : 8 to 4 : 5.
5. October 29.....A Psalm of Deliverance. Psalm 85.
6. November 5.....Esther Pleading for Her People. Esther 4 : 10 to 5 : 3.
7. November 12.....Belshazzar's Feast and Fate—World's Temp. Sun. Daniel 5 : 17-30.
8. November 19.....Ezra's Journey to Jerusalem. Ezra 8 : 21-32.
9. November 26.....Nehemiah's Prayer. Nehemiah, ch. 1.
10. December 3.....Nehemiah Rebuilds the Wall of Jerusalem. Nehemiah 4 : 6-18.
11. December 10.....Nehemiah and His Enemies. Nehemiah 6 : 1-12.
12. December 17.....Ezra Teaches the Law. Nehemiah 8 : 1-12.
13. December 24.....Malachi Rebuking and Encouraging Judah. Malachi 3 : 7-18.
14. December 31.....REVIEW.

Lesson I.

THE PROPHET EZEKIEL A WATCHMAN October 1, 1911

Ezekiel 3 : 12-21. *Commit to memory vs. 17-19. Study Ezekiel, ch. 3. Read Ezekiel, chs. 2, 3, 33.

GOLDEN TEXT—Hear the word at my mouth, and give them warning from me.—Ezekiel 3 : 17.

12 Then the spirit ¹ took me up, and I heard behind me ² a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

13 ¹ I heard also the noise of the wings of the living creatures ⁴ that touched one another, and the noise of the wheels ⁵ over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; ⁶ but the hand of the Lord was strong upon me.

15 Then I came to them of the captivity at Tel'-abib, that dwelt by the river ⁷ of Chebar, and ⁸ I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Is'rael: therefore hear the word at my mouth, and give them warning from me.

Revised Version—¹ lifted me; ² the; ³ And I heard the; ⁴ as they touched; ⁵ beside them, even the noise; ⁶ and; ⁷ Omit of; ⁸ to where they dwelt; and I sat there astonished among; ⁹ righteous deeds; ¹⁰ took warning; and thou.

LESSON PLAN

I. The Spirit's Power, 12-15.

II. The Prophet's Mission, 16-21.

DAILY READINGS

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

M.—The prophet Ezekiel a watchman, Ezek. 3 : 1-11. T.—The prophet Ezekiel a watchman, Ezek. 3 : 12-21. W.—The prophet Ezekiel a watchman, Ezek. 3 : 22-27. Th.—A solemn message, Ezek. 2 : 1-10. F.—Call to repentance, Ezek. 18 : 19-30. S.—Watchmen despised, Jer. 6 : 16-20. S.—Ambassadors for Christ, 2 Cor. 5 : 11-21.

Shorter Catechism—*Ques.* 101. *What do we pray for in the first petition?* A. In the first petition (which is, *Hallowed be Thy name*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

The Question on Missions—(CANADIAN PROBLEMS: October, Safeguarding the Sabbath.)—1. Why should the Sabbath be safeguarded? Because it is of great value as a day of rest, a day for worship, and an

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he ¹⁰ is warned; also thou hast delivered thy soul.

opportunity for helping others. It is in danger from greed of gain, love for pleasuring, unbelief, and moral and religious indifference.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 102; 148; 94 (Ps. Sel.); 83 (from PRIMARY QUARTERLY); 132.

Special Scripture Reading—Acts 21: 25-38. (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. 834, Ezekiel Among the Captives by the River Chebar. (Slides may be obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Mount Gilboa and Valley of Jezreel From the Citadel of Bethshan (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 11 stereographs for Quarter's Lessons, \$1.83; five for October, 83c.; less than four in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—B.C. 592; Babylonia.

Connecting Links—Ezekiel was a priest in the company of exiles who were carried away in B.C. 597. There he exercised his calling as a prophet from B.C. 592 till B.C. 570. He had no easy task. Men thought when they were separated from Palestine that they were separated from the God of Palestine; how could they worship Him when His sanctuary was far away? Ezekiel assured them the worst was still to come: city and sanctuary must be destroyed. When Jerusalem was actually destroyed in B.C. 586, the trial of their faith was very sore. It was the task of Ezekiel to preserve

his people's faith untarnished amid the modern life about him. He was the pastor, the shepherd of their souls.

The Lesson is part of the narrative of Ezekiel's call (chs. 1-3). In a trance he beheld a great vision, a vision of Jehovah seated on a splendid chariot which moved every way, a vision full of symbols that made as clear as anything could make it that God was almighty, omnipresent, and omniscient. The prophet was overwhelmed at the awful sight, but was strengthened to receive his message. It was given him in the form of a roll, which he was to eat, chs. 2 : 8; 3 : 3. He must go to his fellow exiles though they

*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.

were of a hard forehead and of a stiff heart, vs. 4-11.

I. The Spirit's Power, 12-15.

Vs. 12, 13. *Then*; when the prophet's vision was about to pass away. *The spirit*; an unseen supernatural power which the prophet, in vision, felt moving on his own spirit with resistless might. *Lifted me up* (Rev. Ver.); like a leaf swept up from the earth by the wind. *I heard behind me*. As he was taken up and away, his back was turned to the splendor. *Voice of a great rushing*; sound and commotion made by the "wings" and "wheels" (see ch. 1): the word is used of the earthquake, of the noise of battle, of the rattling of chariots. The heavenly chariot was set in motion as the prophet, still in his trance, was transported from it. *Saying*. Omit this word, and read the rest of the verse: "When the glory of Jehovah rose from its place", that is, when the great chariot began to move and the vision was passing away. *Noise of the wings*. As they were spread out to raise the chariot, they produced a sound like thunder. *The wheels*; many of them, fitted to carry the chariot in every direction (see ch. 1: 19, 20). So the Lord took His departure. *The spirit . . . took me away*. The prophet was carried forward by a power unseen and irresistible.

Vs. 14, 15. *In bitterness*; indignant with Israel for their rebellion against the Lord. *Heat of my spirit*; his sensitive and emotional nature keyed up to a high pitch of excitement. *The hand of the Lord*; an overwhelming force making the prophet strong to warn and rebuke. *Came to . . . Tel-abib*; still in his trance. Tel-abib means, perhaps, "Hill of Corn Ears" or "Corn Hill". *River of Chebar*; perhaps one of the many canals about Babylon. *Sat . . . astonished . . . seven days*; dumb and motionless. The strain of the vision had been very great, and the task before the prophet was appalling.

II. The Prophet's Mission, 16-21.

Vs. 16-18. *The word of the Lord*; describing more closely the prophet's mission. *Son of man*; that is, child of man, a title used over ninety times in Ezekiel, expressing the contrast between God's majesty and the prophet's littleness as one of mankind. *I have made thee*; appointed thee. *A watchman*;

like a sentinel on the wall of a city or at the outposts of an army. *Give them warning from me*. It is the one duty of a watchman that he give warning when danger approaches. The knowledge that danger was approaching came in this case from God. *When I say . . . Thou shalt surely die*. That was the danger: it was a matter of life and death. *Givest him not warning*; like a treacherous or neglectful watchman. *Shall die in his iniquity*; and thus appear guilty before the Judge. *His blood (life) . . . at thine hand*. The wicked must die for his sin, but his death lies at the door of the unfaithful watchman.

Vs. 19-21. *If thou warn, etc.*; like a faithful watchman. *Delivered thy soul*; from the guilt of murder. *I lay a stumblingblock*; put him to the test by some sore temptation. *Righteous deeds* (Rev. Ver.) . . . *not be remembered*. The good actions of the present cannot make up for past evil-doing. *If thou warn the righteous man*; keep warning him, so that he may continue righteous to the end.

After another vision of the glory of the Lord, the prophet was shut up in his house, dumb, till the people were ready to give heed to his words. Vs. 22-27.

Light from the East

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

BITTERNESS—Ezekiel was a priest carried captive with Jehoiachin in B.C. 597. The exiles enjoyed comparative freedom in Babylon, living in communities by themselves, cherishing a passionate attachment to Jerusalem, keeping up constant communication with it, and confidently expecting that some political upheaval would soon permit them to return. This hope was nourished by the false prophets, whose enthusiasm roused sedition and brought reprisals and loss of liberty. Ezekiel found himself pressed by an overwhelming conviction of duty to a ministry that seemed utterly hopeless. His aim was the regeneration of the nation through obedience to the whole law; but they were brazen-faced and stiff-hearted, and swayed by vain, carnal impulses. They beguiled the tedium of their captivity by listening to his eloquence, but he made no serious impression upon them. His energies were cramped and paralyzed by the stolid

incredulity with which they received his predictions. When they were crushed by the tidings that Jerusalem had fallen, they became more susceptible to his message; and he adopts a more conciliatory attitude

towards them, and he preaches hope for the nation, while he still insists on the independence of the individual soul before God, its only security in righteousness, and the responsibility of the watchman who fails to warn it.

APPLICATION

By Rev. J. W. Macmillan, D.D., Halifax, N.S.

Spirit lifted me up (Rev. Ver.), v. 12. It is related that in one of the Duke of Wellington's battles, a portion of the army was giving way under the charge of the enemy, when he rode into the midst of them. A soldier called out in ecstasy, "There's the Duke, God bless him. I'd rather see his face than a whole brigade." And these words, turning all eyes to their chief, so reassured his comrades that they rallied and repulsed the foe. The "uplift" of the commander's presence turned defeat into victory. And, to the soldier of the cross, in times of trial and difficulty, comes the Holy Spirit, inspiring and heartening him, assuring him of the presence of his divine Lord, and proving most practically that "those that be with us are more than they that be with them".

In bitterness, v. 14. There is sometimes more heroism in deeds unwillingly done than in those where inclination spurs the endeavor.

In the Franco-Prussian war a French gunner was commanded by his colonel to fire on a small house which sheltered a number of Prussians. With pale face the gunner obeyed. He sighted his piece deliberately and accurately, then fired it. "Well hit, my man, well hit!" said the colonel, as he looked through his glass. "That was a splendid shot. The cottage is demolished." Then, turning round, he noticed a tear stealing down the gunner's cheek. "Why, what's the matter?" he exclaimed roughly. "Pardon me, colonel", was the answer, "it was my own little home,—everything I had in the world." We are sometimes asked to do things that we do not want to do,—to deny ourselves, to change our pleasant habits, to disregard the wishes of friends, to accept a lower place than we expected. Perhaps we cannot bring ourselves to obey gladly, but let us obey even if unwillingly. The gladness will follow.

A watchman, v. 17. On a newspaper billboard, the other day, I read, "Halifax man lost!" It was a poor sailor hunting seals in the far southern Atlantic, who rowed away from his schooner and was swallowed up in a storm. It would do us good, perhaps, if such a sign were set up in our churches and Sunday Schools whenever a neighbor of ours goes wrong. If, when one of your School ceases to attend and begins a course of instruction in loafing, swearing and drinking, you could read that legend, "One of our School lost!" would it not make the work of the School seem far more serious and important? Every School, and every earnest member of a School, is engaged in watching lest some one gets lost. It is a solemn responsibility.

To save his life, v. 18. Some years ago there was a great fire in Dublin in a high block of buildings. It was all ablaze below, and the flames were working their way up to the higher stories very rapidly. A number of people were crowding at the upper windows calling loudly for help. The ladder wagon was heard rattling down the street, and when it pulled up before the building and the smart firemen began to rear tall ladders, the anxious crowd gave a cheer of hope. But imagine the dismay when it was found that the ladders were all too short to reach the perishing! Thank God the gospel ladder is never too short. Whosoever will may escape when the dangers of life threaten and roar. Jesus Christ is abundantly able to save.

Delivered thy soul, v. 19. A gentleman who was walking past a building in course of construction one day, saw a stone-cutter chiseling patiently at a block of stone in front of him. The gentleman went up to him, and asked, "In what part of the building does this stone belong?" "I don't know", replied

"There's the Duke"

"One of Our School Lost"

Ladders Too Short

"Keep Chiseling Away"

the stone-cutter, "I haven't seen the plans." Then he went on chiseling, chiseling. Now, that is what we should do. We have not seen the plans. We do not know how our work is to be fitted into the great consummation when the kingdom comes. But we do know what our work is, and we should keep chiseling away.

Warn the righteous man, v. 21. Everybody is in danger. Everybody requires to be warned. A little girl had been forbidden to pick some ripe currants. Then she came

to her mother with the telltale black all about her mouth. Her mother said, "My dear, you should not have yielded to Satan." The little girl replied: "I said to him, 'Get thee behind me, Satan', and he got behind me and pushed me right into the bushes." The youngest, the most innocent, the most obedient, as well as the oldest, the most tried, the one with the best record of temptations resisted, has to be continually protected from the clever, subtle, insidious enticements of sin.

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.

Begin by showing Ezekiel's place in the history of the times. Point out that he belonged to the captivity of B.C. 597, and his work was with the people during the Exile. Ch. 1 gives his vision, ch. 2 his commission, and these should be carefully reviewed by the class, especially ch. 1, as it is a general introduction to the whole Book.

1. *His mission to the exiles*, vs. 12-15. The vision of ch. 1 was instructive as an interpretation of the divine nature, and made a lasting impression upon the prophet. Bring out its main features. Discuss the respects in which it was similar and dissimilar to Isaiah's vision (see Isa., ch. 6).

2. *His duty as watchman*, vs. 16-21. Make it clear that Ezekiel's was a mission to individuals. Discuss:

(a) The description of his work: he was to be a watchman. Emphasize various senses in which the word is used, as watching the city against fire or robbers, watching a flock against thieves and beasts of prey, watching in the camp to be aware of the enemy's movements and so warn of danger. Probably the last is the main idea in the Lesson. (Compare Gen. 31:40; Song of Sol. 3:3; Isa. 21:8; 62:6 for interesting sidelights.) Show that the work of a watchman demanded constant activity in all kinds of weather, exposed to the enemy and death. Question as to what is Jesus' idea of the faithful minister of the gospel.

(b) His business,—to warn. Emphasize the truth that his responsibility extended to both righteous and wicked, as he must warn one to repent, the other to persevere in what was right. Have the class consider that failure to warn the wicked involved responsibility for their death, and that adequate warning leaves the wicked entirely responsible for their life or death. What is an adequate warning? Make it clear that Ezekiel's mission to the righteous was to declare the moral law of God and to remind his people that failure to live for God would meet punishment.

(c) The conditions of success, v. 17. He must first hear the word of God. Point out that the prophetic office was one of great responsibility, as the prophet was God's messenger and mouthpiece. Discuss whether our responsibility is greater. Dwell on the mission of the Holy Spirit in revealing the will of God to us.

Lay stress in this Lesson on: (1) The necessary connection of wickedness and death; (2) The fact that man has power to determine his life whether saint or sinner, hence is responsible for his conduct; (3) The possibility that the righteous may fail, indeed must fail, if they turn from God. Press home the responsibility of each member of the class for those whom he can influence.

For Teachers of the Senior Scholars

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

Question the class about how much they know of the Book of Ezekiel. Show that this is a book of voices and visions,—the way God had of revealing Himself to the world

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through a man of vivid imagination. Although this is not a special missionary Lesson, it lends itself readily to missionary treatment.

I. THE MISSIONARY, vs. 1-4. What do we know of the life of this missionary prophet? (See chs. 1 : 3, and 24 : 15-18.) All that we know of him we get from this Book which he wrote. Is there any better way of knowing a man than through the work he does? What went to the making of this missionary prophet? Dwell upon the part God's Word had in preparing him for his work, vs. 1, 2. God's Word was the soul stuff which entered into his life and made him what he was. The other supreme force which went to the making of him was God's Spirit, vs. 12, 14. His was a Spirit-led life.

Teach the class that we are all missionaries, that we all have some mission in the world to influence other lives for good, and that we cannot succeed unless we enjoy something of the preparation which Ezekiel had.

II. THE MISSION FIELD, v. 15. Was this an easy or a difficult field for a missionary to labor in? Was it a home or a foreign mission field? It was in a foreign country, but amongst the missionary's own people. In one respect this would make the work easy, vs. 5, 6. He knew all about the people amongst whom he was called to labor,—their history and traditions, their aspirations, their language. What made it so difficult a field? (See chs. 2 : 3-5 ; 3 : 7.) They were so fearfully degenerate that it would be difficult to do much for them. Some mission fields are more easily worked than others. Dr. Paton could do nothing on dark Tanna : he could do wonders on Aniwa. Some communities, like some individuals, are more difficult to reach than others. Dwell upon the danger of allowing sin to make the face and heart hard.

III. THE MESSAGE, vs. 16-21. What was this message? It was a warning message. Like a watchman Ezekiel was to warn them of danger. Make clear that it is love that warns of danger, and that every warning of this kind that comes to us in life is God's Word. The voice may be human, but the spirit is divine.

Dwell upon the grave responsibilities of life as revealed in these closing words. If we

fail to warn those about us of their danger, we suffer in our own life.

For Teachers of the Boys and Girls

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

Bring out, by a few introductory questions, who Ezekiel was, how he came to be in Babylon and the two main portions into which his prophecies are divided.

Next get the scholars to tell you as much as they can about the vision described in ch. 1 : 1 to 3 : 11, calling special attention to the command to eat the roll containing God's Word, thus making it part of himself (see ch. 3 : 1-3). Emphasize also the Lord's bidding to the prophet that he should speak the divine message, and the promise of strength to overcome the opposition which he was sure to encounter, vs. 4-11.

The printed portion of the Lesson falls into two parts. In vs. 12-15, the outstanding Figure is the divine Spirit ; in vs. 16-21, that of the watchman prophet.

I. THE DIVINE SPIRIT, vs. 12-15. Fix in the minds of the scholars the moment at which the Lesson begins,—just when the vision which had been passing before the mind of the prophet was about to pass away. Make the picture live,—the "voice" of God speaking in the rushing of the "wings" and the "wheels", and the coming of the Holy Spirit upon the prophet in such power that it was as if he were carried off his feet by some mighty physical force. Dwell on the Lord's departure with the "noise of the wings" spread out for departure and of "the wheels" moving with a sound like thunder. Now let the questioning follow the prophet carried away by the Spirit to "Tel-abib..by the river of Chebar" (get the scholars to explain), filled with indignation against rebellious Israel and struck dumb with astonishment at all he had seen, so that he remained in motionless silence for seven days.

II. THE WATCHMAN PROPHECY, vs. 16-21. Turning to the second portion of the Lesson, bring out the divine authority for the mission of the prophet (v. 16) and the significance of the title "son of man" (v. 17) as marking the contrast between God's greatness and the prophet's littleness. Then discuss the prophet's special duty, likened to that of a sen-

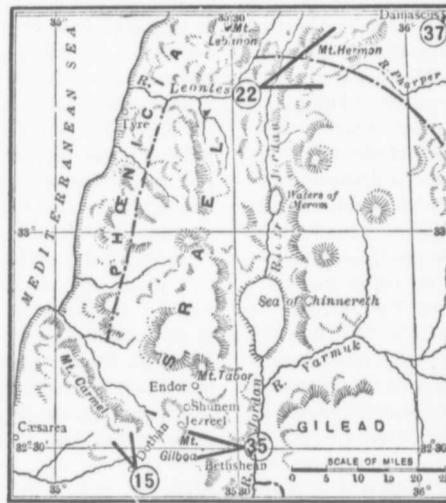
tinel on a city wall or the outpost of an army. Take up, first, his responsibility to the wicked. Bring out (vs. 18, 19), by questioning, that if he should fail to give due warning the wrong-doer would be punished, but the faithless prophet would also be held guilty, whereas the wrong-doer who refused to heed the warn-

ing given would suffer, but the watchman who had done his duty would be clear. In like manner bring out the prophet's responsibility to the righteous.

Press home the lesson of God's love in warning us against evil and the wisdom of heeding the divine warning.

THE GEOGRAPHY LESSON

Find on the map the encircled number 35, at old Bethshan, with heavy lines diverging from it. If you stand to-day at that spot marked 35, and look westward over the space between those two lines, you find yourself up on a high hill with the remnants of what used to be a fortress only a few feet away. Away down below where you are standing, a big, irregular, rolling plain lies spread out. Its general trend is a downward slope toward you; a large brook (creek) comes rushing down the slope, breaking into foam over the pebbles in its deep-worn bed. This high ground on which you stand is the acropolis or citadel of old Beth-



MAP PATENT NO. 356 569 BY UNDERWOOD & UNDERWOOD.
MA'D IN GREAT BRITAIN

shan. Dr. George Adam Smith in his *Historical Geography of the Holy Land* (p. 357) describes this very outlook as he too saw it from this same standpoint: "The eye sweeps from four to ten miles of plain all round, and follows the road westward to Jezreel. . . It is almost the farthest-seeing, farthest-seen fortress in the land."

To look off for yourself from the old watchman's ground, use a stereo-

eograph entitled,—*Mount Gilboa and Valley of Jezreel From the Citadel of Bethshan*. (See also *HOME STUDY* and *INTERMEDIATE QUARTERLIES* and *LEAFLETS* for further information about Bethshan.)

ADDED HINTS AND HELPS

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

Lesson Points

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

Before we begin any work for God, we should seek the power of His blessed Spirit. v. 12.

In all the forces of nature God's voice speaks and God's hand works. v. 13.

No human power can withstand the one whom God strengthens. v. 14.

† We are best able to help others when we ourselves have passed through their experiences. v. 15.

It belongs to the Lord to command; it is our duty faithfully to obey. v. 16.

Our place and work in life are not merely of our own choosing, but also of divine appointment. v. 17.

He is our truest friend who warns us most plainly of our danger. v. 18.

Woful is the doom of those who despise divine warnings. v. 19.

Past righteousness will not excuse present wrong-doing. v. 20.

Life is the reward of righteousness as surely as death is the penalty of wickedness. v. 21.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Where does Paul say that he is pure from the blood of all men because he had warned them faithfully?

2. "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed." Find this saying in Proverbs.

ANSWERS, Lesson XIII., Third Quarter
—(1) Deut. 33 : 27. (2) Isa. 54 : 17.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Our responsibility for the sins of others.
2. The perils of neglecting God's warnings.

Prove from Scripture

That Christians should warn one another.

The Catechism

Ques. 101. *The Lord's Prayer—its first petition.* Like the Third Commandment, this petition has to do with the right use of the name of God. The name of God is just God Himself, as He is made known to us in nature, in our own minds, in His Word and ordinances, and especially in Jesus Christ His own Son. "Hallowed" here means, made known as holy. We hallow God's name, when we make known the holiness found in Him. The word "glorify" in the Question has practically the same meaning as "hallow". Everything God has made fulfils the purpose

of its creation in revealing the character of God, and we are living our true life when His character is reflected in us. The petition teaches us to pray for grace to glorify God in our own lives, and for the removal of everything that dishonors Him.

The Question on Missions

Rev. W. G. Hanna, B.A.

Secretary, Ontario Lord's Day Alliance

Ques. 1. The Christian Sabbath is a most valuable asset for Canadian people. It is necessary to the preservation of their health, the maintenance of their efficiency in work, and the preservation of their lives to the appointed term. It is the home fellowship day, and affords the best opportunity for Christian service. The forces at work to break it down are greed for getting gain seven days in the week, and the love for pleasuring which would level the Sabbath down to the status of a holiday. Unbelief would obliterate this weekly reminder of the resurrection of our Lord. Religious apathy and moral indifference, failing to take account of inroads upon the Lord's Day or join in the effort to resist them, strengthen the hands of its enemies. Besides, the large number of immigrants coming year by year from lands where the Sabbath has been leveled down, tend to bring about like conditions in Canada.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

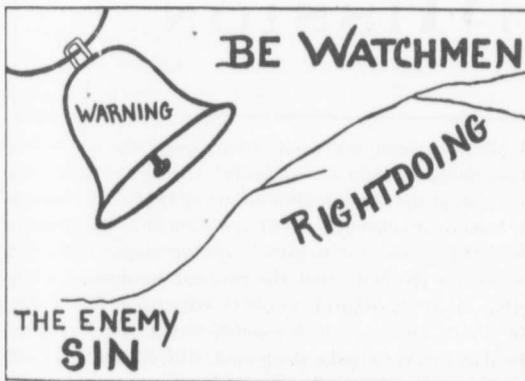
Subject for the Quarter—God's learners.

Golden Text for the Quarter—If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John 1 : 9.

Lesson Subject—God's people learning that God sends warnings against sin.

Introduction—We have been learning about God's warnings and punishments. We have heard about the kings from far-away countries, coming and taking captive God's people who would not heed His warnings.

Now most of our Lessons are going to tell us of God's forgiveness and loving-kindness and



tender mercy. There is a ring of joy in every Lesson. Don't you think we may use a bell as our symbol for each Lesson? On it we'll print the key word of the Lesson, and the string of bells may be used for the Review. Outline a bell—WARNING.

One night Willie had just got settled in bed when he heard "Clang, clang." "Oh, a fire!" said Willie, "that is the bell at the factory. The watchman is ringing it, I know." Yes! the watchman had seen the flames bursting out from the furnace room, and hurried to ring out the alarm to warn people of the danger. Tell of other watchmen you know,—of the sentries at camp or at a fort, of the watch on the bridge of the great ships at sea.

Ezekiel a Watchman—Here let us look at the people of Israel, captives in a strange country (Recall Jehoiachin's captivity, 2 Kgs. 24 : 10-16). Here is the river Chebar and one of the towns (outlines). Here is Ezekiel, a prophet of God, among these people. God has sent him here. One day Ezekiel heard the word of the Lord,—"I have made thee a watchman", etc., vs. 17-21. A watchman must know the danger and warn of danger, and if people do not heed, it is not

his fault (see v. 19).

Golden Text—Repeat Golden Text.

God's Watchman—God expects us all to be watchmen. Three things we must watch :

WATCH { THE ENEMY SIN.
 { OURSELVES.
 { OTHER PEOPLE.

The People to be Watched—Here is a hill on which we all may stand (Outline). We'll name it RIGHT-DOING. As we look around us we'll see much wrong-doing. God wants us to watch for the enemy Sin, who is hiding near trying to tempt us to do wrong. Do not let him get an entrance into your heart.

The Things to be Watched—We must watch

our own WISHES
 WORDS
 WAYS

Warning Others—When we get older we may be watchers who will warn others of sin, and even now you girls and boys may tell others of the danger of doing wrong. Just a word may do this. "O Jim, don't fight; it is wrong." "Don't copy; it is not honest."

The Warning Bell—Our warning bell rings out, "Watch and warn! Watch and warn!" (All repeat with bell-pulling motions.)

To Think About—Sin brings danger.

FROM THE PLATFORM

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

GOD'S MESSAGE
OUR MISSION

Print on the blackboard, **GOD'S MESSAGE**, and ask what the message was which God sent by Ezekiel to those amongst His people who should act wickedly. Bring out clearly the truth that punishment of evil-doers is certain, at the same time emphasizing God's love towards them and His eager desire to turn them from their evil way. Next, question as to the **MISSION** (Print) of the prophet. Make it clear that this was just to give God's warnings plainly and faithfully to His countrymen. Lay stress on the facts that the prophet would be held to account for uttering the warning, and that those who heard it would be responsible for heeding or neglecting it. Now ask about **OUR** (Print) mission, which resembles that of the prophet. It will be easy to make the scholars see that this is to make the gospel, with its warnings and invitations, known to all about us and to those also who are dwelling in heathen lands.

Lesson II.

*THE LIFE-GIVING STREAM

October 8, 1911

Ezekiel 47 : 1-12. Commit to memory v. 9. Read Revelation 22 : 1-5.

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

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

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

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

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

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

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

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

Revised Version—¹ And he; ² back unto; ³ was toward; ⁴ on the; ⁵ Omit side; ⁶ by the; ⁷ round by the; ⁸ outer gate; ⁹ of the gate that looketh toward the east; and behold; ¹⁰ When the man went forth eastward with the line in his hand, he; ¹¹ caused me to pass through the waters, waters that were; ¹² ankles; ¹³ through; ¹⁴ bank; ¹⁵ upon the; ¹⁶ forth; ¹⁷ eastern region, and shall go; ¹⁸ Arabah; ¹⁹ they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the; ²⁰ living creature which swarmeth, in every place whither the rivers come; ²¹ for these waters are come thither, and the waters of the sea shall; ²² whithersoever; ²³ Omit the; ²⁴ by it; ²⁵ Omit they; ²⁶ for the spreading of nets; ²⁷ after their; ²⁸ up to; ²⁹ every tree; ³⁰ wither; ³¹ fail; ³² every month, because the waters thereof issue out; ³³ healing.

LESSON PLAN

- I. The Abundant Stream, 1-5.
II. The Transformed Desert, 6-12.

DAILY READINGS

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

M.—The life-giving stream, Ezek. 47 : 1-12. T.—Beginning of the vision, Ezek. 40 : 1-5. W.—Bitter water sweetened, Ex. 15 : 20-27. Th.—Living waters, Zech. 14 : 4-11. F.—Water of life, John 4 : 5-15. S.—A free gift, Rev. 21 : 1-6. S.—Whoever will, Rev. 22 : 1-17.

Shorter Catechism—*Ques.* 102. *What do we pray for in the second petition?* A. In the second petition (which is, *Thy kingdom come*) we pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

EXPOSITION

Time and Place—B.C. 572; Babylonia.

Connecting Links—The Book of Ezekiel is occupied with two great themes,—the destruction of Jerusalem and Judah, and the restoration of God's people. Twenty-four chapters are given to each topic. In the second part of his prophecies Ezekiel sees a Palestine made over for the new Israel. In place of hills and valleys, a great plateau, the temple hill, rises alone above the level and overlooks the whole land. The Lesson describes one aspect of this Canaan transformed; the waters from the temple spring become a

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

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

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from En-ge'di even unto En-eg'laim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.

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

The Question on Missions—2. What organized effort is made to safeguard the Sabbath? The Lord's Day Alliance, organized at Toronto in 1895 for Ontario, and at Hamilton for Canada in 1902, has secured the Lord's Day Act for Canada, and seeks to secure its observance so as to preserve the Sabbath rest.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 136; 138; 34 (Ps. Sel.); 138 (from PRIMARY QUARTERLY); 438.

Special Scripture Reading—Rev. 21 : 22 to 22: 5. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1382, Ezekiel's Vision of the Holy Waters. (Slides may be obtained from the Presbyterian Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Mount Gerizim, Where the Samaritans Worshiped, And Steps Leading to Jacob's Well (Underwood & Underwood, see page 469).

glorious river. The temple itself, as seen in the prophet's vision, was surrounded by a square court, measuring 500 cubits on each side (the cubit used by Ezekiel was 21 inches, while the ordinary cubit was 18 inches), for ordinary worshippers. The inner or priests' court was 200 by 350 cubits, while the temple proper stood in a square of 100 cubits on each side, with the altar of burnt offering in front of it to the east.

I. The Abundant Stream, 1-5.

V. 1. *He brought me back* (Rev. Ver.). The angel who was Ezekiel's guide through the

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

new temple returned from the outer court to the door of the house, the temple proper. *Behold, waters . . . from under the threshold.* The prophet begins with a natural fact,—the temple spring or fountain on the temple hill. The water was needed for sacrifices and for the altar. In vision the tiny rill is transfigured as it seeks a way down the Kidron valley toward the Dead Sea. It becomes a great river, spreading fertility and life along its course. Water is a common symbol in the Bible of blessings which come from God to man. *Toward the east.* The temple faced eastward, with a square court in front having four gates,—north, east, south and west. *On the south of the altar* (Rev. Ver.); which stood in the court in front of the building proper. Thus the waters of blessing came from the very presence of God who dwelt in the temple.

Vs. 2-5. *By . . . the gate northward* (Rev. Ver.); the north gate leading to the outer court. The east gate of the inner court, which was the nearest, was kept shut on the six working days, because the Lord had entered by that gate, chs. 44 : 2 ; 46 : 1. This gate is still built up (since A.D. 810), and the Moslems have a tradition which says that on some Friday a Christian conqueror will enter the sacred precincts by this gate. *Unto the utter* (Rev. Ver. "outer") *gate . . . looketh eastward*; the eastern gate of the outer court. From there the waters of the brook Kidron traverse the bare and parched wilderness of Judah, which advances almost under the walls of the holy city. *The line*; used for larger measurements. For the smaller a reed was employed. (See ch. 40 : 3.) *A thousand cubits*; about a third of a mile. *Waters . . . to the ancles.* There is no natural explanation for the growing volume of water : it is due to Jehovah's wondrous power. *Knees . . . loins . . . swim in.* Though the prophet does not go further, we may suppose the river grew mightier and mightier in its 20 miles' course to the Dead Sea. So, six hundred years later, the risen Saviour sent forth the Holy Spirit on His life-giving mission, Acts 2 : 1-12.

II. The Transformed Desert, 6-12.

Vs. 6-8. *Son of man*; a title here, as in ch. 3 : 17 (last Lesson), marking the contrast between God's might and the prophet's weak-

ness. *Hast thou seen this?* The issuing of the river from the temple and its constant increase in depth and volume, illustrating how eternal life comes from God and flows to the ends of the earth. The wilderness of Judah became a great grove. Trees furnished no inconsiderable part of a Hebrew's diet,—the olive, the date, the fig and the vine. (Compare Rev. 22 : 2.) *Toward the eastern region* (Rev. Ver.); apparently the lowlands to the south of Jericho. *Into the Arabah* (Rev. Ver.); the great trench stretching from Galilee to the Gulf of Akaba, with the Dead Sea at its lowest part. *Toward the sea* (Rev. Ver.); the Dead Sea or Sea of Salt. *The waters shall be healed*; made wholesome instead of hurtful.

Vs. 9-12. *Every living creature . . . shall live* (Rev. Ver.); even in the Dead Sea, in which there is no life. *A very great multitude of fish*; whereas all fish die when they enter the waters of the sea. *Fishers shall stand upon it.* It should be like the Sea of Galilee in Christ's time,—a region full of busy life and varied activities. *From En-gedi*; at the middle of its western shore. *Unto En-eglaim*; perhaps at the northwest corner towards the mouth of the Jordan. The prophet has in mind that part of the seacoast adjacent to Jerusalem. *Miry places . . . marishes* (marshes). These were to be left, that there might be a supply of salt. *New fruit every month* (Rev. Ver.); a continuous and abundant supply,—unheard of fruitfulness. *Fruit for meat*; for food. *Leaf . . . for healing* (Rev. Ver.). Remedies for many diseases were derived from the leaves of plants. (Compare Rev. 22 : 2.) So in Jesus are found food and healing for body and soul.

Light from the East

WATERS—Only one who has been in a tropical country can fully understand the importance of water. When he sees the verdure of Egypt sharply bounded by the eternal sand wherever the irrigation cannot reach, when every particle of moisture in his body seems to be dried up, so that he can scarcely keep from snatching the cup from the hand of the comrade who has reached the fountain first, he understands why water is, in scripture, the symbol of the best blessings, and

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why John saw in heaven a pure river of water of life, and trees of healing on its banks. So the prophet describes spiritual renewal by water coming from the sanctuary and transforming the dreary waste of rocky valleys, bare chalk hills, and arid desolation, between Jerusalem and the Dead Sea. There the rocks have been ploughed by prehistoric torrents, or cleft and shattered by earth-

quakes into rifts and gorges sometimes a thousand feet in depth. Only dry thorns or plants which draw moisture from the air can live here. Yet all it needs to make it fertile is moisture, for at En-gedi, where a great spring gushes from the rock, there is a beautiful luxuriance of vegetable life, and bulbuls, thrushes, and black grackles sing all day in the groves by the stream.

APPLICATION

The door, v. 1. Just as there are doors to a house, so there are doors to a country. And as doors are the means of entrance and

Doors of
Blessing

egress for everything that enters or goes out from the house, so are they for the country.

Canada has its doors which open toward Europe,—Montreal, Quebec, Halifax and St. John. It has its doors opening toward the Orient at Vancouver and Victoria. Many things pass through these doors in both directions. Some of these exports and imports are of great importance to missions. Think of the thousands of immigrants coming to us, for whom we must provide the means of grace. And think of the Bibles and missionaries we export to many of the "regions beyond". The Jew counts his door a sacred spot, and consecrates it by writing texts upon its lintel. Let us make our national doors holy, by seeing that nothing enters through them except what we will bless, and nothing goes out through them except what we have blessed.

Behold, waters . . . from under the threshold, v. 1. There was once a town lying at the foot of a mountain and getting all its water supply from a great reservoir at the top. All at once the supply stopped; the people waited, but no water came. At last the town began to be deserted, for no town can exist without water,—until there was seen scrawled on a certain building,—"If you want to know why the water has failed, dig below." They dug down, and found that something had clogged the pipe through which the water had flowed down. God's fountain of blessing is ever full. If its streams do not flow into our lives, it is because sin is block-

ing up the channel that would bring the living waters down to us.

Ancles . . . knees . . . loins . . . to swim in, vs. 3-5.

There is progress for you. God's streams always deepen. Judson preached to the

God's Streams
Always Deepen

Burmans for six years without a convert. Every first Sunday of the month he and his wife would celebrate the sacrament of the Lord's Supper, and would say at the conclusion of the service, "We are the church of Jesus in Burmah." Somebody wrote to Mr. Judson after he had been there five years to know what were the prospects for the conversion of the heathen. He answered, "As bright as the promises of God." The story of the successes of the gospel during the past century reads like a romance.

The rivers, v. 9. One of the student volunteers who went to India said: "If a man is ill and I run for a physician, and reach the

On Foot or on
Horseback

doctor too late, I am not to blame. But if, when I started to run, I had known that there was a horse ready to take me faster than I could run, and I deliberately ignored the horse and went on foot and arrived too late, then I am to blame." And he said to his fellow missionaries, "I feel that much of my work in India has been on foot instead of on horseback, has been in the energy of the flesh instead of in the power of the Holy Spirit." That is what we should remember always in our work for God. It is possible to forget Him, even while we are trying to obey Him. Disaster often overtakes us, and despair seizes upon us, because we have not sought and got the help of the Spirit. Without His aid we can do nothing.

Fish, v. 9. Fish in water are an evidence of its purity. An old way of testing the

healthfulness of a well was to put a little trout in it. As long as the trout lived the water was safe to drink. And the purity and refreshing powers of the gospel stream are shown in the way in which good deeds are made to live by them. A missionary preached to his congregation of South Pacific islanders on the text, "Thou shalt not steal." He told them that if they had taken wrongfully, they must restore it to the owner. The next morning he found his house surrounded by people bringing back their stolen goods. They said, "We have not been able to sleep all night. All these things we stole, and we wish to give them back to the rightful owners." One man went seventy miles to a neighboring island to find the owner of a saw. Can any

Known by
Its Fruits

one doubt the worth of a gospel which brings forth such fruits?

Whither the river cometh, v. 9. Dr. W. L. Watkinson says that he once saw in Manchester a seagull trying to amuse itself with a pie dish. There was a little water in the dish, and the bird was trying to swim in it as if it were the mighty ocean. That poor bird striving to satisfy its instincts with the few drops of water in the pie dish, is a picture of those who vainly seek to satisfy their souls with the riches and pleasures and ambitions of this passing world. Men are made to be satisfied with nothing less than the infinite and enduring joys that God alone can give. In nothing else can they find permanent content.

Pie Dish for
Ocean

TEACHING HINTS

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

For Teachers of Bible Classes

A brief analysis of this section of the Book of Ezekiel will place the Lesson before the class in its proper setting. Present chs. 40-48 as a vision of Israel with God as Ruler. (1) Chs. 40-43 deal with the sanctuary where God dwells. (2) Chs. 44-46 give the regulations for the ministry in the temple. (3) Chs. 47, 48, the apportionment of the land and the disposition of the tribes. The land is transformed by a miraculous river flowing from the sanctuary. The imagery was perhaps suggested by one of the streams of Palestine flowing as a full river from some rocky source. But see also Exposition.

Bring out by questioning three main points regarding this stream: (a) Its source (vs. 1, 2); (b) its expansiveness (vs. 3-5); (c) its effects, vs. 7-12. Discuss these in detail.

This is a missionary Lesson. The river of life is a striking picture of the blessings of the gospel. See Rev. 22: 1, 2 for a similar picture. Emphasize the following points: (a) The river has its source in God. (b) It goes forth to reclaim the most hopeless. Discuss the work of Jesus with the publicans and sinners as an illustration of this fact.

There are two points of missionary interest to be brought home to the class:

1. *The finality of the Christian religion.* Discuss some simple proofs of its divine origin, such as, (a) the superiority of its teachings to those of non-Christian religions, (b) its moral results as seen in the life of the individual and of society.

2. *Its increasing volume in the world.* Gulick's, *Growth of the Kingdom of God*, gives the progress as follows: At A.D. 100, 5,000,000; A.D. 1000, 50,000,000; A.D. 1500, 100,000,000; A.D. 1800, 200,000,000; A.D. 1880, 410,000,000; A.D. 1890, 493,000,000; A.D. 1896, 500,000,000. Besides this numerical growth, note the expansion in the better understanding of the gospel, in practice, in influence, in auxiliary movements, as Sunday Schools, Y.M.C.A.'s, Brotherhoods, Church Army, Missionary Societies, and the power of the press. All should be invited to share in the work of extending the influence of Christianity. This will be a good opportunity for the teacher to press home the claims of the ministry upon young men.

For Teachers of the Senior Scholars

With only two Lessons in Ezekiel it will need some skill to get the scholars to know the Book as a whole. Draw the attention of the class to some of the familiar quotations from this Book (see ch. 18: 2; 34: 26, etc.), and to some of the most striking passages. Our Lesson to-day is a beautiful vision of the

future. Like all the Old Testament prophets, Ezekiel finds the Golden Age in the future. With other nations it is in the past. The vision in to-day's Lesson reaches on through the Christian centuries. What form does this vision take? Show that Ezekiel borrowed the material of his vision from the physical features of Palestine. Where else in the Bible do we find imagery like this? (See Rev. 22 : 1, 2.) Lead the class to see that we have in this Lesson an unforgettable picture of the Source, and growth, and influence of the gospel.

1. *The Source of the Life-giving Stream*, v. 1. This life-giving stream issued from the temple, God's dwelling-place. Everything good in life can be traced back to God, James 1 : 17. Streams of good influence are ever issuing from the house of God. The everlasting gospel springs out of God's love, John 3 : 16. Direct attention to the reference to the altar, which is the emblem of the cross. There is suffering as well as love at the Source of the river of life. The gospel originated in the heart of God and was manifested to the world in the sufferings of Jesus.

2. *The Growth of this Life-giving Stream*, vs. 2-5. This is an impressive picture of the growth of the kingdom of Christ. Get the class to trace the development from a few peasant disciples in Christ's day to the multitudes in our own day who love and serve the Master. Dwell upon some notable periods in the history of the church when the river widened and deepened, such as the day of Pentecost, the Reformation period, and this missionary age in which we live. Tell of the miracles of grace that are being wrought in some heathen lands to-day. Tell of the hope of some of the great missionary leaders that this generation may witness the whole world evangelized. What can we do at home or abroad to hasten the day?

3. *The Influence of the Life-giving Stream*, vs. 6-12. Get the class to point out the effects of this river upon vegetation, upon the bitter salt waters of the Dead Sea, upon animal life. Wherever the river went there was beauty and fertility, there was life instead of death. What a beautiful picture of the influence of the gospel wherever it is proclaimed! It purifies and sweetens human life, and makes

the world beautiful with love and self-sacrifice. Tell the story of Dr. Geddie's work on Aneityum, of the complete change which the gospel produced in the social condition of those degraded people.

Emphasize the teaching of the Golden Text, that God is eager for the salvation of all mankind, and make much of the joy of sharing in the work of making His loving purpose known throughout the world.

For Teachers of the Boys and Girls

Call for the Lesson Title. Ask who saw this stream? After this introduction, gather the questioning and explanation about the following four points:

1. *The stream at its rising*, vs. 1, 2. Here bring out a description of the new temple which Ezekiel saw in his vision, and get the scholars to tell you how the angel led him to the door of the temple, where he saw waters flowing out from under the threshold past the altar of burnt offering; and then guided him to the eastern gate of the outer court, where he again saw these waters flowing out of the gate. The point to emphasize is that the waters of the stream had their source in the temple which was God's own dwelling-place.

2. *The growth of the stream*, vs. 3-5. It will be easy to get from the scholars a description of how the stream grew larger and larger, first reaching to the ankles, then to the knees, then to the waist of a man, and at last becoming a deep, broad river, in which a man could no longer wade, but must swim.

3. *The stream in the desert*, vs. 6-12. Bring out, by questioning, how the angel in the vision brought the prophet to the brink of the river, and have the scholars tell what he saw there,—both banks of the stream lined with beautiful trees, and all around a scene of fertility and beauty, where before there had been only a barren and desolate wilderness. Follow the stream to where it, at last, reached the Dead Sea. Question about this strange body of water, how in its waters no fish can live. Make vivid the swarming life which the waters of the stream bring to this sea of death, and the busy activity which they cause to spring up along its shores. Make emphatic again, that the waters which

wrought all this wonderful transformation had "issued out" of the sanctuary; they came from the very presence of God Himself.

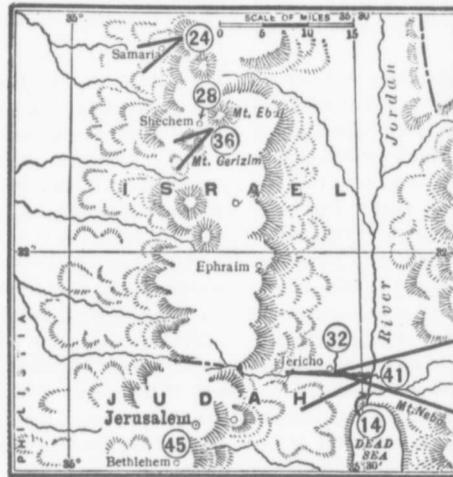
Having brought out the details of the Lesson vision in some such way as this, bring out its missionary application along the following lines: The stream in the vision stands for the blessings of salvation. These have their source in God; they come only from

Him. At first the stream of blessing reached the Jews alone; but it has gone on and on till it has now reached many other nations. God means that they should reach the peoples that dwell in the uttermost parts of the earth. He has given to each one of us something to do in bringing about this blessed result. Urge upon each scholar to find his part and to do it.

THE GEOGRAPHY LESSON

Find on the map the number 36. If you stand at that spot and look southwest over the space included between those two spreading lines, you have before you part of the very same outlook that Jesus and the Samaritan woman had while they were talking one day more than eighteen hundred years ago. You find at your feet a bank or mound which ends abruptly

only a rod ahead; the mound is really the overgrown mass of the lowermost part (the crypt) of a vanished church built by Crusaders. Several fragments of the ruined upper part of the church,—sections of pillars and other pieces of building stone—lie scattered about on the ground in plain sight. Before



MAP PATENT No. 656,569 BY UNDERWOOD & UNDERWOOD PAT'D IN GREAT BRITAIN.

you is another bank, with a flight of stone steps leading down its slope. Beyond the upper end of the stone staircase, between some clumps of bushes, you get a glimpse of a road bordered by a stone fence; and at the farther side of that road the ground rises in long, sweeping, upward curves, forming one irregular slope of a very high hill. It is a bare-looking hill that would give only

scanty pasturage to sheep and goats.

To see the place for yourself as it looks to-day, use the stereograph entitled, *Mount Gerizim, Where the Samaritans Worshipped, And Steps Leading to Jacob's Well.* [See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.]

ADDED HINTS AND HELPS

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

Lesson Points

Salvation is not a human achievement, but a divine bestowment. v. 1.

The stream that bears pardon to the guilty flows beside the altar of Christ's perfect atonement. v. 1.

There are no barriers to the inflow of God's grace into our hearts save those of our own erecting. v. 2.

In the progress of the gospel, "where the vanguard rests to-day the rear will camp to-morrow". vs. 3, 4.

Christ's kingdom has grown into the mightiest influence in the world. v. 5.

Not so great is the distance between heaven and earth as the contrast between God's might and man's weakness. v. 6.

Wherever it goes, the gospel of Jesus Christ carries healing for body and soul. v. 8.

Heathendom offers numberless testimonies to the life-giving power of the gospel. v. 9.

True religion brings outward prosperity as well as spiritual blessing. v. 10.

No joys can satisfy and endure save those which have their source in God. v. 12.

Something to Look Up

1. Where does Isaiah say, "The desert shall rejoice, and blossom as the rose" ?

2. The prophet Joel speaks of a time when a fountain would come forth from the house of the Lord. Find the passage.

ANSWERS, Lesson I.—(1) Acts 20 : 26, 27. (2) Prov. 29 : 1.

For Discussion

1. No salvation save from God.
2. Christ's kingdom to fill the whole world.

Prove from Scripture

That Jesus gives the living water.

The Catechism

Ques. 102. *The Lord's Prayer—its second petition.* There are two points in this Question : (1) The kingdom of God—what it is. Here the words mean, not God's rule as Creator over all He has made, but His authority in the hearts of men renewed by His Spirit and yielded to His sway. It is called "the kingdom of grace", because men can enter it only by having their hearts changed, and for this, divine power is needed. A second name is "the kingdom of glory",

because the time is coming when all opposition to its King and laws will be destroyed.

(2) The kingdom of God—how it grows : (a) "The kingdom of Satan" must be overthrown ; (b) Men must be gathered one by one into the kingdom of God, and kept in it.

The Question on Missions

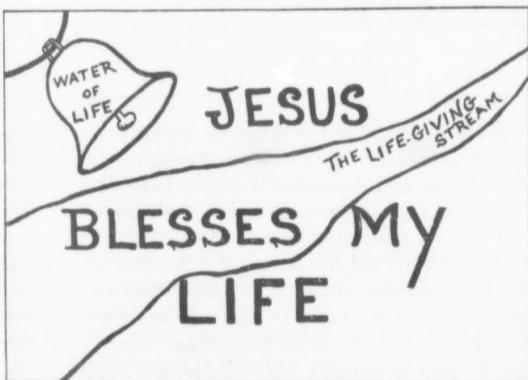
Ques. 2. For years the churches sought in vain to prevent inroads upon the Sabbath. The necessity for organized effort was suggested by the Presbytery of Hamilton. This suggestion was carried into effect by the organization of the Ontario Lord's Day Alliance at Toronto in March, 1895. During 1900 and 1901, the other Provinces were organized. At Hamilton, in June, 1902, the Lord's Day Alliance of Canada (an Ottawa society had existed from 1888) was reorganized as a federation of all the Provincial Alliances of the Dominion. The Alliance co-ordinates the various branches of the Christian church, Protestant and Roman Catholic, and many in the Labor Unions, for the purpose of preserving the Lord's Day as a rest day, with the privilege of worship. By confining its attention to the civil right of rest, and not intruding upon the sphere of worship, this co-ordination of forces for legislation and law enforcement has been secured, and in this way only can it be maintained.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God gives life.

Introduction—An illustration of the life-giving power of water may introduce the

Lesson. What ! Mabel crying because it is a rainy day and she cannot go out to play ! Go to the window, Mabel, and look out at the lawn and garden. Yesterday they were parched and drooping with the heat of the sun ; now the grass and flowers are lifting their heads and taking in the life-giving water that God sends us from the clouds. Without it everything would die ; people as well must have water to keep them alive. One day Mabel and her little brother were taken for a picnic



to a lovely meadow, where a sparkling, babbling stream of water wound this way and that way among the grasses. They followed the stream till they came to the hillside; and there they found the little spring of clear, cold water coming out from the ground and flowing on, getting wider and deeper as it went, refreshing and giving life to everything as it flowed.

Lesson—Our Lesson is about a life-giving stream. Let us look at this bell of last Sunday. Do you remember what it said to us? What was the name of the watchman who warned God's people in the land where they were captives? (Recall.)

The River of the Water of Life—God told Ezekiel He was going to bring His people back to their own land. He gave him a pattern for the new temple, showed it to him in a vision. The angel of the Lord took Ezekiel to see another vision. He stood in this new temple and looked out and saw a stream of pure water coming out from under the doorway, and as it flowed on and on it became deeper and deeper, till it became a great river that could not be crossed over. Ezekiel looked again and saw many trees on this side of the river and on that. The angel told Ezekiel that wherever the river flowed it would bring life and healing; where the waters were

impure before, it would cause trees to blossom and bear fruit, and all life to become fruitful. God meant this vision to be a picture of the great blessings that come from Himself, flowing forth as a river, ever getting greater and greater, refreshing and helping, all whom they reach.

Golden Text—Who can tell me the greatest blessing God has given us? Yes, Jesus. He is the Water of Life. Repeat Golden Text.

Bearing Fruit—When Jesus is in our heart and life we will see growing the fruits of kindness, helpfulness, unselfishness, and many other good fruits which you may name. One of the surest signs that Jesus is in our heart is that we want to send to others the Water of Life to brighten and bless their lives. There are yet some places where this stream has not reached.

Repeat (Explain)—

"Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay."

—Hymn 44^r, Book of Praise

Our Bell—Our bell to-day, WATER OF LIFE, will ring out, "Jesus gives life! Jesus gives life!"

Something to Think About—I should bear fruit.

FROM THE PLATFORM

THE SOURCE STREAM SEA

Begin by asking, What was THE SOURCE (Print) of the stream in Ezekiel's vision? Following up this question will bring out a description of the waters flowing from the temple. Next call for a description of the broadening and deepening of the STREAM (Print). The scholars will tell you, in answer to questions, how the stream became, first, ankle deep, then up to the knees, the waist, and, finally, a river that could be crossed only by swimming. A third question will be, Towards what SEA (Print) did the stream flow? This question will lead to an account from the scholars of the transformation of the desert through which the stream made its way, and of the Dead Sea. It will be easy to make the missionary application. The stream represents the blessings of salvation, which God means to reach and bless the ends of the earth. Each of us has his part in bringing about this blessed result.

Lesson III.

THE RETURN FROM THE CAPTIVITY October 15, 1911

Ezra 1: 1-11. Commit to memory vs. 3, 4. Study Ezra 1: 1-11; 2: 64-70. Read Ezra, chs. 1, 2.

GOLDEN TEXT—He retaineth not his anger for ever, because he delighteth in mercy.—Micah 7: 18.

1 Now in the first year of Cy'rus king of Per'sia, that the word of the LoRD by the mouth of Jeremi'ah might be ¹ fulfilled, the LoRD stirred up the spirit of Cy'rus king of Per'sia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cy'rus king of Per'sia, ²The LoRD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house ³at Jeru'salem, which is in Ju'dah.

3 ⁴Who is there among you of all his people? his God be with him, and let him go up to Jeru'salem, which is in Ju'dah, and build the house of the LoRD ⁵God of Is'rael, (he is ⁶ the God,) which is in Jeru'salem.

4 And whosoever ⁷ remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God ⁸ that is in Jeru'salem.

5 Then rose up the ⁹ chief of the fathers of Ju'dah and Ben'jamin, and the priests, and the Le'vites, ¹⁰ with all them whose spirit God had ¹¹ raised, to go

Revised Version—¹ accomplished; ² All the kingdoms of the earth hath the Lord, the God of heaven, given me; ³ in Jerusalem; ⁴ Whosoever there is among; ⁵ the; ⁶ Omit the; ⁷ is left, in; ⁸ which is; ⁹ heads of fathers' houses of; ¹⁰ even all whose; ¹¹ stirred; ¹² round about; ¹³ bowls; ¹⁴ when they of; ¹⁵ Omit that.

LESSON PLAN

I. A Royal Decree, 1-4.

II. A Ready Response, 5, 6.

III. A Righteous Restitution, 7-11.

DAILY READINGS

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

M.—The return from the captivity, Ezra 1: 1-11.

T.—The return from the captivity, Ezra 2: 64-70.

W.—My captive's tears, Ps. 137. Th.—Prayer for deliverance, Dan. 9: 8-19. F.—Jeremiah's prophecy, Jer. 29: 8-14. S.—Isaiah's prophecy of Cyrus, Isa. 44: 21-28. S.—A song of deliverance, Ps. 126.

Shorter Catechism—Ques. 103. What do we pray for in the third petition? A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Exposition—The return from the captivity, Ezra 1: 1-11. T.—The return from the captivity, Ezra 2: 64-70. W.—My captive's tears, Ps. 137. Th.—Prayer for deliverance, Dan. 9: 8-19. F.—Jeremiah's prophecy, Jer. 29: 8-14. S.—Isaiah's prophecy of Cyrus, Isa. 44: 21-28. S.—A song of deliverance, Ps. 126.

EXPOSITION

Time and Place—B.C. 538; Babylonia.

Connecting Links—Cyrus conquered Babylon in B.C. 539, and shortly afterwards, perhaps in B.C. 538, permission was given to the Jewish exiles to return to their own land. There were two classes among the exiles, the loyal souls and the worldly men,—those whose faith had slackened with exile, and who had entered into the busy life of their new land. When the opportunity came to return, the majority remained in the East, while perhaps one-sixth of the whole number went back to the land of their fathers.

I. A Royal Decree, 1-4.

V. 1. *In the first year of Cyrus*; B.C. 539 or 538, the year in which he conquered Babylon and became ruler of all Western Asia. *King of Persia*; so called because Persia was the most important of his dominions. *The*

word of the Lord; God's promise to bring His people back to their own land. *By*. . . *Jeremiah*. See Jer. 25: 12; 29: 10. *The Lord stirred up the spirit of Cyrus*. The writer means that Jehovah suggested this course directly to the Persian monarch. God was immediately behind the action. *He made a proclamation*; literally, "caused a voice to pass": the proclamation was made by a herald. Cyrus was acting not as a religious reformer, albeit he was of a religious turn of mind, but as a statesman. Subject peoples whom the Babylonians had torn from their lands, Cyrus would bind to himself by letting them go home. *In writing*. A record was made of it and kept among the official papers of the king, ch. 6: 2. It would be written in Persian (and perhaps Aramaic, the language akin to Hebrew spoken by the Jews). What we have

up to build the house of the LoRD which is in Jeru'salem.

6 And all they that were ¹² about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things beside all that was willingly offered.

7 Also Cy'rus the king brought forth the vessels of the house of the LoRD, which Nebuchadnezzar had brought forth out of Jeru'salem, and had put them in the house of his gods;

8 Even those did Cy'rus king of Per'sia bring forth by the hand of Mith'redath the treasurer, and numbered them unto Sheshbazzar, the prince of Ju'dah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives.

10 Thirty ¹³ basons of gold, silver ¹³ basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up ¹⁴ with them of the captivity ¹⁵ that were brought up from Bab'ylon unto Jeru'salem.

The Question on Missions—3. What is the aim and method of the Lord's Day Alliance? It aims to obtain the right of Sabbath rest, with the privilege of worship, for all the people of Canada. It works to give the public a true view of the Sabbath law, and to prevent violation of it, if possible, by friendly remonstrance and persuasion without appeal to the courts.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 304; 306; 101 (Ps. Sel.); 583 (from PRIMARY QUARTERLY); 320.

Special Scripture Reading—Ps. 138. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 845, Micah Urging Israel to Repentance; B. 924, The Captives in Babylon. (Slides may be obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, A Caravan Camp at Old Damascus (Underwood & Underwood, see page 469).

in the following verses is the translation adapted to Jewish readers.

Vs. 2-4. *The Lord God of heaven.* Jehovah is here spoken of as One of boundless sovereignty. Cyrus worshiped Him as he worshiped the gods of the other nations whom he had conquered. *Given me*; a humble acknowledgment that he owed his conquests to the favor of heaven. *All the kingdoms*; including the Jews over whom therefore Cyrus claimed authority. *Hath charged me.* Josephus says that Cyrus knew Isa. 44 : 28. *Build him an house*; a temple. *Whosoever . . . among you* (Rev. Ver.); throughout all Cyrus' vast dominions. *His God be with him*; a salutation like our "Good-by" ("God be with you"). *Let him go up.* Apparently because the temple stood on a hilltop, possibly because Jerusalem lay on two high spurs of the central mountain range, men always spoke of going up to Zion. *Whosoever is left* (Rev. Ver.); surviving of the children of the Jewish exiles. *Sojourneth*; dwells as a stranger. *Men of his place*; the Jews' neighbors of whatever race. *Help him*; equip him with money for the journey (*silver, and . . . gold*), necessities for the new homes (*goods*), and means of transport (*beasts*). *Beside the freewill offering for the house*; voluntary gifts intended for the temple.

II. A Ready Response, 5, 6.

Vs. 5, 6. *Rose up*; eagerly availing themselves of the royal permission. *Heads of fathers' houses* (Rev. Ver.); the leaders amongst the Jews. *Of Judah and Benjamin*; the people of the Southern kingdom. The captives of the Northern kingdom were not included in Cyrus' proclamation; he probably did not know of that earlier captivity. *All whose spirit God had stirred* (Rev. Ver.). As God had moved Cyrus (v. 1), so He moved each man to return. *All they . . . about them strengthened their hands.* Heathen and Jew helped, though doubtless the lead was taken by rich Jews who were well anchored in their Babylonian home.

III. A Righteous Restitution, 7-11.

Vs. 7-11. *Cyrus . . . brought forth the vessels of the house*; as his own contribution. *Nebuchadnezzar had brought forth out of Jerusalem.* See 2 Kgs. 24 : 13 ; 25 : 14, 15. *Had put them in the house* (temple) of his gods; or

"god", Merodach. Nebuchadnezzar gloried in nothing so much as in building temples to Merodach. *Mithredath*; meaning "Dedicated to Mithras", the Persian sun god. *Unto Sheshbazzar*; called Zerubbabel in chs. 3 : 8. *The prince of Judah*; the representative of David's royal line. *Chargers*; vessels for receiving the blood of sacrifices. *Basons*; Rev. Ver., "bowls", vessels with covers or lids, almost like our tankards. *All the vessels . . . five thousand and four hundred.* By actual count those mentioned came to 2,499. Possibly only the larger and more valuable of the vessels are named, the smaller and less costly being omitted.

After a tedious journey of some eight hundred miles, occupying perhaps four months (compare ch. 7 : 8, 9), the returning exiles reached Judah, and settled in Jerusalem and the towns round about the capital. Ch. 2 : 1-70.

Light from the East

CYRUS—One of the greatest founders of empire, was originally king of Elam, a strip of territory lying east of Babylonia. After mastering Persia and building an empire in the north, he captured Babylon in B.C. 538, which would be the first year of his reign over the Jews. He was one of the most just, wise and amiable rulers of antiquity, and his favor to the Jews was part of a general policy. Josephus says he was moved to grant their return by reading Isaiah, which was shown to him by a Jew. But in an inscription on a small clay cylinder he is made to say, "I assembled those nations; I caused them to go back to their countries." Before his coming the Jews had grown restless, and had to be forcibly restrained. Some think it was by the treachery of the Jews that Babylon threw open its gates to him without a siege. In any case, he saw that a disaffected foreign population in the heart of the nation must always be a political mistake. Besides a grateful people on the fringe of his empire might be an outworks, and a basis of operations against Egypt. He was too shrewd a judge of men and things not to see that the religious enthusiasm of the Jew would be a powerful influence in strengthening his empire, if he could range it permanently on this side.

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APPLICATION

The Lord..Jeremiah..Cyrus, v. 1. A gentleman, in passing down a street in Glasgow, saw a crowd at a shop door, and had the curiosity to look in. There he saw an auctioneer holding up a picture so that all could see it. When he got it into position, he remained behind it and proceeded to describe it to the crowd. He said, "Now look at this part of the picture, now look at this other part", and so on, pointing out each detail of its beauty and truthfulness. All the time the crowd saw only the picture and never the auctioneer. That is the way God works through men. He is behind and out of sight, they are visible and active. But He is never absent and never idle. All that they do which is worth doing, they do at the direction and in the power of the hidden divine One. That is the way to understand the world. And that is the way for us to do our part in the world,—with continual reliance on the power behind us that can give success to our efforts.

His God be with him, v. 3. The son of an old man in Yorkshire had tried him sorely, and once a neighbor asked the father how the son was doing. "Oh very badly", he answered. "He's been drinking again, and behaving very rough." "Dear, dear!" said the neighbor, "if he were mine, I'd turn him out." "Yes", said the father, "and so would I if he were yours; but you see he is not yours—he's mine." And this is the heavenly Father's attitude toward His erring children. They are His, and He loves them. No matter how far they may wander from Him, He will not give them up, but will labor with infinite patience to bring them back to Himself.

Then rose up, v. 5. After Garibaldi had been defeated at Rome, he issued an immortal appeal to his tattered legion—"Soldiers, I have nothing to offer you but hunger and cold and rags and wounds. Let him who loves his country follow me." And they followed him to a man. It is such an appeal that Jesus makes to His followers. He promises them nothing of earthly good, but

only a share in the glorious task of winning the world for Him.

Heads of fathers' houses (Rev. Ver.), v. 5. One of the chief needs of the world is leadership. Nearly everybody is a follower, looking for a captain. Who will "Follow Me!" step out in front, and, pointing to the goal where honor and virtue rule, say, "Follow me"? When the news reached King Rufus that one of his provinces in France had risen in rebellion, he set out at once on horseback for Dover. Arrived there, he found his fleet, a company of boats very small and unseaworthy, huddled inside the harbor sheltering themselves from a wild storm raging outside. He immediately ordered that the flagship be got ready to take him across to France. His followers and the captain of the ship tried to dissuade him. "Sire", they said, "you will drown." But he shook his great head and shouted, "Kings never drown." That was the kind of man that subdued Saxon England. That is the kind of man, or boy, or girl, that is a living force among others, one who possesses self-reliance, courage and outspokenness. Who will be a leader in the great causes that call for men and women of energy and consecration?

They of the captivity (Rev. Ver.), v. 11. It is a striking phrase. It calls before us the picture of the string of conquered, weeping Jews, leaving their homes around which they had fought and beside which their comrades had been slain, forced to take with them the precious vessels of the temple, going away into exile and with no hope of return. So men and women, boys and girls, are going now in a sadder train, led off by their own sins. They have been worsted in the fight. They have said good-by to innocence, to piety, to the life of sacrifice and virtue. But even the captives of sin need not be hopeless. They can come back. God has raised up a mightier than Cyrus to cause them to return to the fair homes they never thought to see again. Let us remember this when we wander and are lost, that Christ came to seek and to save the lost. No soul ever sought the Saviour with anything like the earnestness of the Saviour in seeking souls that are lost.

A Call to
Heroes

Present Day
Captives

TEACHING HINTS

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

For Teachers of Bible Classes

Begin by asking some questions about Cyrus, getting the scholars to explain how he became ruler of Babylon and what his policy was regarding the Jews. Bring out the promises contained in Jer. 25 : 12 and 29 : 10 touching the restoration of the Jews to their own land. After some such introduction, discuss :

1. *Cyrus' decree concerning the temple at Jerusalem*, vs. 1-4. The decree has four points : (a) Its inspiration. God influenced the mind of Cyrus. In what manner ? What prophecy of Isaiah may Cyrus have read ? (b) Its object,—to build God's house (see Isa. 45 : 1-13). (c) Its method,—a call for volunteers. (d) Its cooperative plan. Make clear the part taken in furthering the return of the exiles by those who remained behind in Babylon.

2. *The return of the volunteers with the vessels of the temple*, vs. 5-11. Point out that there was no general return at this time, and that the exiles who returned did so as a church and their purpose was to further the worship of God. Bring out : (a) the number returning (see ch. 2 : 64, 65) and their leaders. Emphasize the fact that these were very aggressive and enthusiastic. The leaders of Judah and Benjamin come first, the ecclesiastical leaders next as priests and Levites, only those whose spirit God had raised. Discuss the value of enthusiasm in religious service. (b) The assistance they received. Compare the Hebrews spoiling the Egyptians (see Ex. 12 : 35, 36, and also Hag. 2 : 6-8). (c) The recovery of the sacred vessels, showing that Cyrus honestly sought to aid the work.

The Golden Text summarizes the main thought. The restoration was a sign the punishment of the Jews was over and they were beginning a new era in their national history.

Bring out the truth that discipline is intended to purify, so that the purified may serve God. Press home such practical questions as the following : Do our trials

help us toward better service ? What ought to be our attitude toward trial ? Point out the need of prayer, faith and love in all affliction and sorrow. See Heb. 12 : 1-11 as a commentary upon the whole question of trial, and the necessity for special care when we pass into and through it.

For Teachers of the Senior Scholars

For some weeks our Lessons have had to do with the period of the Captivity. How long did the Captivity last ? Who were the great prophets of the period ? Who was now king in Babylon ?

Gather the teaching about three points :

1. *The Proclamation of the King*, vs. 1-4. Make it clear that this was not an expulsion of the Jews from Babylon. It was a friendly permission to return to their own country if they wished to do so, and to rebuild the temple. Those who did not wish to return were to assist those who did. Dwell upon the reasons given why the king made this proclamation : (1) It was a fulfilment of prophecy, Jer. 29 : 10. Had Cyrus any means of knowing anything about this prophecy ? He may have heard it from Daniel, who was then in Babylon, or from some other Jewish source. (2) It was the work of God's spirit in the heart of the king. (3) In some way the king realized that God had commissioned him to do this, v. 2.

2. *The Response of the Captives*, vs. 5, 6. How are these described ? What is meant by the expression "all them whose spirit God had raised" ? We talk about keeping our spirits up. There is One who can do so much better than we can. If we will let God have His way with us we need not get down-spirited. Some of the Jews preferred to remain in Babylon. Why was this ? The spirit of patriotism had largely died out in their hearts. Babylon was good enough for them. The opportunities of making money were greater in the land of captivity. They had become so sordid that God could not raise their spirits. They had gained a little bit of the world and had lost their souls. How suggestive all this is of the way man sometimes treats God's proclamations of love !

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3. *The Restoration of the Sacred Vessels*, vs. 7-11. Bring out the details, and use as illustration of God's overruling providence. Nebuchadnezzar had dedicated the holy vessels of the temple to his god or gods, only to preserve them to be used again in the new temple to be erected.

The lesson to emphasize is that of the Golden Text,—how God delights in mercy and punishes only that He may purify.

For Teachers of the Boys and Girls

The teaching of the Lesson may be centred about a few of the outstanding statements contained in it. Let each of these be read in concert by the class, to serve as a starting-point for questioning and discussion:

1. "*The Lord stirred up the spirit of Cyrus*", v. 1. Who Cyrus was, how he had become the ruler of God's people in their captivity, the date of his proclamation in his reign, the influence under which it was put forth and the prophecy fulfilled by it (see Jer. 29 : 10), are the points to be elicited.

2. "*Thus saith Cyrus king of Persia*", v. 2. Suggestive questions are: Who did Cyrus say had given him his kingdom? What had the Lord charged him to do? What prophecy of Isaiah may Cyrus have seen? What did he call upon the people of Judah to do? In what ways were their heathen neighbors to help them? (Bring out the details of v. 4.)

3. "*Then rose up the chief of the fathers*",

etc., v. 5. Who were these? (The leaders of the Jewish people.) Who joined them? How were these moved to do so? What task did they unitedly undertake?

4. "*All . . . about them strengthened their hands*", v. 6. Bring out the force of the expression "strengthened their hands" (aided them like one assisting a convalescent to walk), and call attention to the fulfilment of the king's command in v. 4.

5. "*Cyrus the king brought forth the vessels*", etc., v. 7. Question somewhat as follows: What were these vessels? Whence had they been brought? Where had they been placed? Into whose care were they now given? (For Sheshbazzar or Zerubbabel, see chs. 3 : 8 ; 5 : 16.) What was his position amongst his people? Have the scholars describe the vessels in detail.

6. "*All these did Sheshbazzar bring up . . . unto Jerusalem*", v. 11. Bring out here the name of the Jewish leader, the length of the journey and the time occupied by it, and the settlement of the Jews in Jerusalem and the towns round about.

Apply the Lesson in some such way as the following: By whom were the people of Judah brought back from captivity? It will be easy to get the scholars to see God's hand in this restoration. Why did He thus restore them? The answer is in the Golden Text. Emphasize the eagerness of God to forgive even the greatest sinners and restore them to His favor.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON 1.]

Suppose the returning exiles went by way of Damascus; the number 37 in the north-east corner of the special map indicates a spot where travelers who now halt at Damascus tie their camels when staying over night. The place is an open, level space; the ground is bare and beaten down hard by the repeated tramping of many feet. Directly before you a dozen or more camels are kneeling, tied to long, tight-stretched ropes that confine them in orderly rows. Fodder is thrown in heaps on the ground between the ropes. Other camels are tethered a few rods ahead and off at your right. A few are standing with saddle cloths strapped in place; here and

there a camel owner or a servant is looking after the beasts. Beyond this open-air inn for the four-legged, you see flat-roofed buildings and dome-roofed buildings all of stone, a pleasant mass of green tree foliage, and the slender twin minarets (prayer towers) of one of the modern city's Moslem mosques.

To see for yourself just such a scene as may have been included in the returning exiles' experience, use a stereograph entitled, *A Caravan Camp at Old Damascus*. [See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.]

ADDED HINTS AND HELPS

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

Something to Look Up

1. Isaiah prophesied that the ransomed of the Lord would return and come to Zion with songs and everlasting joy. Find the chapter and the verse.

2. Find two places in Jeremiah where it is written that the Jews would serve the king of Babylon for seventy years.

ANSWERS, Lesson II.—(1) Isa. 35 : 1.
(2) Joel 3 : 18.

For Discussion

1. Does God's control interfere with man's freedom?

2. How to be freed from sin's bondage.

Prove from Scripture

That God's mercy is abundant.

The Catechism

Ques. 103. *The Lord's Prayer—its third petition.* In the kingdom of God there are two kinds of growth. It grows, as we saw in studying the last Question, when men are brought into it. It grows, too, in the hearts of men, when they obey more and more perfectly the "will" of God, its great King. To obey God's will, we must know what it is. This He has taught us in many ways; chiefly, in His Word, and, still more com-

pletely and perfectly, in Jesus Christ, His blessed Son. It should be our highest aim to do the will of God. For this He has created and preserved and redeemed us. We have in Jesus a perfect Pattern of obedience. When we imitate Him, we shall do God's will "as the angels do in heaven".

The Question on Missions

Ques. 3. The Lord's Day Alliance aims at securing the *legal right of rest for all the people of the land.* It does not say that a person shall worship, but simply that he should have the privilege of doing so, which the undisturbed enjoyment of rest from labor secures. It was instrumental in obtaining the enactment of the Lord's Day Act by the Parliament of Canada. It has published this, with the Provincial laws still in force. By public addresses, extensive correspondence, the publication of the Lord's Day Advocate, and personal interview and investigation, it is educating the public regarding the reasonableness of Lord's Day laws, and securing as far as possible their equitable and adequate observance. Its method is amicable,—to use remonstrance and persuasion to the fullest reasonable extent, and not to recommend litigation until two fair opportunities have been given to cease from violation of law, and then only to preserve the civil rights of the people.

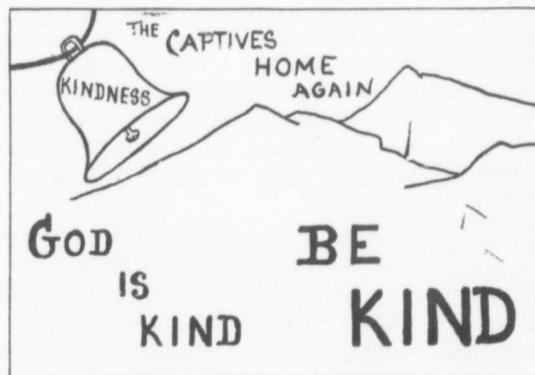
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God is kind.

Introduction—Were you ever away on a long visit? (Let some of the children tell

you of their visit.) Were you glad to get home? Yes, indeed, we all love our own home best. Let us print, HOME SWEET HOME. Our Lesson story is about some people who have been a long time away from home, and at last the time has come when they are going home again, and we can just think how glad they feel.

Review—We have heard about God's people, the Jews, who were taken captive to the far-off land of Babylon. We heard about God's sending Ezekiel to warn



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them to turn from wickedness and seek their own true God. Let us look at our bell of last Sunday. What does it say? Our story last Sunday told us of Ezekiel's giving God's people the message from God about the life-giving stream. Who is the only one who can give this water of life? (Recall Lesson.)

Lesson—Here is our bell to-day. It is going to ring out very joyously, "Be kind! Be kind!" and our Lesson story is going to tell us about the kindness of God to His people—the captives in Babylon.

Golden Text—Our Golden Text tells us that God is kind. (Repeat and explain Golden Text.)

God's Kindness to His People—God had been very angry at His people of Israel and had given them hard punishment; but at the same time He was their loving Father and loved to be kind to them, and now He is going to let them go back again to their own home land. God has many keys to open doors for His people. Tell of the thought He put into the heart of Cyrus, king of Persia, to build a new house for the Lord at Jerusalem (see Exposition), in place of the temple that had been destroyed.

A Call to Go Home—Outline a trumpet while you tell of the herald sent by Cyrus to

call God's people to go home to Jerusalem to build the house of the Lord. We'll print beside the trumpet, COME HOME! COME HOME! We can imagine we see the captives gathering from all parts of the country at the call. What wonderful kindness God caused to be shown to them! (V. 4.) They are provided for the journey with camels and food and money, and besides all this much money and precious offerings were given to them towards paying for the building of God's house, and all the gold and silver dishes which had been taken by Nebuchadnezzar from the temple were sent back with the people.

Kindness—We should copy the kindness of God. Sing, "One is kind above all others", Hymn 542, Book of Praise (vs. 1, 3). Let us listen to the bells to-day. We shall hear them calling, "Be kind! Be kind!" (Just try it.) Let the children tell you of some ways in which they may show kindness,—to people, to dumb animals,—for Jesus' sake. Impress the thought of being kind to enemies and unthankful and evil ones (see Luke 6 : 35).

Something to Think About—I should be kind.

FROM THE PLATFORM

THE WORD OF THE LORD

Have the scholars read in concert from their opened Bibles (see v. 1), THE WORD OF THE LORD (Print), and then question as follows: By what prophet was this word of the Lord spoken? (See Jer. 29 : 10.) What did it promise? Who was ruler in Babylon at the time of the Lesson? Who "stirred up his spirit"? What did he send throughout his kingdom? What did he say that God had charged him to do? What did he summon the Jews to undertake? Who were to help them, and in what different ways? Who were the leaders amongst the Jews? Who influenced them to undertake the rebuilding of the temple? What vessels had been taken away from Jerusalem? By whom? Where had they been kept? Who now brought them forth? To whom were they given? Describe these vessels. Who was the leader of the Jews? Where did they settle in their own land? Emphasize in closing, the mercy of God (see Golden Text) in the deliverance of His people. He is the same to-day as in days of old.

Lesson IV.

THE FOUNDATION OF THE SECOND TEMPLE LAID

October 22, 1911

Ezra 3 : 8 to 4 : 5. Commit to memory v. 11. Study Ezra 3 : 1 to 4 : 5. Read Ezra 4 : 24 to 6 : 22.

GOLDEN TEXT—Enter into his gates with thanksgiving, and into his courts with praise.—Psalm 100 : 4.

8 Now in the second year of their coming unto the house of God at Jeru'salem, in the second month, began Zerub'babel the son of Sheal'tiel, and Jesh'ua, the son of Jo'zadak, and the ¹remnant of their brethren the priests and the Le'vites, and all they that were come out of the captivity unto Jeru'salem; and appointed the Le'vites, from twenty years old and upward, to ²set forward the work of the house of the LORD.

9 Then stood Jesh'ua with his sons and his brethren, Kad'miel and his sons, the sons of Ju'dah, together, to ²set forward the workmen in the house of God: the sons of Hena'dad, with their sons and their brethren the Le'vites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priest in their apparel with trumpets, and the Le'vites the sons of A'saph with cymbals, to praise the LORD, after the ordinance of Da'vid king of Is'rael.

11 And they sang ⁴together by course in praising and giving thanks unto the LORD: ²because he is good, for his mercy endureth for ever toward Is'rael. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Le'vites and ⁶chief of the fathers, ⁷who were ancient men, that had seen

Revised Version—¹rest; ²have the oversight of ⁶heads of fathers' houses; ⁷the old men that; ⁸a; ⁹

LESSON PLAN

- I. Building Commenced, 8-10.
- II. Joy Expressed, 11-13.
- III. Opposition Encountered, ch. 4: 1-5.

DAILY READINGS

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

M.—The foundation of the second temple laid, Ezra 3 : 1-9. T.—The foundation of the second temple laid, Ezra 3 : 10 to 4 : 5. W.—Opposed by enemies, Ezra 4 : 6. 11-16. Th.—The building stopped, Ezra 4 : 17-24. F.—Building recommenced, Ezra 5 : 1-17. S.—The temple finished, Ezra 6 : 1-15. S.—Promise of joy, Jer. 33 : 7-14.

Shorter Catechism—*Ques.* 104. *What do we pray for in the fourth petition?* A. In the fourth petition (which is, *Give us this day our daily bread*) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and

the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Ch. 4 : 1 Now when the adversaries of Ju'dah and Benjamin heard that the children of the captivity builded ⁸the temple unto the LORD ⁹God of Is'rael;

2 Then they ¹⁰came to Zerub'babel, and to the ⁶chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of E'sar-had-don king of ¹¹As'sur, which brought us up hither.

3 But Zerub'babel, and Jesh'ua, and the rest of the ⁶chief of the fathers of Is'rael, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD ⁹God of Is'rael, as king Cy'rus the king of Per'sia hath commanded us.

4 Then the people of the land weakened the hands of the people of Ju'dah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cy'rus king of Per'sia, even until the reign of Dari'us king of Per'sia.

the; ³order; ⁴one to another in; ⁵saying, For he; the; ¹⁰drew near to; ¹¹Assyria.

enjoy his blessing with them.

The Question on Missions—4. What has been done thus far? More than 100,000 seven-day-in-the-week toilers have been set free to rest on the Lord's Day. The distribution and sale of American Sunday newspapers have been greatly reduced, and hundreds of instances of law violation have been stopped.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 387; 391; 35 (Ps. Sel.); 573 (from PRIMARY QUARTERLY); 388.

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

Lantern Slides—For Lesson, B. 846, Nehemiah Viewing the Walls of Jerusalem by Night; B. 1306, The Building of the Temple Begun. (Slides may be obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Old Temple Grounds with Olivet and the Bethany Road at the East (Underwood & Underwood, see page 469).

EXPOSITION

Time and Place—B.C. 537 or 536; Jeru'salem.

Connecting Links—The Lesson follows closely on that for last Sabbath.

When the seventh month (September-October) came, the most sacred month of the Jewish year, the returned exiles set up the altar on its old place on the rock crest of Zion, and began the daily sacrifice morning and evening. When the middle of the month came they observed the Feast of Tabernacles (see Lev. 23 : 34-42; Deut. 16 : 13-15). From that time on no part of the round of sacrifice was lacking. Vs. 1-7.

I. Building Commenced, 8-10.

Vs. 8-10. *In the second year; B.C. 537 or*

536. *In the second month; our April-May, seven months after the altar had been set up, v. 3. Began; made a beginning. Zerub'babel; the grandson of Jehoiachin or Jeconiah (see 1 Chron. 3 : 16-19), and therefore of the royal line. He is frequently identified with Sheshbazzar (see ch. 1 : 11, Lesson III.), and appears in ch. 3 as governor. Jeshua; as high priest, the religious ruler. Remnant; Rev. Ver., "resc". The priests; descendants of Levi, Jacob's third son, who had charge of the temple services. The Levites; other descendants of Levi, who took care of the temple building and furniture, Num. 1 : 50. All they, etc.; the whole company of returned Jews. V. 9 probably names three*

groups of the Levites, "Kadmiel and his sons (descendants), the sons of Judah", likely denoting a special branch of Kadmiel's family. *The builders laid the foundation*; the formal beginning, like the laying of the corner-stone. *Priests in their apparel*; their vestments of white linen, 2 Chron. 5 : 12. *With trumpets*; the sacred silver trumpets, straight, with a bell mouth, used for calling religious assemblies. (See Num. 10 : 8.) *Cymbals*; instruments of the sons of Asaph, an order of Levites, 1 Chron. 16 : 4, 5 ; 25 : 1, 6. *After the order of David* (Rev. Ver.); the order established by David, 1 Chron. 6 : 31 ; 25 : 1.

II. Joy Expressed, 11-13.

Vs. 11-13. *They sang one to another* (Rev. Ver.); responsively. For example, Psalms 24, 106, 107, 118, 136 seem to have been sung. *For he is good* (Rev. Ver.); the refrain of Psalm 136 (see 1 Chron. 16 : 34, 41). *All the people shouted*; for joy. *The old men . . . wept* (Rev. Ver.); overcome by the memory of the splendor and sacred associations of Solomon's temple (compare Hag. 2 : 3-9 ; Zech. 4 : 16). "But the thought of the disasters of their youth, the sorrows of their manhood in exile, the gaps in their numbers, the insignificance of the new community . . . were enough to cause sadness and weeping." (Ryle.) *Many shouted, etc.*; the younger people. There were sad memories, but also bright hopes.

III. Opposition Encountered, ch. 4: 1-5.

Vs. 1-3. *The adversaries*; those who turned out to be adversaries. They were the people of the land who had mingled with the Samaritans to the north (see 2 Kgs. 17 : 24). *Of Judah and Benjamin*. The exiles who returned belonged mainly to these two

tribes. *Build with you*; the Lord's temple. *We seek* (worship) *your god*; but it was after the manner of the Northern kingdom with its calves at Bethel and Dan, 1 Kgs. 12 : 28, 29. *Esar-haddon*; Assyrian king B.C. 681 to 668. He had transplanted their ancestors from some other part of his empire. V. 3 records the Jews' refusal to unite with the Samaritans.

Vs. 4, 5. *The people of the land*; the Samaritans. The title soon became one of contempt,—“the ignorant”, “the vulgar”. *Weakened the hands*; striving to bribe (see Neh. 6 : 12, 13) or terrify them from their task. *Hired counsellors*; paid money to the Assyrian officials in Palestine. *All the days of Cyrus*; who died in B.C. 529: *Until . . . Darius*; who became king of Persia in B.C. 522.

Light from the East

SHOUTED—Orientals are much more demonstrative than we are, and many things which would be thought undignified among us are quite natural to them. When an Arab is eating anything you may have given him, he must show his appreciation by smacking his lips, and making many uncouth sounds and gestures expressive of delight. When he is drinking water from his favorite spring, he expresses in many odd ways how much he thinks of it. So their word for praise is to shout aloud, as seems to have been the primitive custom when the sacrifice was slain, at their marriage feasts, and on occasions such as this. The sorrow over Jerusalem's fall, the desolation of the Exile, the weary years of waiting, the toilsome march through the desert, the huge piles of ruins, had all been overcome, and the reaction was tremendous.

APPLICATION

His mercy endureth, v. 11. In spite of all apparent contradictions we can be sure that God does all things well. During an earthquake which shook a village some years ago, the inhabitants, who were greatly alarmed, were surprised at the calmness and visible joy of an old lady whom they all knew. One of them, addressing the old lady, asked her : “Mother, are you not afraid ?” “No”,

said the mother in Israel, “I rejoice to know that I have a God who can shake the world.” To such faith as that nothing is frightening. The people who raised this jubilant shout, as the foundation of the new temple began to show itself amid the heaps of ruins to which Jerusalem had been reduced, might have found many reasons for doubting the loving-kindness of Jehovah. Their fathers had been torn from their homes; they themselves

had been captives all their lives. Even yet they were subject to the whims and caprices of a heathen despot. But their faith overruled all objections. That is what faith is for, to shine in the dark with a light which no sorrows can quench.

Shouted . . . wept, vs. 11, 12. Joy and sorrow lie near together. Laughter and tears swiftly succeed each other. When Guten-

berg, the inventor of printing, The Good Wins was working in his cell in the

Aborsgot monastery, he heard a voice reminding him that his invention would enable bad men to propagate their wickedness, and so future ages would curse the inventor. He took a hammer and broke the type in pieces. Another voice bade him desist from his work of destruction and persist in perfecting the invention, declaring that God would make it the fountain of infinite good and give the right the ultimate triumph. Thus there is the bad side and the good side, but the good side wins the victory over the bad side. Let us be sure that we are on the good side. "Weeping may endure for a night, but joy cometh in the morning."

Adversaries, ch. 4 : 1. A preacher once told a parable of a flute which complained that it had been spoiled by having a number of holes

The Parable
of the Flute

bored in it. "Once", it said, "I was a beautiful piece of wood, very lovely to look upon ; now I am spoiled by all these rifts and holes." The foolish flute did not know that the rifts and holes had been the making of it ; without these it would have been a mere stick, a bit of hard, black ebony soon to be thrown away. Its life and character, its music and its melody depended on the rifts and holes. So it is the foes we have to meet, the difficulties we have to overcome that do most to form in us a Christian character that is strong and brave and enduring.

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

For Teachers of Bible Classes

In the unprinted portion of the Lesson (vs. 1-7), bring out, by questioning, the following points : the gathering of the Jews at

Let us build with you, v. 2. Augustine had lived a profligate life, but after his conversion kept away from his former associates.

One day on the streets he was "I Am Not I" seen by a man with whom he had been intimate in his old life of sin. Augustine saw his former friend coming towards him and started to run away. The friend ran after him, calling out, "Augustine, why do you run ? It is I." Augustine replied, "I run because I am not I." The life in Christ makes it impossible for the old life to continue. Old things have passed away. New things have come. If the Christian takes up with old friends, it is in a new way, in order to save them, not to go on getting lost together with them. Before they can build with you, they must learn to love the kind of building you are engaged in.

To frustrate their purpose, v. 5. It is often those who are serving God most earnestly who are most sorely tempted of Satan. As the old negro said to his master, who was teasing him about the temptations which he groaned over, "Massa, it's the live ducks you shoot at. You don't waste powder on the dead ones." We may be sure that, as soon as we really begin to try to please God, we shall find opposition in the road. But if we look at it in the right way, we shall rejoice in this, for in overcoming it we gain in strength and win the favor of God.

Even until, v. 5. Opposition to God's work always, sooner or later, comes to an end. Enemies may hold back His work for many a year, but there is always God's "Until" ways some Darius to be raised up who will put these enemies to rout and give to God's people the needed help. In the days when work for God seems to lag and languish, remember His "until", with its sure promise of ultimate success.

TEACHING HINTS

Jerusalem in the seventh month (Have this explained); the building of the altar and the offering of sacrifices ; the observance of the Feast of Tabernacles ; the calling for gifts for the temple ; and the providing of materials for rebuilding the holy house. Coming to the printed portion, the points for discussion are :

1. *The laying of the temple foundations*, vs. 8-12. Bring out the details of this old-time ceremony. Direct attention to the co-operation of Zerubbabel, the ruler of the state, and Jeshua, the religious head of the nation. Question about the part assigned to the priests and Levites, showing why it was natural for them to take a leading part in the restoration of the temple. Ask about the musical service and those who took part in it, and the way in which the people expressed their joy because the foundation of the Lord's house was laid.

Make very vivid the contrasted scenes described in vs. 12, 13,—the old men weeping aloud (Discuss the reasons for their grief and the Oriental manner of giving expression to it) and the joyful shouts of the younger people, as they looked forward, with bright hopes, to the future.

2. *The hindrances*, ch. 4 : 1-5. Bring out the origin of the "Samaritans". Discuss their motives in seeking a part in the rebuilding of the temple, and their claim to be counted as worshipers of the true God. Question as to Zerubbabel's treatment of the request of the Samaritans and the reasons of the Jews for refusing the offered help.

Have the scholars tell of the opposition offered by the Samaritans,—its methods and the length of time during which it continued.

Emphasize in closing two main points : (1) The fundamental place of religion in national life. The Jews began the new era in their history by laying the foundations of a building for the worship of God. Refer to our own country, still at the beginning of its history, and impress the importance of establishing religion on a firm basis. (2) The place of joy in true religion. Lay stress on the teaching of the Golden Text and other scriptures as to the duty of joyfulness. Urge upon each scholar the duty and privilege of taking some part in building up a religion that is glad and pure and strong.

For Teachers of the Senior Scholars

The sacred historian tells us nothing about the long wearisome pilgrimage of the returning captives. He merely gives us a glimpse of them as they reach the home land, ch. 2 :

68-70. It is a beautiful glimpse. They seek out the old homesteads, and settle down to begin a new period in the history of their race.

Question the class about the ideals of life which these people cherished. What place did religion have in their life? (Ch. 2 : 68, 69 ; 3 : 1-7.) The Exile had converted them. Religion has a first place in their lives now. They tried to get back to David, to Moses, back to God.

1. *The Foundation of the Second Temple Laid*, vs. 8-13. Get some one to tell about the gathering of the materials for the second temple, v. 7. At last the day came for the laying of the foundation stone. Let some one describe what usually takes place at a ceremony of this kind to-day. Who laid the foundation stone of the second temple? (See Zech. 4 : 9.) There is no reference to any speeches, but we have no doubt the governor made a speech and Jeshua led in prayer. What did the musical part of the service consist of? (Vs. 10, 11.) Have a talk with the class about the large place music had in the worship of the Hebrews, and the large place it should always have. It has power to drive out evil spirits to-day, as well as in the days of King Saul. Draw attention to the unrestrained joy of the people that day. They were not afraid to let their voices be heard. They were not afraid of offending the choir. There is something the matter with our religion if we never feel like shouting.

What is that discordant wailing note we hear? (V. 12.) Why did these old men weep? They thought that the former days were better than these. Were they right or wrong? Are people who talk in this way to-day usually right or wrong? The best is yet to be.

II. *Opposition Encountered*, ch. 4 : 1-5. Ask some one to tell who these people were who weakened the hands of those who were rebuilding the temple. What request did they first make? (Vs. 1, 2.) Were the Jews wise in declining their request? This may lead to an interesting discussion in the class.

This is a time of foundation laying in our national history. Emphasize the importance of giving religion its true place in our land, and, therefore, of helping, with earnest-

ness and enthusiasm, in the work of our church.

For Teachers of the Boys and Girls

After a question or two on the unprinted portion of the Lesson (vs. 1-7), the Lesson Plan may be followed as a guide in the questioning and discussion on the Lesson.

I. BUILDING COMMENCED, vs. 8-10. At what time was the building of the new temple commenced? Where was it built? What two rulers united in laying the foundation of the temple? Who were appointed to take charge of the restoration of the temple? Why was it natural that these should have been chosen for this task? What three groups of Levites are mentioned in v. 9? How were the priests attired? On what sort of trumpets did they blow? What instruments were played by "the sons of Asaph"?

II. JOY EXPRESSED, vs. 11-13. Describe the manner in which the musicians sang? For what did they praise God? Where besides are words like those in v. 11 found? How did the people express their intense joy?

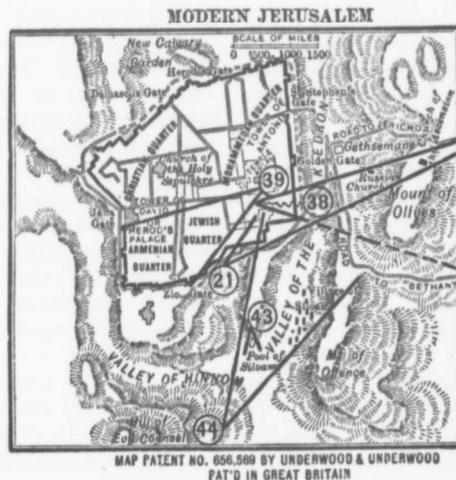
Find on the Jerusalem map the point of a large V whose arms reach out eastward. The number 38 is connected with the point to identify it. If you stand at that spot and look eastward over the space included between those spreading lines, you have before you the very same ground which a Hebrew of that olden time had, when he attended the celebration over the laying of the temple foundations. The foundation walls were a few rods away, at your left. You find now at your feet an open space of level ground, partly grassy and partly paved with large flat stones.

Who among the people wept? What was the reason for their grief? Who shouted for joy?

III. OPPOSITION ENCOUNTERED, ch. 4: 1-5. Who were "the adversaries" of v. 1? What news did they hear? To whom did they come? What did they wish to do? Of whom did they claim to be worshipers? What was the real character of their worship? What did Zerubbabel say to them? Who were to build a house unto the Lord? What king had commanded them to do this? What are the adversaries called in v. 3? What feeling did this title soon come to express? How did their enemies act towards the people of Judah? By what means did they seek to injure the Jews with the Persian rulers? How long did this go on?

By way of application, call for the Golden Text, and have a little talk about the reasons why we should be joyful when we go to God's house to worship Him, such as the facts that He is our loving Father, that He fills our lives with countless blessings, and, above all, that He has given His only begotten and well beloved Son to be our Saviour.

THE GEOGRAPHY LESSON



Straight ahead beyond the level pavement of the open ground, you see a small orchard of olive trees. You can see two roads climbing the hill and leading past the large buildings of modern convents near the uppermost parts of the ridge. That hill is the Mount of Olives.

You can see for yourself the place of the rejoicing assemblage and the outlook which people had to Olivet's green slope, if you use a stereograph entitled, Old Temple Grounds with Olivet and the Bethany Road at the East. [See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.]

ADDED HINTS AND HELPS

Something to Look Up

1. Where does the apostle Paul say that our bodies are not our own, but are temples of the Holy Ghost?

2. Read in Chronicles about what took place after Solomon closed his long prayer at the dedication of the first temple.

ANSWERS, Lesson III.—(1) Isa. 35 : 10.
(2) Jer. 25 : 11, 12 ; Jer. 29 : 10.

For Discussion

1. Why our religious services should be joyful.

2. Should the church accept the help of worldly people?

Prove from Scripture

That thanksgiving is a duty.

The Catechism

Ques. 104. *The Lord's Prayer*—its fourth petition. In teaching this Question, note the following points: 1. We depend entirely upon God. Every blessing we have is His free gift (see such passages as Ps. 104 : 27, 28; Acts 17 : 25). 2. We have the right to ask for a sufficient supply for our actual needs. "Bread" in this petition includes all temporal blessings, for which we may ask in submission to God's will, and also all spiritual blessings, which we may seek without reserve. 3. We should cherish a spirit of trust in God. It is

only our daily bread for which we are taught to ask. This means that we should leave the future and all its wants with childlike confidence in the hands of a loving Father (see Matt. 6 : 25-34). 4. Better than all temporal gifts is the blessing of God.

The Question on Missions

Ques. 4. The work done since the Lord's Day Act came into force on March 1, 1907, is extensive and beneficial in a large degree. It has been secured that the law has gone into force to some extent in all the Provinces. More than 100,000 men who were deprived then of the privilege of rest on the Lord's Day, now have the legal right to rest, and the conviction is growing that every toiler in Canada should enjoy this privilege. The distribution and sale of American Sunday newspapers on that day has been reduced by over 90%. The publication of Sunday newspapers in Canada, which had begun before the enactment of the Lord's Day Act, has been prevented. Besides this, hundreds of cases of law violation in the various branches of transportation, industry and commerce in different parts of Canada, have been stopped. In view of the rapid development of our resources and the era of unprecedented growth upon which Canada has entered, the importance of these gains cannot be overestimated.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God should receive thanksgiving.

Introduction—What did our bell last Sunday say? Yes, we heard about the kindness of God. How did He show His wonderful kindness and forgiveness to His people? (Recall Lesson.) What were His people going to do when they got back to their old home? Did any of you ever see a church building being started? Did a great crowd of people gather to see the corner-stone being laid? Did some people make speeches, and some one use a little silver trowel to spread the mortar on which was placed the big stone with the date on it, while the people sang hymns and prayers



were prayed, and everybody rejoiced that the new building was begun?

Lesson—To-day we are going to watch the building of a new church. It is the house of the Lord at Jerusalem that is being begun. When the captives got home the first thing they did was to build an altar, around which all gathered to worship God as they had been long ago ordered by Moses to worship, vs. 3-6. Here we see them on this mountain-top at Jerusalem. They have brought money to pay masons and carpenters, and set men at work to bring cedar wood to build the house of God.

Beginning to Build—Here we see a great gathering, priests with trumpets and priests with cymbals, and we hear songs of praise and thanksgiving to God, "because He is good, for His mercy endureth for ever". It is like the laying of the corner-stone, all this joy and thanksgiving because the foundation of the house of the Lord was laid. But amid the shouts of joy weeping is heard. Why? (V. 12.)

Golden Text—Is God pleased with all this joy and praise? Yes. God loves to have His people praise and thank Him. Where do we go to meet with others to praise and thank God? Yes, to church (Outline).

That is what our Golden Text means,— "Enter into His church with thanksgiving, and into His church with praise." Can we thank God any place else?

Thanksgiving—What have we to be thankful about? Let us see. We'll make a list. Among them we'll put,

OUR { CHURCH
SUNDAY SCHOOL
SAVIOUR

and in between these we think of ever so many things,—friends, home, health, money, books, teachers, food, clothing, etc. This is about the time of the general Thanksgiving Day (Explain).

Our Bell—Now let us listen to our bell—THANKSGIVING. It says "Thank you! Thank you!" Let us hear the church bells calling this to us, and it will make us remember that we should go to church and thank God for all His goodness to us. Be thankful for kindness of friends also.

Hymn—"Can a little child like me
Thank the Father fittingly?
Yes, oh yes! be good and true,
Patient, kind in all you do."

—Hymn 518, Book of Praise

Something to Think About—I should be thankful.

FROM THE PLATFORM

1. Builders
2. Singers
3. Hinderers

Get the scholars to tell you the event which is narrated in the Lesson,—the laying of the foundation of the second temple. Then say to them, that there are three groups of persons described in the Lesson (Write 1, 2, 3). With a little help they will name the first group,—Builders (Write). A few questions will bring out the names of the two leaders, Zerubbabel and Jeshua, and a description of those who were put in charge of the rebuilding operations. The second group is, Singers (Write). A little well directed questioning will elicit an account of the vivid scene in vs. 11-13, the people praising God under the leadership of the temple musicians, and the mingled weeping and shouting of the multitude. The Hinderers (Write) were the third group. Question about who these were and why and how they opposed the Jews. Direct attention that the two first groups were helpers, and urge the scholars to seek opportunities of being helpful in the church.

Lesson V.

A PSALM OF DELIVERANCE

October 29, 1911

Psalm 85. Commit to memory vs. 10, 11. Read Psalms 121, 122, 126.

GOLDEN TEXT—The Lord hath done great things for us ; whereof we are glad.—Psalm 126 : 3.

1 LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Ja'cob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. ¹ Se'lah.3 Thou hast taken away all thy wrath : thou hast turned *thyself* from the fierceness of thine anger.4 Turn us. O God of our salvation, and cause ² thine anger toward us to cease.

5 Wilt thou be angry with us for ever ? wilt thou draw out thine anger to all generations ?

6 Wilt thou not ³ revive us again : that thy people may rejoice in thee ?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

Revised Version—¹ Omit Se'lah ; ² indignation ; his footsteps a way to walk in.

LESSON PLAN

I. Praise, 1-3.

II. Prayer, 4-7.

III. Promise, 8-13.

DAILY READINGS

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

M.—A psalm of deliverance, Ps. 85. T.—Mercy and thanksgiving, Jer. 30 : 18-22. W.—God's deliverance, Ps. 124. Th.—Punishment and forgiveness, Ezek. 39 : 22-29. F.—Blessing of forgiveness, Ps. 32. S.—"Turn us!" Ps. 80. S.—God's great love, Eph. 2 : 1-10.

Shorter Catechism—Review Questions 101-104.

The Question on Missions—5. What remains to be done ? Much misunderstanding of the Lord's

8 I will hear what God the LORD will speak : for he will speak peace unto his people, and to his saints : but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him ; that glory may dwell in our land.

10 Mercy and truth are met together ; righteousness and peace have kissed *each other*.11 Truth ⁴ shall spring out of the earth ; and righteousness ⁵ shall look down from heaven.12 Yea, the LORD shall give that *which is good* ; and our land shall yield her increase.13 Righteousness shall go before him ; and shall ⁶ set us in the way of his steps.quicken ; ⁴ springeth ; ⁵ hath looked down ; ⁶ make

Day Act must be removed, the people led to see the benefits of its operation, and those who come from other lands guided to its fair and reasonable observance. The purpose of some to repeal the Act and so break down the Christian Sabbath, must be defeated.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 133 ; 138 ; 38 (Ps. Sel.); 17 (from PRIMARY QUARTERLY); 152.

Special Scripture Reading—Ps. 126. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1120, "Thou preparest a table . . . in the presence of mine enemies"; B. 829, The Weeping and Rejoicing of the People. (Slides may be obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, From the Temple Area Southwest Over the Modern Jewish Quarter of Jerusalem (Underwood & Underwood, see page 469).

EXPOSITION

Time and Place—Between B.C. 537 and 444, apparently Jerusalem.

Connecting Links—The Book of Psalms bears in the original the title "Praises"; part of it is described in Ps. 72 : 20 as "prayers". These two words sum up the Book. When the devout Jew drew near to his God with song on his lips, the winged words bore aloft his praises and his prayers. Ps. 85 has both elements. It is commonly believed to have been composed for public recitation, shortly after the Jews had returned from captivity in Babylon. There are apparently psalms of the early kingdom, psalms of the later kingdom, psalms of the Exile and of the centuries after the return. Some think there are even psalms of the early part of the second century B.C. In any case the collection might have been described in our Lord's day as "Hymns Ancient and Modern",—150 songs chosen out of a thousand years of religious experience. No wonder the Book has stood the test of time.

I. Praise, 1-3.

V. 1. Lord ; "Jehovah", the covenant-

keeping God of Israel. *Thou hast been favourable* ; hast shown Thy good will in deeds, defined in the next line. *Unto thy land* ; that is to His people to whom He had given the land of Canaan. *Brought back the captivity of Jacob* ; that is, "Jacob (the Jews collectively are so named after their great ancestor) out of captivity". The reference is to the deliverance from the exile in Babylon, which involved three wonders : (1) the capture of Babylon by the Medes and Persians (Dan. 5 : 30, 31); (2) the permission from Cyrus for the Jews to return to their own land (Ezr. 1 : 1-4); (3) the escape of the Jews from the perils of their homeward journey (see Ezr. 8 : 22).Vs. 2, 3. *Hast forgiven* ; taken away like a heavy, crushing load. For sin the people had gone into exile ; when their *iniquity* (the twist in the inner nature shown in outward wrong-doing) was taken away, they were brought back. *Covered* ; as with a mantle, so that the people were in God's sight as though they had not sinned. *All*. The pardon was complete. *Their sin* ; their wandering from the right way or missing the

mark which God had set before them. *Taken away* (literally "drawn in", as one draws in his breath) *all thy wrath*. The restoration was ocular demonstration that God was no more angry with His people. *Turned . . . from the fierceness of thine anger*. Because the people had repented, God no longer poured out upon them the wrath which, as a holy Being, He must always show towards sin, and gave free course to His love towards them. As soon as sin is removed out of the way the divine love sets in with its blessed life-giving current.

II. Prayer, 4-7.

Vs. 4-7. Prayer begins. *Turn us*; restore us completely,—a suitable prayer, both because many of God's people were still in exile and because those who had returned were surrounded by difficulties and discouragements. *O God of our salvation*; the God who has saved us thus far and is able to save us completely. *Cause thine indignation . . . to cease* (Rev. Ver.). The sufferings of the returned exiles seemed to the psalmist to indicate that God's anger had not been entirely removed, though it had been lessened. Compare these verses carefully with vs. 1-3. *Angry . . . for ever?* Their sufferings had gone on so long that they almost despaired of deliverance. *Quicken us again* (Rev. Ver.); restore our national life according to the promises of the prophets (see Ezek. 37 : 3, etc; Hos. 6 : 2; Hab. 2 : 4). *Shew us thy mercy*; thy loving-kindness, the fountain of all blessing. *Grant us thy salvation*; with all that it includes,—pardon, peace, prosperity, every blessing of which they had heard in promises and prophecies and in the history of God's past dealings with His people.

III. Promise, 8-13.

Vs. 8, 9. *I will hear*. Like a prophet the psalmist, in imagination, mounts to his watch-tower (Hab. 2 : 1) and awaits the answer to his prayer. *God the Lord*; the mighty God, whose word will come to pass. *Will speak peace*; first, peace with Himself, and then peace from outward foes. *His people*; those whom He has chosen. *His saints*; those whom He loves, and who, therefore, become loving and pure. *Not turn . . . to folly*; the folly of self-confidence, leading to

unbelief and disobedience, Israel's old sin and the cause of their misfortunes. *Salvation is nigh*; because of God's word of peace. *Glory . . . in our land*; the manifest presence of God.

Vs. 10-13. *Mercy*; loving-kindness moving God to enter into covenant with His people. *Truth*; faithfulness binding Him to keep His covenant. *Are met together*; unite for the salvation of His people. *Righteousness and peace*; in God's people. *Have kissed*; in joyful welcome. Righteousness and peace go hand in hand; there can be no peace without righteousness. *Truth springeth out of the earth* (Rev. Ver.); is produced among men, who thus reflect God's character (see v. 10). *Righteousness . . . from heaven*, God's righteousness shown in the salvation of men. Vs. 12, 13 picture outward prosperity going hand in hand with obedience to God. The beautiful picture of vs. 10-13 points to the coming of Christ for its complete fulfilment.

Light from the East

GLORY—Was originally something weighty. The glory of a man was the outward signs of his prosperity,—his wealth, his appearance, his reputation, the esteem in which he was held. The glory of a king was the number of his armies, the pomp of military array, or the pageantry of the court, that is, the things which impress men with their magnificence. So when the term was used of God, it denoted some reflection of His majesty in the outer world, something which reveals and yet conceals His essential Godhead. It appeared on Sinai at the giving of the law and was like devouring fire. Afterwards it hung over the tabernacle in the appearance of a cloud by day and a pillar of fire by night. In Ezekiel it is a bright, fiery appearance that resembles the rainbow, causes the earth to shine when it is visible, and is moved from place to place on the cherubim accompanied with a rushing sound, but all seen and heard in vision only. A more spiritual signification, is Jehovah's outward manifestation of His holy character and being, or the praise which His character, as revealed in His words should call forth. Here it is the outward indications of God's presence in the land as the result of the people accepting His salvation.

APPLICATION

Forgiven the iniquity, v. 2. A woman came to a minister, carrying in her hands a mass of wet sand. "Do you see what this is, sir?"

The Lesson
of the Tide

she said. "Yes, it is wet sand." "But do you know what it means?" "No, I cannot say that I do. What does it mean?" "Ah sir", she said, "that's me, and the multitude of my sins that cannot be numbered"; and she broke into passionate weeping. The minister spoke calmly to her, and inquired where she had procured the sand. "Down on the beach." "Go back there", he said, "and take a spade with you. Heap up a big mound; shovel it as high as you can. Then stand back on the shore and watch what happens to it when the tide comes in." The meaning came home to the woman. She saw the power of the divine forgiveness, how it sweeps away every trace and vestige of sin. Let us, when sorry and ashamed of our misdeeds, not forget the lesson of the tide.

Covered all their sin, v. 2. Luther, during a serious illness, seemed to see Satan coming to him with a great scroll, on which were written all the sins and errors of his life. "These", he said, "are your sins. There is no hope of your going to heaven." But Luther replied: "One thing you have forgotten. All you have said is true, but you have forgotten the promise, 'The blood of Jesus Christ cleanseth from all sin.'"

Turn us, v. 4. After one of his great sea fights, a French officer was brought into the presence of Lord Nelson. He went up to the great admiral and held out his hand. Nelson drew back. "Your sword first!" he said, "and then I will take your hand." That is the true relation of the soul to its Master. First surrender, then reconciliation. First submission, then welcome. It would destroy the whole creation of God if He should welcome rebellion. We have been traveling away from God. It is impossible for us to find Him going in the wrong direction. We need to be turned right about face. Then we shall meet Him.

Quicken (Rev. Ver.), v. 6. A gentleman, visiting a painter in his studio, noticed some

highly-colored stones and asked what they were for. The artist replied "Up to Line" that they were to keep his eye up to line. When he was working in colors his sense of color was insensibly weakened, and by having a pure color near him he brought it up again, just as the singer, by striking a key on the piano, brings his voice to the correct pitch. Such is the dragging of life, and the gradual influence of moral fatigue, that we require to be continually "quicken". We tire of being and doing good as well as of other forms of activity. Then God, with His wonderful grace, refreshes us so that we can be up to our best again. It is a good prayer for the common day,—"Quicken us again."

The Lord shall give that which is good, v. 12. It is said that while the famous Dr. Jenner was perfecting his theory of vaccination as a

A Constant
Debt

remedy for smallpox, as he thought of the prospect of being the means of robbing one of the great scourges of the world of more than half its horrors, he always ended in humble acknowledgment of the one Being from whom every blessing flows. It is true that every blessing and advantage that adds to the welfare and happiness of our lives is from God, and we owe to Him constant gratitude.

His footsteps (Rev. Ver.), v. 13. There is a Bohemian legend that tells of an ancient king leaving his palace for the neighboring

"In My
Footsteps"

cathedral accompanied by his little page. It was in the dead of night, for the king was going to greet the Easter sunrise. The snow lay deep on the ground and the lad was soon exhausted. Then the king turned round and said, "My boy, put your feet in my footsteps." Then the little fellow carefully set his feet in the tracks left by the king and felt himself grow stronger. So Jesus breaks the track for us. He goes before us. The foreign lands are full of missionaries who have penetrated to almost inaccessible regions by walking in Jesus' footsteps. There are men and women traveling all kinds of hard roads, and the secret of their success is the same. Remember no place is too hard for us to reach if only Jesus goes before us.

TEACHING HINTS

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

For Teachers of Bible Classes

Ask when the Lesson psalm is commonly believed to have been written. It was evidently written when the people were rejoicing in the tokens of God's favor so manifestly bestowed. There are three points:

1. *Thanksgiving*, vs. 1-3. Question out the reasons for the psalmist's thankfulness, bringing out the three wonders involved in the restoration of the Jews from exile. Dwell on the facts that sin is regarded as the root cause of Israel's sufferings, while the restoration is looked upon as an indication that sin has been pardoned and God's wrath removed. Bring out the force of the two words "iniquity" and "sin" and also of "forgiven" and "covered".

2. *Earnest prayer for the removal of remaining national afflictions*, vs. 4-7. Discuss these verses in detail, bringing out the meaning of the words and phrases (see Exposition) and making clear the respects in which the restoration of God's people was still incomplete and the earnestness of the psalmist's desire that it should be perfected.

3. *A picture of the restored people*, vs. 8-13. Bring out the features in this portraiture of the social and political conditions desired in Israel. Make vivid the psalmist's patient waiting for an answer to his prayer, and his assurance that God will speak an answer of peace. Discuss the place which the mercy and faithfulness of God each have in the salvation of men. Show how "peace" depends upon "righteousness", and dwell on the beautiful description in v. 11 of men on earth reflecting the character of God in heaven, and the picture in vs. 12, 13 of the prosperity that results from obedience to God.

Show that this psalm is Messianic. In Jesus the glory has come. Point out how He has united heaven and earth, that through Him human love, peace and service have become acceptable to God.

The practical lesson is that human life can only find its real joy and power in Jesus Christ. Seek to show the class the real heart of Christianity. Salvation is more than

pardon of sin: it is development of all powers,—social, industrial, commercial and personal—in the spirit of righteousness and fellowship with God. The world is asking the way to satisfaction. What is Jesus' answer? What does the Lesson teach?

For Teachers of the Senior Scholars

A good introduction to this Lesson will be a talk with the class about their favorite Psalms. Why are these favorites? How many can repeat Psalms 23, 91, 103?

Get the scholars to tell you about the period and circumstances in which the Lesson Psalm is commonly believed to have been written. Dwell on the wonderful deliverance which God had wrought for His people in bringing them back from captivity to their own land. The Psalm may be divided into three stanzas:

1. *Thanksgiving for what God had done*, vs. 1-3. How do these words fit into the history of Ezra's day? To what extent can we make use of these words to-day? God has been favorable to our land in our religious privileges, in our educational advantages, in our Canadian home, in our Canadian Sabbath, in our temporal prosperity. Are these things indications that God has forgiven the iniquity of our people? Flourishing Christian institutions of all kinds are an evidence of God's favor in any land.

2. *A prayer for more mercy*, vs. 4-7. How does this prayer fit into the history of the returning exiles? God had done much for them, but they were still in great need of His favor. Much was still to be done in making the old home land what it ought to be. Dwell upon the thought that the writer of this Psalm realized that the success of the people in working out a happy destiny depended altogether upon their right relationship to God. This is as true to-day in the history of our own country and in the history of our own life as in the days of Zerubbabel and Ezra. We cannot impress this thought too deeply upon the scholars.

3. *Great expectations cherished*, vs. 8-13. The writer is sure of a favorable answer to his prayer, v. 8. A talk upon looking confidently for an answer to our prayers when we

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fulfil the divine conditions, will be helpful. What a beautiful picture we have in the closing verses of a land redeemed from evil and filled with God's glory and goodness! How earnestly we should work and pray that this description may be a fitting one for our land!

For Teachers of the Boys and Girls

Call for the Golden Text, and tell the scholars that the Lesson will be about the "great things" referred to in Psalm 85. After a word or two about the general belief that the Psalm was composed for public recitation by the Jews after their return from exile, the following outline may be used:

I. GREAT THINGS ACKNOWLEDGED, vs. 1-3. Let the questions and explanations here bring out what God had been to His people and what He had done for them. The name by which He is called is "Jehovah" (see Exposition), the covenant-keeping God of Israel. He had been "favorable", that is, kind and gracious to His people. Behind them was the deliverance from exile, with the wonders which this involved:—Cyrus' capture of Babylon; the Persian king's permission to the Jews to return to their own land; and their protection on the long and perilous journey.

Help the scholars to see how the psalmist sees in the deliverance from exile a proof that God had forgiven His people. Bring out the meaning of "forgiven", removed as a heavy burden; of "iniquity", the sinful inclination

within leading to outward transgression; of "covered", hid as if by a cloak; of "sin", the wandering from God's ways. Emphasize the completeness of the pardon expressed in "all" (v. 2), and dwell on the removal of God's wrath against the sin of His people, impressing on the scholars how terrible this holy anger is and how earnestly we should shun the sin that calls it forth.

II. GREAT THINGS ASKED FOR, vs. 4-7. God had done great things for His people: the psalmist sees many more things which they need, and for these he prays. There was: (1) restoration ("turn us", v. 4), for many of the Jews were still in exile, and difficulties and discouragements pressed upon those who had returned; (2) revival (v. 6), the re-establishment of their national life; (3) salvation including pardon, peace, prosperity.

III. GREAT THINGS PROMISED, vs. 8-13. The psalmist now turns to God, listening for the answer to his prayer that is sure to come. He hears, with the inward ear, God's precious promise. Emphasize the blessings included in this promise: (1) peace with God and from outward foes; (2) God's love and faithfulness uniting for His people's salvation; (3) righteousness and peace amongst God's people; (4) faithfulness between man and man on earth and God's righteousness shown in saving His people.

In closing, have the Golden Text repeated once more, and emphasize the joy of those who trust in God's love and care.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IV.]

Find on the Jerusalem map the number 39 with lines diverging from it. If you stand to-day at that spot and look southwest over the space included between those two lines, you find yourself within the limits of what used to be one of the courts of the restored temple. Straight ahead a small gateway gives passage through a high wall toward a modern Moslem building with a dome roof. Ahead and at the left a much larger, grander gateway, with four lofty arches side by side upheld by lofty pillars, gives access to a broad flight of stone stairs. Those stairs descend to a lower level where some olive trees are growing. Beyond the silvery green

foliage of those olive trees and the deeper green of some other trees and the slender dark green spike of one tall cypress, you see a number of gray and whitewashed stone houses crowded close together on a hillside; a particularly large domed building marks the crest of the hill. Those houses are on the southwest hill of Jerusalem, called Mount Zion; it is a district of Jewish homes.

To see the place as if you were personally on the spot, use a stereograph entitled, From the Temple Area Southwest Over the Modern Jewish Quarter of Jerusalem. [See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.]

ADDED HINTS AND HELPS

Something to Look Up

1. "No good thing will He withhold from them that walk uprightly." Find these words in one of the Psalms.

2. Matthew tells us about a wonderful sermon that Jesus once preached. Find the verse where He says, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

ANSWERS, Lesson IV.—(1) 1 Cor. 6 : 19.
(2) 2 Chron. 7 : 1.

For Discussion

1. How hymns help us in worship.
2. Water as an emblem of the Holy Spirit.

Prove from Scripture

That salvation is near us.

The Catechism

Ques. 101-104 (Review). The Questions for review cover the first four petitions of the Lord's Prayer. The first three deal with God's character and God's claims. In teaching us to pray, our blessed Lord would have us think first of God. His name,—that it may be honored ; His kingdom,—that it may be advanced ; His will,—that it may be done : these are things that should concern us, even more than any blessings we desire for ourselves. If we would pray aright, we must rid ourselves of

all selfishness, and desire above every thing else, that God may be known and loved everywhere, that every one may be brought into His kingdom, and that all the world over men may do His will with loving hearts. The fourth petition deals with our own needs, and teaches us to look to God for their supply.

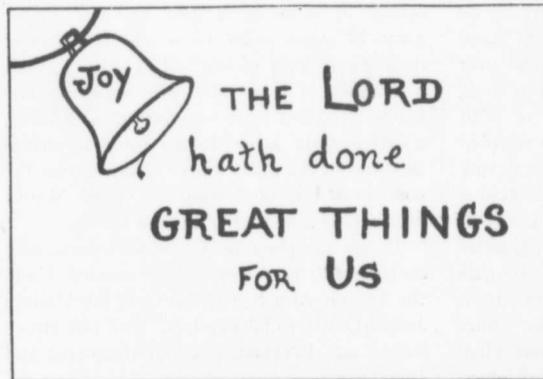
The Question on Missions

Ques. 5. Influences working for the repeal of Lord's Day laws must be met and the laws defended strenuously. Some would have another day of the week substituted for the Lord's Day, and thus reduce the laws for the preservation of any day to hopeless confusion. Others would have the day reduced to one of toiling ; still others clamor for lowering it to the level of a bank holiday. There is much diversity of opinion regarding the application of the law. Not a few would accept its application to the forenoon, but reject its application to the afternoon. A large number of people are coming to Canada accustomed to the Continental Sabbath or to Oriental disregard of our institutions. A large work is to be done in training these peoples to entertain true moral ideals and value our Christian Sabbath rightly. Besides this, the apathy of many moral people to the leveling down of our Canadian Sabbath must be removed.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God makes His people glad.

Introduction—Recall what the bell said last Sunday, and review Lesson. To-day our bell



is going to ring out a very glad sound. The name of the bell is Joy, and it peals out, "Be joyful ! Be joyful !" How many of you love to sing ? That is one way to show that you are joyful. Here is a verse about joy bells. Let us make the motions of ringing a bell while we recite or sing :

"Joy bells ! joy bells !
Never, never cease your ringing!
Children ! children !
Never, never cease your singing !
List ! list ! the song that swells,
Joy bells ! joy bells !"

Lesson—Our Lesson is about a song of joy. It is one of the Psalms. God's people were rejoicing and praising God because He had been so good to them (Read the beautiful Psalm of to-day's Lesson).

Golden Text—Repeat Golden Text (Print on the blackboard).

Great Things For Us—God's people of old sang these wor.'s. Now let us say them as if they were our own words (Print): "The Lord hath done great things for us; whereof we are glad."

Sing—

Birds are singing, woods are ringing,
With Thy praises, blessed King;
Lake and mountain, field and fountain,
To Thy throne their tributes bring.

*We, Thy children, join the chorus,
Merrily, cheerily, gladly praise Thee;
Glad hosannas, glad hosannas
Joyfully we lift to Thee.*

—Hymn 515, Book of Praise

Peace—Let us think of a few of these great things. God's people of old had great walls around their cities. Why? Compare their condition with ours. Here is one great thing God has given us,—Peace. (Explain what is meant; see Exposition.)

Plenty—Do you remember the times of famine that came to God's people of old? And the famine times that come to many

places now? Here is another great thing that God has given us,—Plenty (Explain in some simple way).

Pleasure—What a lot of great things we may put under this head! How pleasant is the life of the children in our land! Think of our fine schools, of our beautiful books, of our means of travel, of our fine music, of the comfort of our sick ones in hospitals, of the care of poor neglected ones in the homes provided for them.

Purity—I am sure you all can tell me the very greatest and best thing that God has done for us? Yes, God has given us a Saviour, Jesus Christ, who takes away all our sin and makes our hearts pure, and who prepares us for a home in heaven. We may well sing with happy hearts, "Joy to the world! the Lord is come!" Hymn 26, Book of Praise.

Scattering Joy—How can we help to scatter joy and gladness around us? All repeat:

"Just being happy
Helps other souls along;
Their burdens may be heavy
And they not strong;
And your own sky will lighten
If other skies you brighten
By just being happy
With a heart full of song."

Something to Think About—I should be joyful.

FROM THE PLATFORM

A GREAT GOD
GLAD PEOPLE

Call for the Golden Text, and then print on the blackboard, A GREAT GOD. Question about the ways mentioned in the Lesson Psalm in which God had shown His greatness. The scholars will tell you about His deliverance of His people from captivity, involving the three wonders of the capture of Babylon by the Persians, Cyrus' permission to the Jews to return to their own land and the protection of the returning exiles from the perils of their journey. Have the Golden Text repeated again, and, after the scholars have told you what it says about the feelings of the captives now in their own land, print GLAD PEOPLE. Use the deliverance of the Jews from Babylon as a picture of our deliverance from sin through Jesus Christ our blessed Saviour. Dwell on the gladness which His salvation brings to all who accept it, and urge every scholar to seek a share in that gladness.

*AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. PRAYER.

II. SINGING.

'Christ for the world' we sing ;
The world to Christ we bring
With loving zeal—
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.
—Hymn 439, Book of Praise

III. RESPONSIVE SENTENCES. Job 22 : 21, 22.

Superintendent. Acquaint now thyself with Him, and be at peace :

School. Thereby good shall come unto thee.

Superintendent. Receive, I pray thee, the law from His mouth,

School. And lay up His words in thine heart.

IV. SINGING.

Children of the heavenly King,
As ye journey sweetly sing :
Sing your Saviour's worthy praise,
Glorious in His works and ways.
—Hymn 272, Book of Praise

V. REPETITION OF THE LORD'S PRAYER IN CONCERT.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Hymn 445, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. 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 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.

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching through the desert,
Gladly thus we pray,
Still with hearts united
Singing on our way.
—Hymn 304, Book of Praise

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. Gal. 6 : 2, 9, 10.

Superintendent. Bear ye one another's burdens,

School. And so fulfil the law of Christ.

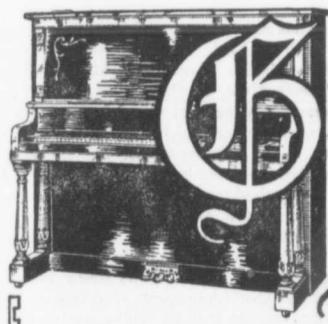
Superintendent. Let us not be weary in well doing :

School. For in due season we shall reap, if we faint not.

All. As we have therefore opportunity, let us do good unto all men.

V. SINGING. Psalm or Hymn selected.

VI. BENEDICTION OR CLOSING PRAYER.



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THE BOOK PAGE

Bawbee Jock, by Amy McLaren (McClelland and Goodchild, Toronto, 359 pages, \$1.25), takes its title from the contemptuous nickname fastened on its hero, a young Highland chief, because, in order to meet the demands of a scapegrace younger brother, and, at the same time, preserve his ancestral inheritance, he has to toil like a common laborer and live after a seemingly parsimonious fashion. How a society girl, whose heart has not been spoiled by flirtation and flattery, penetrates below the surface of things and discovers the real worth of the man, and how, after he has won her for his bride, the two live together in idyllic happiness in a simple home amongst the glens,—all this is told in a love story that is altogether charming, the more so because of its genuinely Highland background. The same publishers send us, **The Great Illusion**, by Norman Angell (335 pages, \$1.00 net). This is a reasoned attack upon militarism. It challenges the theory "that military and political power give a nation commercial and social advantages". It seeks to demonstrate the economic absurdity of war and of immense armaments. The fact that the book, after a few months, is in its sixth edition is conclusive testimony to the interest which it has awakened. The eighteenth edition of **The Hill**: A Romance of Friendship (same publishers, 319 pages, \$1.25) shows how strongly this school story, which "does for Harrow what Tom Brown's School days did for Rugby", has gripped the reading public.

In **The Secret Garden** (The Copp Clark Company, Toronto, 375 pages, \$1.25), Mrs. Frances Hodgson

Burnett has given us a new children's story which ranks easily with her *Little Lord Fauntleroy*. The scene of the story is laid in *Misselthwaite Manor*, the home on a Yorkshire Moor, to which Mary Lennox, "the most disagreeable looking child ever seen," is brought from India, after the death of her father and mother from cholera, to live with her uncle. The "secret garden" is one which has been kept shut up by the uncle ever since the death of his wife. But the little girl finds the key of the garden, and by work and play in it and romping on the wide moor, in the companionship of Dickon, a moor-bred lad who knows and loves every living out-of-doors thing, grows strong and beautiful in body and unselfish in spirit. But that is not all, for she brings into the fresh air life the peevish, invalid son of her uncle, and he becomes a vigorous, handsome boy. The climax of the story is reached when the father is brought home from Italy to see in the garden his son and niece, both the picture of health and happiness, and so the gladness that he had lost is replaced by a new joy. From the same publishers come: **The Hero of Heroes**: A Life of Christ for Young People, by Robert F. Horton, M.A., D.D., the well known Congregationalist preacher of London, England, in which the gospel story is told with a charm that will grip and hold the boys and girls (326 pages, eight full page illustrations in colors, \$1.25). **Tom Stapleton, The Boy Scout**, by Captain F. S. Brereton (287 pages, \$1.25), in which the Boy Scouts are enlisted in tracking down a criminal, a story of which boys will read every page with unflagging interest. **The Airship Boys in Finance** (295 pages, \$1.00), by H. L. Saylor, which gives a most entertain-

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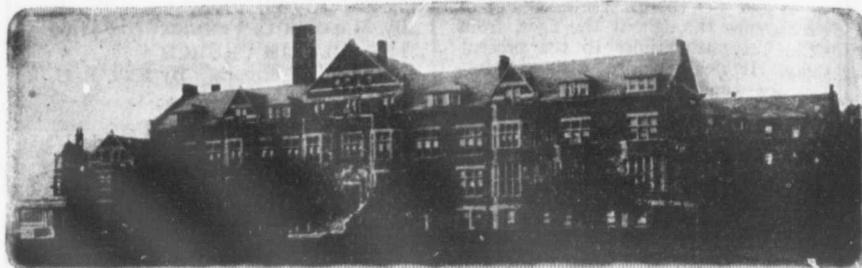
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In sunshine and in shadow,

Had journeyed long,

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