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# THE TEACHERS MONTHLY

The  
Home Study  
Series

• Presbyterian Publications •

\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser

Editor & Business Manager

Church & Gerrard Sts., Toronto.

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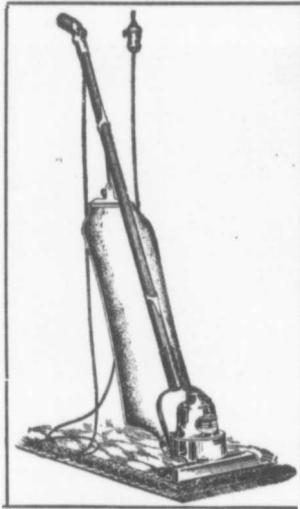
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# The Teachers Monthly

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

Vol. XXI.

Toronto, December, 1915

No. 12

## Fear Not

Life is a shadowed road ;  
The Christ is thy "Light,"  
He can make it bright !

Life is a stormy sea ;  
Christ is at the helm,  
Nought can overwhelm !

Life is a changing scene ;  
Christ changeth never,  
He's thine for ever !

Life is a battle ground ;  
Christ is thy shield,  
Strike well ! Take the field !

—Kate H. Buller

## A War Year and the Sunday School

The Sunday School has come through the war year well. There have been a thousand distractions day by day which war conditions and war news bring. There have been continual calls for contributions and for work in connection with Patriotic and Red Cross funds. There has been the strain of parting with the gallant lads who have gone to the front—one Sunday School in the suburbs of Toronto saw every member of its large Adult Men's Class enlist. But none of these things have availed to turn aside our Schools from their great task of religious teaching and training and work.

From every source open to us comes the news that ministers and Sunday School and Bible Class workers are more impressed than ever with the supreme importance of their task in religious education.

The war has mightily helped to bring this home. Life has become a more serious thing. The courage and staying power which will stand the test of the battle line, or will steady

those who remain at home for their part in the conflict, can come, it is plainly seen, only from profound trust in the God of righteousness and truth. The morale of a nation, it is made clear, depends, in the last analysis, on its belief in God. To arrest or neglect the training of the young in Christian truth is not only to rob them of their lawful rights, but to deplete the national strength.

Therefore the work of the Sunday School goes on with fresh zest.

When the reports, which will shortly be made, from all our Sunday Schools to the General Assembly's Board, all come in, we shall be greatly surprised if, as regards attendance, study, additions to church membership, givings and hearty Christian service, the record shall not be a distinct advance on anything to which they have hitherto attained.

## The Great Healer

By Rev. S. Harper Gray, D.D.

It has been said of our Lord Jesus Christ, "that His way through the world had something of the character of a triumphal procession of the powers of life and gladness, for wherever He came, people who scarcely knew what name to call Him, hailed Him as one who was clearly adequate for His chosen task of helping men."

That clearly was the impression He made upon the people of His generation. He seemed to those simple folk of Galilee a very well-spring of health and wholesomeness. His words were power ; His touch was life. "There went virtue (dynamic) out of Him, and healed them all."

And Jesus still has healing for us both in body and in soul. The body, because in incalculable ways our spiritual states react

upon our bodies. We are in no danger of yielding assent to the preposterous philosophy of Mrs. Eddy and the Christian Scientists that evil and sickness have no actual existence, if we cheerfully admit the truth which they have made the basis of their system, namely, that faith, confidence, cheerfulness of spirit are a strong and potent medicine for physical ailments. This truth is not the exclusive possession of the Christian Scientist. Medical science is to-day quite awake to its value, and many physical ailments that once were treated medically are now treated as nervous disorders whose cure is to be found in a new-given confidence and wholesomeness of view.

But the point to note is this, that Jesus heals the body by healing the soul. Gladness and confidence are His gifts, gifts that are so potent that their influence is felt in body as in soul. One word of His truly understood, one thought of Him in a calm moment, restores us to our heart's true environment, and calls our souls to their native air. Every now and then our souls go dry. "Spiritual fatigue," as the psychologists call it, overtakes us. Familiar tasks lose interest for us. We ask: "What's the use of it? What is it all for?" We lose the feeling for life; we lose the power of life. We cannot see straight or far; we magnify trifles; we sweat under our slights and wrongs; we exaggerate the purity of our own motives and the impurity of others. And it is all wrong, all morbid. We have lost the true perspective of life. We are spiritually unhealthy. And He has still for us the ancient power to bring us back to our forgotten home, and to that life of glad confidence in God from which we have wandered and walked a cheerless way.

Thomas Boston tells us in his memoirs of one dark night when he walked up and down his room, in great distress of soul. Then on a sudden his little daughter Jane, whom he had laid in her bed, raised herself and told him that she knew what the Lord had said to Mary Magdalene on the morning of the Resurrection. "He had said," said the little maiden, "Go and tell My brethren, that they are My brethren yet." She said this with an air of great sweetness and it came to him like a very breath from heaven. "My brethren yet,"

he repeated; "so Christ owns me as a brother." "It was to me," he said, "like life from the dead."

And so it was, and so is every touch of His unseen hand. The power of gladness, of wholesomeness, of health, is in His touch and He is still our healer and the restorer of our sick souls.

Toronto

### Studying and Teaching

*By T. W. Gibson*

To make the most of the Lesson the teacher must (1) understand it; and (2) know how to teach it.

To understand the Lesson is to master its content, to learn its essential truth or truths. The first and best help to this end is a close and careful study of the Lesson passage. Read and re-read it, first, as a part of the chapter or book in which it is found, so as to get its historical setting and appreciate its place in the narrative or plan,—in a word, to get the proper prospective; then by itself, slowly and carefully, line by line, and word by word. Only by sifting and close attention can you be assured that you have won all the precious thoughts it contains. If there is a parallel passage or passages, read these and compare them with the Lesson. Note the resemblances, the differences, the variations. Dig and explore on your own account; then, after employing all your own resources, you are ready to receive assistance from the outside.

This assistance may be of various kinds. Historical authorities may furnish data on the personages of the Lesson, on the locality in which the scene is laid, or on contemporary events or influences bearing on the subject matter. For instance, history will inform you that Amraphel, king of Shinar, who was contemporary with Abraham, was none other than Hammurabi, whose complete and elaborate code of laws engraven on stone was unearthed a few years ago. These laws show a comparatively high state of civilization, and imply a settled condition of society and a long process of national development as their background. In their light, Abraham, who fought and overcame Amraphel and his

confederates, is seen to be no mere wandering sheik, but a powerful chief equipped to play a large part in the life of the country into which he had come.

Authorities on manners and customs, on modes of living, will come to your aid. We must not forget that the Bible is an Eastern book, written first of all for Eastern people, and full of Eastern imagery. There are many passages whose meaning we cannot fully understand unless we know something of the thought and habits of the people of Bible lands and times. For instance, water is by us in Canada recognized as a useful, indeed necessary, commodity; but well supplied with it as we are, we have little conception of the place it occupied in the thought and estimation of the inhabitants of a dry country like Palestine.

In actual teaching, the approach to the Lesson is of the first importance. To get a right start is half the battle. Challenge attention by some striking statement; arouse interest by a pointed and appropriate story. Be on the lookout during the week or in the course of your reading for material which you can use to get into touch with your class at the very outset.

The lecture method of teaching is generally and perhaps rightly decried; still, much good seed has been sown in this way. The Socratic method of asking and provoking question is doubtless better. In the latter case, you should prepare a line of questioning beforehand, suitable of course to the capacity of your class and of individual members of it. Let your questions be such as stimulate thought rather than test the memory.

As to illustrations, "a word fitly spoken is like apples of gold in pictures of silver." Nothing is more effective in teaching than an apt illustration. A story that points and impresses a moral without stating it is like the feather that guides the arrow's flight and sends it home. How often did the great teacher resort to the known in order to teach the unknown! Keep your eyes and perceptions open for illustrations in your own experience. Those taken from real life are the most telling of all.

Printed Lessons Helps have their use, but also their abuse. It is folly to rely upon them

for all the matter and all the method of your Lesson. Their place is on the study table, not in the class.

Lastly, select, if possible, *one* important truth to press home upon your scholars. Use a rifle, not a shot-gun. One idea may perhaps be lodged in mind and heart, when a scattering fire will make no impression. If you can sum up, in a single truth or thought, the substance of the Lesson, let this be your message; if not, make choice of one part of the Lesson and leave the rest for future use.

Toronto

### Prizes for Memory Work

A letter from Rev. J. W. Morrow, St. John's Church, Medicine Hat, Alberta, describes a method for securing the memorization of scripture and Catechism, which he has found successful. Mr. Morrow says, in part:

"I asked a number of people in the church to give prizes (books worth a dollar or two) for Catechism and Bible, and agreed with the treasurer to provide what was necessary after private gifts had been exhausted.

"I got superintendent and teachers to do their best, and also preached one or two sermons on the matter, asking for the hearty cooperation of the parents and urging them to do their share towards making the plan effective. We agreed on the Catechism (Shorter or Primary) and questions for each class, also on parts of the Bible to be memorized. I stated that I would examine the children just before Christmas and have a public distribution of the prizes before the whole church.

"The plan has been very effective, and is, I think, increasingly so each year. This year we had the best results yet reached. We distributed about fifty-two prizes for Bible and Catechism, and, in addition, distributed twenty-eight certificates for church attendance, all receiving these who had attended from forty-eight to fifty Sundays during the year.

"In the Primary class (five to seven years) we had sixteen first prizes, all getting these having answered the first sixty-five questions of the Primary Catechism without missing a single word, and fourteen getting second

prizes, 95 per cent. being necessary to qualify for these.

"The answering in the Shorter Catechism was also very good, the questions having been according to classes, some of the Senior Classes having the whole Catechism and proofs. We had eight getting full marks, of 100 per cent., and a goodly number getting second prizes with answers that secured 90 to 95 per cent., very few missing except a word misplaced here and there. So, on the whole, the School did very well. Eight prizes were awarded last January for memorizing scripture, two getting 100 per cent., and the lowest two 85 per cent. So the answering was of a very high order.

"Altogether the scheme is working out very well, and every one, including the parents, take a great interest in the work being done.

"I thought I would try an innovation and announced that I would examine the children in the church before the parents, or rather ask their Catechism and scripture as they had all been examined and prizes had been awarded.

"I am glad to say they did splendidly, none missing, and the people so enjoyed it I shall continue it next year. I find it increases interest amongst the parents and in the homes. We had a record attendance, and this year hope to have an equally large or even better attendance.

"Speaking generally, I find we require the sympathy and cooperation of the parents, and that such cooperation counts for a great deal is proven by the fact that in a number of families two, three and four children have secured prizes, showing that the children had been well taught at home."

## OUR BEST CHRISTMAS

*By Rev. J. R. Robertson, B.D.*

Last year St. David's Presbyterian Sunday School, Vancouver, B.C., had a "White Feast" for Christmas. The School rendered a Cantata, White Gifts for the King, including Christmas hymns and carols, Christmas stories and birthday Bible readings. Above the platform was a brilliant star, and under the star a cross in white. During the cantata, all came and offered their "white gifts" to the King, stacking them at the foot of the cross. They brought gifts of every kind: bouquets of flowers and buckets of rice; sacks of flour and sacks of sugar and salt; bags of potatoes and bags of peanuts; loaves of bread and pounds of butter; bottles of milk and bundles of groceries; toys for the tots and tubs of carrots and cabbage, boxes of salmon and barrels of apples; jars of jelly and jam and jars of honey and cheese; platters of turkey and chicken and preserves of pickles and prunes; ribbons and ruffles, tea and toffy, coffee and coppers; bonnets and boots; buttons and belts. The old people smiled, the School sang, the girls laughed, the boys shouted, as all these white gifts were brought to the

King. Really it was "more blessed to give than to receive."

After the white feast the King's gift-bearers paid a kindly visit to the homes of the poor. He knew of the fears in the father's hearts and the tears in the mother's eyes, and had heard them tell their little ones that Santa could not come this year because he was so poor. But now they were all happy. The fathers' fears had flown, the mothers' tears had gone and the children were bright and gay. The tables were spread with turkey, mince pie and fruit, the fireplaces were crackling with cheer, and the homes were warm and bright.

On Sunday the throng of children at School almost bulged out the church. There was a band of willing teachers, some of whom were new and young, but all of whom were happy in their work.

If any one had asked how it came about that the School was so crowded, the reply would have been: "At Christmas time we had a white feast in honor of our King's birthday. We were asked to bring white gifts as presents to the King. And our

superintendent told us that any willing service was a real white gift. So we hunted up the boys and girls and brought them with us to our School. And some were in the Bible Class who volunteered to teach, or do any other service in St. David's for the King."

When the next communion service came, the King was with His loyal loving subjects at the Supper table. It was a great supper, for it seemed that all who were invited must have come. The old and middle aged and young were there; the rich and poor, the big and small; it was like a great big family.

And if the young people who came in throngs to the Supper had been asked again why so many of them were there, they might have said: "There was a white feast on the King's birthday and all brought presents to the King. Our minister told us that a loving heart and a loyal life was the best white gift that we could make, that this would please the King and make us happy. And now we are so glad, and we have come to this Communion for He said, 'This do in remembrance of Me.'"

Vancouver, B.C.

### The Teacher Training Course: A Testimonial

By George Tester

Looking back over the studies in the Advanced Standard Teacher Training Course begun last October and completed in April, I can truthfully say they have been to me a source of great pleasure and profit, and I trust of permanent value,—an education in itself. It has stimulated me to read wider and to observe more accurately, at large. Though the studies, because of an active life, have been frequently interrupted, if not neglected, yet I can say that they have more than repaid the effort put forth to master them.

Such studies help one to crystalize his ideas, often somewhat hazy and indefinite at first, into clear and concise methods of expression, and augment his fund of illustrations. Frequently during the studies problems in the Sabbath School calling for solution have come up, and it has been a joy to discover some pedagogic methods for solving them. Here, as elsewhere, "knowledge is

power," and ignorance half the way to defeat. The whole Course enables one to approach the work of a Sunday School teacher with a confidence born of the necessary knowledge actually in hand.

The Course makes one broader minded and more sympathetic with the great teaching work of the church, giving one a more intelligent grasp of the pressing problems awaiting satisfactory solution. It stirs up the gift that is within our young people, and acts as an incentive to them to invest their life for the propagation of the message regarding the unseen and eternal things of God.

Swastika, Ont.

### Through-the-Week-Activities for the Teen Age Boys and Girls

This is an important folder leaflet issued by the Board of Sabbath Schools and Young People's Societies. The five pages of the folder are packed with suggestions and information of great value to the worker amongst boys and girls of the teen age, set forth in a clear and attractive style.

The teacher who wishes to know how to organize a teen age class will find hints as to class name, motto, emblem, membership, officers, committees, objects, certificates and awards, which make the whole matter of organization exceedingly plain and simple.

The method of conducting Class Sessions, both on Sunday and week days, is also described concisely, but quite adequately, with full references to the Canadian Standard Efficiency Tests.

A third feature of the leaflet is a complete programme for a season's week evening meetings of the class, including a Bible Discussion, Practical Talk and Activities for each evening, with notes indicating where materials for the programme may be found and how they may be carried out.

It will be well worth the while of any teacher of boys or girls to write to Rev. J. C. Robertson, Confederation Life Building, Toronto, for a copy of this leaflet. It points the way to a new era in the teaching of those who are passing through the most critical period in their lives.

### How a Record Attendance Was Reached

[The average attendance at the Sunday School of Clifton Street Presbyterian Church, Winnipeg, for 1914, was 85½ per cent. of the enrolment. The following article by Rev. J. B. Clyde, B.A., until recently minister of the church and now of Pilot Mound, was written in reply to a request of the Editors for an account of the methods which had accomplished so remarkable a result.]

The record percentage of attendance in Clifton Street Sunday School, Winnipeg, for 1914, was due in one word to efficient teaching and good generalship.

The attendance at the School, which meets in a one-roomed building, altogether inadequate, situated in the new residential west end part of Winnipeg, would, under ordinary circumstances be very unstable, owing to the character of the building and the fact that about one third of the scholars come from homes attached as yet to the older down town churches. Yet efficient organization, careful grading, enthusiasm and persistence won the day. Inside of a year after grading, the membership doubled.

The methods devised for keeping up the attendance and preventing lapsing were numerous. To overcome the difficulty, under the graded system, of providing substitute teachers, special official effort was exerted to secure additional teachers of at least some experience, and these were recorded as members of the regular staff.

The older boys and girls, under the system were organized with greater freedom in whatever separate space we could provide, and eight of the senior girls' class of twelve joined on profession last communion. Several young men, of the age when they frequently leave the Sunday School, were installed as monitors to aid officers in distributing cards, our Sunday School papers, class books, etc. A birthday box was installed, and wall texts were given when scholars came up with their offering, to mark the event.

Picture pasting work was fully explained to each class by one lady teacher of great resource, who is partially freed from other duties. The Cradle Roll work was kept up to date and immediately on the fourth birthday the Primary superintendent, who had a separate School in an adjoining workshop, was notified.

The chief factor in the keeping up of the attendance was the persistent and careful attention paid to the absentee scholars. Each teacher was given their envelope with card for each scholar. The absent one, if any, was taken out, given to a monitor and the secretary saw that a "We Miss You" illustrated card (supplied by the PRESBYTERIAN PUBLICATIONS at \$1.00 a hundred) was sent, and frequently a visit was paid the scholar's home that week by either the superintendent or the class teacher.

The minister was a constant visitor and keen on new methods of work, but until he got the right head and line up of officers and teachers, he could do little. To the workers finally obtained he attributes the phenomenal success under great difficulties of the School. The superintendent knows even the youngest child by name, pays strict attention to discipline and special care to new scholars,—in fact the Sunday School is a passion with him, and the whole School is bubbling over with enthusiasm.

### The I. B. R. A. Readings

The International Bible Reading Association was founded in 1882, by the late Mr. Charles Waters of London, England. The Association now has members in ninety different countries, and its list of Daily Readings is issued in forty languages. A million readers, scattered over the whole world, banded together for the study of the scriptures in these two score languages,—this is a fine record of growth for thirty odd years. It is an inspiring picture that these figures call up before the imagination of this great multitude of earnest and reverent Bible readers.

For many years the teachers and scholars, who use our Lesson Helps have enjoyed the benefit of these Readings, and through the courtesy of the Association that advantage will be continued during 1916, and the attention of all users of these Helps is specially called to this as one of their important features.

The Readings, as is well known, follow very closely the line of the International Sunday

School Lessons, keeping up the connection between one Lesson and another, and suggesting sidelights and applications of great interest and value. They form, indeed, the best commentary on the Lesson passages since their material is drawn from the Bible itself.

Dr. Frank D. Price, 351 Sherbourne Street, Toronto, is a Canadian representative of the Association, and the Honorary Secretary is Mr. Stephen C. Bailey, 56 Old Bailey, London, England. From either of these full information may be obtained.

## DECEMBER AND THE BUDGET

December is the month for "rounding up" the Budget for the year just closing and planning for the Budget of the year about to come in.

In regard to the rounding up, if your School has been following out some good plan, such as the Duplex Envelope, steadily, there is little more to be done than to see that all the contributions shall be got in—that every one has given according to his and her promise.

Where no systematic method has been followed, or where nothing at all has been done, it is not too late, even yet, to make good. Our church is looking to its Sabbath Schools and Bible Classes for one-tenth of the whole million and a half, and a little more, required for the successful prosecution of the church's work during the year. And no School or Bible Class surely will fail to take up a share of this, if they be given an opportunity to do so. A collection for the Budget every Sunday during December in the Sunday School and Bible Class; or a one-Sunday thank offering early in the month; or a Christmas offering,—these are methods, any one of which, with proper information given as to what the Budget embraces, and why it should be raised to the last penny, will succeed. One of our attractive Christmas Services, with music, etc.,—we have three of them, White Gifts for the King (with envelopes for cash offerings); The Night of the Star; Christmas for the World—will prove most helpful. *Send to us for free sample copies.*

As to the coming year, Schools that have given this year, will be eager to plan for better things next year. Schools that have failed to do anything systematically this year, have an opportunity now to amend their ways. A post card to Rev. J. C. Robertson, our General Secretary for Sunday Schools and

Young People's Societies, will bring a leaflet on Plans for Missionary Giving.

### How to Tell Stories to Beginners

*By Rae Furlands*

In telling stories to little children two thoughts must always be kept in mind: (1) the child's limited experience; (2) the child's limited vocabulary.

A little child can understand only those things which he has experienced,—in some measure lived through. Nearly all his play is imitation of the life around him. It is his way of trying to understand it,—the God given way.

When a mother first tells stories to her baby it is in connection with her plays with the different parts of the child's body, for example, "This little pig went to market." It is the activity, not the words, apart from the rhythm and the mother's voice, which attract.

When the children enter the Beginners class they are still in the period of development when some activity is necessary. And though their vocabulary has increased since their first story stage, it takes them some time to grow accustomed to each new storyteller's way of expressing herself. Therefore we learn from the mother to tell our stories without unnecessary words and with some activity and illustration.

Too much illustration like too many words bewilders, so we eliminate all non-essentials.

The Bible stories are good models for the teacher to copy when using everyday illustrations, inasmuch as they go directly to the goal. However, all Bible stories cannot be told to Beginners just as they stand on account of unfamiliar words which would mislead the child; and because of parts that are

negative and unnecessary to his stage of development.

We have all heard young children, when looking at pictures, name the people in them according to their own family. They say: "That's papa," "That's baby," "That's me," etc., putting themselves into the place of the pictured people. If a story attracts they do the same thing, though perhaps unconsciously, therefore it is absolutely necessary that the people told of shall be doing right things, for the children will proceed to imitate them. It has been said that a good story-teller is a queen amongst children, and it surely is so.

A good story-teller communicates by and through her whole self. This does not mean that she gesticulates and grimaces, but that she expresses by contagion as well as by words, she feels and means what she is saying and, without thinking of self, her eyes, face, manner, attitude and voice, all say the same thing.

A good story-teller will frequently repeat her stories. If a story is worth telling once it is worth telling again. The Bible stories especially must be told over and over.

Little children are not accustomed to concentrate and will often miss an essential part through involuntary wandering of the mind. Neither do the Beginners object to an old story. Usually they prefer it to a new one. They like to anticipate what is coming; also, because they themselves are so new in this great, wonderful world it is a rest to them from the novelty of the things with which they daily come in contact. Besides all this, even if they hear and heed, without constant repetition and review, they cannot be expected to remember.

### Encouraging Juniors' Home Work

[Amongst the "PRACTICAL PLANS" for the use of articles advertised in our Catalogue, the following clever device of Miss M. Colman, Winnipeg, was awarded the first prize of \$10.00.—EDITORS.]

To encourage the scholars to do the home work assigned for each week in the new Graded Junior Quarterlies, the teacher may use picture stamps, sticking one at the end of each week's work. Bible text pins or cards may be given at the end of each

Quarter; and a suitable prize might be given at the end of the year to each child presenting four pins or cards, and a second prize to each one having three pins or cards.

### The Question and Answer on Missions

Attention was directed, in the November TEACHERS MONTHLY, to our new plan of graded missionary instruction. Beginning with January, 1916, instead of one set of Questions and Answers on Missions in our Lesson Helps, there will be three sets: One for the little ones, in the PRIMARY QUARTERLY (Uniform) and the PRIMARY BIBLE STORIES (Graded); a second for the boys and girls, in the INTERMEDIATE QUARTERLY (Uniform) and the JUNIOR WORK AND STUDY LESSONS (Graded); and a third for the senior scholars and adults, etc., in the HOME STUDY QUARTERLY and PATHFINDER. Fuller information, to aid the teacher, will be given in the TEACHERS MONTHLY for all the grades in the School, and in the PRIMARY and JUNIOR TEACHER'S QUARTERLIES (Graded) for teachers of these grades.

While there will be three sets of Questions and Answers, careful provision will be made for preserving the unity of the School in mission study. The same general line will be followed in each of the three sets, and the suggested Lantern Slides will cover all three sets. In this way the teaching and illustration of the Question on Missions for the whole School from the superintendent's desk will be made easy, and where the mission teaching is done in separate classes, each class will find material expressly prepared to suit the age and requirements of the members of the class.

The Question on Missions has had an eleven years' "try out" in our Lesson Helps. It has come to be greatly valued, and it is fully expected that, with the new system of grading and adaptation, the year's study of our missions to the Ruthenians, to India, to French-Canadians and to Trinidad, will result, not only in additional knowledge of, but also deepened enthusiasm for, and longer liberality towards, the missions of our church amongst our children and young people.

## HOW THE WORK GOES ON

Nearly every child on Mistawasis Indian Reserve, Saskatchewan, is in Sunday School.

The Sunday School of our Italian Mission in Montreal has an enrolment of 60, with an attendance of never less than 50. Last summer, so inadequate was the accommodation, one of the classes had to be conducted in an open courtyard, without any shelter from the blazing sun.

A Sunday School worker came upon a most efficient School in a remote mission station in India, and discovered that the missionary, who had founded and graded it, had attended a school of Sunday School methods in the homeland. The ideas there obtained had germinated to some purpose.

That well known educator, Sunday School superintendent and convener, and contributor to our periodicals, Rev. W. O. Rothney, Inspector of Schools, Richmond, Que., has been appointed to the department of School Management at Macdonald College, Ste. Anne de Bellevue, near Montreal. Mr. Rothney and Macdonald College have our heartiest congratulations. This College is,

amongst other things, the training school for the Protestant teachers of the Province of Quebec.

Speaking of Mr. Rothney, a photograph of himself and his Sunday School staff, Chalmers' Presbyterian Sunday School, Richmond, Que., has come into our hands. The staff with its superintendent numbers eighteen, a remarkably strong staff for a School of only 300 scholars; for Richmond it will be noted, is a small Protestant community in a prevailing French Catholic district.

For the last two years a "Decision Day" has been observed, in December, by many Scottish Sunday Schools, with the result that many thousands of boys and girls, 13 years of age and upwards, have signed cards indicating their decision for Christ. In almost all cases those who have made decisions have afterwards been carefully instructed in "Follow Up Classes." In one church, where 72 cards were signed, over 30 of the boys and girls sought to be received into full communion, and from many other churches come similar reports.

## A WORD FROM THE BUSINESS MANAGER

CONCERNING CERTAIN SLIGHT CHANGES IN ENTERING AND PAYMENT OF SUBSCRIPTIONS

Every Presbyterian congregation and Sunday School in Canada is a direct partner in the PRESBYTERIAN PUBLICATIONS, which is the name under which the General Assembly's Publications Committee serves the church.

It is to the interest, therefore, of all the congregations and Sunday Schools, that our business should be carried on with the utmost economy. It is only in this way that we can enlarge and improve the periodicals that we now issue, or provide for the issuing of such new periodicals as the development of the church's work may from time to time demand.

Beginning from the 1st of September, we have made two changes, each in the interest of economical management and output; and we bespeak for these arrangements the hearty

cooperation of all our churches and Sunday Schools.

One of these new arrangements, as may be seen in our new Catalogue and Order Sheets, is a quarterly price for Lesson Helps or Illustrated Papers, when they are ordered for a Quarter only, and not for the whole year.

The second new arrangement is, that, unless cash accompanies an order, we enter the order for one Quarter only. It will require to be renewed at the end of that period, an Expiration Notice being sent to subscribers in ample time for such renewal.

The most convenient and economical method, both for subscribers and for us, is an order for the whole year, accompanied by payment in full.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

FROM SEPTEMBER 16 TO OCTOBER 15, 1915

#### I. FIRST STANDARD COURSE

*Martintown, Ont.*—Rev. George Extence, Minister. *The Teacher*: Edna M. Lowne, Lulu McDermid, Wilbur McArthur.

*Ashburn, Ont.*—Rev. Wm. Johnston, Minister. *The Teacher*: Hannah Hislop.

*Hamilton, Ont.*—Rev. F. B. Ketchen, Minister. **Diploma**—Rose F. Fell.

*Hagersville, Ont.*—Rev. J. M. Whitelaw, Minister. *The Old Testament*: Thelma R. Helm, Hazel B. Smith, Addie Hubbs, Margaret May Smith.

*Ridgeville, Ont.*—Rev. J. M. Dickson, Minister. *The New Testament*: Ethel W. Van Every, Mary C. Jones.

*Hanover, Ont.*—Rev. W. I. McLean, Minister. *The Old Testament*: John Cooper.

*Raymore, Sask.*—Rev. W. J. Burton. *The Old Testament*: Helen Burton.

**N.B.**—The next regular examination will be held the end of December. Information may be had from Rev. J. C. Robertson at the above address.

## OUR SUNDAY SCHOOL PERIODICALS

### ILLUSTRATED PAPERS

**EAST AND WEST** (Weekly). 75c. per year. Two or more to one address, 50c. per year, 13c. per quarter. (May begin with any date).

**THE KING'S OWN** (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month)

**JEWELS**. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month)

### UNIFORM SERIES

**TEACHERS MONTHLY**. 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

**PATHFINDER**. (A monthly Bible Class and Y. P. S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.

**HOME STUDY QUARTERLY**. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

**INTERMEDIATE QUARTERLY**. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

**PRIMARY QUARTERLY**. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

**HOME STUDY LEAFLET**. 5 or more to one address, 7c. per year, 2c. per quarter.

**INTERMEDIATE LEAFLET**. 5 or more to one address, 7c. per year, 2c. per quarter.

**PRIMARY LEAFLET**. 5 or more to one address, 7c. per year, 2c. per quarter.

**COLORED LESSON PICTURE ROLL**, \$3.25 each per year, 82c. each per quarter. (Includes American postage)

**COLORED LESSON PICTURE CARDS** (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage)

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

##### FOR THE TEACHER :

**BEGINNERS TEACHER'S QUARTERLY**. 48c. per year, 12c. per quarter.

**BEGINNERS PICTURE ROLL**. \$3.25 per year, 82c. per quarter (American postage included).

##### FOR THE SCHOLAR :

**BEGINNERS BIBLE STORIES**. 20c. per year, 5c. per quarter.

#### PRIMARY DEPARTMENT

##### FOR THE TEACHER :

**PRIMARY TEACHER'S QUARTERLY**. 48c. per year, 12c. per quarter.

**PRIMARY PICTURE ROLL**. \$3.25 per year, 82c. per quarter (American postage included).

##### FOR THE SCHOLAR :

**PRIMARY BIBLE LESSONS**. 20c. per year, 5c. per quarter.

**PRIMARY HAND WORK** (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

#### JUNIOR DEPARTMENT

##### FOR THE TEACHER :

**JUNIOR TEACHER'S QUARTERLY**, 48c. per year, 12c. per quarter.

##### FOR THE SCHOLAR :

**JUNIOR WORK AND STUDY LESSONS**. 36c. per year, 9c. per quarter.

#### INTERMEDIATE DEPARTMENT

**INTERMEDIATE TEACHER'S MANUAL**. 60c. a year, in four parts, 15c. a part.

**PUPIL'S TEXT-BOOK** (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

#### SENIOR DEPARTMENT

**SENIOR TEACHER'S MANUAL**. 60c. a year, in four parts, 15c. a part.

**STUDENT'S TEXT-BOOK**. In four parts, 50c. a year, 12½c. a part.

## Lesson Calendar : Fourth Quarter

1. October 3. .Elijah in Naboth's Vineyard. 1 Kings 21 : 11-20.
2. October 10. .Elijah Taken up into Heaven. 2 Kings 2 : 1-12a.
3. October 17. .Elisha Heals Naaman the Syrian. 2 Kings 5 : 1-10, 14.
4. October 24. .Elisha's Heavenly Defenders. 2 Kings 6 : 8-17.
5. October 31. .The Boy Joash Crowned King. 2 Kings 11 : 4-12.
6. November 7. .Joash Repairs the Temple. 2 Kings 12 : 4-15.
7. November 14. .Daniel in the King's Court (World's Temp. Sunday). Daniel 1 : 8-16, 19, 20.
8. November 21. .Jonah a Missionary to Nineveh (For. Missionary Lesson). Jonah 3 : 1-10.
9. November 28. .Amos, The Fearless Prophet (Home Missionary Lesson). Amos 5 : 1-15.
10. December 5. .Uzziah's Pride and Punishment. 2 Chronicles 26 : 8-10, 15-21.
11. December 12. .Jehovah Yearns Over Backsliding Israel. Hosea 11 : 1-11.
12. December 19. .The Fall and Captivity of Israel. 2 Kings 17 : 7-14, 18.
13. December 26. .REVIEW—Jehovah's Gracious Promises to Israel. Read Hosea, ch. 14.

## Lesson X. UZZIAH'S PRIDE AND PUNISHMENT December 5, 1915

2 Chronicles 26 : 8-10, 15-21. Study 2 Chronicles, ch. 26. \*Commit to memory v. 16.

GOLDEN TEXT—A man's pride shall bring him low : but he that is of a lowly spirit shall obtain honour.—  
Proverbs 29 : 23 (Rev. Ver.).

8 And the Am'monites gave gifts to Uzzi'ah : and his name spread abroad *even* to the entering in of Egypt ; for he <sup>1</sup>strengthened *himself* exceedingly.

9 Moreover Uzzi'ah built towers in Jeru'salem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

10 <sup>2</sup>Also he built towers in the <sup>3</sup>desert, and <sup>4</sup>digged many wells : for he had much cattle, <sup>5</sup>both in the low country, and in the plains : husbandmen *also*, and vine dressers in the mountains, and in <sup>6</sup>Car'mel : for he loved husbandry.

15 And he made in Jeru'salem engines, invented by cunning men, to be on the towers and upon the <sup>7</sup>bulwarks, to shoot arrows and great stones withal. And his name spread far abroad ; for he was marvellously helped, till he was strong.

16 But when he was strong, his heart was lifted up <sup>8</sup>to his destruction : for he transgressed against the Lord his God, <sup>9</sup>and went into the temple of the Lord to burn incense upon the altar of incense.

17 And Azari'ah the priest went in after him, and with him fourscore priests of the Lord, *that were* valiant

men :  
18 And they withstood Uzzi'ah the king, and said unto him, *It* <sup>10</sup>appertaineth not unto thee, Uzzi'ah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense : go out of the sanctuary ; for thou hast trespassed ; neither shall it be for thine honour from the Lord God.  
19 Then Uzzi'ah was wroth, and <sup>11</sup>had a censer in his hand to burn incense : and while he was wroth with the priests, the leprosy <sup>12</sup>even rose up in his forehead before the priests in the house of the Lord, <sup>13</sup>from beside the incense altar.  
20 And Azari'ah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out <sup>14</sup>from thence ; yea, himself hastened also to go out, because the Lord had smitten him.  
21 And Uzzi'ah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper ; for he was cut off from the house of the Lord : and Jo'tham his son was over the king's house, judging the people of the land.

Revised Version—<sup>1</sup>waxed exceeding strong ; <sup>2</sup>And he ; <sup>3</sup>wilderness ; <sup>4</sup>hewed out many cisterns ; <sup>5</sup>in the lowland also, and in the plain : and he had husbandmen and vine dressers ; <sup>6</sup>the fruitful fields ; <sup>7</sup>battlements ; <sup>8</sup>so that he did corruptly, and he trespassed against ; <sup>9</sup>for he went ; <sup>10</sup>pertaineth ; <sup>11</sup>he ; <sup>12</sup>brake forth in ; <sup>13</sup>beside the altar of incense ; <sup>14</sup>quickly from.

## LESSON PLAN

- I. Uzziah's Power, 8-10, 15.
- II. Uzziah's Pride, 16-18.
- III. Uzziah's Punishment, 19-21.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Uzziah's pride and punishment, 2 Chron. 26 :

1-15. T.—Uzziah's pride and punishment, 2 Chron. 26 : 16-23. W.—Overthrown, Ex. 14 : 23-31. Th.—Haman's pride and fall, Esth. 6 : 1-14. F.—Punishment of self-confidence, Ps. 52. S.—Pride brought low, Gen. 11 : 1-9. S.—Hypocrisy and its consequences, Acts 5 : 1-11.

Shorter Catechism—Ques. 37. What benefits do believers receive from Christ at death ? A. The souls of believers are at their death made perfect in holiness,

\* 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.

and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

**The Question on Missions**—10. What is being done through the Department of the Stranger? Immigrants, or strangers coming to the cities, especially young women, are met and helped by deaconesses or other workers. Their names are handed to workers in their nearest church, and a welcome is given them there.

**Lesson Hymns**—Book of Praise: 457 (Supplemental Lesson), 1, 3, 35 (Ps. Sel.), 200 (from PRIMARY QUARTERLY), 210.

**Special Scripture Reading**—Luke 1: 19-34. (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. 1081, Uzziah Struck with Leprosy. For Question on Missions, S.O.S. 159, Types of Immigrants. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, Jerusalem on the West; View South from New Tower over the Walls (Underwood & Underwood, 417 Fifth Ave., New York City), set of 11 stereographs for this Quarter's Lessons, \$1.84. Two for December, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

**Time and Place**—Some time before the end of the reign of Uzziah, who ruled about B.C. 800 to 750; Jerusalem.

**Connecting Links**—In the year B.C. 797 Ramman-nirari III., the king of Assyria, overthrew Damascus. Thus the struggle of Israel with Damascus, which had lasted more than a hundred years, was ended by a blow from without. In the next two generations the kingdoms both of Israel and Judah enjoyed an unprecedented prosperity. The contemporary kings, Jeroboam in Samaria and Uzziah in Jerusalem, were borne along on a flowing tide. Worldly prosperity, however, meant religious decline. On the other hand, the crying social and religious abuses of the day provoked the great outburst of prophecy that made the second half of the eighth century memorable (Amos, Hosea, Isaiah, Micah).

Uzziah conquered several Philistine cities, and planted Judean colonies in them. He asserted Judean supremacy in the hills of Western Edom, across which the roads led to the eastern arm of the Red Sea at Elath (v. 2, "Eloth"). Elath was the centre of the Red Sea trade, and Uzziah, by acquiring this port, extended his sway to the same point southward as that of Solomon, 1 Kgs. 9: 26. It is likely that Uzziah's campaigns against the Arabs were intended to protect his commerce. Vs. 1-7.

### I. Uzziah's Power, 8-10, 15.

V. 8. *Ammonites*; a people living east of the Jordan between the tribe of Gad and the

desert. *Gave gifts*; paid tribute as a subject nation. *To Uzziah*. So the name, meaning "Jehovah is my strength," is given in Chronicles. In Kings (see 2 Kgs. 14: 21) it is Azariah, "Jehovah hath given help." Perhaps the Ammonites, learning of Uzziah's conquests, had concluded that it was useless to oppose so powerful a king. *His name spread abroad*. The explanation is given in v. 5,—"As long as he sought the Lord, God made him to prosper." *The entering in of Egypt*; the frontier of Egypt (see vs. 1-7). *He waxed exceeding strong* (Rev. Ver.). See vs. 1-7.

V. 9. *Built towers in Jerusalem*; to strengthen the fortifications of the city. *Corner gate*; at the northwest angle of the walls. *Valley gate*. Some say this is the Jaffa gate in the west wall, but it is more likely the gate at the south leading into the valley of Hinnom. *Turning*; angle, mentioned in Neh. 3: 19, 24, perhaps the southeast corner of the temple area.

V. 10. *He built towers in the wilderness* (Rev. Ver.); the wild pasture lands to the south and southeast of Judah. These were needed for the use of his flocks and herds and their protection from Arab robbers. Those on the highways to the south would serve also to protect his commerce. *Hewed out many cisterns* (Rev. Ver.); to store water. The cisterns were generally cut in the rock and covered at the top, save for a small opening. *He had much cattle*; in which the wealth of the time largely consisted. *In the lowland* (Rev. Ver.); the low hills known as the

Shephelah, between the uplands of Judah and the Philistine plain. *In the plain* (Rev. Ver.) ; the great tableland northeast of the Dead Sea. *Carmel* ; Rev. Ver., "fruitful fields," the level farming land (not a proper name). *Loved husbandry* ; was a great farmer.

Vs. 11-15 describe Uzziah's army and its equipment. *Engines* (machines) . . . *to shoot arrows and great stones* ; mentioned nowhere else in the Old Testament, but well known to the Assyrians long before Uzziah's time. The machines for hurling stones were afterwards called catapults, and those for shooting arrows, balista. *Marvellously helped* ; of God, the source of all true prosperity.

### II. Uzziah's Pride, 16-18.

Vs. 16-18. *His heart was lifted up* ; in pride and self-sufficiency. The other side of Uzziah's career, suggested in v. 5, is thus introduced. *Did corruptly* (acted wickedly) . . . *trespassed* (disobeyed the law of God like one breaking through a barrier) . . . *went into the temple* (Rev. Ver.). The repetition indicates horror. It was death for any but priests to enter the temple (see Num. 1 : 51 ; 3 : 10, 38 ; 18 : 22). *To burn incense* ; the specially prepared mixture of fragrant spices (Ex. 30 : 34-38) offered by burning in the tabernacle and temple services, as a symbol of prayer. To offer incense was an exceptionally holy office, belonging exclusively to Aaron and his descendants (see Num. 16 : 40). *Azariah the priest* ; the high priest. *Fourscore priests* . . . *valiant men* ; brave enough to resist the king by force, if necessary. *Neither* . . . *for thine honour* ; a veiled threat of danger and disgrace.

### III. Uzziah's Punishment, 19-21.

Vs. 19-21. *Uzziah was wroth* ; impatient of priestly interference. *Leprosy brake forth in his forehead* (Rev. Ver.) ; a red burning spot. Leprosy was regarded as a special judgment of heaven, particularly when it appeared suddenly (compare Miriam, Num., ch. 12, and Gehazi, 2 Kgs. 5 : 20-27). *Thrust*

*him out* ; lest the holy place should be defiled by the presence of a leper. *Himself hasted* . . . *to go out* ; fearing the greater penalty of death (see Lev. 10 : 1, 2). *A several* (separate) *house*. The leper had to live apart, Lev. 13 : 45, 46. *Jotham* , was regent, not king, perhaps most of his sixteen years on the throne, ch. 27 : 1.

Vs. 22, 23 follow the life of Uzziah to its close, and record the accession of Jotham as sole ruler.

### Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

"HE HAD MUCH CATTLE . . . HE LOVED HUSBANDRY" (v. 10)—A king of Palestine was never far removed from the soil. Saul remained a country-gentleman all his days, living on his ancestral lands at Gibeah. The mayor of Jerusalem to-day is practically owner of some villages out on the western hills where the farmers live together as his vassals.

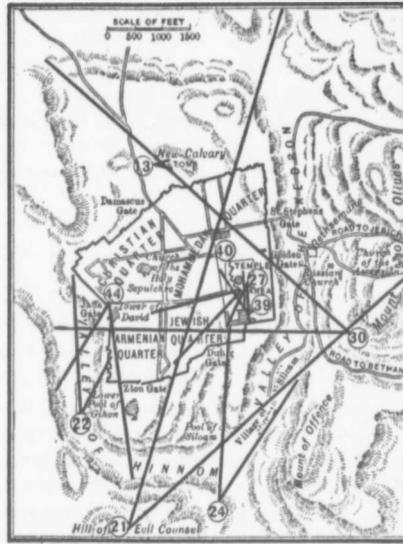
Judea is the land of the wilderness of the vineyard and the sheepfold. Most of Judea is desert ; all the eastern flank of the plateau toward the Dead Sea and the Jordan, and the bare hill-tops and stoney moors of the western flank. But some of the broad valleys, especially near Hebron, are very fertile, and a good deal of wheat and barley is grown. In ancient times the grapevine was much cultivated though only Jews and Christians make wine to-day. The very scanty vegetation of the hillsides has always been sufficient for hundreds of little flocks of sheep and goats. To protect your property in Judea you need many watch-towers, for you are never many miles from the wilderness, and the wilderness is like an open door to your house. And you need cisterns to catch water in winter and hold it through the six or seven months of summer drought ; there are perhaps not more than half-a-dozen springs in all Judea and not a single stream in the dry season.

### THE GEOGRAPHY LESSON

We will take our stand at the spot marked 44 in our Jerusalem map, facing south. The western line of the city wall that we have before us occupies practically the same place as in Uzziah's time. The upper courses of

masonry are modern but some of the lower ones, in and near the fortress foundations, may have been here in the days of which the chronicler tells us. The wall is a long line of heavy, high-piled masonry, with here and

there a tower jutting out at right angles to its general direction, so as to give a place for watchmen to keep the whole line in sight and guard against the stealthy approach of men along its base. The top of the wall is finished with oblong battlements. In the days before men learned to use explosives, when they depended on shooting arrows and flinging stones and pouring hot water or blistering pitch on besieging foes, such battlements served excellently the purpose of a



city's defenders. Uzziah invented, or patronized the invention of, newly effective ways of using stones and arrows, 2 Chron. 26 : 14, 15. Looking closely at the masonry we can see vantage-points still more secure,—very narrow vertical slits in the upper wall, through which any keen-eyed sharp shooter could watch and even take aim.

Use a stereograph entitled, Jerusalem on the West ; View South from New Tower over the Walls.

### THE LESSON APPLIED

By Rev. F. H. McIntosh, M.A., Lindsay, Ont.

*All is not well, that begins well.* It is said of Uzziah in the earlier part of his reign, that he did that which was right in the sight of the Lord. Like Saul, the first king of Israel, he seemed to be "a choice young man," but he turned out to be a bad old man. Eternal vigilance and effort are the condition of final triumph. Arago, the celebrated French scientist of the first half of last century, says in his autobiography, that his greatest master in mathematics was a word or two of advice which he found in the binding of one of his text-books, the words of D'Alembert, a mathematician of an earlier date, to a discouraged student : "Go on, sir, go on." These two words made Arago the greatest astronomical mathematician of his age. And these two words would have made a world of difference in the lives of Uzziah, Saul and many others since their day. The perseverance of the saints is made up of ever new beginnings. In the morning sow thy seed and in the evening withhold not thy hand. That is well, which ends well.

*What a noble influence may be exerted by one good man.* Uzziah sought the Lord in the days of Zechariah, who had understanding

in the visions of God. Henry III. of France at one time inquired why it was that the Duke of Guise appeared to charm every lady. The answer was : "The duke endeavors to do good to all people without exception, directly by himself or indirectly by recommendation. He is civil, courteous, liberal, has always something good to say of everybody and speaks ill of none. This is why he reigns in men's hearts as absolutely as does your majesty in your kingdom." Let us thank God for all good people who have influenced us, and let us show our gratitude by growing up into such men and women as shall help and heal the world.

*Blessed is that country whose husbandry is developed.* Uzziah loved husbandry and did much for it. Our first parents were put into a garden and told to dress it and to keep it. This crucial hour in which we live goes deep to reveal that agriculture is the foundation occupation. There has been during these years a mad rush on the part of our young people to the towns and cities. This produces two evils—unemployment and the high cost of living. We need to magnify the farmer's life for the sake of national efficiency.

*Beware of the disadvantage of your advantages.* If Uzziah were not so marvelously helped until he was strong it may be he would have fared better. He would have been saved from that presumption and that softening of the constitution. It is good for a man that he bear the yoke in his youth. It is the son of privileges who is apt to fritter away his time at school or college while some poor lad of most slender opportunities "climbs upward in the night." It is some young Christian in this land of Christian privileges who often neglects the means of grace, while some Korean youth in a land of benighted darkness presses with the great throng into the place of worship.

*Prosperity is apt to engender pride.* When Uzziah became strong his heart was lifted up to his destruction. We have known those in our own day who were fine fellows and useful members of the church until they waxed fat financially. Then they kicked high in pride. They are not many who are able to carry a level head when "riding on Fortune's neck."

*Pride moves a man to presumption.* To

have a capacity for kingship was one thing, but to discharge the functions of a high priest, quite another. It will be remembered that pride is the first sin of which we have any record and it made the angels presume. Milton has described it in *Paradise Lost*. "Better," cries Satan, "to reign in hell than serve in heaven."

*Pride makes a man impatient of just rebuke.*

When the horrified and incensed Azariah bade Uzziah begone from the house of God, the king was angry. "How do you receive correction?" asks Dr. Alexander Whyte: "Does your heart meekly and naturally take to correction, or does your heart beat and swell and boil and boil over at him who dares to correct or counsel you?"

*A man's pride shall bring him low.* As the loathsome leprosy came out white like foam on the brow of the king, so shall pride manifest itself in all our hearts through the leprosy of sin, and sin is death. Pride has been regarded as the primary sin and the prolific mother of all the vices. How careful we should be that this mounting devil in the heart should be kept in its place.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

By Rev. John E. MacVicar, D.D.

The misuse of power is a most serious business. Shakespeare says, "O, it is excellent to have a giant's strength, but it is tyrannous to use it like a giant." A strong man's danger is that he is tempted to usurp functions that do not belong to mere strength. Uzziah "was marvelously helped, till he was strong," v. 15.

1. *The development of strength*, vs. 8-10, 15. The Lesson produces evidence of Uzziah's growing strength, both in war and in peace. Back of the statement in v. 8 lies the story of the successful wars Uzziah waged. First came the conquest of Edom, with its mines of copper and turquoise; next, the campaign against those ceaseless marauders, the Philistines, whose strongest fortresses were reduced. Finally, there were collisions with those other desperate plunderers, the Arabs.

The effect of all this was so pronounced upon the Ammonites that they were believed to have voluntarily sought Uzziah's protection and in recognition of it both paid tribute (v. 8) and made a cession of valuable pasturage, v. 10.

In home defence, too, Uzziah strengthened himself. Towers were placed at three of the weakest points, v. 9. Against raids, the pasturage region was furnished with refuge-towers and special provision for its water supply, v. 10. The army was thoroughly organized and equipped with up-to-date munitions (that date, not ours), vs. 11-14. On the walls frowned huge siege machines, such as the Assyrians and Egyptians used for hurling great stone shot. Uzziah believed in maintaining peace by preparedness for war. He also looked after the food supply. He "loved husbandry" and filled with flocks and herds the Judean uplands, the low country towards the coast, and the rolling downs east of the Jordan, v. 10. Whilst all this was right enough, something of the tone of "Me

and God" crept into his conceptions: and then everything went wrong.

2. *The perversion of strength*, vs. 16-21. We are in the habit of accounting for it by our lenient phrase, "The egotism of greatness." God is liable to deal with such pride by sending some humbling experience that makes clear what a mark of weakness egotism is. Napoleon said God is always on the side of the strongest battalions. Insignificant snowflakes, however, made Napoleon retreat from Moscow; and in the end he went to St. Helena. When men usurp the functions of God, or act as self-appointed mediators between Him and their fellows, it is time to call a halt. There are limitations to the freedom of the strongest. Uzziah in a lazar-house is as pathetic a sight as the great German philosopher, Nietzsche, in a madhouse.

### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Quote the proverb that a good beginning makes a good ending, and question the class about the truth contained in these words. If we start out in life well, we have a much better chance of making life a success. Many a one is handicapped by a bad beginning. All's well that ends well, is not so wise a motto as all's well that begins well and ends well. Remind the class that we have in our Lesson one whose life began well but did not end well. Discuss:

1. *Uzziah's Prosperity*, vs. 8-10, 15. Question out the marvelous success which attended his commercial and agricultural and military undertakings. It was a golden age in Judah. What was the secret of his great success? Note that his mother seems to have had something to do with it (v. 3), and remind the class that many of the most successful men have attributed much of their success to the influence of a wise and good mother. Draw attention to the influence of his father's example (v. 4), and that of Zechariah (v. 5), and bring out that he himself had most to do in making life worth while by allowing the good influences about him to bring him near to God, v. 5. It was God who made him to prosper. How does God make a man to prosper?

2. *Uzziah's Pride*, vs. 16-18. What effect did prosperity have upon Uzziah? Question

the class about the tendency of prosperity to produce this effect, to lead man to glorify himself instead of glorifying God, to say, "My power and the might of mine hand hath gotten me this wealth," Deut. 8:17. Note that prosperity should humble a man, should make him feel how good God is to make use of him in doing anything worth while. (See Rom. 2:4.) Moody could never understand how it was that God was making use of him as He was doing. Lord Roberts was simple in his manner of life and humble in his dependence upon God to the end. Prosperity which produces pride, which leads a man to think more highly of himself than he ought to think, which robs him of the divine feeling of brotherliness, is a curse, not a blessing.

3. *Uzziah's Punishment*, vs. 19-21. In what did the punishment consist? Note that a spirit of pride and presumption is in itself a miserable possession, for it robs life of all its finer qualities, and isolates man almost as surely as leprosy does, for it destroys all fellow-feeling. Make clear that we cannot sin and escape punishment.

### For Teachers of the Boys and Girls

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

Begin by asking the scholars what the things are of which people are apt to be proud. You will get a long list:—money, good looks, strength, cleverness, and so on. Have a little talk to show why pride is a bad quality. Emphasize how it makes people think themselves better than others and even leads them to forget that they should obey God in all things. Now point out that the Lesson tells us about a king who let his pride have its way and what came of it. The following outline may be useful:

I. *UZZIAH'S GOOD BEGINNINGS*, vs. 1-7. From this unprinted portion of the Lesson, bring out Uzziah's age when he became king (v. 1), how, at first, he tried to please the Lord (v. 4), following the counsel of the good prophet Zechariah (v. 5), and the victories over the Philistines with which the Lord rewarded him.

II. *UZZIAH'S GREAT PROSPERITY*, vs. 8-15. Use a map to show the extent of Uzziah's dominions (see Lesson Explained). The fortifying of Jerusalem, the building of towers

in the desert, the vineyards and fields in which the king took delight, the army which he kept up and the armor and weapons with which it was provided,—all these things are described in the Lesson and should be brought out by questioning.

III. UZZIAH'S GREAT SIN, vs. 16-18. Trace the effect of Uzziah's prosperity in the pride that filled his heart and led him to think that there was nothing that he might not do if he wished to do it. Question about his entering into the temple, clothed in priestly garments, it may be, to burn incense in the holy place. Refer to the law according to which it was death for any one but a priest to enter the temple or to offer incense (see Num. 18 : 7). Bring out the loyalty to God, and the courage of Azariah the high priest and his followers in withstanding the king to his face and commanding him to leave the temple.

IV. UZZIAH'S RIGHTEOUS PUNISHMENT, vs. 19-21. Picture (v. 19) the anger of the king at the interference of the priests, his obstinate persistence in his evil purpose and the sudden disfigurement of his face by the terrible disease of leprosy. Bring out (v. 20) the horrified haste of the priests to thrust the leprous king out of the temple which his very presence defiled, a haste not greater than that of Uzziah himself, lest he should suffer the heavier penalty of death. Follow (v. 21) the king to the separate house in which he would have to dwell for the rest of his life (see Lev. 13 : 45, 46).

By this time the scholars will have realized the evil effects of pride. In closing, set before them the beautiful example of humility which we have in Jesus (see Phil. 2 : 5-8). Dwell on this example until the scholars are filled with a desire to follow it.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. King Solomon says : "Be not wise in thine own eyes." Where are the words found ?

2. "Pride goeth before destruction, and an haughty spirit before a fall." Find the saying.

ANSWERS, LESSON IX.—(1) Isa. 55 : 6.  
(2) Cor. 1 : 23.

#### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Which brings the more powerful temptations, riches or poverty ?

2. Does trusting in God tend to make people careless ?

#### Prove from Scripture

That we should be humble.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—Our Lesson story tells us about Uzziah the proud king, and how God punished him for his pride. This story

#### The Question on Missions

By Miss Mary I. Houston, Toronto

Ques. 10. *What is being done through the Department of the Stranger?* (See also Scholars' Answer on page 574.) The Department of the Stranger now has three deaconesses and voluntary workers in the Provincial Societies, in all the Presbyterials and in a great many Auxiliaries. These, working with the Immigration Chaplains, look out for newly arrived young women who come to Canada and are without friends. They help if possible, to find employment, make enquiries as to the suitability of doubtful employers of whom the girls know nothing, look up suitable boarding houses for those who have no knowledge of the city and no one to advise, and put them in touch with a church that will be conveniently near to attend. Both Deaconesses and voluntary workers in the cities call upon the girls in their boarding houses or in the homes where they are employed and interest them in the social clubs and Bible Classes of the church.

is meant to be a warning to us all not to be proud about anything we have or anything we can do for as sure as we give way to such

a feeling God will in some way deprive us of the thing in which we have such false pride. Seek to impress upon the minds of the children the foolishness and wrong of "looking down upon" children who have not the comforts and fine things which they themselves possess.

*Uzziah a Great King*—We have here a picture of a king who has returned to his palace in Jerusalem victorious over all his enemies. He has built great towers upon the walls around Jerusalem (sketch as you tell the story) and placed guards of soldiers in these towers. He had built watchtowers out in his great pasture lands so the watchers might warn his shepherds against attacks of Arab sheep-stealers. He had great, big cisterns dug in all parts of the country to hold water for his cattle, for King Uzziah was very rich in sheep and cattle.

This rich and mighty king loved farming and had hundreds of men working in his grain fields and vineyards. He had great "machine guns" mounted by skilful workmen upon the towers and walls. These guns shot arrows and great stones. All this had made his name known and his greatness was talked about in every nation. All looked up to Uzziah and feared him, v. 15.

*A Foe Within*—Surely we think Uzziah must be safe from all foes now! Ah! no, Uzziah had a foe within the walls,—a foe right in his own heart—which was going to

overcome him and cause a dreadful punishment to come upon him.

*Uzziah's Pride and Punishment*—Here is the name of this foe—PRIDE (print). "When Uzziah was rich and great and strong his heart was lifted up," etc., v. 16. Explain why it was not right for Uzziah to burn incense in the Holy Place. He knew it was wrong for him to do this, but he was so proud and haughty that he would do anything he wished. No one should tell him

what he could or could not do! Continue the story, vs. 17-21. Describe the punishment that God sent upon him for his pride.

*Golden Text*—Now we are ready for our Golden Text. How often we find the very smallest children full of pride because maybe their father owns an automobile and they ride past the other school children without speaking to them, or it may be their home is a finer one than their neighbor's. They may have servants and everything that money can provide. Ah! That is the time to keep this enemy pride out of their hearts, for as sure as pride begins to show itself, punishment in some form will come. Having nice things is not a cause for pride, but a cause for great thankfulness to God. All our good things come from Him. Outline a heart with PRIDE outside. Print KEEP PRIDE OUT. We should reverence sacred things and be careful to obey God's laws and serve Him faithfully.

*What the Lesson Teaches Me*—I SHOULD HEED GOD'S WARNING.

### KING UZZIAH'S FOE



KEEP PRIDE  
OUT OF YOUR  
HEART.

### FROM THE PLATFORM

Draw on the blackboard three squares, and in each print UZZ. for Uzziah. Question, first, about Uzziah's success. (Print SUC. in the first square.) Bring out the extent of his territory,—eastward beyond the Jordan and southward to the borders of Egypt; his fortifying of the city of Jerusalem and the building of towers for the protection of his flocks and herds; his possessions in cattle and vineyards and farms; his powerful army and provision for war.

Next, ask about Uzziah's sin. (Print SIN in the second square.) What was the sin? What fault of character did it indicate? Who resisted the king? How did the king treat the priests? What did he still persist in doing? Lastly, question about Uzziah's suffering



(Print SUF.). With what disease was he afflicted? Where did the signs of this disease appear? What did the priests hasten to do? Why was the king eager to leave the temple? Describe his life afterwards. Call for the Golden Text. Dwell on the hatefulness of pride and the beauty of humility.

Lesson XI.

## JEHOVAH YEARNS OVER BACKSLIDING ISRAEL

December 12, 1915

Hosea 11 : 1-11. Commit to memory vs. 8, 9.

**GOLDEN TEXT**—I drew them with cords of a man, with bands of love.—Hosea 11 : 4.

1 When Is'rael was a child, then I loved him, and called my son out of E'gypt.

2 As they called them, so they went from them: they sacrificed unto <sup>1</sup> Ba'alim, and burned incense to graven images.

3 <sup>2</sup> I taught E'phraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat <sup>3</sup> unto them.

5 He shall not return into the land of E'gypt, but the Assy'rian shall be his king, because they refused to return.

6 And the sword shall <sup>4</sup> abide on his cities, and shall consume his <sup>5</sup> branches, and devour *them*, because of their own counsels.

7 And my people are bent to backsliding from me:

**Revised Version**—<sup>1</sup> the; <sup>2</sup> Yet I taught Ephraim to go; I took them on my arms; <sup>3</sup> before; <sup>4</sup> fall upon; <sup>5</sup> bars; <sup>6</sup> call; <sup>7</sup> him that is on high; <sup>8</sup> will; <sup>9</sup> compassions; <sup>10</sup> Lord, who; <sup>11</sup> for he; <sup>12</sup> and the; <sup>13</sup> come trembling; <sup>14</sup> make them to dwell.

### LESSON PLAN

- I. The Lord's Care, 1-4.
- II. The Lord's Chastisement, 5-7.
- III. The Lord's Compassion, 8-11.

### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jehovah yearns over backsliding Israel, Hosea 11 : 1-11. T.—The forbearance of God, 2 Kgs. 13 : 1-7, 22, 23. W.—A call to repentance, Isa. 55 : 1-7. Th.—The longsuffering of the Lord, Joel 2 : 12-18. F.—Promised blessing to those who return, Mal. 3 : 7-12. S.—Unfailing compassion, Lam. 3 : 22-33. S.—“Ye would not,” Matt. 23 : 34-39.

**Shorter Catechism**—Ques. 38. *What benefits do believers receive from Christ at the resurrection?* A. At the resurrection, believers being raised up in glory,

though they <sup>6</sup> called them to <sup>7</sup> the most High, none at all <sup>8</sup> would exalt *him*.

8 How shall I give thee up, E'phraim? how shall I deliver thee, Is'rael? how shall I make thee as Ad'mah? how shall I set thee as Zeb'o'im? mine heart is turned within me, my <sup>9</sup> repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy E'phraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the <sup>10</sup> Lord: he shall roar like a lion: <sup>11</sup> when he shall roar, <sup>12</sup> then the children shall <sup>13</sup> tremble from the west.

11 They shall <sup>14</sup> tremble as a bird out of E'gypt, and as a dove out of the land of Assy'ria: and I will <sup>15</sup> place them in their houses, saith the Lord.

shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

**The Question on Missions**—11. What are women doing for Indian schools in the West? Supporting missionaries and matrons in boarding and industrial schools, as well as in the day schools and semi-boarding schools, in which the children are given a mid-day meal provided by the government.

**Lesson Hymns**—Book of Praise: 457 (Supplemental Lesson), 116, 133, 76 (Ps. Sel.), 595 (from PRIMARY QUARTERLY), 129.

**Special Scripture Reading**—Isa. 35 : 1-10. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson. B. 1085, O. Is'rael, Return unto Jehovah. For Question on Missions, H. M. 169, Indian Pupils, Portage la Prairie. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, In Beautiful Old Lebanon; East Over Upper Jordan Valley to Snowy Hermon (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 574).

## THE LESSON EXPLAINED

**Time and Place**—Some time between B. C. 750 and 722 ; in the kingdom of Israel, perhaps Samaria.

**Lesson Setting**—The reign of Jeroboam, the son of Joash (about B. C. 780-740), was a period of great outward prosperity and commercial development. But the temptations of worldly success were too great for Israel. Religion lost its hold on life. Though men worshiped God with much pomp and splendor, the inner bonds were torn asunder. Hosea could think of Israel as a prodigal son who had left his father's house, or as a wayward woman who had forsaken her husband. Israel, he saw, was hastening madly to ruin, but God slackened not in the effort to win back His own. For God loved His people notwithstanding their sins and Hosea, of all the prophets, emphasizes the divine love.

### I. The Lord's Care, 1-4.

Vs. 1, 2. *When Israel was a child ; in the earliest days of Israel's history as a nation. Then I loved him ; with all the true and tender love of a father's heart. Called my son.* In Ex. 4 : 22, the Lord says : "Israel is My son." *Out of Egypt ; where the people of Israel were enslaved and oppressed, into Canaan, where they became a free nation and where God intended them to set the world an example of true religion. As they called them ; that is, "the more they (God's prophets sent to bring His wandering people back to Himself) called them." So they went from them ; "the more they (the people of Israel) went from them ;" refusing to listen to God's message and forsaking His worship and service. Sacrificed unto Baalim ; the false gods of the heathen Canaanites.*

V. 3. *I taught Ephraim (the most powerful tribe of the Northern and larger kingdom of Israel, standing here for the whole people of both kingdoms) . . . to go ; to walk, as a mother teaches the infant,—a beautiful picture of God's guiding care over His people. Taking them by their arms.* A better translation is : "I took them up in My arms." Not only did the Lord train Israel to walk, but when he was wearied, Jehovah carried him. *But they knew not.* So blind were they that they did not recognize God as their guide and friend. *That I healed them ; for*

example, by the brazen serpent, Num. 21 : 4-9 (compare Ex. 15 : 26).

V. 4. *I drew them ; back from their wanderings. With cords of a man ; not with the violence suited to an unruly heifer, but with "cords" such as men can bear, that is, with kind and loving words. Bands of love ; gentle and tender treatment. Take off the yoke, etc.* Jehovah here likens Himself to a kindly driver who lifts the yoke from the neck and cheeks of the toiling heifer, that it may eat more comfortably. *I laid meat (food) unto them ; like a carter taking the bit out of the horse's mouth and hanging the grain bag round his neck. So God made provision for His people.*

### II. The Lord's Chastisement, 5-7.

Vs. 5-7. *He shall not return into . . . Egypt.* Many think that this clause should read : "He shall return into . . . Egypt," the punishment that was coming upon Israel for its sin being spoken of as a return to bondage and oppression such as the nation had suffered in that land. *The Assyrian shall be his king.* Assyria was Israel's other great enemy besides Egypt. Israel would be punished by falling under the power of one or other of these powerful foes. *Because they refused to return ; that is to God. This stubborn refusal is the root cause of all Israel's sufferings. V. 6 pictures the havoc to be wrought in Israel by war. Are bent (literally, "are hung to it," as to a hinge on which they turned) to backsliding ; obstinately determined to forsake God. Though they called them.* The reference is again to the call of the prophets.

### III. The Lord's Compassion, 8-11.

Vs. 8, 9. These two verses, in which the yearning love of God breaks out, have been called "the greatest passage in Hosea." *How shall I give thee up ; to the threatening ruin. Deliver thee ; let thee go into the power of thine enemies. Make thee as Admah . . . as Zeboim ; cities of the plain (Deut. 29 : 22, 23) destroyed along with Sodom and Gomorrah (see Gen. 19 : 24, 25). Mine heart is turned ; revolting at the thought of Israel's destruction. My compassions (Rev. Ver.) are kindled together ; "I am wholly overcome with sympathy." I will not . . . for I am God ; and therefore infinitely more longsuffering*

and less vengeful than man. *I will not enter into the city.* Perhaps this clause should be read: "I am not willing to consume," and is another declaration of God's compassion.

Vs. 10, 11. These verses picture the repentance of God's people, and their return to Himself. *They shall walk after the Lord*; instead of following their own sinful ways. *Roar like a lion*; making His foes to tremble and filling His ransomed children with awe, so that they return to Him with lowly fearfulness, penitence and wonder. *Children . . . come trembling* (Rev. Ver.); returning at God's call. *From the west*; from Egypt. The meaning is: Even if Israel should go into Egypt (see v. 5), God would bring them from that land. *Dove*; proverbial in Palestine for its swiftness and timidity; it flew faster when it was frightened. *Assyria*. God's people were to be carried captive to this land (see next Lesson); but they would be brought back again.

### Light from the East

INCENSE (v. 2)—Primitive man thought very simply of his god. If he himself, in

prospect of satisfying his hunger, liked the smell of roasting meat, he thought his god would like it too. When he found that the god did not consume the meat laid on his table, or altar, he concluded it was more acceptable in the form of smoke and grateful fragrance. To suit his god he burnt his offering and thus etherialized it.

Just as sensuously he thought of certain gums and other substances which when burned give forth an odour distinctly pleasing to the nostrils. So he said, "I shall please my god by burning these substances in his presence." (The origin of the use of incense was probably not so simple as this; it may have been involved in magical rites, but of these we know next to nothing.) So he used certain woods, grasses, dried flowers, seeds, resins and gums. Great quantities were used in the temples of Egypt and Babylonia.

As religion became more spiritual the offering of incense became a *symbol* of a spiritual fact. The smoke of incense was associated with the prayer that rises to heaven, Ps. 141 : 2; Rev. 5 : 8; 8 : 3, 4.

### THE GEOGRAPHY LESSON

The number 45 on our map marks a spot on a high ridge which forms the watershed between two river-valleys. Standing there and facing directly eastward, we can see Hermon, the grandest height in all the Holy Land. Every winter storms pack great masses of snow over the mountain-top; the gradual melting of such snows keeps brooks continually running down the mountain sides even in a rainless

summer. This is the "Lebanon" of Hosea's fourteenth chapter, the land whose never-failing waters seemed to the prophet's ardent soul like a gracious and splendid symbol of God's never-failing love and forgiveness.



MAP PATENT No. 650,509 BY UNDERWOOD & UNDERWOOD

Down through this beautiful country Assyrian enemies did come, seizing upon the grain and fruits of farms like those we see, to feed their soldiers, and reducing the helpless farmer folk to terrified submission, Hosea 11 : 5, 6. When the kingdom of Israel was decisively and finally shattered, even when the splendid city of Samaria had been ransacked, robbed and ruined, thousands of Hebrew men and wo-

men were driven along as captives in sight of that very mountain ridge, on their heart-breaking way to foreign slavery in Eastern lands, many months' journey from their desolated homes.

To see this magnificent mountain use a stereograph entitled, In Beautiful Old Lebanon ; East Over Upper Jordan Valley to Snowy Hermon.

### THE LESSON APPLIED

*Now are we the sons of God.* In this chapter of the Old Testament the fatherhood of God and the sonship of Israel are brought out in bold relief. The New Testament tells us about the fatherhood of God and the sonship of the human race. We are all His offspring, sin and sorrow to the contrary notwithstanding. All our trials are but a father's discipline.

*God is our strong deliverer.* Out of slavery in the land of Egypt He called the people of His choice. From many a great danger has He delivered our own British Empire. To commemorate the overthrow of the Spanish Armada, Queen Elizabeth commanded a medal to be struck, representing the Armada scattered and sinking in the background and in the front the British fleet riding triumphant, and round its outer edge the motto, "Thou didst blow with Thy wind, and the sea covered them." Like a mighty, rushing wind, may His spirit come in these days to deliver us from the bondage of iniquity.

*"Be with us yet, lest we forget, lest we forget."* When tempted to talk with ourselves let us say, "and forget not all His benefits." The more that was done for Israel, the more did they seem to forget. When Lincoln made a visit to Richmond, the negroes whom he had emancipated gathered about him wildly and cried: "Glory, Glory." Others said: "God bless you, Massa Linkun." What shall the ransomed of the Lord say when they come to Zion with songs and everlasting joy upon their heads. We should beware of ingratitude for we are God's privileged children, "and sharper than a serpent's tooth it is to have a thankless child."

*God would rather draw than drive us.* With bands of love He drew His ancient people while He could. We all do right because we are either compelled by circumstances or drawn out by an ideal. It is better to choose the rainbow than to be driven by the wind like leaves. God first woos, attracts and draws, and after that He drives through force of circumstances.

*God gives us rest under the yoke of duty or*

*of trial.* He was unto them as he who lifts up the yoke. At this time the call goes all round the empire for men to fight the cause of right and liberty. We notice that ordinary men who were little proof against the irritations of life are the very men who go forth gladly, carrying without petulance the yoke of empire. Why the difference? Love of country has thrilled their hearts and made a great task easier than a lesser one done in the spirit of drudgery. So, as Matthew Henry puts it, "Christ's yoke is lined with love." "Come unto Me all ye who labor and are heavy-laden, and I will give you rest."

*God yearns o'er the erring.* "How shall I give thee up?" is the refrain of the eternal as He like David laments for Israel. Ralph Connor tells of a friend of his who had a son who went away from home and never wrote his parents because he was ashamed to do so. He had no money to take him nor fit clothes to wear. Some friend let the old father know and he took journey and found his boy in New York, up many stairs in a tenement. There on an old pallet, wretched, feverish, lonely and ashamed to death, was his boy. The boy looked up and hid his face. The father, gathering him up in his arms, drew him up tight and said: "I have come to take you home." That is like God. His lovingkindness to each one of us, O how great!

*God is not like man.* Even a mother may forget her child, yet, says God, will I not forget thee. He is the great source from which flows all the tenderness of fatherhood and motherhood which is to be found among us. The fountain must be higher than the stream. It is much more reasonable to believe that instead of less, God is more loving than we.

"The loving worm within its clod  
Were diviner than a loveless God  
Amid His worlds."

*Let us flee to God as doves to their windows.* Trailing clouds of glory have we come from God who is our home. All the dangers of this world are intended to turn our flight to Him.

So grant me, God, from earthly care,  
From pride and passion free,

Aloft thro' faith and love's pure air  
To hold my course to Thee.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Hosea is conspicuous for expounding "the humanity of God." His view of the divine was determined by his knowledge of the human. The better he knew himself, in his painful efforts to reclaim his own unfaithful wife (ch. 2 : 7), the better he knew God's real "humanity." Like Jesus, he reasoned that, in the moral passion to recover the dissolute, whatever is great in man is still greater in God.

1. *Pictures of memory*, vs. 1-4. God is represented as speaking like a human father recalling the past. Israel is seen in childhood, nothing but a little slave-boy. The Father-heart peculiarly loves this child, and determines for him a great destiny, v. 1. (See 1 John 3 : 1.) But the human touch comes in here : the more this slave-boy, growing into freedom, is called by God, the more he listens to other voices, and leaves God, v. 2. Yet the more he falls, the more the Father lifts him, v. 3. Then the figure changes to that of a man merciful to his beasts (v. 4), probably the humane driver of a team of bullocks, with cords and bands, "drawing" them after him, by the encouraging persuasion of a gentle touch on their mouths, easing the yoke, and at intervals on the way feeding them.

So Hosea, in his anticipation of Jesus, points out that whatever "humanity" we show is exceeded by that of God, Matt. 7 : 11. Sooner or later we all pass "from leading-strings to harness." But we find God loving us, alike in the carelessness of childhood and the burdensomeness of the draught-animal experiences of life, Ps. 18 : 35b.

2. *Forecasts of hope*, vs. 5-11. Though return to the old conditions is impossible (v. 5) and the discipline of war more or less inevitable in the development of freedom (v. 6), yet, as the nation grows, it becomes less responsive, v. 7. But hope makes it forecast : Whilst God has all along shown "humanity," He is greater than man, vs. 8, 9. He will act above his "humanity." He will not with-

draw, as in human pique. His love will persevere. The closing clause of v. 8 has been rendered, "My compassions begin to boil." Will the wayward people thwart the divine forecast of hope? (Vs. 10, 11.) Christianity is alike the world's final religion and its final hope, 1 Cor. 15 : 57.

#### For Teachers of the Senior Scholars

Who was Hosea? Why have artists striven to put so much spiritual beauty into his face? The face in Sargent's picture (see HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS) is beautiful with a grace which nothing but sorrow's refining touch could give. We can read in it the sad, sad story of the prophet's home-life, of the wife who almost broke his heart by her infidelity. We can also read the sad story of his bitter grief over the sins of the land he loved so much, over the worldly spirit which had taken so complete possession of the people that there was no place for God in their hearts. In the closing chapters the prophet sees a bright light in the clouds, and realizes that a God of love is waiting to be gracious, is waiting to wipe sin out of the hearts and lives of His people. The Lesson may be dealt with as follows :

1. *The Past*, vs. 1-4. Bring out the wonderful love of God as revealed in the history of Israel, and dwell upon the divine tenderness of the terms in which this is expressed. What does a review of the past reveal as to the character of the Israelites? Question the scholars about what the past of their own lives reveals of God's love, of disregard for God's love ; and show how it is possible for us to be unconscious of the guiding, healing touch of the divine hand, v. 3.

2. *The Future*, vs. 5-7. What kind of a future will this nation have whose past has been so discreditable? What shall the harvest of a life of disobedience be? If the past is stained with sin the future is dark with a terrible captivity. How can a sin-stained past escape a terrible future? Must we always reap what we have sown?

3. *The Present*, vs. 8-11. Note that although the past is dark and the future darker the great loving heart of God is yearning tenderly in the present over His erring people. He feels that He cannot give them up. There is a story of a roadside prophet who went about painting "God is love" on boulders by the wayside. In some places he could not paint anything but "Repent ye." Remind the class that Hosea is like this roadside prophet. He thinks that God's love may break every barrier down and lead the people to repentance. Some one has said that no one can think of God's love every day and not grow into a beautiful manhood or womanhood. Ask the scholars to prove this in their own experience.

### For Teachers of the Boys and Girls

An excellent opening for to-day's Lesson will be to have the scholars repeat together John 3 : 16 : "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Talk for a little about this wonderful verse, emphasizing how universal the love of God is. He loves people, whether they are good or bad and never ceases to love them, whatever they may do. Then remind the scholars that Hosea is the Old Testament prophet who has most to say about God's love. In teaching the Lesson, pick out the clauses which lay special stress on the divine love, and let the conversation centre about these :

1. "When Israel was a child, then I loved him," v. 1. Question about the bondage and oppression of Israel in Egypt and how the

Lord brought them out into the freedom of Canaan. Refer to the idolatry with which the people provoked God, but make it clear that God still loved them.

2. "I taught Ephraim to go ; I took them on my arms," v. 3 (Rev. Ver.). Bring out the beautiful picture suggested in these words of a mother teaching a little child to walk, and, when the child is wearied, taking him up in her arms. So God, in His great love, guides and cares for His people.

3. "I drew them with cords of a man, with bands of love," v. 4. Here is another picture, this time of a kindly and considerate driver, who deals gently and considerately with the animal which he is working. Point out how this picture, also, represents the way in which God deals with His people.

4. "How shall I give thee up, Ephraim ?" v. 8. Point out how God's people had sinned against Him and deserved the severest punishment. And yet God loved them so dearly that He could not give them up to be punished for their sins.

5. "I will not execute the fierceness of mine anger," v. 9. Talk with the scholars plainly and emphatically about God's anger. Make it clear that His is always angry with sin, hating it with all the energy of His nature. But make it equally clear, that God loves the sinner, and, just because of this love, He does all that He can to turn the sinner from his evil ways, even to bringing him to suffer for his wrong-doing.

Try, in closing, to press home the truth, that, since God loves us and never changes in His love, we should be all the more careful not to do anything that would displease Him.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "God so loved the world, that He gave His only begotten Son." Finish the verse. Where is it found ?

2. "Though your sins be as scarlet, they shall be as white as snow." Find the chapter and verse.

ANSWERS, Lesson X.—(1) Prov. 3 : 7. (2) Prov. 16 : 18.

#### For Discussion

1. Does God love any one nation in the world more than other nations ?
2. Is repentance ever impossible ?

#### Prove from Scripture

That God is unwilling to punish.

#### The Question on Missions

Ques. 11. *What are women doing for Indian schools in the West ?* (See also Scholars'

Answer on page 581.) The Indian boarding schools under the charge of the Women's Missionary Society are really industrial schools where, besides regular public school lessons, the girls are taught to sew, to look after the dormitories, prepare meals and do other kinds of housework, while the boys have their part of the work to do on the farm lands about the schools. The produce grown on the farms and looked after by the boys helps

toward the support of the school. A missionary and a competent matron is in charge of each school, and look after the welfare of the pupils. In the day schools the government supplies part of the food and the children living at a distance may stay in the school from Monday till Friday during the winter months. Over 500 children are now in attendance in our 8 Indian boarding schools and 6 Indian day schools.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we are going to hear the prophet Hosea telling about God's love.

*A Big Family*—Miss B loved little children and when she became matron of the Children's Aid Shelter she was never so happy as when she saw that hungry, happy, big family seated around the table enjoying the good dinner prepared for them. "What a big family Miss B has!" said May when she was taken one day to see them seated at dinner. "Yes," said her mother, "but Miss B's heart is big enough to hold a great many more."

*God's Big Family*—That is just what we want to tell the little people about God. He has such a big family,—all the people in your town, all the people in all your country, all the people in all the world belong to God's big family, and God's great loving heart is big enough to hold all and a great many more.

*Hosea, God's Messenger to His Big Family*—God had a big family in the land of Canaan,—the people of Israel. Our Lesson tells us about the prophet Hosea standing up amongst these people telling them about God's love for them, and how He had brought them out of slavery in Egypt. How they had wandered away from God when He was loving them and taking care of them. Here we see Hosea

standing with his hand upraised (stroke) preaching to them. He tells them that the time has come when God is going to let His big family of Israel be conquered by the king of Assyria, because they so often forgot God

and worshiped idols. Again and again God had forgiven them, but now He is going to give them up to their enemies.

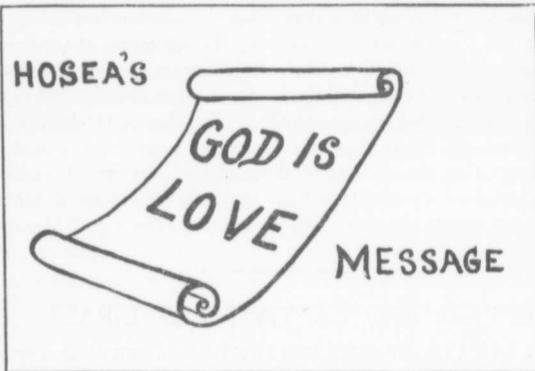
Then Hosea tells them how hard it is for God to give up His own people. He clings to them as a mother clings to her boy,

always hoping they will do better. Now comes a happy part of Hosea's message: "These people will come back to God and be part of His big family again."

*Golden Text*—Repeat and explain. God has a great loving plan to bring His people back to Him from sin. God planned to draw us to Himself by means of a man. (Can the children tell the name of the man?) Repeat "God so loved the world, that He gave His only begotten Son," etc. Mention other ways in which God shows His great love for us. Print **GOD IS LOVE**.

*Hymn*—Sing Hymn 514, Book of Praise.

*God's Justice*—Father and mother punish even when they love us most. They punish us for our good. It is not the best kind of love that pampers and "gives in" to a child.



Real love punishes when we need punishment. I heard a father say: "I would ten times rather take a whipping myself than whip my boy, but I know he needs to be taught a lesson." Our Lesson next Sunday tells us

how God allowed His people to be conquered when they would not heed His warning and love and obey Him.

*What the Lesson Teaches Me*—I SHOULD LOVE GOD.

### FROM THE PLATFORM

# God is Love

Print on the blackboard, **God is Love**. Ask the scholars how God had shown His love to the people of Israel. Bring out the story of His delivering them from the slavery and oppression of Egypt and bringing them to the freedom and joy of Canaan. Next, ask what return the people of Israel had made for the love of God to them. Get from the scholars the sad story of Israel's rebellion and sin against God. Emphasize the fact that, notwithstanding Israel's evil-doing, God still loved them and longed to save them. Now, ask how God has shown His love to us. Get the scholars to think of the great proof of divine love,—the gift of Jesus. Finally, ask how we should act in return for God's great love. Press home the obligation to love God and to show our love to Him by obeying all His commands.

## Lesson XII. THE FALL AND CAPTIVITY OF ISRAEL December 19, 1915

2 Kings 17 : 7-14, 18. Study 2 Kings 17 : 1-18. Commit to memory vs. 7, 8.

**GOLDEN TEXT**—He, that being often reproved hardeneth his neck, shall suddenly be destroyed.—Proverbs 29 : 1.

7 <sup>1</sup> For so it was, that the children of Israel sinned against the LORD their God, which <sup>2</sup> had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8 And walked in the statutes of the <sup>3</sup> heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they <sup>4</sup> had made.

9 And the children of Israel did secretly <sup>5</sup> those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up <sup>6</sup> images and groves in every high hill, and under every green tree :

11 And there they burnt incense in all the high places, as <sup>7</sup> did the <sup>8</sup> heathen whom the LORD carried away before them ; and wrought wicked things to

provoke the LORD to anger :

12 <sup>9</sup> For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified <sup>10</sup> against Israel, and <sup>11</sup> against Judah, by <sup>12</sup> all the prophets, and <sup>13</sup> by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by <sup>14</sup> my servants the prophets.

14 Notwithstanding they would not hear, but hardened their <sup>15</sup> necks, like to the neck of their fathers, <sup>16</sup> that did not believe in the LORD their God.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight : there was none left but the tribe of Judah only.

**Revised Version**—<sup>1</sup> And it was so, because ; <sup>2</sup> Omit had ; <sup>3</sup> nations ; <sup>4</sup> Omit those ; <sup>5</sup> pillars and Asherim upon every ; <sup>6</sup> and they ; <sup>7</sup> unto ; <sup>8</sup> the hand of every prophet, and of every seer ; <sup>9</sup> the hand of ; <sup>10</sup> neck ; <sup>11</sup> who believed not.

### LESSON PLAN

- I. Rebellion, 7-12.
- II. Reproof, 13, 14.
- III. Ruin, 18.

### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The fall and captivity of Israel, 2 Kgs. 17 : 1-8.  
T.—The fall and captivity of Israel, 2 Kgs. 17 : 9-18.

W.—Israel's captivity foretold, Lev. 26 : 31-39. Th.—Judah's disobedience, 2 Kgs. 17 : 19-23. F.—The fall of Judah, 2 Kgs. 25 : 1-12. S.—Captives in mourning, Ps. 137. S.—Praise for restoration, Ps. 126.

**Shorter Catechism**—Review Questions 37, 38.  
**The Question on Missions**—12. What is the work of the Missionary and Deaconess Training Home ? To train young women for work in the mission fields abroad or to assist in congregations in Canada, especially amongst the poor, or for the various sorts of Social Service work.

**Lesson Hymns**—Book of Praise : 457 (Supplemental Lesson), 122, 129, 56 (Ps. Sel.), 28 (from PRIMARY QUARTERLY), 140.

**Special Scripture Reading**—Ps. 1. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1090, Downfall of

Samaria; for Christmas Lesson, B. 1418, Angels Appearing to Shepherds. For Question on Missions, M. P. 19, The Early Days of Deaconesses' Work : A Group in Training. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, David's City, Bethlehem, Southwest to Frank Mountain (Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 574).

## THE LESSON EXPLAINED

**Time and Place**—B.C. 722; Northern Israel, especially Samaria.

**Connecting Links**—Tiglath-pileser III. (B.C. 745-727), at the beginning of his reign, set his armies in motion against the Mediterranean lands. By B.C. 740 he had conquered all North Syria. Two years later middle Syria was his. In B.C. 732 Damascus was captured and laid in ruins.

At the same time, or shortly before, Israel was closely beset by the Assyrian hosts. It was at this juncture that Hoshea, the last king of Israel, ascended the throne, having conspired against Pekah, whom he slew. Hoshea, it seems, became a vassal of the powerful Tiglath-pileser. In the reign of Shalmaneser, however, the successor of Tiglath-pileser, Hoshea formed a plot to throw off the yoke of Assyria, in which he sought the aid of So, the king of Egypt. Hoshea was imprisoned, and Samaria, the capital of Israel, was captured by the Assyrians, in B.C. 722, after a siege of three years. Before the end of the siege Shalmaneser died, and the people of Israel, 27,200 of them, according to Assyrian records, were carried away captive by Sargon, the next king of Assyria. Vs. 1-6.

### I. Rebellion, 7-12.

Vs. 7, 8. *Because* (Rev. Ver.) . . . *Israel had sinned against the Lord*. This is fundamental in the Old Testament teaching,—sin and punishment are indissolubly yoked together. *Brought them . . . out of . . . Egypt*. Their sin was all the blacker because of the wonderful deliverance which God had wrought for them. *Feared other gods*; worshiped the dead and useless gods of the heathen, which could give them no help. *Statutes of the nations* (Rev. Ver.); the idolatrous practices of the heathen nations whom the Israelites found in Canaan. *Kings of Israel*; like Jeroboam with his calf worship (1 Kgs. 12 : 27-31), and Ahab with his worship of Baal, 1 Kgs. 16 : 31.

V. 9. *Did secretly* (covering up their idol worship with a pretence of worshiping Jehovah) . . . *things . . . not right*; as explained in what follows. *High places*; altars or sanctuaries for idolatrous worship. *Tower of the watchmen* (built in lonely and desert spots for guarding flocks and crops) *to the fenced city*. The expression seems to have been a proverbial one, signifying "in the loneliest as well as in the most populous places,"—everywhere.

Vs. 10-12. *Pillars* (Rev. Ver.); of stone beside altars. *Asherim* (Rev. Ver.); wooden poles, perhaps symbols of a heathen goddess Asherah. *High hill . . . green tree*. The sanctuaries were on hilltops or beside clumps of trees, for there were many sacred trees. *The Lord had said*. See Ex. 20 : 4; Deut. 4 : 16; 5 : 8; 27 : 15. The sin of Israel had been threefold: First, on entering Canaan, they had adopted the idolatry of the people of the land; secondly, the people of the Northern kingdom had set up the golden calves; thirdly, they had adopted the worship of Baal and other deities.

### II. Reproof, 13, 14.

Vs. 13, 14. *The Lord testified against Israel*; solemnly warning His people by messenger after messenger. He did this in anger against their sin, but in love to themselves, earnestly desiring to save them from their sin and bring them back to Himself. *By all the prophets*; the messengers who had been sent to the people to make known to them God's will. *Seers*; another name for prophets. *Turn ye*; in repentance and obedience. *Hardened their necks*; a Hebrew expression, taken from driving oxen, for unbending obstinacy and determined self-will. *Their fathers*; their ancestors. *Who believed not* (Rev. Ver.), etc.; did not firmly trust in Jehovah as the one living and true God and steadfastly refuse to have anything to do with idol worship.

Vs. 15-17 continue the description of the way in which Israel had replaced the worship of Jehovah by that of idols.

### III. Ruin, 18.

V. 18. *Therefore*; because of the sin and obstinacy of the people. *The Lord was very angry*. There is no passion in the wrath of God, but there is deep and enduring indignation against sin. *Out of his sight*. God no longer looked upon Israel with approval. *Tribe of Judah*; the Southern kingdom, which included part of the tribe of Benjamin. This kingdom stood until B.C. 587 or a little more than 250 years after the fall of the Northern kingdom.

### Light from the East

BAALISM—None of the great prophets saw more clearly than Hosea that Israel's worship was for all practical purposes a worship of Baal. That is what Canaan had meant for Israel: a falling away from the simple and austere worship of their fathers in the desert,

### THE LESSON APPLIED

*Backsliding begins with idolatry*. The children of Israel did not renounce the Ten Commandments at the outset. That was their fruit-sin. Their root-sin was that they feared other gods. Whoever in these days gives first place to pleasure or possession or power is as great an idolator as any that ever lived in Israel. Let us keep watch and ward at the very root of things. At the battle of Waterloo a Highland piper was taken captive. Napoleon, struck with his strange dress and sinewy limbs, asked him to play on his instrument and he played a pibroch. "Play a march," said the emperor, and it was done. "Now play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat."

*The fear of appearing odd leads many astray*. The first king of the ten tribes would have the people worship the true God through graven images. Ahab would have his people worship other gods. The influence of the upper class and of foreign countries was most detrimental. When conscience conflicts with conscience there is just one thing to do—follow conscience. Sir James Anderson, commander of the Great Eastern at the time of

and a taking up with the splendid and ostentatious and immoral worship of the Canaanites. Hebrews sacrificed and prayed at the old Canaanitish sanctuaries. They improved the old simplicities with Canaanite rites. Stones and trees and springs sacred to the old inhabitants soon became sacred to the sons of Jacob who settled among them. The old holy places were notorious for drinking and prostitution, all in the name of religion; the Israelites failed to stand out against these iniquities. The religious history of Israel from the days of Joshua to the Exile is the story of the long struggle between the religion of Jehovah of Sinai and the religion of the Baals of Canaan. *Man* might profess to worship Jehovah, might bring offerings and tithes to Jehovah, might name Jehovah in their prayers, but if they worshiped Him as a Canaanite worshiped Baal it was nothing better than Baalism. That is what came of leaving Canaanites in the land, said the historian, Judg. 2:3-5.

the laying of the first Atlantic cable, first went to sea in a wooden ship plying between Scotland and Calcutta. During the outward voyage he kept up his regular habit of kneeling for prayer before turning into his hammock, ignorant of the fact that he was doing anything unusual and that an able seaman, one Bob Shearer, who knew his parents, was watching to protect him from insult. At a certain point fresh hands were shipped and among others a blackguard from Whitechapel, who, seeing Jamie at his prayers, swore and flung a shoe at his head. Thereupon Bob Shearer took the bully up on deck and trashed him thoroughly. Next night the boy, who had not thought his prayers of much importance, went to bed without kneeling, but presently Bob Shearer got him by the heels and pulled him out, saying: "Here, say your prayers like a man. Do you think I am going to fight for a coward?"

*In backsliding, hypocrisy is an early step*. They did secretly that which was not right. So out of respect for what we know to be right but are unwilling to practise, we counterfeit. A painter once painted a picture en-

titled "The Hypocrite." At a distance you seemed to see a friar with clasped hands and closed eyes bending over a book, but a closer survey reveals the book to be a punch-bowl into which the wretch is all the while, in reality, only squeezing a lemon. There may be the pose of godliness without its power.

*Sin does not nip but grip the heart.* They served idols although God said: "Ye shall not do this thing." It has been well said: "If there be a God, then surely there must be some best way to live and surely it is best that men should live that way." So convincingly is this put, no one can get away from it, nevertheless so fearful is the power of sin that we all go and sin again. Henry Drummond tells of a man who went to a London doctor to consult him about his health. He was told that unless he gave up a certain sin he would be blind in three months. Looking out and clasping his hands together, he exclaimed: "Then farewell, sweet light. I can't give up my sin."

*The great God leaves us without excuse.* Although the Ten Commandments were perfectly plain, yet God sent prophet upon prophet and they uttered precept upon precept. God waits to be gracious. Every man, says an Eastern allegory, has two angels, one on his right and another on his left. When the man does good the right angel writes it down and seals it because what good is done, is done forever. When the man does evil, the left angel writes it down but waits till midnight, when, if the man repents, the angel

rubs it out with a sponge; if not, he seals it and the angel on the man's right hand weeps over the irrevocable.

*How gospel-hardened men become!* They hardened their necks and so do we. Every emotion evoked in us should express itself in motion. The end of a man, says Carlyle, is not a thought but an action. Failing this, there ensues a hardening process, so that the gospel message which once "swayed us like barley bending" now seems remote like rain pattering on the roof.

*No wonder God is angry.* No one can love deeply without hating intensely that which threatens the loved object. Sin is the mortal enemy of all the human race, and therefore God is angry with those who are joined to their idols and their sin. Nevertheless it is the wrath of one who delighteth in mercy.

*No wonder men go down to death.* There was none left but the tribe of Judah only. Since Ephraim was joined to his idols, and since all idols must go, there was nothing for it but for Israel to disappear. A ship was wrecked and began to sink. The crew got into a large open boat which was bound to the ship while precious effects were being removed. "The ship is about to sink," said a sailor. "No," angrily replied the captain, and the work continued. At last she did sink and the captain strove to cut the iron cable, but in vain. Together they went down into the waste of waters. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed."

## THE LESSON GRADED

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

### For Teachers of Bible Classes

The hope which Hosea, the prophet, entertained regarding Israel (Hosea 11:11) was not realized. Instead of dwelling in their houses, the people were to be scattered in all lands. In the irony of history, the scattering happened when the last king of Israel, in common with the prophet, bore a name signifying "Salvation." It goes to show that hidden moral forces may frustrate the deepest yearnings of prophet and ruler alike, Matt. 23:37, 38.

The people in spite of all warnings kept on the wrong course, and their last king "as . . . foam upon the water" (Hosea 10:7) was borne into oblivion. Two main factors account for this catastrophe:

1. *Corrupt practices*, vs. 7-12. The level which people reach is commonly marked by their religious life. Called from Egypt to a high form of worship, the Israelites sank into debased persuasions and practices. In place of lifting up the banner of one true God, they raised idolatrous pillars and images on every high hill. Tyrian Baal-worship became rampant. And all this was accompanied by lewd practices. Their standard of morality was

lowered by their debased worship. If Canada drifts into the worship of grossly material interests, it will bring upon itself its own doom.

2. *Moral obstinacy*, vs. 13, 14, 18. The Northern kingdom had great prophets, including Ahijah, Elijah, Elisha, Micaiah, Jonah, Amos, Hosea, Nahum, and others. These raised their voices in an insistent cry for a return to pure worship. But the people "hardened their necks" in growing moral obstinacy. It is possible to interpret what happened in the light of v. 18, since the stern fact of divine displeasure undoubtedly registers itself in notable decisions of history. Had Israel changed her ways she might have shown "an invincible strength amid the moral enervation of the surrounding people." Bernhardt was not wrong in his estimate that "personality" counts, even in the arbitrament of force. The expectation of the prophets that the abandonment of moral obstinacy would have saved the situation was not at all absurd. The twin-giant empires of those days, Assyria and Egypt, prevailed, largely because the morally degenerate Israelites were so easily tossed, like a shuttlecock, between them. You may set it down as certain that "sin is weakness; idolatry is folly and rebellion; uncleanness is decrepitude." Religion is the true secret of the prosperity of states.

The history of civilization is more largely than we think a story of the education of conscience. And in that education physical compulsions have had to play no small part. The captivity of Israel cured her of some of her moral defections, notably her departure from monotheism. God's "anger" is tempered by love.

#### For Teachers of the Senior Scholars

Longfellow says, in *Evangeline*, that the Acadians went into an exile without an end and without an example in story. Is this true, or is this merely poetic fiction? Notwithstanding all that the Acadians suffered in being removed from their comfortable homes to a strange land many of them found their way back, and those who did not made good homes for themselves elsewhere. The Israelites suffered greater cruelties. They

went into an exile without an end and without an example in story. We have in to-day's Lesson the last sad chapter in the history of Israel. Discuss:

1. *Israel's Sin*, vs. 7-12. What was the nature of Israel's sin? How strange that they should have preferred a heathenish way of living to the blessed way of God, and that they should have preferred to serve dumb idols rather than the good God who had done so much for them. Show that the world has not altogether outgrown this species of insanity, that many still prefer the vile to the pure, the evil to the good.

2. *God's Entreaty*, vs. 13, 14. How did God express His intense interest in His erring people? He left nothing undone that could be done to save them from their evil ways. What effect did the divine entreaty have upon the people? Life is sometimes so depraved that nothing divine can make any impression. Remind the class that it is possible to live in such a way that all the avenues of divine approach are closed against God.

3. *Israel's Captivity*, v. 18. Who carried Israel into captivity? How does the inspired historian state the matter? How can we reconcile these two statements? What light does Ps. 76:10 throw upon statements like these? Impress upon the class the awful thought that it is possible for nations and individuals to live in such a way that God has to give them up; and help the scholars to plan to live in such a way that all the divine dealings with us may find a tender response in our hearts.

#### For Teachers of the Boys and Girls

First, bring out the facts recorded in the unprinted portion of the Lesson (vs. 1-6), by some such questions as the following: Who was the king of Assyria at the time of the Lesson? How did he become king? Of what powerful king did he become a vassal? Who succeeded this king? What plot did Hoshea form? What city did Shalmaneser besiege? How long did the siege last? What was its result? Whither were the people of Israel carried away captive? After this introductory questioning, the teaching of the printed portion may be gathered up under the following heads:

I. ISRAEL'S SIN, vs. 7-12. Against whom had the people of Israel sinned? Out of what land had God brought them? How had they shown their ingratitude? Whose evil practices had they followed? Mention some very wicked kings of Israel. How did the people of Israel try to cover up their idolatry? How numerous were their places of idol worship? How did they cause the Lord to feel towards them? What had the Lord said to them about the worship of idols?

II. ISRAEL'S WARNINGS, vs. 13, 14. How did the Lord feel regarding Israel's sin? How did He feel toward the people themselves? Against what did He warn them? What did He invite them to do? From what did the prophets urge the people to turn? What laws did they urge them to

keep? How did the people treat the prophets' messages? What description is given of their obstinacy? Whose evil example did they follow in this?

III. ISRAEL'S PUNISHMENT, v. 18. How were the people of Israel punished for their sin? Whither were they taken? Which of the two kingdoms was left in Palestine? How long did it continue to stand?

After the details of the Lesson have been brought out in some such way as that indicated above, talk about all that God has done for us and the claims which He has on our love and service. If we, like the people of Israel, in spite of all that He has done for us, sin against Him, how great is our guilt! Ought we not, with all our hearts, to love and serve Him in return for His goodness and love?

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Whom the Lord loveth He correcteth." Where are these words written?

2. Read in Second Chronicles about the siege and capture of Jerusalem.

ANSWERS, Lesson XI.—(1) John 3 : 16.  
(2) Isa. 1 : 18.

#### Prove from Scripture

That God is long-suffering.

#### The Question on Missions

Ques. 12. *What is the work of the Missionary*

*and Deaconess Training Home?* (See also Scholars' Answer on page 588.) While in the training home the deaconesses do all sorts of practical work in nursing, visiting the sick, conducting mothers' meetings, mission bands and other meetings for women and children, in the poorer districts of the cities where help is most needed, looking out for the friendless strangers in our large cities, and keeping in touch with all the activities of the church or district with which they are connected. Besides this practical work, they receive instruction on the Bible, the doctrine and history of the church, the art of writing and speaking, methods of work in Sunday Schools and among young people, and social problems.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we are going to see God's people punished. Let us draw a crown and a bow and arrow. As we look at these we shall imagine we see the king of Assyria (map) with a great army of soldiers with bows and arrows coming upon the people of Israel, killing many of them, making captives of all the rest and taking them away to the land of Assyria. (The children have seen pictures of prisoners in the present war being marched away by those who had captured them.)

When Tom was bad and told a lie, his father forgave him and told him he would give him

another chance to show that he really meant to be a good boy.

In our Lessons we have heard how God kept sending messengers to His people Israel, giving them another chance to be good, but they kept on doing wrong and to-day we hear about God letting the Assyrians take the Israelites captives, away to Assyria (map).

*Golden Text*—We see how true this is. Repeat Golden Text. Outline a lantern. A story is told of a great general long ago, that whenever he was trying to capture a city, he had a great light set up and kept burning day and night as a signal to those within the city.

He sent word to them that as long as they saw the light burning they might at any time save themselves by surrendering to him, but when at last the light was put out, the city and people would be destroyed.

*God's Lights—*  
Let us recall the names of some of God's messengers whom He sent to be lights to warn His people (print names).

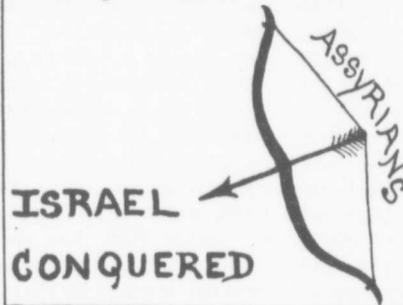
Does God send messengers to us now? Show how parents, teachers, ministers, books (outline a Bible) are all messengers sent by God to tell us to keep

from sin and surrender ourselves to Him. Jesus was the great messenger from God to the world to tell us what we must do to be

saved ("Believe," etc.). You may all tell me about His coming to earth that Christmas Day long ago.

The soldiers wave a white flag when they want to *surrender* (explain). The little ones may wave their white handkerchiefs to show

## HEED GOD'S MESSENGERS



that they want to *surrender* to Jesus.

*What the Lesson Teaches Me—*I SHOULD HEED GOD'S MESSENGERS.

### FROM THE PLATFORM

# THREE R's

The Lesson Plan (see page 588) suggests, as the topic of the talk from the platform, THREE R's (Print). Call for the first heading in the Plan, namely, REBELLION, and question about Israel's sin against God, setting this over against the goodness of God to His wayward people. When the second heading, REPROOF, has been given in the same way, bring out how God, in His great mercy, sent prophet after prophet to warn His people of the doom which their wrongdoing was bringing so swiftly upon them. Under the third heading, RUIN, question about the sad fate which at last befel Israel. In closing, impress the lesson that God has done far more for us than He did for Israel, and that our obligations to love and serve Him are even greater than those of His ancient people.

### CHRISTMAS LESSON—An Alternative Lesson

Luke 2 : 8-20. Commit to memory vs. 13,14.

**GOLDEN TEXT**—The angel said unto them, Be not afraid ; for behold, I bring you good tidings of great joy which shall be to all the people.—Luke 2 : 10 (Rev. Ver.).

### THE LESSON EXPLAINED

**Lesson Setting**—Vs. 1-7 explain how it came to pass that Jesus was born in Beth-

lehem, although the home of His parents was in Nazareth. Joseph and Mary had come to

Bethlehem for the enrolment which had been ordered by the Roman emperor. As many others had come to the town for the same purpose, the inn was crowded with guests. Hence they were lodged in a stable, where the world's Saviour was born and had a manger for His cradle.

#### I. The Saviour Announced, 8-14.

Vs. 8-12. *In the same country*; the pastures about Bethlehem in which David had spent his youth and fought the lion and the bear, I Sam. 17:34, 35. *Shepherds abiding in the field*. They were passing the night in the open air. "This statement is by no means conclusive against December as the time of the year. The season may have been a mild one; it is not certain that all sheep were brought under cover at night during the winter months." (Plummer.) *Came upon them*; stood suddenly beside them. *The glory of the Lord*; the brightness of the heavenly world to which the angel belonged. *Behold, I bring*; literally, "I bring good news in the form of a great joy." *To all people*; that is, of Israel. The gospel was for the Jews first, then for the Gentiles. (Compare ch. 1:68.) *Christ the Lord*. Christ in Greek is the equivalent of Messiah in Hebrew.

Vs. 13, 14. There are two different read-

ings of the angels' song found in the ancient manuscripts of the Gospels. (1) Two lines:

"Glory to God in the highest,  
And on earth peace among men in whom  
He is well pleased."

(2) Three lines:

"Glory to God in the highest,  
And on earth peace (between man and  
man),  
Good will (of God) toward men."

*Glory to God*; honor to God through the coming of a Saviour. *On earth peace*. Peace follows wherever the Saviour is known. *Good will toward men*; rather, "among men of good will," that is, those with whom God is well pleased. Such only have true peace.

#### II. The Saviour Adored, 15-20.

Vs. 15-20. *Let us now go*. The Greek is very energetic,—*"Come, let us go."* They had been piously waiting for the consolation of Israel, and were naturally excited by the good news of the Saviour's birth. *When they had seen it*. They recognized in the parents in the stall, and the Babe in the manger, the fact announced by the angels. *Made known abroad*. They told the story of what led them to go to Bethlehem, and what they saw there, and so became the first Christian missionaries.

### FOR TEACHERS OF THE LITTLE ONES

We have been hearing about God's great love towards His people long ago, and about all the messengers He sent to them.

On this Christmas Day all over the world people are thanking and praising God for sending His greatest messenger,—Jesus Christ, our Saviour. We have all said "Merry Christmas" a great many times today, and surely we have good reason to be happy and merry in our Christian land on the birthday of Jesus.

Tell the Christmas story.

Sing Hymn 519 or 520, Book of Praise.

*Golden Text*—Dwell especially upon the angel messengers. Describe the wonderful music of that angel choir. Tell the message they sang. Repeat Golden Text. (Outline Christmas bells.)

We must not be selfish and keep this wonderful message to ourselves. God meant it

'for all people.' (How can we send them, this best Christmas gift?)

*The Christmas Spirit*—It is a sad day when some older boy or girl first tells the little people that "there is no Santa Claus." Tell the children there is a Santa Claus. It is the *Christmas spirit* that makes our friends want to give us gifts to make us happy, the spirit that makes us want to give to others what will make them happy. This spirit of Love and GOOD WILL and GIVING we call Santa Claus, in some countries called St. Nicholas. We cannot really see this spirit. We can only see the jolly old Santa Claus which to the children represents this spirit.

*What Shall We Give to Jesus?*—What are you going to give Him? His birthday is the best day to give yourselves to serve Him all your life.

Sing Hymn 535, Book of Praise.

Lesson XIII.

## REVIEW—JEHOVAH'S GRACIOUS PROMISES TO ISRAEL

December 26, 1915

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 30-38), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—The Lord is merciful and gracious, slow to anger and plenteous in mercy.—Psalm 103: 8.

Read Hosea, ch. 14.

### \*HOME DAILY BIBLE READINGS

M.—Elijah in Naboth's vineyard, 1 Kgs. 21: 11-20.

Th.—Elisha's heavenly defenders, 2 Kgs. 6: 8-17.

T.—Elijah taken up into heaven, 2 Kgs. 2: 1-12.

F.—Daniel in the king's court, Dan. 1: 1-14.

W.—Elisha heals Naaman, 2 Kgs. 5: 1-10.

S.—The song of the angel, Luke 2: 8-20.

**Sunday**—Jonah, a missionary to Ninevah, Jonah 3: 1-10.

**Prove from Scripture**—*That God is love.*

**Lesson Hymns**—Book of Praise: 457 (Sup. Lesson), 19, 23, 77 (Ps. Sel.), 514 (from PRIMARY QUARTERLY), 195.

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter. (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 574.)

### REVIEW CHART—FOURTH QUARTER

JUDGES TO 2 KINGS, WITH PROPHETS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Kgs. 21: 11-20.	Elijah in Naboth's Vineyard.	Be sure your sin.—Num. 32: 23.	1. Naboth's murder. 2. Jezebel's triumph. 3. Ahab's doom.
II.—2 Kgs. 2: 1-12a.	Elijah Taken up into Heaven.	In thy presence is fulness.—Ps. 16: 11.	1. The journey. 2. The promise. 3. The departure.
III.—2 Kgs. 5: 1-10. 14.	Elisha Heals Naaman the Syrian.	I am the Lord.—Ex. 15: 26.	1. The helpless leper. 2. The mighty prophet. 3. A wonderful cure.
IV.—2 Kgs. 6: 8-17.	Elisha's Heavenly Defenders.	The angel of the Lord encampeth.—Ps. 34: 7.	1. Elisha's directions. 2. Elisha's danger. 3. Elisha's deliverance.
V.—2 Kgs. 11: 4-12.	The Boy Joash Crowned King.	The house of the wicked.—Prov. 14: 11.	1. The oath. 2. The plot. 3. The crowning.
VI.—2 Kgs. 12: 4-15.	Joash Repaired the Temple.	God loveth.—2 Cor. 9: 7.	1. The priests' neglect. 2. The king's rebuke. 3. The workers' fidelity.
VII.—Daniel 1: 8-16, 19, 20.	Daniel in the King's Court—World's Temperance Sunday.	Watch ye.—1 Cor. 16: 13.	1. A noble resolve. 2. A conclusive test. 3. A rich reward.
VIII.—Jonah 3: 1-10.	Jonah a Missionary to Nineveh.	Go ye therefore, and make.—Matt. 28: 19, 20.	1. Jonah's obedience. 2. The people's penitence. 3. The Lord's compassion.
IX.—Amos 5: 1-15.	Amos, the Fearless Prophet.	He that hath my word.—Jer. 23: 28.	1. Israel's lament. 2. The people's peril. 3. The leaders' wickedness. 4. The prophet's counsel.
X.—2 Chron. 26: 8-10, 15-21.	Uzziah's Pride and Punishment.	A man's pride shall bring.—Prov. 29: 23.	1. Uzziah's power. 2. Uzziah's pride. 3. Uzziah's punishment.
XI.—Hosea 11: 1-11.	Jehovah Yearns over Backsliding Israel.	I drew them with cords.—Hosea 11: 4.	1. The Lord's care. 2. The Lord's chastisement. 3. The Lord's compassion.
XII.—2 Kgs. 17: 7-14, 18.	The Fall and Captivity of Israel.	He, that being often reproveth.—Prov. 29: 1.	1. Rebellion. 2. Reproof. 3. Ruin.

## THE QUARTERLY REVIEW

### FOR BIBLE CLASSES: God's Gracious Promises to Israel

The varied experiences, which we have been tracing through this past Quarter, indicate that, however twisted the warp in life may be, it is possible to straighten it out, and find comfort in a final optimism that is rooted in the very pains of knowledge. The closing chapter of Hosea, round which the Lessons may be grouped for review, is the ripest fruitage of the spiritual development of a man who moved at the heart of a particularly trying domestic

\*Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

tragedy. The prophet's yearnings over his prodigal wife convince him that the eternal heart beats in patient sympathy with those who have spoiled their lives, and saddened others, by moral wrong-doing. He sees that God's promises of restoration turn upon ethical conditions. Sin, in his view of it, is a fall, and there is only one way to rise: namely, by turning from evil and trusting in the redemptive power of God, who says, "I will heal their backsliding, I will love them freely." See the bearing of this promissory attitude in the normal facts of experience:

1. *The promise of a time when wrong will be righted*, Lesson I. Our faith is perplexed when we see evil pursuing its undisputed way. Too many Ahabs get possession of what they covet by unscrupulous methods. We must not forget, all the same, that evil has its nemesis, and that its course does not invariably run smoothly.

2. *The promise of continuity in religious work*, Lesson II. When a man, who in himself is a host, in the performance of indispensable services, has had his say and passes from the stage, we are apt to feel the work can never go on without him. An Elisha, however, steps forward with a double portion of Elijah's spirit.

3. *The promise of deliverance from moral disability*, Lesson III. Leprosy needs more than ordinary treatment for its cure. Nothing short of the spiritual power of a divine deliverer can remove its blight.

4. *The promise of protection from overwhelming forces*, Lesson IV. Through the working of unseen influences, a way opens up where no way seems to be.

5. *The promise of stability in rule*, Lesson V. In almost every land, the desperate struggle to purify political life appears to be hopeless. Yet in the steady outworkings of history we have been making all the time for better forms of government.

6. *The promise of completion in arrested undertakings*, Lesson VI. The fact that a movement has had its defects, difficulties and set-backs does not preclude the possibility of carrying it on to a satisfactory conclusion.

7. *The promise of efficiency, associated with abstinence*, Lesson VII. Intemperate men by their intemperance are rendered totally unfit for many important forms of service.

8. *The promise of repeated opportunities for responding to the divine call*, Lesson VIII. It is bad enough to have failed to have risen to opportunities that are past. It is worse to ignore the opportunities that clamor for fidelity now.

9. *The promise of divine consideration for human weakness*, Lesson IX. If we were not met by this at every point in life, its burdens would be intolerable.

10. *The promise of strength that recognizes its own limitations*, Lesson X. There is no more ghastly and humbling experience than the knowledge of our own limitations brought to us through suffering that is due to transgressing those limitations.

11. *The promise of divine help*, Lesson XI. God comes nearest to us when He assumes human form and cries, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

12. *The promise of good coming out of evil*, Lesson XII. It is an imperfect creed that only good comes to the good, and only evil to the evil. The higher teaching of experience is that good comes out of evil, Rom. 8:28.

## THE QUARTERLY REVIEW

### FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: Character Studies

Bring out by a series of questions the most striking features in the life of each of the leading characters in the Lessons for the Quarter:

1. *Elijah*, Lessons I. and II. Recall what we learned about Elijah last Quarter, and then ask about his visit to Naboth's vineyard,—why he went there and what happened. Question

the class about the passing of Elijah. What other Bible characters passed away from earth without dying? What was there singularly appropriate in the manner of Elijah's going? He had spent his life largely in whirlwind campaigns against evil: it was fitting that his life should end in this way.

2. *Elisha*, Lessons III. and IV. Who was Elijah's successor? Where did Elijah find Elisha? What two events in the life of Elisha have we studied? Have the scholars tell something about these. Bring out that Elisha was a different type of man from Elijah. He was lacking in the sterner qualities which were so dominant in the life of the great Hebrew reformer. God can make use of all kinds of men. Different ages require different kinds.

3. *Joash*, Lessons V. and VI. Who was Joash and through whose influence was he crowned? What was the great work of his reign? Why did he undertake this work and how did he succeed in doing it? Bring out that we must go about the work we do in a common-sense way, and throw our whole hearts into what we are doing if we hope to succeed.

4. *Daniel*, Lesson VII. Who was Daniel and what testing experience did he pass through when a boy? Show that he is a splendid example for us in the matter of being loyal to our convictions, in having courage to say "No" when tempted to do what we believe to be wrong. Is it as hard to say "Yes" to the good promptings of life as to say "No" to the evil things?

5. *Jonah*, Lesson VIII. What work had God for Jonah to do in the world and why did he dislike to do it? How did he succeed in the end? How can you account for his success? Can we quote Jonah as an illustration of a man who has no love for what he is doing succeeding in doing good work for God?

6. *Amos*, Lesson IX. Who was Amos and what kind of work had God for him to do in the world? What were the prevailing sins of Israel at that time? Show that he is one of the most modern of the prophets as similar conditions prevail to-day.

7. *Uzziah*, Lesson X. How did Uzziah manifest his pride and how did God punish him for it? Show how sin and suffering are bound up together in life. How can we get rid of sin? Can a person by embracing the Christian life completely escape the evil consequences of sin?

8. *Hosea*, Lesson XI. What kind of a man was Hosea? How can we account for the beautiful spirit which he manifested? Does suffering always produce this effect? In revealing the great loving, yearning heart of God to the world it was necessary to do so through a man like Hosea. Where do we find the highest and best revelation of God's love in human form? In Him who came as a babe to Bethlehem.

9. *Hoshea*, Lesson XII. What was the great tragedy of Hoshea's reign? What led to the decline and fall of Israel? Bring out that sin persisted in always leads an individual or a nation to a fearful doom.

### THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: *Some Kings and Prophets of God's People*

*A Look Backward*—Our Golden Text for the Quarter tells us about God just as we have seen Him in His dealings with His people in our Lesson stories. Repeat Golden Text, Ps. 103:8.

We have heard about some kings and prophets of God's people.

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of all the characters in the Lesson who displeased God. The names of all who pleased God place within the white frame.

Recall each Lesson briefly. As you describe a character or a scene let the children tell you who or what it was.

HONOR ROLL	ENEMIES
NABOTH. ELIJAH. ELISHA. NAAMAN'S LITTLE MAID. THE KINDAUNT JOASH. DANIEL &c. JONAH. AMOS. HOSEA. MESSENGERS.	AHAB. KING OF SYRIA THE WICKED GRANDMOTHER. THE KING OF ASSYRIA. PEOPLE OF NINEVEH. THOSE WHO WERE UNKIND TO THE POOR. KING UZZIAH. ISRAEL.
IN GOD'S ARMY	

*Lesson I.*—We are inside a palace. On a bed, with his face turned to the wall, lies a sulking man. A proud lady comes in and speaks to him. Now we go out to the country. We see people throwing stones at a man. Then we see the sulking man from the palace in a vineyard. Another man wrapped in a long cloak is speaking to him. Who and what are all these? What are they saying and doing? (In some such way recall each Lesson.)

Lesson I. Elijah rebuking Ahab. *I should not covet.*

Lesson II. Elijah taken up to heaven. *I should be ready for my heavenly home.*

Lesson III. Elisha healing a leper. *I should ask Jesus to take away my sin.*

Lesson IV. Elisha protected from danger. *I should ask God to protect me.*

Lesson V. Joash crowned king. *I should be loyal.*

Lesson VI. Joash repairing the temple. *I should give cheerfully.*

Lesson VII. Daniel resisting temptation. *I should watch against sin.*

Lesson VIII. Jonah preaching in Nineveh. *I should work for missions.*

Lesson IX. Amos preaching to Israel. *I should tell God's word to those around me.*

Lesson X. Uzziah the proud king. *I should heed God's warning.*

Lesson XI. Hosea telling about God's love. *I should love God.*

Lesson XII. God's people punished. *I should heed God's messengers.*

From all our Lesson stories we shall see that we should believe God's promises because God always keeps His word, whether it be to help or to punish.

We have come to the last Sunday of the year 1915. Let us bow our heads and thank God for all the good things we have enjoyed during the year, for His kind eyes watching over us, for His kind hand gently leading us, for His kind voice calling us to come to Him.

*Hymn*—Sing Hymn 510, Book of Praise :

"Bring, my heart, thy tribute,  
 Songs of gratitude ;  
 All things join to tell us  
 'God is ever good.' Amen."

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## Opening Exercises

## I. SINGING.

The Son of God goes forth to war,  
A kingly crown to gain :  
His blood-red banner streams afar :  
Who follows in His train ?  
Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below,—  
He follows in His train.

—Hymn 250, Book of Praise

## II. PRAYER. All remain standing.

## III. RESPONSIVE SENTENCES. Psalm 34 : 8, 9, 13, 14, 22.

*Superintendent.* O taste and see that the Lord is good : blessed is the man that trusteth in Him.

*School.* O fear the Lord, ye His saints : for there is no want to them that fear Him.

*Superintendent.* Keep thy tongue from evil, and thy lips from speaking guile.

*School.* Depart from evil, and do good ; seek peace, and pursue it.

*All.* The Lord redeemeth the soul of His servants : and none of them that trust in Him shall be desolate.

## IV. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.)

## V. BIBLE WORK. From the Supplemental Lessons.

## VI. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

## VII. SINGING. Hymn 457, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

## VIII. READING OF LESSON PASSAGE.

## 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. 3. The Question on Missions from the Supplemental Lessons.

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING. Hymn 438, Book of Praise.

II. 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.)

## III. RESPONSIVE SENTENCES. 1 John 3 : 22, 23.

*Superintendent.* And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

*School.* And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another.

## IV. DOXOLOGY. Hymn 615, Book of Praise.

## V. BENEDICTION OR CLOSING PRAYER.

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## THE BOOK PAGE

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There is no better known name on the Canadian platform, especially in the West, than Mrs. Nellie L. McClung, author of *Sowing Seeds in Danny*. She has two great themes, prohibition, and votes for women. Herself a Canadian, she knows Canada and Canadians, and has made herself especially felt in the battles against the liquor traffic. She will now speak even more widely through her book, *In Times Like These* (McLeod and Allen, Toronto, 218 pages, \$1.00), which is chiefly a clever and witty discussion of the present phases of these much discussed and difficult problems. Mrs. McClung charms and carries her audiences; and the same charm and compelling power will be felt by every reader of this characteristic little volume.

"Farming is one of the finest occupations in the world if taken in moderation," is one of the thousand whimsically wise sayings of Peter McArthur in his delightful book, *In Pastures Green* (364 pages, \$1.50, postage 10c.), just issued by J. M. Dent and Sons, Toronto. The sketches and essays, which are strung upon dates from January to December, making a full year of life on the farm, have already been very widely read in the *Toronto Globe* and *Farmer's Advocate*. It is the highest praise, that they are absolutely true to Canadian life, and to the human side of country life and the farm. The writer is not farming for profit, although he has "made it go." He is farming for the humor and the pleasure, the wholesomeness of it; and he has evidently got what he went out for. Nothing has escaped his keen and kindly eye. The Index embraces such a variety as an autumn day, an automobile ride, coon hunting, country swindle, the hen (which leads to a characteristically humorous description), an Indian fair, my first stack, little pigs, live horsehair, pioneer days, the retired farmer, turkeys, and rural telephones. He asks the reader to "wander through the pages of the book just as he might wander over the farm if he wished to learn something about country life." The city people, who don't know much about the farm, and the country people, who know all about it, will alike immensely enjoy the wander over Peter McArthur's farm.

Every young man and young woman should read Francis Parkman, the historian of the early days of North America, in full. There are no historical books quite like them in the rare combination of interest of the subject matter, minuteness of detail and charm of style. *Rivals for America* (McClelland, Goodchild and Stewart, Toronto, 233 pages, illustrated, \$1.35 post-paid) presents an admirable selection made by Louise S. Hasbrouck, of characteristic descriptions from one of these great books, France and England in North America. "The great visualizer," Parkman has been called, and eleven hilltops of the era commencing with the beginning of New France in America and ending with the Fall of Canada to the English, are here presented. This handy series of selections are complete in

themselves, and will give an appetite for the completer Parkman series of histories.

In *The Hollow of His Hand* (S. B. Gundy (for Humphrey Milford), Toronto, 242 pages, portrait of writer, \$1.25 net), by Ralph Waldo Trine, is a vigorous setting forth of "Christianism," in contrast to the antiquated, mediæval survival which he estimates Christianity to be. Christianity he defines, in substance, as getting back to Christ, that is, to Christ the unique man, and to His wonderful sense of oneness with the Father in heaven, and His matchless Sermon on the Mount—the only religion, in the opinion of the writer, that this modern world will accept, or that will suffice for its needs. With very much of which we most heartily agree; but this by no means carries with it any sympathy with our author's wholesale sweeping out of the miraculous and supernatural; or his statement that "nowhere can we find from Jesus' own teaching that He claimed for Himself anything that He claimed not for all mankind;" or his endorsement of such vagaries as the New Thought and Christian Science movements. Mr. Trine's book is well worth reading by those who want to get his point of view,—there is a certain passion and rush in it that carries the reader along. But the reader should remember all the time, that when we eliminate the supernatural from our creed, and especially our belief in the divinity of the Lord Christ, we have disconnected ourselves effectually from the only dynamic which can give the driving power of a life in accord with Christ's example and commands.

The Musson Book Company, Toronto, send us three stories of the hour, each in its own way, full of charm. *Secret History* (319 pages, \$1.25) is by C. N. and A. M. Williamson, and the reader is therefore assured, in advance, of something amusing and exciting. This story is, of course, a love story—of the charming Lady Peggy O'Mally—but intertwined with a curious bit of international diplomacy, and so modern, that the hero, Eagle March, is still a busy airman. A crackling winter fire and this *Secret History* will go well together. *Hempfield*, by David Grayson (335 pages, \$1.50), and *The Idyl of Twin Fires*, by Walter Pritchard Eaton (304 pages, \$1.35), are both stories of the country: "Hempfield," the discoveries—amongst them, his own sorely love-stricken heart—which a very quiet neighborhood yielded, and a very quiet "old bachelor;" *The Idyl of Twin Fires*, the brisk and surprising experiences of a New York literary man and story writer, who, drawn by the lure of the land, buys up the "old farm," but finds that Adam, in the veriest Eveless paradise, is in no paradise at all. The illustrations in these two volumes, in each case by Thomas Fogarty, are very true to country life.

Joseph Hocking needs neither introduction nor commendation. Every one knows his stories, strong, brilliant, fresh, wholesome. This latest of them, *Dearer than Life* (Hodder and Stoughton, Toronto, 312 pages, 60c.), has the additional attraction, like his recent, *All for a Scrap of Paper*, of being a story of the war and in the war theatre. It is one of Hodder and Stoughton's two shilling novels, and wonderful value for the money.

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"Shadow by shadow, stripped for fight,  
The lean black cruisers search the sea.  
Night-long their level shafts of light  
Revolve, and find no enemy.  
Only they know each leaping wave  
May hide the lightning and the grave."

So the young English poet, Alfred Noyes, describes a North Sea war time scene in **A Salute from the Fleet and Other Poems** (Copp, Clark Company, Toronto, 207 pages, \$1.50). The collection is made up of lyric and narrative poems, very many of them dealing with the sea and with the poet's own county of Sussex. Alfred Noyes' reputation is steadily growing wherever English is spoken and poetry is loved.

**Within the Tides**, by Joseph Conrad (J. M. Dent and Sons, London and Toronto, 280 pages, \$1.25, postage 10c.), is a quartette of sea stories: *The Planter of Malata*; *The Partner*; *The Inn of the Two Witches*; and *Because of the Dollars*. Each of these short tales contains a fresh and interesting plot well worked out, with plenty of mystery and adventure to hold the reader to the end. From the same publishers comes the **War Thoughts of an Optimist**, by Benjamin Althrop Gould (199 pages, 75c., postage 10c.). Mr. Gould's book is of special interest as coming from the pen of a United States citizen, who has been resident for several years in Canada. It views the war as essentially a conflict between the democracy of English-speaking countries and the feudalism of Germany, and has no doubt of the ultimate triumph of democracy.

Recent timely issues in Dent's Wayfarer's Library are: **The War Lords**, by A. G. Gardiner; **The Seaforth Highlanders**, by F. W. Walker; and **The Black Watch**, by L. Cope Cornford and F. W. Walker. Price 30c., postage 6c.

In **The Heart of Philura**, by Florence Morse Kingsley (McClelland, Goodchild and Stewart, Toronto, 362 pages, \$1.30 net), we follow the fortunes of the heroine of the author's former novels, *The Transfiguration of Miss Philura* and *Miss Philura's Wedding Gown*, after her marriage to the Rev. Silas Pettibone. The background of the new tale is the life of a country parish. The element of mystery is furnished by some newcomers, the Hills of the old Eggleston House, and the love story of Walter Hill and Milly Orne, while Hill is understood to have a young wife with whom he is at odds, holds the reader in suspense until the story is nearly finished. Philura herself holds her place in our hearts by her simple trust in the goodness that is at the heart of things, and her quick, discerning sympathy. There is the charm of unexpectedness in the close of the narrative when, through another's bitter pain, she wins the satisfaction of the heart hunger which even a husband's love has not fully met. **The Testing of Janice Day**, by Helen Beecher Long (same publishers, 310 pages, \$1.25 net). Janice, who, by her contagious example has transformed the quiet New England village of Polktown, is presented by her father in Mexico with an automobile. A young civil engineer teaches her to drive the new car, and excites the jealousy of the schoolmaster with whom Janice is in love. Janice exceeds the speed limit in her effort to save the life of a sick child, and is prosecuted by an elder of the church, to whom the "devil wagon," as

he terms the motor, is an utter abomination. His hatred of it, however, is overcome when its owner drives him at a breakneck speed to the bank in order that he may save a large sum of money. Such are some of the episodes in an extremely bright and entertaining story. From McClelland, Goodchild and Stewart comes also with **Why Not?** by Margaret Widdemer, author of *The Rose Garden Husband* (338 pages, \$1.25 net). There is no reason why not,—no reason why one's dreams may not be realized—is the conviction of Rosamond Gilbert, whose adventures *Miss Widdemer* relates in a new book which has all the vivacity and charm of her earlier story. It is an unusual use which Rosamond makes of the three thousand dollar legacy left to her by her uncle. She purchases a bungalow at a summer resort, with the purpose of following the profession of fortune telling. Soon after she has settled in her new house she adopts a child, and meets several people whom she helps out of various sorts of difficulties. But she does not continue to live in the bungalow. The shy and lonely man from whom she purchased it sees to that,—as was to be expected.

**A Life at its Best**, by Richard Henry Edwards and Ethel Cutler (Association Press, New York, 145 pages, 50c.), is the suggestive title of the third in the series of the little pocket textbooks of the College Voluntary Study Course. It is an exceptionally vivid and suggestive study, in terms of present day thinking and needs, of Paul as a man of action. It answers for student classes in the Sunday School, as well as for those in colleges. Paul forms a considerable part in the International Uniform Lessons for 1916. These brief, pungent studies, helping us, as they do, to see the real Paul carrying out his "This one thing I do," will also be of immense value to the Sunday School teacher, or the minister who keeps in touch with the Lessons in the School.

The following have also been received, and may be further noticed in future issues of the **TEACHERS MONTHLY**. (See also **EAST AND WEST** for Dec. 4.)

From Fleming H. Revell, Toronto:

**A King Among Men**, by Mary Stewart; 128 pages; price, 50c. net.

From McClelland, Goodchild & Stewart, Toronto:

**The Obsession of Victoria Gracen**, by Grace Livingston Hill Lutz; 301 pages; price, \$1.25 net.

**Suzanna Stirs the Fire**, by Emily Calvin Blake; 358 pages; price, \$1.25.

**The Forest Pilot: A Story for Boy Scouts**, by Edward Huntington; 266 pages; price, 50c., postage 5c.

**Sonny Bunny Rabbit**, by Grace McGowan Cooke; 210 pages; price, \$1.35 net.

From the Standard Publishing Co., Cincinnati, O.:

**The Magic Window**, by Zelia M. Walters; 56 pages; illustrated; price, 50c. postpaid.

From J. M. Dent and Sons, Toronto:

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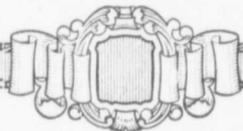
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