

Order for 1903—EAST and WEST: A Paper for Young Canadians

Vol. VIII. No. 12

December, 1902

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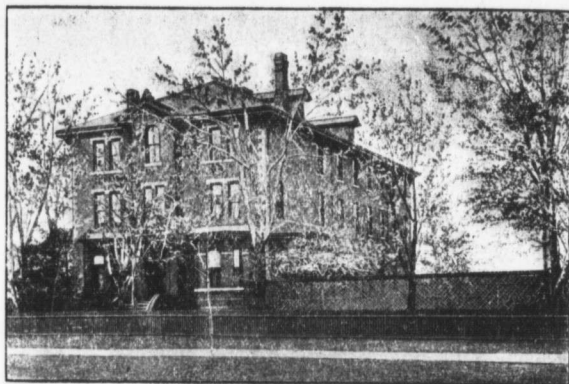
THE

TEACHERS MONTHLY

The
Home Study
Series

Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building, Toronto



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The Teachers Monthly

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

Vol. VIII.

December, 1902

No. 12

The Teacher Training Course is being received with much favor in all parts of the church. From east and west, enquiries regarding the course are constantly reaching the secretary of the committee in charge.

At a S.S. Convention in Northern Ontario lately held, the Teacher Training Course, was the point on which interest focussed. In one of the congregations represented at the convention, the pastor has commenced a class with a very encouraging attendance.

The prizes of life are won through labor. The skill and ease of the musician are the reward of severe toil and unremitting care. The simplicity and art of the poet are the product of the efforts and the failures of years. Behind what is simplest and most spontaneous, lies the gathered wealth of weary work and continuous study and earnest application.

OUR PUBLICATIONS

The promises made at the beginning of the year of additions to the size of *TEACHERS MONTHLY* and to the variety of material have been made good. Contributors and lesson writers have done admirable service. Professor Murray's articles on *Teacher Training* have been widely commented on as of exceptional ability and insight. The *Beginners' Course* and the *Teacher Training Course* have been added to our regular departments.

For 1903 even better things have been planned for the teachers and, we may add,

for the scholars. We are seeking so to help as that no Sabbath School of our church will consider itself equipped unless provided with our *TEACHERS MONTHLY* or one of the *QUARTERLIES OF LEAFLETS*.

A like purpose is held in regard to the illustrated papers. We seek the whole field by trying to deserve to have it. The issue of our new paper, *EAST AND WEST*, for the older scholars and young people completes the series, with *THE KING'S OWN* for the boys and girls and *JEWELS* for the little ones.

TEACHER TRAINING

By Professor Walter C. Murray

XII. HOW DOES OUR KNOWLEDGE GROW?

This is a most important question for the teacher. For he is anxious to follow nature's method of presenting new truth to the child. Mr. Herbert Spencer, in his *Essay on Education*, describes some of the characteristics of nature's method, such as "from the simple to the complex," "from the indefinite to the definite," "from the concrete to the abstract." We ask: "What is simple, what complex? What indefinite, what definite? What concrete, what abstract?" In teaching the child to read, should we proceed from letters to syllables, from syllables to words, from words to sentences, as our fathers did; or should we turn our backs upon the old "alphabetic method" and follow the easy-going "look and say" method, that begins with the sentence, then

discovers the word, and finally reaches the letter. Which is simple, word or sentence? Which abstract, letter or sentence? Which definite, sentence or syllable? Mr. Spencer's attractive style wins our consent to his statements, but leaves us with our difficulties. The older psychologists had few doubts about the beginnings of knowledge. Under their instruction, we break our idea of an apple, for example, into sensations of taste, color and touch; then we reconstruct our idea by adding taste to touch, and color to both; and believe that we have discovered the secret of our knowledge's growth. Sensation is added to sensation until the structure of our knowledge rises like a building by adding brick to brick. If this be so, the letter must come before the word, the word before the sentence.

Is this a true account of the way our knowledge grows? As the steamer approaches land, the lookout spies a small bank of something, a little darker than the usual cloud that hangs upon the horizon. Nearer comes the vessel, the cloud becomes darker, and its outline sharper; now the edge of the bank becomes broken into peaks and hollows, and the dark body takes a more definite shade; now hills appear, and greens and blacks and grays emerge from the shadows; now trees and fields and groups of buildings show themselves; gradually, from out of the pile of buildings the white house, the gray barn, the smaller buildings emerge; the white house breaks into windows, doors, roof and chimney; before it appear moving figures; a man, a woman appear distinct, and near them smaller beings; a dog playing with children, busy hens and hungry ducks, fill in the growing scene; and now, nearly every larger detail of the pleasing scene stands out clear and distinct, and our idea is complete. Is it thus our knowledge grows? Is the dark mass on the horizon the simple, and the full picture of the farmyard life the complex? We are sure the bank of land is the indefinite. Is it the concrete? According to Mr. Spencer, nature proceeds from the simple or the indefinite or the concrete. Let us appeal to the little child.

To the little child with its second birthday

in sight, every woman in the distance is "mother," every man "daddy." The approaching dog, the moving cow, the trotting horse appear as "pos" (puss). The green apple, the white bun, as well as the colored ball, are recognized as "ba" (ball). Green peas, gray tablets, join the interesting family of marbles. It is true the little scientist will not peacefully accept the colored ball for the coveted bun, nor nestle contentedly in the arms of the woman that looks like mother. His little face will show signs first of doubt, then of bewilderment, then of discontent. Things are not what they seem, and yet what are they? Again, after weeks of separation, the child does not resent being taken in the arms of the old nurse. The face lacks the light of recognition, but the fear of the stranger is also lacking. In its place appears a quiet expression of contentment, with a touch of wonder which seems to say, "Surely I have been here before, but when and where?" By degrees the shadowy recollection ceases to baffle, and the shadow disappears in the clear light of recognition.

Do not these facts tell us that the child's knowledge begins with a vague something, which gradually takes shape and decks itself in the definite qualities, that give color to the eye, sound to the ear, taste to the tongue, and touch to the hand. Our snap shots of the progress of the child's knowledge have shown, first the stock, then the ear, then the corn in the ear, not first the individual grain, then the ear, then the stock. The ear and the grains are first seen as one. It is only after, that the "marbles" are distinguished from "the stick."

The importance of this view of the "Growth of Knowledge" is great. It requires the teacher to avoid detail at the beginning, to present the broad outlines first, and then, as the interest grows, to fill in the rich detail. For example, the teacher will not delay over the garments of the Israelites, nor the chariots of the Egyptians, nor the smooth stones in the path of the people as they move between the walls of water through the Red Sea. When the story is told, curiosity will turn back to the minor incidents, the chariot wheels, the east wind and the rod.

The questions every teacher should ask himself, in planning his lesson, are, "How much of this do the pupils know?" "What things in to-day's lesson will first attract their attention?" and, "How will their interest travel to the minor features?"

Dalhousie University, Halifax, N.S.

In common honesty, the man who does not feel constrained to spread the knowledge of Christ should surrender Christ. What right has he to Christ? If Christ is not able to save the world, He is not able to save a single soul. If He can save a soul, it is awful to withhold Him from any, even the lowest. . . . A revival of simple, square-footed integrity is the real missionary need.—Robert E. Speer.

CULTIVATE THE BEST GIFTS

By Rev. R. S. G. Anderson, M.A.

The culture of the Christian life ought to be as scientific in its methods, as horticulture or any other culture. Work, however earnest, if haphazard, can never bring symmetry and the harmony of true proportion—a genuine culture. The word "culture" has been so much abused that the sensitive speaker or writer has begun to avoid it. It has become the catchword of a clique, for whom the intellectual and the æsthetic are everything. Superficial and one-sided, from the very narrowness of their outlook, they are living examples of what "culture" is not. It stands, in its true meaning, for that education and thorough harmony of the full range of man's powers, that exalts every faculty to its highest, and brings them to their rarest and sweetest, suffusing all the sensuous with the spiritual.

Christian culture is a culture, not merely of the mind, but of the heart; not merely of the intellect, but also of the emotions. We have many who have sought the former, but we have vast numbers who have neglected the latter. And yet, after all, of the two, the man is nearest Christlikeness, who has cultivated the heart. But the best man is he who has cultivated both.

We need in our day to lay emphasis on the culture of the emotions. Some of the

noblest and rarest of these have well nigh disappeared from human life. We have plenty of mirth of a kind in the world, but how little joy, true abiding gladness in action. We have much stoicism, bold, brave endurance of adverse circumstances and suffering, but how little peace, calm, steady contentment in God's will for us. We have many acquaintanceships, but few friendships, where the deeps of one heart call and answer to another: much frankness and courtesy, but much less love. We have quite a little happiness, the sunny sparkle that may glimmer on the shallowest pool; we have little blessedness, the full, quiet flow of the fathomless tide. We have much irritability and impatience, little righteous indignation.

Look into your heart, and find the great primitive emotions that God has implanted in you. They have all possibilities for good and blessing. Train them, use them, guide them, control them. Intellectual attainments are good, æsthetic taste is a source of great pleasure; but cultivate earnestly the best gifts, those gifts of emotion that above all make up and mould the character and life.

Wroxeter, Ont.

LESSONS FOR 1903

FIRST QUARTER

1. Jan. 4—Paul and Silas at Philippi. Acts 16 : 22-34.
2. Jan. 11—Christian Living. Phil. 4: 1-13.
3. Jan. 18—Paul at Thessalonica and Berea. Acts 17 : 1-12.
4. Jan. 25—Paul's Counsel to the Thessalonians. 1 Thess. 5 : 14-28.
5. Feb. 1—Paul at Athens. Acts 17 : 22-34.
6. Feb. 8—The Church at Corinth Founded. Acts 18 : 1-11.
7. Feb. 15—Christian Self-Control—Temperance Lesson. 1 Cor. 8 : 4-13.
8. Feb. 22 Christian Love. 1 Cor. 13.
9. March 1—Paul and Apollos. Acts 18 : 24 to 19 : 6.
10. March 8—Paul at Ephesus. Acts 19 : 13-20.
11. March 15—The Riot at Ephesus. Acts 19 : 29-40.

12. March 22—Paul's Message to the Ephesians. Eph. 2: 1-10.

13. March 29—REVIEW.

SECOND QUARTER

1. April 5—Paul's Farewell to Ephesus. Acts 20: 28-38.

2. April 12—The Resurrection. 1 Cor. 15: 20, 21, 50-58.

3. April 19—The Law of Love—Temperance Lesson. Rom. 13: 7-14.

4. April 26—Paul's Journey to Jerusalem. Acts 21: 3-12.

5. May 3—Paul Arrested. Acts 21: 30-39.

6. May 10—The Plot against Paul. Acts 23: 12-22.

7. May 17—Paul before Felix. Acts 24: 10-16, 24-26.

8. May 24—Paul before Agrippa. Acts 26: 19-29.

9. May 31—The Life-Giving Spirit. Rom. 8: 1-14.

10. June 7—Paul's Voyage and Shipwreck. Acts 27: 33-44.

11. June 14—Paul at Rome. Acts 28: 16-24, 30, 31.

12. June 21—Paul's Charge to Timothy. 2 Tim. 3: 14 to 4: 8.

13. June 28—REVIEW.

THIRD QUARTER

1. July 5—Israel Asking for a King. 1 Sam. 8: 1-10.

2. July 12—Saul Chosen King. 1 Sam. 10: 17-27.

3. July 19—Samuel's Farewell Address. 1 Sam. 12: 13-25.

4. July 26—Saul Rejected as King. 1 Sam. 15: 13-23.

5. Aug. 2—Samuel Anoints David. 1 Sam. 16: 4-13.

6. Aug. 9—David and Goliath. 1 Sam. 17: 38-49.

7. Aug. 16—Saul Tries to Kill David. 1 Sam. 18: 5-16.

8. Aug. 23—David and Jonathan. 1 Sam. 20: 12-23.

9. Aug. 30—David Spares Saul. 1 Sam. 26: 5-12, 21-25.

10. Sept. 6—Death of Saul and Jonathan. 1 Sam. 31: 1-13.

11. Sept. 13—David Becomes King. 2 Sam. 2: 1-10.

12. Sept. 20—Abstinence From Evil—Temperance Lesson. 1 Pet. 4: 1-11.

13. Sept. 27—REVIEW.

FOURTH QUARTER

1. Oct. 4—David Brings up the Ark. 2 Sam. 6: 1-12.

2. Oct. 11—God's Covenant with David. 2 Sam. 7: 4-16.

3. Oct. 18—David's Confession. Ps. 51: 1-17.

4. Oct. 25—David's Joy Over Forgiveness. Ps. 32.

5. Nov. 1—David and Absalom. 2 Sam. 15: 1-12.

6. Nov. 8—David's Grief Over Absalom. 2 Sam. 18: 24-33.

7. Nov. 15—David's Trust in God. Ps. 23.

8. Nov. 22—The Curse of Strong Drink—Temperance Lesson. Prov. 20: 1; 23: 20, 21, 29-35.

9. Nov. 29—David's Charge to Solomon. 1 Chron. 28: 1-10.

10. Dec. 6—Solomon's Wise Choice. 1 Kings 3: 4-15.

11. Dec. 13—The Dedication of the Temple. 1 Kings 8: 1-11, 62, 63.

12. Dec. 20—The Queen of Sheba visits Solomon. 1 Kings 10: 1-10; or the Birth of Christ—Christmas Lesson. Matt. 2: 1-12.

13. Dec. 27—REVIEW.

A recent letter from Alberta says that a proposal has been made by a Bible Class that, during the coming winter, superintendent, teachers and class should set apart one night a week for a "sort of religious literary society," making the Teacher Training Course the basis of their studies. In many places, where a class cannot be formed, families and individuals are taking it up. Write for information to Rev. J. M. Duncan, B. D., Secretary Committee on Teacher Training, Confederation Life Building, Toronto.

WHAT HE WAS PROUD OF

Colonel N. A. Bartlet, of Windsor, had the honor the other day of parading his regiment in Detroit, in connection with the welcome to President Roosevelt. The President was greatly pleased with the sturdy swing of the Canadian volunteers, and with their neatness and soldierly-like bearing, and com-

plimented Colonel Bartlet very highly thereupon.

When the regiment recrossed the river and landed again on Canadian soil, the Colonel, in dismissing the men, expressed his great gratification at their appearance and behavior, and his pride in being their chief officer. "There is only one other thing that I am prouder of than being at the head of this regiment," said he, "and that is being superintendent of the Sabbath school in my church," and the men gave him a cheer with a hearty good-will.

ORDER OF SERVICE: Fourth Quarter OPENING EXERCISES

I. SILENCE.

II. SINGING.

III. RESPONSIVE SENTENCES.

IV. THE LORD'S PRAYER (repeated by the whole school).

SUPERINTENDENT. He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.

SCHOOL. I will abide in Thy tabernacle forever: I will trust in Thy wings.

V. SINGING.

VI. PRAYER.

VII. READING OF LESSON PASSAGE, in concert or alternate verses.

VIII. Singing.

THE LESSON

I. STUDY IN CLASSES. Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise. The Teacher should get through promptly with roll-call, the collection (which may be taken in a class envelope, or class and report envelope), the memory verses, and the catechism.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

CLOSING

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Truly my soul waiteth upon God: from Him cometh my salvation.

SCHOOL. My soul, wait thou only upon God; for my expectation is from Him.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

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BIBLE DICTIONARY FOR FOURTH
QUARTER, 1902

Ad'am. The place on the Jordan where the waters were kept back while Israel crossed over. It is supposed to be the ford Damieh.

Am'o-rites. A highland people who dwell on both sides of the Jordan.

Ash'ta-roth. The plural of Ashotheth, a female deity of the Canaanites.

Ba'al. The supreme male deity of the Canaanites.

Ba'shan. The country extending from Gilead to Mount Hermon.

Beth'le-hem. A small town in the territory of Judah; the home of Naomi and David, and the birthplace of Jesus.

Be'zer. The southern city of refuge on the east of the Jordan.

Ca'leb. One of the twelve spies, who, with Joshua, gave a good report of the land, and who received the uplands of Hebron as a possession.

Ca'-naan-ites. A warlike tribe occupying the sea coast of Canaan, and part of the Jordan valley.

Eb-en-e'-zer. "A stone of help"; the place where Samuel erected the memorial pillar, having defeated the Philistines.

E'gypt. The country in Africa from the first cataract to the mouth of the Nile.

E'li. The high priest in the early years of Samuel. He dwelt at Shiloh.

Eph'ra-im. A son of Joseph, and the name of one of the twelve tribes. The name sometimes denotes the northern kingdom of Israel.

Eu-phra'tes. A large river of Western Asia, flowing into the Persian Gulf.

Gal'-ilee. A district in Naphtali where Kedesh was situated. See Kedesh.

Gid'e-on. One of the best judges of Israel. He defeated the Midianites and governed Israel for 40 years.

Gil'-gal. A place near Jericho where the Israelites encamped after crossing the Jordan.

Gir'-ga-shites. A tribe of Canaan; place of abode unknown.

Go'-lan. The northern city of refuge on the east of the Jordan.

He'-bron. The south city of refuge on the west of Jordan. See Kirjath-arba.

Hi'-vites. One of the races of Canaan before the conquest of the country by the Hebrews.

Hit'-tites. A powerful tribe of Canaanites in the north of Palestine.

Jeb'u-sites. A tribe of Canaan dwelling at Jebus, that is, Jerusalem.

Jer'-icho. The city of palms situated near a palm forest six miles west of the Jordan.

Jer'-ub-ba'al. The name given to Gi-

eon in connection with the incident of cutting down the grove of Baal. It means "let Baal plead."

Jor'-dan. The only large river of Palestine. It rises in Mount Hermon and flows south into the Dead Sea.

Josh'u-a. The successor of Moses who led the Israelites into Canaan.

Ju'-dah. The tribe of Israel settled in southern Palestine.

Ka'-des'h Bar'-nea. The headquarters of the Israelites during their wanderings in the wilderness.

Ke'-des'h. A city of refuge in Naphtali. See Galilee.

Ke'-ne-zite. A tribe in or near Canaan which became united with the Israelites.

Kir'jath-ar'-ba. The city of Arba, a famous giant. Caleb captured it and called it Hebron.

Kir'jath-je'-a-rim. "The forest city," nine miles west of Jerusalem. The ark was there for many years after it was returned by the Philistines.

Leb'-a-non. A range of snow-covered mountains in the north of Palestine.

Mid'-i-an-ites. A nomadic tribe in North Arabia.

Miz'-peh. "The watch-tower"; a small town near Jerusalem, on a lofty mountain 3000 feet above sea-level.

Mo'-ab. The Moabites were descendants of Lot, and dwelt east of the Dead Sea, and northward to the brook Jabbok.

Mo'-ses. The son of Amram and Jochebed; the deliverer of Israel from Egyptian bondage. He led them through the wilderness to the Jordan and died at Mount Nebo, before entering the promised land.

Naph'-ta-li. One of the twelve tribes in the far north of Palestine.

Per'-iz-zites. Dwellers in unvalled villages; an important tribe of Canaan.

Ra'-hab. The woman whose family was spared in the destruction of Jericho for her kindness to the spies.

Ra'-moth. The central city of refuge on the east of Jordan.

Reu'-ben. One of the twelve tribes dwelling east of the Jordan.

Sam'-u-el. The son of Elkanah and Hannah. The name means, "asked of God." He was the last of the judges and the first of the prophets.

She'-chem. A city of refuge in the hilly country of Ephraim in the centre of Palestine.

Tim'-nath-he'-res. The burial place of Joshua in the hilly country of Ephraim.

Well of Ha'-rod. A fountain near Mount Gilboa in the plains of Esdraelon. It was about 150 feet in circumference.

Zar'-e-tan. A high hill which projects into and narrows the Jordan near the ford Damieh. See Adam.

Rev. G. B. McLeod, N. S. B. Bureau

International Bible Lessons

Studies in the Old Testament from Moses to Samuel

LESSON CALENDAR: FOURTH QUARTER

1. October 5	Joshua Encouraged.	Josh. 1: 1-11.
2. October 12	Crossing the Jordan.	Josh. 3: 9-17.
3. October 19	The Fall of Jericho.	Josh. 6: 12-20.
4. October 26	Joshua and Caleb.	Josh. 14: 5-15.
5. November 2	Cities of Refuge.	Josh. 20: 1-9.
6. November 9	Joshua's Parting Advice.	Josh. 24: 14-25.
7. November 16	The Time of the Judges.	Judges 2: 7-16.
8. November 23	World's Temperance Lesson.	Isa. 28: 1-7.
9. November 30	Gideon and the Three Hundred.	Judges 7: 1-8.
10. December 7	Ruth and Naomi.	Ruth 1: 16-22.
11. December 14	The Boy Samuel.	1 Sam. 3: 6-14.
12. December 21	Samuel the Judge.	1 Sam. 7: 2-13.
13. December 28	REVIEW.	

Lesson X.

RUTH AND NAOMI

December 7, 1902

Ruth 1: 16-22. Commit to memory vs. 16, 17. Read Ruth, chs. 1-4.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth'lehem. And it came to pass, when they were come to Beth'lehem, that all the city was moved about them, and

they said, Is this Na'omi?

20 And she said unto them, Call me not Na'omi, call me Ma'tra: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Na'omi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Na'omi returned, and Ruth the Mo'abitess, her daughter in law, with her, which returned out of the country of Moab; and they came to Beth'lehem in the beginning of barley harvest.

Revised Version—1 The women.

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

TIME AND PLACE

Probably in the time of Gideon, B.C. 1222-1182. Beth'lehem was the home of David and the birthplace of Jesus. Moab lay east of the Dead Sea and the southern Jordan.

LESSON PLAN

I. A Resolute Choice, 16-18.
Of God and His people instead of home and country.

II. A sorrowful Journey, 19-21.
To the scene of former happiness, now ended.

III. A Tollsome Life, 22.
In the fields of a wealthy kinsman.

LESSON HYMNS

Book of Praise, 105 (Ps. Sel.); 580; 657; 223; 216; 218.

GOLDEN TEXT

Rom. 12: 10. Be kindly affectioned one to another.

DAILY READINGS

M.	-Ruth 1: 1-10.	Sad bereavements.
T.	-Ruth 1: 14-22.	Ruth and Naomi.
W.	-Ruth 2: 1-12.	Ruth and Boaz.
Th.	-Ruth 2: 13-22.	Kindness of Boaz.
F.	-1 Sam. 20: 11-17.	Jonathan and David.
S.	-1 John 4: 7-21.	Brotherly love.
S.	-Rom. 8: 31-39.	Inseparable love.

CATECHISM

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

EXPOSITION

By Rev. W. G. Hanna, B.A., Mount Forest, Ont.

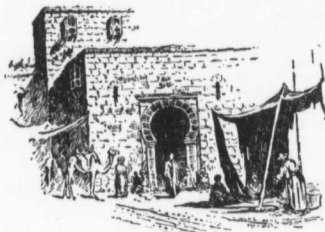
Connecting Links—The book of Judges deals with the public history of Israel, from the conquest of Canaan to the establishment of the kingdom. The book of Ruth presents a picture of domestic life, showing that amid the public turmoil of the nation, there were homes in which "the occupations of peace and the practice of piety" prevailed. Ruth is a necessary counterpart of The Judges in the presentation of a distinct view of the

whole life of the people for the period. The literary form of the book is that of the Biblical idyll. The opening verses record the emigration of Elimelech, with his wife Naomi and his two sons, from Bethlehem in Judah to the land of Moab, on account of famine; his death and that of his sons, who had married Orpah and Ruth, women of Moab; the decision of Naomi to return to her own land; and the farewell of Orpah; and

the firm resolve of Ruth to accompany her mother-in-law to her old Judean home.

I. A Resolute Choice, 16-18.

V. 16. *Intreat me not to leave thee.* Naomi, about to return to her own land, pleaded with her daughters-in-law, Orpah and Ruth, to remain in the land of Moab and among their own kindred, because of their widowhood and her inability to support them. After much persuasion, Orpah agreed to remain, but Ruth declined to do so, and made answer in these words. The affection of Ruth for Naomi is so great that she cannot endure the thought of separation from her. It reminds us of the love of David and Jonathan, with hearts knitted together, 1 Sam. 18: 1. But Ruth belonged to a race under a ban because of its enmity to Israel (Deut. 23: 3-6), and so her love was even more wonderful. *Whither thou goest, I will go.* The



At a City Gate. (See ch. 4: 1.)

journey was long, beset by dangers, and sure to be accompanied by fatigue. Yet she was resolved to accept it all with its unknown possibilities. *Where thou lodgest, I will lodge.* Ruth would be her companion in lonely night-halts on the journey, a sharer in every stage of the dark night of Naomi's sorrow. *Thy people, etc.* The tie that bound her to Naomi was stronger than those of kindred and race and native land. *Thy God shall be my God.* Only strong and deep conviction could have induced Ruth to give up the religion of her ancestors and adopt that of Moab's age-long enemies. She was not influenced by the hope of temporal prosperity, though her noble decision did in the end bring an ample reward. (See v. 22.)

V. 17. *Where thou dwelt.* This friendship

was to last through life. *There will I be buried.* In Eastern lands the desire to be buried in one's native land is deeper than with us. Ruth's willingness to be buried in a strange land was a proof of her affection. *The Lord do so to me, and more also.* This was a usual Hebrew form of oath (1 Sam. 3: 17), and indicates that Ruth was a believer in Jehovah. She made reverent appeal to the God of Israel by a solemn oath, and invited the severest punishment if she should fail in her fidelity to Naomi. "Ruth risked everything that a woman holds dear, rather than leave her mother-in-law to live and suffer alone."

V. 18. *When she saw;* that her mind was fixed, and that it would be a greater privation for Ruth to remain in Moab than to accompany her to the land of Israel. *She left speaking unto her.* She secretly desired the companionship of so true a friend, but it had seemed selfish to permit so great a sacrifice.

II. A Sorrowful Journey, 19-21.

V. 19. *So they two went;* as fellow pilgrims on the long, toilsome way to Bethlehem, where Naomi had formerly lived in comfort, and where she still had a small estate, ch. 4: 3. *All the city was moved.* The return of the once happy and prosperous Naomi, after an absence of ten years (ch. 1: 4), as a poor and sorrowful widow, and the story of her trying experiences created excitement among her friends and neighbors. *And the women (Rev. Ver.) said.* What a touch of nature! for women are keener observers in such matters than men. *Is this Naomi?* So greatly had time and circumstances changed her appearance.

V. 20. *Call me not Naomi.* Her former name, meaning "pleasant," was not appropriate to her changed condition. *Mara.* "bitter," (see Ex. 15: 23) would more fittingly express her experience. *For the Almighty hath dealt very bitterly with me.* Naomi recognized the hand of God in her afflictions, but needed the light of New Testament revelation (Rom. 8: 28) to relieve her depression.

V. 21. *I went out full;* with an unbroken household, the greatest treasure and best ground of satisfaction. *The Lord hath brought me home again empty;* bereft of husband and

sons, a homeless pilgrim. She is indeed desolate and empty. *The Lord hath testified against me.* She seemed to regard her affliction as the positive punishment for sin in leaving her own land. "The figure is that of a judge presiding over a court, and acting the part of a witness and prosecutor at the same time. (See 2 Sam. 1 : 16 ; 1 Kings 17 : 18.) Job often speaks of God as testifying against him, and even challenges Jehovah to appear as witness in open court against him." But Naomi's sufferings were sent, not as

punishment, but as a means of bringing Ruth into the kingdom of God.

III. A Toilsome Life, 22.

V. 22. *In the beginning of barley harvest.* Here the account of Naomi's return is closed, and a new chapter commences with the gleanings of Ruth in the harvest field. Barley ripened in April, and wheat shortly after. Harvest associations offer a fitting background for the progress of the story. Ruth's loyal love for Naomi and devotion to the God of Israel, were richly rewarded.

APPLICATION

By Rev. G. B. Wilson, Ph.D., Winnipeg, Man.

Orpah kissed her mother-in-law, v. 14. Orpah is a type of many to-day, who have some love for Christ, and yet fall short of salvation by Him because they are unwilling to forsake some cherished earthly thing for His sake. They love Him, but they do not love Him enough to leave other things which they love better. Thus, like the young man of great possessions, they go away "sorrowful," Matt. 19 : 22.

But Ruth clave unto her, v. 14. A young lady, in a time of religious interest, wrote out all the reasons she could think of, to help her in deciding whom she should serve. She wrote: First—Reasons why I should serve the world; Second—Reasons why I should serve the Lord. She was surprised that she could find no satisfactory reason for the first, and many urgent ones for the second. She acted upon her reasons, gave herself to God and was blessed. Ruth's choice was made in full light of the consequences, and she was blessed.

Intreat me not to leave thee, v. 16. This is a pattern of a resolute convert to God and true religion. We must take the Lord for our God. We must take His people for our people in all conditions. Though poor and despised, yet if they be His, they must be ours. We must be willing to fare as they fare; submit to the same yoke and draw in it faithfully; take up the same cross and carry it cheerfully; go where God would have us go, lodge where He would have us lodge, die where He would have us to die.

Thy God my God, v. 16. We must act with like decision and determination, if we

would win the heavenly city. God has said, "Whosoever will, may come," and "Him that cometh to Me, I will in no wise cast out"; but we must will to come, and we must come. This is our part in our salvation. By an act of deliberate choice, as did Ruth, we must put ourselves on the side of God.

Where thou diest, will I die, v. 17. What a reward to Naomi for her unselfish love and what a stimulus to us in seeking to win the heathen and unbelievers everywhere to Jesus Christ! For love is the fountain of faith. Naomi's love draws out Ruth's love, and Ruth's love for Naomi leads her to confess Naomi's God. Shall we not be loved if we love, and will not love still open the fountain of faith?

Stedfastly minded to go with her, v. 18. Satan carries on his most successful warfare against those who are undecided, whose opinions, through lack of years or experience, are not finally fixed. When people see that we are bent on serving the Lord, much of their opposition will cease. Jesus "stedfastly set His face to go to Jerusalem," Luke 9 : 51. Paul, in spite of the entreaties of his friends, would go forward, knowing that "bonds and afflictions" awaited him, Acts 20 : 23. When they saw that he was determined to go, they acquiesced, saying, "The will of the Lord be done," Acts 21 : 14. It is the safest to be out-and-out on the side of Christ.

The Almighty hath dealt very bitterly with me, v. 20. So it would seem, if the present were all. But there is a future. "What I do

hou knowest not now ; but thou shalt know hereafter," John 13 : 7. Some one has likened our lives to those beautiful Aubuson tapestries that adorn so many Eastern palaces. They are all woven on simple looms from woollen threads. The workman sits behind and weaves the beautiful designs on the reverse side. The pattern is at his hand, and he weaves on, quite unconscious of the beautiful picture that is being formed on the right side. Look at the reverse side, and it seems nothing but a tangle of threads

and thrums and ends, without any meaning or order or beauty. So it is with our lives. We are weaving them on the reverse side here below. But we follow the pattern set before us in Jesus Christ. One day God will reveal to us the picture of our lives on the right side, and when we see it, we shall fall down at His feet and say, "Oh Lord, forgive my murmurings and complainings, and accept my inmost thanks for the way Thou hast led me, and the path of life Thou didst mark out for me in wisdom and love."

POINTS AND PARAGRAPHS

By Rev. G. B. Wilson, Ph.D.

The heart is often a better guide than the head. v. 14.

It is wiser to follow conscience than companions. v. 15.

Sacrifice is the measure of love. v. 16.

Fidelity is the fruit of love. v. 17.

Decision is strength and safety ; indecision is weakness and danger, v. 18.

Affliction is sent, not to destroy, but to develop. v. 20.

Prosperity and adversity will pass, but God's love remains. v. 21.

Wherever God sends us, He goes before to provide for us. v. 22.

Thousands are in the way of saying, Will you go to an evangelistic meeting? Then I will go. Will you take the sacrament? Then I will. Will you teach in the Sunday-school? Then I will. So far, something is gained; there is a half-decision. But the spiritual life is sure at some point to demand more than this. Even Naomi's advice must not deter Ruth from taking the way to Bethlehem.—R. A. Watson.

The reply of Ruth to Naomi has been spiritualized somewhat as follows :

(1) *Whither thou goest, I will go*: it is blessed to go where God's people go, doing good in the Christian activity.

(2) *Where thou lodgest, I will lodge*: the rest of the Christian, the rest of faith, in the midst of toil, and the rest of heaven after it, are blessed.

(3) *Thy people shall be my people*: the Christian associations in this world and in the

world to come are the most delightful and honorable.

(4) *Thy God my God*: the Christian's God, to those who choose Him, is an infinite blessing.

(5) *Where thou diest I will die*: the Christian's place of death, whether on his bed, the battlefield, or the stormy ocean, is a blessed place, for it is just the gate of heaven.

(6) *And there will I be buried*: the Christian's place of burial, on land or sea, is blessed, for from this grave there shall be the resurrection of life.—Franklin Johnson.

Professor Moulton arranges Ruth's words in the form of poetry :

THE SONG OF LIFE'S DEVOTION

Entreat me not to leave thee,
And to return from following after thee ;
For whither thou goest, I will go ;
And where thou lodgest, I will lodge ;
Thy people shall be my people ;
And thy God my God ;
Where thou diest I will die :
And there will I be buried ;
The Lord do so to me,
And more also,
If aught but death part me and thee.

Jehovah is indeed the God of Israel, who visits His own to bless them ; but He can equally bless the children of another people, and will deal very kindly with the foreign woman who comes to take refuge under His wings, and who said to her Hebrew mother-in-law, "Thy God shall be my God." He is gracious to Israel indeed, but no less to Moab, and her that cometh unto Him, of

whatsoever people she be, He will in no wise cast out.—McFadyen.

Ruth's choice teaches us that true love is supremely desirous of the beloved presence. That is true about human love, and it is true about heavenly. If we have any real love

to God, nothing will be so sweet as to feel Him near. A lover who did not care to be with the beloved would be a strange monster. What of a friend of God, who has no delight in communion? The presence of God satisfies His people.—Maclaren.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

RUTH CLAVE UNTO HER—Orientals are more governed by their emotions than the colder-blooded people of the West. Their hatred is fierce, implacable, unforgiving, and their affection rises to a height scarcely known among us. David is a splendid type of their excellencies and their defects, and his great-grandmother Ruth was a brilliant example of the better side of their nature. It has been customary to explain this incomparable story from the standpoint of religion—that Ruth had become a convert to the true faith and consequently could not think

to go back among idolaters. This is no doubt partly true, but the reason why she was favorable to the Hebrew religion was because of the kindly, self-denying spirit of her mother-in-law had quickened and inspired the whole of her genial, enthusiastic and sensitive Oriental nature, and she felt that she must give her whole life up to the service of this overmastering affection. She had learned the heart of Jehovah through the heart of His affectionate worshipper. "Every one that loveth is born of God, and knoweth God . . . for God is love."

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.

Ruth, a Moabitess, was the wife, first, of Mahlon, and afterwards of Boaz, by whom she became the mother of Obed, and therefore an ancestress of David and of Christ. (See Matt. 1:5.) The adoption of a Gentile woman into the family from which Christ descended, seemed to foreshadow the reception of the Gentile nations into the Christian church. Naomi, the wife of Elimelech, along with her husband and her two sons, Mahlon and Chilion, emigrated, on account of a famine, from Bethlehem in Judah, into the land of Moab. After the death of her husband and two sons, she set out with her daughters-in-law, Ruth and Orpah, for her native country. The lesson contains incidents of their journey.

1. *Naomi's advice to her daughters-in-law.* (a) They had not gone far, when she urgently pressed them to "return each to her mother's house," v. 8. This was not because their companionship was disagreeable to her. On

the contrary, she declared that they had dealt kindly with the dead and with her, and she invoked the blessing of God upon them, vs. 8, 9. (b) The reason for her advice was her deep interest in their future welfare. She could see no prospect of their domestic happiness in the land of Canaan. They were Gentiles, belonging to a race hostile to the chosen people, who were not allowed to enter into domestic alliance with the heathen. Still, their attachment to her was so strong, that, only after repeated persuasions, was Orpah constrained to return, while Ruth's purpose was immovable. Hence we must consider:

2. *Ruth's determination to cleave to Naomi.*

(a) She was irresistibly attracted to her and her people. To what was this due? To the personal influence of Naomi. She had somehow, by her wise and amiable conduct, bound her daughter-in-law to her heart in tender, over-mastering, undying love. The words of Ruth are emphatic, even vehement, vs. 16, 17. (b) She renounces her own country, her people and her gods, at the same moment, and declares that she will hereafter adore and serve the God of the Hebrews, and cling to them as her people. What part

her husband had in bringing her to this decision we cannot tell, and we are not informed what instruction Naomi may have given her. She may have told her much of the wonder-laden history of the Jewish nation; and this may partly account for Naomi's ardent wish that her daughters-in-law should remain in Moab as witnesses for the true God—a light shining in darkness. In whatever way Ruth was enlightened, whether by the uniformly godly, pure, gentle, consistent, loving conduct of Naomi, or by her words, her daily lessons, we are safe in concluding, (c) That she was so deeply impressed, and this may partly account for her decision in the form of a solemn oath, v. 17. This is the same form of asseveration employed by Jonathan in declaring his attachment to David (1 Sam. 20:13), and by Solomon, 1 Kings 2:23. We may learn from all this, the controlling, lasting influence for good which one life exerts upon another. Believers in God are the good seed (Matt. 13:38), a sort of incarnation of the gospel.

3. *The arrival of Naomi and Ruth at Bethlehem.* (a) The whole town was in commotion (v. 19), and, we may assume, especially the female inhabitants, and they said, "Is this Naomi?" so sorrowful, so changed did she appear. (b) Her answer revealed her bitterness of heart, and her recognition of the sovereignty of Providence, v. 21. Her condition was one of deep affliction, but not hopeless, for faith in God never fails of reward, and this in her case was clearly shown by the sequel.

For Teachers of the Boys and Girls

By the Associate Editor

The Book of Ruth opens by relating the fortunes of a Hebrew household, whose home at first was at Bethlehem. Here it was that Rachel died, Gen. 35:19. Here Jesse and David lived; and here, at last, the Saviour was born. "House of Bread," the name means; and situated on two heights reached by ascending terraces of vineyards and gardens, and surrounded by rich fields, the place deserved to be so-called. But famine came to this place of plenty. Draw out by question from the class how Elimelech, with Naomi, his wife, and his sons, Mahlon and

Chilion, were forced to leave their home, and go to Moab; the death of the husband, and then of the two sons who had married Moabite wives, Ruth and Orpah; Naomi's resolve to return to her own land, and that of Ruth to go with her, while Orpah was persuaded to stay in Moab. Before the tale closes, we see Naomi and Ruth returning to Bethlehem, where Ruth becomes the wife of Boaz. Make these three points stand out clearly;

1. *Ruth's choice of God.* She had learned to love, not only Naomi, but, better, Naomi's God. Because of this new love she was willing to leave her home and friends and country. It made her strong to stand out against Naomi's persuasion and Orpah's example. It kept her up during the long toilsome journey.

2. *God's choice of Ruth.* The hand of God was in the move of Elimelech's family from Judah to Moab. He used the instruction of Naomi and Ruth's love for her mother-in-law, to bring this young Gentile woman to a home among His own people.

Although there was enmity between the Hebrews and the Moabites, God loved both nations. Impress the thought of God's love for all the heathen nations, and His desire that we should send them the gospel.

3. *The Result.* Ruth seemed to be losing a great deal when she left Moab. Even Naomi thought it a foolish move for her to make. But she followed her conscience and heart, and God rewarded her by giving her a home of peace and joy, and a place among the ancestors of the Messiah. God is calling us, as He called Ruth. Who will make choice of Him to-day?

Some Test Questions

- The date of this story? (v. 1.)
- Where is Bethlehem?
- Tell of the emigration to Moab.
- Where is Moab?
- Wherefore the enmity between Israel and Moab? (Deut. 23:3-6.)
- Describe the sad plight of Naomi and her daughters-in-law.
- Why did she advise them to remain?
- What was Orpah's choice? Ruth's?
- Repeat Ruth's words.
- What was the reception at Bethlehem?
- Naomi's sad reply?

When was the barley harvest?
What was Ruth's reward?

Prove from Scripture

That our lives influence others.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The story of Ruth's choice.
2. Why should I choose God's service?
3. God's care for heathen nations.

The Catechism

By The Associate Editor

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 53, 54. *What the Third Commandment requires.* The First Commandment presents to us the solitary Object of worship, and teaches that supreme homage belongs to God alone. In the Second Commandment, the forms of worship are prescribed. These must be spiritual. The Third Commandment has to do with the true spirit of worship. In acceptable worship reverence and awe are essential. Three things are to be considered here:

1. What is meant by "name of God." In early Bible times names had a meaning, and marked something peculiar in birth, character, circumstances, fortunes or deeds. Examples of this are the names, Abraham,

Isaac, Jacob, etc. So "the name of God" signifies that which describes and reveals His nature and His relation to men. It includes, therefore, not only His personal names, but also His "titles, attributes, ordinances, word and works."

2. What is it to take the name of God "in vain"? Two meanings have been put upon these words: (a) They have been held to forbid the vain and irreverent use of the divine Name for any unworthy purpose. (b) They have been regarded as directed specially against false swearing. Both these meanings are found in the Scriptures. For the former see Lev. 24: 10-16; and for the latter, Lev. 19: 12. The children of Israel clearly took the Commandment to forbid, not only perjury, but also blasphemy in which no false witness was involved. Now the spirit common to the blasphemers and perjurer is irreverence. We are warranted, therefore, in concluding that the sin of irreverence is condemned in this commandment.

3. How should the name of God be treated? The Catechism answers that this name should be used reverently. "Reverent" is derived from a Latin meaning to "fear" or stand "in awe of." Both in the old Testament (Ps. 34: 11; 19: 9) and in the New (2 Cor. 7: 1; 1 Pet. 1: 17) this feeling towards God is enjoined as becoming in us.

FOR TEACHERS OF THE LITTLE ONES

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

Links—All stand. Make motions of lapping water from the hand, blowing trumpet, breaking pitcher, waving torch. Recall lesson, asking about the leader, his plans, his soldiers, the battle which was fought and the great victory.

Lesson Thought—I should love everybody.

Introduction—An old lady once said, "My dear grand-daughter is hands, feet and eyes to me." "How so?" "Why, she runs about so nimbly to do the work of the house; she brings me whatever I want, and when she has done, reads to me a chapter in the Bible."

Lesson—Our lesson is about one of the mothers in Israel and her kind daughter-in-law.



Here is the little town of Bethlehem (map, blackboard). What baby boy was born there? Many years before He was born a father, mother, and two boys lived here. (Print names.)

Did you ever see the grass drying for want of rain? In Bethlehem a time came when no rain fell. The cattle died for want of food and water. People could not get food. There was a famine. Picture this family journeying to the land of Moab (map). The sons grew up to be men, and got wives and homes of their own.

Orpah and Ruth—The two sons died. The wives, Orpah and Ruth, were very kind to the old mother, and she loved them dearly, although the Moabites and Israelites were enemies. The Moabites worshipped a false god. Naomi taught Orpah and Ruth about the true God.

How to Destroy Enemies—Nangfor, an Emperor of China, hearing that there was an uprising among his subjects, said, "Come, my men, follow me, and I promise you we shall soon destroy our enemies." When they reached the rebels they yielded at once to the Emperor. "Now," thought his followers, "he will kill them." But to their surprise he treated them with great kindness.

"You said that your enemies should be destroyed, and we see you pardoning and caressing them," they said. "I have kept my word," said the Emperor, "they are my enemies no longer, I have made them my friends."

Naomi and Ruth—Picture the old mother starting on her journey, Orpah on one side of her, Ruth on the other. See Naomi kissing them good-by. She thinks they will not be happy in a strange land (she is unselfish). Orpah kisses her good-by. (Picture Ruth saying verses 16, 17.) See them travelling towards Bethlehem, Ruth, always mindful of the comfort of the elder woman, letting her lean upon her arm, finding the nicest spot for her to rest, getting her cooling drinks from the wayside springs, etc., etc. Tell the rest of the story, although not in the lesson. Picture Ruth gleaning in the field of Boaz for food for Naomi. (Make motion of lifting grain into a basket—Ruth was like the little girl in our story, "hands and feet and eyes" for Naomi.) Impress the lesson of kindness to older people.

Golden Text—Repeat, holding one another's hands. Let us be true friends to our playmates—unselfish, kind.

The Truest Friend—Jesus (See Heb. 13 : 5).

BLACKBOARD REVIEW

By The Associate Editor

Resolution
Unselfishness
Trust
Happiness

Print first on the board only the letters R-U-T-H as above. Bring out by questions the obstacles in Ruth's way, when she decided to return with Naomi. Then ask, What quality is required to overcome difficulties? If "determination" is given as an answer, ask for a word of the same meaning commencing with R, and then print the whole word RESOLUTION on the board. In like manner the UNSELFISHNESS shown in the giving up of home and friends and country for Naomi's sake, and the TRUST in God's case manifested in a willingness to undertake a journey to a strange land may be brought out. A final set of questions will bring out the lesson that the choice of God's service was for Ruth, and is for us, the road to true HAPPINESS. Point out how much depended on Ruth's decision that day—her worldly prosperity, and her place in the line from which Jesus descended. So on our present decision hangs our whole future, both in this world and the next.

Lesson XI.

THE BOY SAMUEL

December 14, 1902

1 Sam. 3: 6-14. Study 1 Sam. 3: 1-14. Commit to memory vs. 7-10. Read 1 Sam. chs. 1-3.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at

Revised Version—From the beginning even unto the end; 2 Did bring a curse upon themselves.

GOLDEN TEXT

1 Sam. 3: 9. Speak, LORD; for thy servant heareth.

DAILY READINGS

M.	—1 Sam. 3: 1-10.	} The boy Samuel.
T.	—1 Sam. 3: 11-21.	
W.	—1 Sam. 2: 12-19.	} Wicked priests.
Th.	—1 Sam. 4: 10-18.	
F.	—Prov. 4: 1-13.	} A father's counsel.
S.	—Matt. 21: 1-16.	
S.	—Matt. 18: 1-14.	} Christ and children.

CATECHISM

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

EXPOSITION

Connecting Links.—A new era in the history of Israel opens with Samuel. Centuries have passed since the children of Israel entered upon the possession of the land of Canaan, in the course of which they had lapsed sadly into idolatrous practices. Now God raises up Samuel to lead them back to a deeper spiritual religion. This marks a transition from the stormy period of the Judges to the establishment of kingly rule. The opening chapters of the book give an account of Samuel's parents and of his childhood. In this chapter, he is called by God to prophesy to Eli the punishment about to be visited upon the sins of his sons.

Samuel had become a servant (v. 1) of Eli, the aged and feeble priest at Shiloh, the religious centre of the Hebrews, situated about 17 miles from Jerusalem. It was a period of religious decay, and not for a long time had any prophet brought to the people a message from God. One night, as Samuel slept in an attendant's room, close to the holy place of the tabernacle, before the lamp was extinguished at the dawn, God called him. He, thinking it was the voice of Eli, went straightway to him, but Eli bade him lie down again, as he had not called him.

other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house; I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

TIME AND PLACE

About B. C. 1134; the place Shiloh, the religious capital of Israel, 17 miles north of Jerusalem, Bethel nine or ten miles from Shechem on the north and Bethel on the south.

LESSON PLAN

I. A Cheerful Service, 6-9.

Rendered by the youthful Samuel to the aged Eli.

II. An Important Commission, 10-11.

Entrusted to the child Samuel by the Lord.

III. A Solemn Revelation, 12-14.

Given to Samuel concerning Eli and his family.

LESSON HYMNS

Book of Praise, 389; 7 (Ps. Sel.); 240; 232; 532; 522.

I. A Cheerful Service, 6-9.

V. 6. *Called yet again*; See v. 5. Samuel heard the voice the second time, but Eli did not hear, either because of the infirmity of age or because the voice was meant for Samuel alone. *Samuel*; that is "asked of God," because his mother received him in answer to prayer, ch. 1: 11. *Arose*. Supposing that Eli needed his services, he hastens to him with prompt obedience, only to be told that he did not call, and to be bidden to lie down again. *Thou didst call me*. Not yet knowing God's voice, he naturally thought that Eli had called him. *I called not*. It must all have been very puzzling to Samuel, but he obeys without question or complaint.

Vs. 7, 8. *Now Samuel did not yet know the Lord*. "Knowing the Lord," here means not the general religious knowledge of a pious Israelite, but the special knowledge communicated by a personal revelation. Samuel had no such experience previously; hence, he did not know the voice as the voice of God. But after this he was endowed with the prophetic power of distinguishing the voice of God from any other. *The third time*. Compare with our Lord's questioning of Peter (John 21: 15-17), and

Peter's vision, Acts 10:16. *And Eli perceived*; that God had spoken to Samuel. God had sent him a message through a prophet shortly before this, ch. 2:27-36.

V. 9. *Speak, Lord; for thy servant heareth.* Eli knew it must be a call from God and counseled him to be ready for the message that God might wish to give him. *So Samuel went and lay down in his place.* Obedience was an outstanding characteristic of Samuel's whole life from beginning to end.

II. An Important Commission, 10, 11.

Vs. 10, 11. *The Lord came and stood.* The Hebrew is, "presented himself." This was more than a voice. It was the Speaker Him-



Shiloh. (Peloubet's Notes.)

self. There is a variety in the divine appearances, Gen. 18:17, 20, 21, 33; Judges 6:11-14; Rev. 1:1; 22:16. The word here used means "something seen when wide awake and in the full, calm possession of every faculty." (R. Payne Smith.) *Samuel answered.* Instead of going to Eli as before, he waited upon God.

V. 11. *The Lord said to Samuel*; a direct face to face communication of a prophetic message. *Behold, I will do.* I do. The tense is present. The work was already begun. The causes that were ultimately to effect the punishment of the family of Eli, were already at work. *A thing in Israel.* The people had sinned and must be punished, as well as the priests. "This implies the announcement of some event so frightful and unlooked for, that the news shall, as it

were, slap both ears at once and make them smart with pain." (R. Payne Smith.) The Hebrew of this sentence is elevated and impassioned, as in strong prophetic messages elsewhere (See 2 Kings 21:12; Jer. 19:3). Israel would be shocked by the ruin of the central seat of her religion and the accompanying revolting cruelties.

III. A Solemn Revelation, 12-14.

V. 12. *In that day.* God is about to arouse all the energies of the prophetic denunciation of ch. 2:27-36. He suffers long, but the day of reckoning is fixed, and judgment must follow sin persisted in. *All things that I have spoken.* The words of the man of God, ch. 2:27-36, should have been a complete arrest upon the godless career of Eli's sons. *When I begin, I will also make an end.* The Hebrew is graphic, "beginning and ending." The work will be carried out with irresistible thoroughness; yet twenty years were allowed for repentance before the stroke fell.

V. 13. *For I have told him.* This may be translated, "I will let him know." The Lord here declares that He would make known to Eli the meaning of the calamity predicted by the prophet. It was to be a judgment upon sin. This full knowledge would leave Eli without excuse. *I will judge . . . will punish*; Ezck. 7:3. *The iniquity which he knoweth.* The sin of Eli's sons is the ground of their punishment, but Eli's knowledge of it involved him in the same calamity. *Made themselves vile*; made themselves accused. *And he restrained them not*; "but contented himself with gentle exposition (ch. 2:23), instead of thrusting them out of the sacred office they had so grossly abused. By this weak indulgence he became partaker of their sins." (Kirkpatrick.)

V. 14. *Shall not be purged*; shall not cover itself, shall be without expiation. For such high-handed sins unrepented of, the law provided no means of atonement. *Sacrifice nor offering.* The guilt of these men could not be cleansed by sacrifices and offerings appointed for the ordinary sins of the people, Num. 15:25. Compare Heb. 7:27; 9:13, and following. *For ever.* The emphatic

repetition of this expression and the oath with which it is introduced, show the finality of the doom. "The sons of Eli had sinned

with a high hand against light and warnings, and for such unrepentant, presumptuous offenders, the law had no atonement."

APPLICATION

Now Samuel did not yet know the Lord, v. 7. So, many to-day are familiar with the written word, and know of Jesus of Nazareth, who do not recognize the Lord in His providences, and are ignorant of the still small voice of the Holy Spirit in the heart.

The third time, v. 8. The Lord calls early and loud and long to every one. We may be in open rebellion when He calls, as was Saul on the way to Damascus, or we may be at some humble duty, as was Samuel, when the voice comes. But the call *will* come, and with special power and significance will it come to the young, because to them the counter calls of the world are not yet so many or so insistent. By His word and works, by His life and character, by His Spirit's invitations and influences, by His promises and warnings, as well as by our blessings and privileges, God in Jesus Christ is calling all, and especially the young, to follow Him. Obedience to this call will open the door to nobler and higher service.

And Samuel arose, v. 8. In Samuel we observe a quick attention and unwearied diligence; he hears and runs at every call; he stays not to be twice called before he goes. He murmurs not, he argues not, he complains not, he delays not; at every call he rises from his bed and runs. It is such a child as this our Lord requires us to be like, for of such is the kingdom of God. No principle is more noble and none more holy than that of a true obedience.

Here am I, for thou didst call me, v. 8. This prompt and uncomplaining obedience of Samuel is particularly suggestive, when taken in connection with verse 1, "Samuel ministered unto the Lord before Eli." Thus we are taught that God calls those to great responsibilities who have ministered to Him faithfully in the every day duties of life. Joseph was ministering to the Lord in prison, when called to preside over all Egypt. Gideon was threshing wheat when the call came to him to save Israel from the hands of the Midianites. Elisha was ploughing in the

field, when called to the prophetic office. And so it has ever been through the ages, and ever will be unto the end. Faithfulness in small things shows us fit and makes us fit for larger service in the kingdom of God.

Eli perceived that the Lord had called the child, v. 8. When Eli perceived that the Lord had called the child, he did not hesitate nor remonstrate. He did not say, "The child is too young; he cannot understand; there must be some mistake; I will ask God to tell me, and I will communicate it to him when he is older." He did not try to balk his way, and tell him to go and lie down and pay no more attention to the matter, for it was only a dream or a fancy of youth. He was a great deal wiser and much more charitable than many professing Christians of to-day, who are slow to believe and still slower to act upon their belief, that children are called of the Lord, and have a right to membership in His church here upon earth. Christ rebukes all such as He rebuked His disciples, Mark 10 : 14.

Speak; for thy servant heareth, v. 10. God speaks to men. Oh, what an art it is to listen! Notice the sevenfold injunction to the churches of Asia—"He that hath an ear, let him hear what the Spirit saith unto the churches," Rev. chs. 2, 3. God wants us "swift to hear, slow to speak," Jas. 1 : 19. He wants us to think more of what He would say to us than of what we might have to say to Him. Telling God our wish and not waiting to know His way is the cause of many a failure; but "whoso hearkeneth . . . shall dwell safely, and shall be quiet from fear of evil," Prov. 1 : 33.

The Lord said to Samuel, v. 11. God called Samuel; now He gives him his commission. God came to Samuel not to gratify his curiosity, but to employ him in His service and send him on an errand to another person. The task was a sad and a hard one for him to perform, yet he performed it. God often lays hard duties upon us at the very beginning of our Christian life. Such tasks reveal

to ourselves and to others the reality and strength of our faith, and so enable us to set up a barrier at our weak points. "Hence God sets His children to work against evil; He gives them hard duties to perform, hard battles to fight, and this prepares them for their life's work."

When I begin, I will also make an end, v. 12. No purpose of God ever fails. The task undertaken in His name may be very difficult, and bring us face to face with many

obstacles, but He will make out of these hindrances stepping-stones to success. Just as certain is it that any course entered upon, in opposition to His will, can lead, in the long run, only to failure and disaster. Wickedness may climb the sunlit heights of prosperity for a time, but its ascent will only make its fall more destructive. Our lives will be truly blessed, only if they become a part of God's great plan. Otherwise it is not possible to reach real happiness.

POINTS AND PARAGRAPHS

There is a place for children in the service of God. v. 6.

Workers for God require a revelation of God. v. 7.

Youth can learn many lessons from age. v. 8.

Waiting for God to speak is often a wise delay. v. 9.

They are the fittest to rule who have learned to obey. v. 10.

Ears stopped against divine commands will hear divine judgments. v. 11.

The threats of God are barriers on the road to ruin. v. 12.

Weakness in parents leads to wickedness in children. v. 13.

God will carry out His threatenings as well as His promises. v. 14.

"The mills of God grind slowly, yet they grind exceeding small"; and they grind slowly in order to give men an opportunity of repentance.

"The lamp of God" (v. 3), says Dean Stanley, "was the only light of the tabernacle during the night, was solemnly lighted every evening, as in the devotions of the Eastern world, both Mussulman and Christian, and extinguished just before morning."

Mothers in Israel, would you have your sons to be seers and life-long servants of God as Samuel was? Now is your opportunity. Teach them early, as Eli taught Samuel. Teach them under the picture of Samuel hanging over their bed. And never lie down on your bed without prayer for them, till you are sure that they see God. And

then you can take your well-earned rest. "Lord, now lettest thou thy servant depart in peace, according to Thy word: for mine eyes have seen thy salvation."—Dr. Alexander Whyte.

I am going to speak of the culture that comes through this very drudgery. "Culture through very drudgery!" some one is thinking. This treadmill that has worn me out, this grind I hate, this plod that as long ago as I remember it, seemed tiresome . . . to this have I owed culture. Beyond all books, beyond all class-work at the school, beyond all special opportunities of what I call my "education," it is this drill and pressure of my daily task that is my great schoolmaster. My daily task, whatever it be, that is what mainly educates me. All other culture is mere luxury compared with what that gives. That gives the indispensables. Yet, fool that I am, this pressure of my daily task is the very thing that I so growl at as my "drudgery."—W. C. Gannet.

When God desired to summon a sleeping church to the great work of evangelizing India, the man He called to the front was Carey, a poor cobbler of Northampton. When it was His purpose to present His Church with an unrivalled picture of the Christian pilgrimage, its dangers and trials, its joys, its sorrows, and its triumphs, the artist appointed to the task was John Bunyan, the tinker of Elstow. When the object was to provide a man that would open the great continent of Africa to civilization and Christianity, and who needed, in order to do this, to face dangers and trials before which all ordinary men had shrunk, he found his agent in a poor spinner-boy, who

was working twelve hours a day in a cotton mill on the banks of the Clyde.—Blaikie.

Hard indeed has been Eli's lot. As Professor Elmslie has said, "We constantly hear him described as a weak, worthless father, a mere worldling, with no heart or soul in him." Sadly true, indeed, it is that "his sons made themselves vile, and he restrained them not"; but, as Professor Elmslie asks, "Who was it that trained the child Samuel, the strong, powerful Samuel, who crushed abuses and corruptions, drove out idolators, and won battles for Israel?"

The fate of Shiloh, the place where the youthful Samuel served the aged Eli (1 Sam. 1:3), was cited by the prophets as a warning to those who trusted in the safety of Jerusalem from its possessing the temple. "Go now," cries Jeremiah, speaking for God, "to my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel," Jer. 7:12. So entirely, indeed, had it vanished in still early times, that even its site

remained unknown till our own day, when it was rediscovered by Dr. Robinson.

Light from the East

IN THE TEMPLE—It was a very ancient custom in some nations for parents, in fulfilment of a vow or the carrying out of a pious intention, to devote a boy to the priesthood. Even where the sacerdotal caste was hereditary, there was room for the introduction of a neophyte into the lower orders, who was generally employed in the service of the temple. Those thus introduced sometimes rose by merit and superior mental power to the highest positions in the order. Samuel was dedicated by his mother to a life of perpetual Naziritism, and his designation to the service of God was a special addition to this. But as his peculiar consecration threw his life among the priests, he seems to have been incorporated among them, although he was only a Levite, for we find him afterwards performing the highest priestly functions and regarded by Israel as the high priest, although not of the Aaronic line.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

Samuel was manifestly wrought upon by the Holy Spirit from infancy. God was consciously present to him, and His worship and the services of religion were his supreme delight. We do well to insist upon the truth, so unmistakably set forth in Scripture, that the Spirit of God acts upon the human soul in all stages from infancy to old age. Notice the two points following:

1. *The call of Samuel to the prophetic office.* (a) It was at a time when revelations from God were rare, v. 1. The truth was not publicly proclaimed. The will of God, his message to sinful men, was not fearlessly declared. The venerable high priest, Eli, was criminally silent, and now his unfaithfulness is to be rebuked by the boy prophet. (b) Samuel was called under peculiar circumstances. He appears to have slept in one of the buildings connected with the tabernacle, and to have acted for Eli, whose "eyes had

begun to wax dim," v. 2. The lamp, which should burn perpetually and should be trimmed by the high priest (Ex. 27:20, 21; 30:7, 8), was nearly out when the Lord's call fell upon Samuel's ear, and he mistook it for Eli's voice. This occurred three times, vs. 4-8. Thrice he was called from his bed by the voice of Eli, as he supposed; but he showed no irritation of temper. Not a peevish or angry word fell from his lips. This says much for the kind of education which he had received from his godly mother. But in spite of much that tended, naturally, to diminish his respect for the high priest, as the fruit of his early home training he showed becoming reverence for age and sacred office. Would that the youth of our day manifested the same spirit! (c) The installation of Samuel as a prophet was wholly of God. "He did not yet know the Lord," v. 7. This does not mean that he was still unsaved, a child of wrath, and not a child of God. It means that he was ignorant of God's method of calling His messengers and communicating His will. "Neither was the word of the Lord yet revealed unto

him." He had no message given him from God hitherto, but he was about to receive a most solemn and awful message. Hence, to complete his installation, the Lord not only called to him three times, but "came and stood" before Samuel, showing that the revelation was objective and real, and not a mere dream. He could now have no doubt as to his vocation. We do well to train our children, as did Hannah, for religious service, but it is God alone who by His Spirit can qualify them for office and effective work in His church.

2. *The message with which Samuel was charged.* (a) It was in substance the same as had been delivered to Eli by a man of God some years before, ch. 2:27-36. This terrible warning, which should have moved Eli and his sons to repentance, was unheeded, and therefore God repeats His denunciation with the solemnity of an oath, implying that there can be no change or mitigation of the sentence, vs. 12-14. (b) The retribution threatened was to be not for sins of ignorance, v. 13. Hence the punishment must be fully inflicted. "When I begin," saith the Lord, "I will make an end," v. 12. (c) The judgment was to fall upon Eli for failure in family discipline, a sin, alas! so common in our day. How unlike the father of the faithful, of whom God said, Gen. 18:19. The family is God's institution to secure our brightest virtues and highest joys, but when neglected it breeds the darkest vices and deepest misery.

For Teachers of the Boys and Girls

Every scholar knows something about sowing and reaping. Each flower and fruit has its own seed, from which alone it can grow. The farmer gathers from the fields a harvest of the same kind as the grain he has sown. Our words and actions are a kind of seed, and we shall surely reap the fruit of them. The sort of fruit depends on the sort of seed. (See Gal. 6:7.) Let the teacher use the examples of Samuel on the one hand, and of Hophni and Phinehas on the other, to illustrate two kinds of sowing and the reaping that belongs to each. It is just as impossible to obtain true happiness by following evil ways as for the farmer to get a

crop of one kind by sowing grain of another sort.

1. *Samuel honored the Lord.* His duties were very humble. His business was simply to wait on Eli. But he honored the Lord by doing these little things faithfully. He made it his first business to obey his Master. When he thought that Eli had called him, he was ready to leave his warm, comfortable bed in obedience to the summons. And when Eli sent him back again, there was no complaint or grumbling. Boys and girls are sowing good seed when they put duty before comfort or pleasure, and control their temper.

2. *The Lord honored Samuel.* It was a long time since the Lord had appeared to any prophet or given a direct message to the people. (See v. 1.) And the first to enjoy a vision of God and to receive a message from him, after this long period, was a little lad who had been serving in the temple. It is a high honor for one to be sent with a message from an earthly king. It was a far greater honor for Samuel to bear a message from the King of heaven. This great honor was put on him, because he had been faithful. The door to positions of influence and respect opens at the touch of those who have sought it by the diligent discharge of daily duty.

3. *Hophni and Phinehas dishonored the Lord; and the Lord dishonored them.* What a contrast between these two young men and Samuel! They "knew not the Lord," ch. 2:12. They refused to obey the laws of the Lord. They would not listen to the voice of their father. They went on from bad to worse in wickedness. And in ch. 4:11, we see the terrible fate that befel them. Turn to ch. 2:30. This rule holds now as well as in ancient days. The same God who marked the lives of Eli's sons and of Samuel will reward each of us also according to his deeds.

Some Test Questions

- Who were the parents of Samuel?
- What does the name "Samuel" mean?
- Who had warned Eli of coming evil?
- Where was Shiloh situated?
- What were Samuel's duties there?
- How often was Samuel called?
- In what spirit did he answer?

What spirit did Eli show?
 What commission was given to Samuel?
 Tell how he carried it out.
 Who were the two sons of Eli?
 Why was Eli responsible for the wrongdoing of his sons?

Prove from Scripture

That God calls young people to His service.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The character of Eli.
2. The blessings of obedience to God.
3. The punishment of sin.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 55. *What the Third Commandment forbids.* In this question, instead of "the name of the Lord thy God," (Ques. 53), we have its equivalent, "anything whereby God maketh Himself known." Two words are here used to describe the improper use of God's name, "profaning" and "abusing."

"Profane" is derived from a Latin word which means "forth from the fane or temple." Hence it comes to signify "not sacred," "common," "secular," and, finally "irreverent."

"Abusing" the name of God covers a large number of offences. These may be

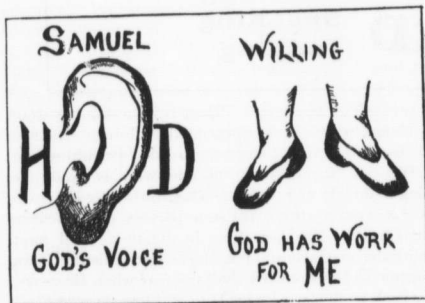
grouped under the general heads of blasphemy and perjury. "The blasphemer imputes to the Almighty what is unworthy of Him, and treats Him as One whom it is safe to flout at or insult." (Dykes). We abuse the name of God, when we employ His names carelessly in conversation for emphasis, in expressions of surprise, or in profane swearing. The too common use of profane language in current literature—unfortunately, a growing evil—is to be strongly condemned, and the greatest care should be taken to keep our speech free from any trifling use of the sacred name. Handling the ordinances of God in a contemptuous or frivolous manner, scoffing at things sacred, and misusing or dishonoring God's house, God's day, or God's word, are offences against this Commandment. It clearly forbids also perjury, that is, the use of God's name in support of a lie. The scriptures teach that oaths on proper occasions are perfectly lawful. (See Deut. 6: 13; 65: 16; Ps. 110: 4; Heb. 6: 13.) An oath is an act of worship. It implies an acknowledgment of God's existence, His attributes, His moral government, and our accountability to Him. Insincerity or untruthfulness in such a profession is a great sin. Vows, like oaths, are acts of worship and therefore ought not to be taken lightly, but with a due sense of the religious obligation which they carry with them.

FOR TEACHERS OF THE LITTLE ONES

Links—"Whom do you love best in the world?" I asked a little lad. He ran to his mother, and throwing his arms around her neck, said, "I love my mother best." How many of you are "hands, feet and eyes" for mother? Recall lesson about Naomi and her loving daughter, Ruth.

Lesson Thought—God has work for the young.

The Boy Samuel—Have you a baby brother or sister? What is its name? How we love the dear chubby babies! How lonely we should be without them! We are going to print the name of another woman of Israel, Hannah, who had no little baby. She wished very much that God would send her



a baby boy, and asked God to do so, and God sent her a dear baby boy, Samuel, which means "asked of God."

Lent to the Lord—Describe little Samuel taken to the temple (picture) by his father and mother, to serve in the temple. (Explain.) Picture verses 18, 19, ch. 2. What do we mean by lending anything? Print SAMUEL LENT TO THE LORD—growing in favor with the Lord, and with men, ch. 2:26. (Like another Child, Luke 2:52.)

Hearing Ears—All touch ears. (Draw picture of an ear.) Why did God give us ears? (Beside "ear," print a big "H.") All put fingers in ears. Can you hear my voice? (A naughty boy, Tommy, put his fingers in his ears when mother called him from play to come into the house to run an errand.) Print beside the ear, OPEN—(Closed ears lose many blessings.) Above the ear print "SAMUEL'S."

Samuel Called—God's voice had not been heard for some time. There was no great, good man to receive God's messages, like Moses or Joshua. Picture a bedtime scene, when little people are safely tucked in bed, and mother kisses "Good night." Let us look at little Samuel in the temple at bedtime. No mother there to kiss him "good-night"; but I think the old priest Eli used to kiss him and bid him sleep well. (De-

scribe the bed—a cushion and roll of matting.) He sleeps in a room near Eli, so that he can hear when Eli calls him. One night after Eli has gone to bed and Samuel is closing his eyes to sleep, hark! a voice calls "Samuel." Does he shut his ears and lie still? No. He has an open ear and willing feet for the call of duty. "Perhaps Eli forgot something he wanted me to do, I'll run and see why he calls me," he says. (Draw a foot, print WILLING FEET.) Tell the conversation between Eli and Samuel (verses 5-9). Four times the voice calls; then Samuel knows that God is calling him.

A Message to Eli—The sins of Eli's family will be punished (vs. 11-14). Samuel became a great prophet. (Explain.) God has work for me. Will you "lend yourselves" to the Lord? Satan cannot then get hold of you. Ears, Feet, Hands, Hearts, Minds, Lips, will be so busy for God, we shall have no time for naughty things. (Erase SAMUEL and print names of the children.) How can little ones "serve in the temple," and otherwise? How does God speak to us now? (Bible, parents, teachers, duties.)

Golden Text—Repeat (looking upward, with hand behind ear).

Sing—Hymn 532, Book of Praise:

O, what can little hands do,
To please the King of Heaven?

BLACKBOARD REVIEW

**THE
LORD** **Calling
Standing
Speaking
Judging**

Have the two words THE LORD printed on the board. Then by questioning draw out and print, one by one, the four things which He is represented as doing. The first is CALLING. He calls each of us, even the youngest, to do something for Him. The second is STANDING. This is the attitude of one who is ready to help. When the Lord gives us anything to do, He will help us. The third thing is SPEAKING. Tell of the ways in which He speaks to us, through parents and teachers, in conscience, in His word and in Christ. The last thing is JUDGING. All must give an account to Him. He will reward the obedient and punish the disobedient. If we now heed His call, seek His help and listen to His word, we shall not fear when He comes to judge. No one is too young to serve God, and no service for Him will lose its reward.

SAMUEL THE JUDGE

December 21, 1902

1 Sam. 7: 2-13. Commit to memory vs. 8-10. Read 1 Sam., chs. 4-7.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long: for it was twenty years: and all the house of Israel lamented after the LORD.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ash'taroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Ba'alim and Ash'taroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Miz'peh, and I will pray for you unto the LORD.

6 And they gathered together to Miz'peh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Miz'peh.

7 And when the Philistines heard that the children of Israel were gathered together to Miz'peh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of

the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Miz'peh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Miz'peh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

Revised Version.—1 From the day that; 2 The Ash'taroth; 3 Mizpah; 4 within the border of Israel.

God will not suffer them to escape his righteous judgment.

TIME AND PLACE

The incidents of to-day's lesson may have occurred about B.C. 1094. Samuel gathered the people for reformation at Mizpeh, a city in the region just north and west of Jerusalem, and marched thence to his great victory over the Philistines.

LESSON PLAN

I. False Gods Forsaken, 2-4.

II. By the people, un- or the influence of Samuel.

III. The True God Worshipped, 5-9.

With sincere and penitent hearts.

IV. A Great Victory Won, 10-13.

By the Israelites over the Philistines.

LESSON HYMNS

Book of Praise, 219; 23 (Ps. Sel.); 207; 211; 524; 202.

1 S. m. 7: 3. Prepare your hearts unto the Lord, and serve him only.

DAILY READINGS

M. —1 Sam. 7: 1-13.	Samuel the Judge.
T. —1 Sam. 12: 1-7.	An upright judge.
W. —Lev. 26: 40-45.	Promise to penitents.
Th. —Deut. 4: 20-40.	A merciful God.
F. —Dan. 9: 3-19.	Intercession of Daniel.
S. —1 Tim. 2: 1-8.	Prayer for others.
S. —Psalm 99.	Answered prayer.

CATECHISM

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, That whoever breaks or the breakers of this commandment may escape punishment from men, yet the Lord our

EXPOSITION

Connecting Links—The prophecy of last lesson was fulfilled in the defeat of the Israelites by the Philistines, the slaying of the sons of Eli, the death of Eli himself, the dismantling of the house of God, and the capture of the ark. But the presence of the ark among the Philistines was accompanied by so many afflictions that they gladly returned it to Beth-shemesh. The people of that place, having treated it with irreverence, were severely punished, and removed it to Kirjath-jearim. The present lesson opens after a period of darkness and depression in Israel. Samuel has now grown to manhood and become established as the prophet of God. His influence has issued in the repentance and reformation of the people.

I. False Gods Forsaken, 2-4.

V. 2. *In Kirjath-jearim; the Forest City, a little west of Jerusalem. The time was long.*

So the people felt it, as during these twenty years they were in a state of subjection to the Philistines. *Lamented after the Lord.* The word here translated "lament" includes the two ideas of turning from sin and turning to God. There arose among the people a deep longing for God's return to them.

Vs. 3, 4. *And Samuel spake.* After years of quiet work, the time has come now to make a distinct appeal, as a prophet of God, to an assembly of the people. *Put away strange gods.* He requires them to purge themselves from the worship of pagan gods. *Ashtaroth;* the plural form of Ashtoreth, a female deity of the Canaanites. *Prepare your hearts.* Their reformation must be whole-hearted and sincere, allowing no idol to stand beside God in their affections, Josh. 24: 23. *Serve him only.* Repentance must be proved by works. *Baalim;* the plural of Baal, the supreme male deity of the Canaanites. The

worship of these idols was vile. To cast them out was an act of rebellion against the Philistines (the oppressors of Israel), who worshipped them.

II. The True God Worshipped, 5-9.

Vs. 5, 6. *To Mizpeh* ("watchtower"); a small town near Jerusalem, on a mountain peak 3,000 feet above the level of the sea. *Drew water and poured it out.* This symbolic act means that "they poured out their heart like water in penitence before the Lord." *Fasted*; as on the great day of atonement (Lev. 16 : 29), to express their sorrow for sin. *We have sinned*; humble confession (1 John 1 : 9). *Samuel judged*; that is, he became their governor in peace, and their leader in war.

V. 7-9. *When the Philistines heard.* Such an assembly of their vassals would arrest the attention of the Philistines. *The lords of the Philistines*; five in number, ch. 6 : 16, 17. *Went up against Israel*; to quell the revolt. *Were afraid*; because the attack was so fierce and their means of defence so poor. *Cease not to cry.* Previously they would have fled; but now they prepare to stand, looking up to God alone for safety. *A sucking lamb*; which was required to be at least seven days old, Ex. 22 : 30; Lev. 22 : 27. The young animal represented the new life of the nation. *A burnt offering*; wholly consumed on the altar as a symbol of full surrender to God. (Rom. 12 : 1.) *The Lord heard him*; answered his prayer; which shows that God accepted his offering and approved of his work. Though not a regular priest, Samuel offered the sacrifice as God's messenger. The priests

were by the law of the family of Aaron.

III. A Great Victory Won, 10-13.

Vs. 10, 11. *The Philistines drew near*; while the lamb was still burning upon the altar. So the Covenanters in Scotland were attacked while at worship. The description is graphic and detailed. *The Lord thundered.* In Scripture thunder is regarded as the voice of God. The Philistines were thrown into a panic and rendered helpless. *Smitten before Israel.* Evidently the children of Israel expected an attack, and came with such poor arms as they had. The vigor of their attack shows the nature of their new-born trust in God. *Until they came under Beth-car.* They drove the Philistines back on the way to their own land, till they came probably to a height or fortress which afforded protection.

V. 12, 13. *Ebenezer*; "The stone of help." To set up a memorial stone was a common Jewish custom, Gen. 28 : 18; 31 : 45; 35 : 14; Josh. 4 : 9; 24 : 26. *Between Mizpeh and Shen.* It would seem that this memorial of the great victory the Lord gave Israel over the Philistines, was set up in the same field as that in which the Philistines had defeated Israel twenty years before, chs. 4 : 1; 5 : 1. Perhaps it was for this reason that Samuel convoked the assembly of the people at Mizpeh.

V. 13. *The Philistines were subdued.* Their supremacy was broken and they were humbled for the time being. *They came no more*; "with lasting success as they had done before." *The hand of the Lord was against the Philistines.* The terms are relative. The Philistines did continue to struggle against Israel, but they grew weaker, till David completely vanquished them.

APPLICATION

The ark abode in Kirjath-jearim, v. 2. It is full of encouragement to us to know that, low and degraded as Israel had become, there was yet a spark of grace left in their hearts, even as in the heart of the worst backslider who has ever really known the Lord. We ought to be encouraged to hope, in the worst state of the church, and for the most abandoned backslider.

If ye do return unto the Lord, v. 3. The great lesson of repentance is taught us in this verse. (1) What it is—a returning unto the

Lord with all our hearts. (2) Its fruits—a putting away of all false gods, a directing of our hearts to God and serving Him. (3) Its result—God will deliver us from the hands of our enemies.

Put away the strange gods, v. 3. This is the test of true repentance and conversion. To acknowledge sin and not to forsake it, is to mock God and proclaim our own insincerity. The wicked must "forsake his ways" (Isa. 55 : 7) if he will really return unto the Lord.

Prepare your hearts unto the Lord, v. 3. It

is not enough to turn away from idols; we must give ourselves earnestly and heartily to a hearing and doing of God's word. "Sin is most effectively broken off by righteousness; an old affection is most effectively expelled by a new one." (See Matt. 12 : 43.)

Serve him only, v. 3. A beekeeper says that there can be but one queen to a colony, and as soon as a queen is born, she will go round to the other queen cells, rip them open and kill the about-to-be-born queens just as fast as she can. Two queens would be worse than none at all. Surely a man ought to be as wise as a bee; and whenever he is, he knows that Christ's word is true that "no man can serve two masters," Matt. 6 : 24.

I will pray for you, v. 5. When our friends are in trouble and passing through deep waters, it is our privilege and duty to lift up our hearts to God on their behalf. But this prayer will be effectual only when we ourselves are righteous and are living in the spirit of prayer and communion with God.

We have sinned, v. 6. An unreserved confession of sin is good for the soul, and is the first step towards forgiveness. We must not try to soften matters, or excuse ourselves, when we confess our sins to the Lord. We

must take all the blame on ourselves: "I have sinned. The guilt is mine. I have no wish to deny it or explain it away." This is true penitence.

When the Philistines heard, v. 7. When a sinner begins to repent and reform, he must expect that Satan will muster all his forces against him. But let him not be afraid, because God will bring good out of evil, and will make the wrath of the devil, as of man, to praise Him. We are never so strong to resist Satan's attacks as when we are repenting and praying. "It was bad policy for the Philistines to make war upon Israel at a time when these were making their peace with God."

Then Samuel took a stone . . . Ebenezer . . . helped us, v. 12. We have had occasion to set up many Ebenezer stones in grateful recognition of God's help. But such an Ebenezer not only acknowledges God's help in the past, but anticipates future need, and confidently counts on the help given in the past to be given in the future. We reason from the past to the future, but our confidence for the future must be based on the help of Him who in the past has not suffered us to be overthrown. God will be faithful to the record of His past dealings.

POINTS AND PARAGRAPHS

The loss of privileges deepens our sense of their value. v. 2.

God's forgiveness is conditional on men's repentance. v. 3.

We must repent not only of sin, but of sins. v. 4.

Communion with God is the secret of power with men. v. 5.

National sins should be followed by national humiliation. v. 6.

The opposition of the world should stimulate the activity of the church. v. 7.

Prayer transmutes weakness into omnipotence. v. 8.

Consecration to God is rewarded by help from God. v. 9.

God's resources exceed the expectation of both friends and foes. v. 10.

God helps those who help themselves. v. 11.

Present failure may be the best preparation for future success. v. 12.

The Lord will not forsake us until we forsake Him. v. 13.

Samuel was the Luther and the Alfred the Great, the John the Baptist and the Paul of his age. He was both reformer and mediator, as he stood between the old and the new of a nation's history.—Stanley.

Samuel was a proverb of prayer, and the best memories of Hannah were perpetuated and transmitted in the devotional life and labors of her son.—Whyte.

We wonder why Samuel waited 30 years before he summoned the people to repentance, but he probably was doing it all the time as he had opportunity; yet there could be no public assemblies for this purpose till the people were ready to return to the Lord and throw off the yoke of the oppressor.

Political independence and moral reformation must go hand in hand.—Peloubet.

Repentance and forsaking of sin are necessary before God can give blessings of salvation and the fruits of the Spirit; as the warm spring sun must come and thaw the ground and melt the snows, before the flowers and fruits can bless the earth. It is useless to sow even the best of seeds on snow banks and frozen soil.

Perhaps it was the very spot where the defeat of ch. 4 occurred. In that case, Samuel's stone would stand midway between the two scenes of battle, the battle gained by him on his knees at Mizpah, and the battle gained by the Israelites.—Blaikie.

Light from the East

EBENEZER—When there were very few books and these could be multiplied only with very great labor and difficulty, nations were largely dependent on their monuments

for their knowledge of their own past history. The traditions were handed down for a time from father to son, often in poetic form, but the memory of great events faded unless some permanent pillar or building kept it alive and gave it visible shape. We can scarcely imagine now, how much the body of the people were dependent on these stone memorials for their knowledge of the past. The whole history of ancient Egypt has been constructed from the inscriptions and pictures on her monuments. These have furnished lists of kings, the narratives of their domestic policy and foreign campaigns, the beliefs and rites of the national religion, the methods of art and the pursuits of agricultural, professional and social life. Through the fulness of the material gathered from temples and graves, we know far more of the inner life of ancient Egypt than of some nations of much more recent times.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The lesson here analysed is the Christmas Lesson given on page 509.—EDITORS.

The precise day or month in which Christ was born is unknown. Conjectures have been urged in favor of every month in the year. December has been specially objected to, because it is alleged shepherds did not remain in the fields during winter. To this it is answered that Jacob appears to have done so, since he complained of "the frost in the night," Gen. 31:40. The observance of Christmas has no Biblical authority in its favor. It rests solely upon the sanction and practice of the church. At the same time it should be remembered that the incarnation is the fundamental miracle of Christianity. We have here:

1. *The persons to whom Christ's birth was announced.* (a) They were men of humble rank, shepherds, dwellers in the fields, honest toilers and not luxurious idlers. The scribes, Pharisees, or members of the Sanhedrim were not selected to receive the message. God is no respecter of persons. In

the order of providence the lowly have often been exalted and honored. Moses and David were for a time shepherds. Gideon was threshing wheat when called upon to be a military leader. Judg. 6:11. Elisha was ploughing with oxen (1 Kings 19:19), and Amos was among the herdmen of Tekoa when called to the prophetic office, Amos 1:1. Several of the twelve apostles were fishermen, and Paul was a tent-maker. (b) The shepherds to whom the angels appeared were devout men who had faith in God, and were, like Simeon, (v. 25), waiting for the consolation of Israel. Hence they received tokens of the Divine glory, "the brightness of God's presence, the Shekinah which accompanied the angels when they appeared to men." Compare Ps. 25:14.

2. *The terms in which Christ's birth was announced.* (a) The angel said, "I bring you good tidings of great joy," v. 10. This was said to them as representatives of the chosen people, who were the recipients and custodians of God's revelation, Rom. 3:2. (b) Through them the good tidings were to become universal, "to be to all people." (Compare Isa. 11:9.) (c) The good tidings were to be productive of "great joy."

Christianity is not a religion of austerity, of gloominess and sorrow, but of gladness and "joy unspeakable and full of glory," 1 Pet. 1 : 8. The reasons for rejoicing are found in :

3. *The song of the "heavenly host."* (a) Its first and loudest note is, "Glory to God in the highest," v. 14. What does this mean? A variety of answers have been given to the question, such as : in the highest possible measure ; among the highest beings, angels, cherubim and seraphim ; in the highest heavens ; and finally, glory to the Most High God. It cannot be doubted that He should be praised for His infinite love in redeeming men. (b) "Peace on Earth." Men are naturally at enmity, at war with God. Jesus brought peace by reconciling them to God by His atonement, by shedding the love of God abroad in their hearts (Rom. 5 : 5), and thus laying aside envy, pride, malice, covetousness, lust, whence come wars and fightings, Jas. 4 : 1. (c) "Good will toward men." The highest expression of God's good will or love to men was the gift of His Son, John 3 : 16 ; 1 John 4 : 10 ; Eph. 5 : 2 ; Rev. 1 : 5. This "good will" may be in some degree estimated by considering the degradation, the suffering, the eternal ruin, from which Christ saves men, and the unutterable glory to which He exalts them, and all this by the suffering of Gethsemane and Calvary.

4. *The conduct of the shepherds, when they received the "good tidings."* (a) They were of one mind in the belief that God had given them a revelation, v. 15. (b) When they had made sure of the facts, then they "made known abroad" the good tidings. We should do the same. (c) Finally, they returned to their daily duties "glorifying and praising God," v. 20. By imitating them have a truly merry Christmas.

For Teachers of the Boys and Girls

Perhaps the best way to begin is by a talk about monuments or other memorials. Get the members of the class to describe any of these which they have seen or of which they have read. Then direct attention to the stone that Samuel set up between Mizpeh and Shen, v. 12. Of what event was this a memorial? It was the deliverance of the

Israelites from the Philistines, who had held them in subjection for twenty years. In this interesting story the following points are to be noted :

1. *The sad condition of the people.* They were under the power of their old enemies, the Philistines, by whom they were severely oppressed. They missed their annual religious feasts and Shiloh, and began to long for the return of the Lord, whom they had sorely grieved by their idolatry.

2. *The confession of sin by the people.* Samuel, no doubt, had been telling them, during these long and weary years, that it was for their sins that the Lord had forsaken them, and that these must be given up before He would again dwell among them. They became so deeply impressed at last that they gathered at Mizpeh, having put away their strange gods solemnly and publicly, to confess their sins. This gathering of the Israelites attracted the attention of their, Philistine masters, who at once prepared to attack them.

3. *The intercession of Samuel for the people.* In their distress and fear, the Israelites came to Samuel and asked him to pray for them. This he did, and at the same time offered a sucking lamb as a burnt-offering, to signify that the people were not ready to consecrate themselves to the service of the Lord.

4. *The victory won by the people.* In the midst of a great thunderstorm, which broke in the faces of the advancing Philistines and hindered their advance, the Israelites boldly pursued their enemies and won a glorious victory on the very site of a former defeat. (See ch. 4.) So completely were the Philistines overcome that the Israelites were free from their power all the rest of Samuel's life. It was in memory of this deliverance that Samuel set up a stone "between Mizpeh and Shen."

Emphasize, in closing, that God gives help to those who forsake sin and give themselves to Him.

Some Test Questions

The meaning of Kirjath-jearim?

How came the ark thither?

What the effect of its presence in the Philistine cities?

In whose charge now put?
 What promise made by Samuel?
 On what conditions?
 Where did he gather Israel?
 For what purpose?
 What course taken by the Philistines?
 By the Israelites? By Samuel?
 Describe the Lord's interference.
 The result.
 The memorial.

Prove from Scripture

That God hears prayer.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The ark of the covenant.
2. The burnt-offering.
3. Intercourse prayer.

The Catechism

(For examination in Doctrine in the General Assembly's Teacher Training Course.)

Ques. 56. *Why the Third Commandment should be obeyed.* All states, both of ancient and modern times, have treated perjury as a most serious crime, to be visited with severe punishment. Two elements enter into this offence, namely—(1) profaneness, and (2) falsehood. Modern society lays emphasis on the falsehood, and punishes perjury, because false evidence strikes at the administration of justice. But in the ancient states

the emphasis was laid on the profaneness of perjury. It was felt that the fear of the gods lay at the root of truthfulness among men, and that where there was so little reverence as to permit the invoking the witness of heaven to a falsehood, there could be little security for human law. This ancient view of perjury throws light on the place of the Third Commandment in the Decalogue. False swearing and its kindred crime of blasphemy were, under the Mosaic law regarded as insults to the majesty of Israel's King.

In Lev. 24: 10-16, we have recorded the death of Shelomith's son for the crime of blasphemy. In the New Testament no such penalties are prescribed for breaches of this law. But it teaches that a man will reap what he sows (Gal. 6: 7), and the character produced by irreverent words and deeds is its own sufficient penalty. "Before the manifest glory of the Divine, man's becoming attitude is one of reverential awe and fear. In this fear, or religious veneration, lies the indispensable basis of true religion. Destroy that, you destroy the very capacity for worship; nay, for spiritual life itself. Flippancy or contempt for the Divine . . . is the death of the soul" (Dykes). Then Old and New Testament alike bear witness to the coming judgment. (See Eccl. 12: 14; Rom. 2: 2-5; Heb. 12: 25-27.)

FOR TEACHERS OF THE LITTLE ONES

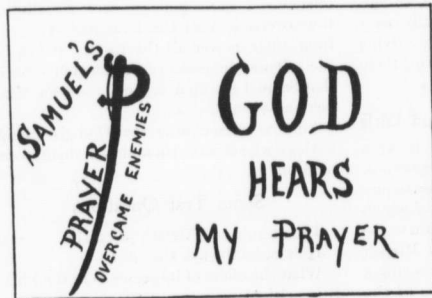
Links—The ear and feet outlines printed on the blackboard will recall last lesson, "He that planted the ear, shall He not hear?" Ps. 94: 9. Repeat the Golden Text.

Lesson Thought—God hears my prayer.

Introduction—Repeat:

By prayer, I speak my heart to God,
 He speaks to me by His heard Word. (Explain)

Lesson—Make a great many "dots"; call them the children of Israel. They are in trouble again. They have been forgetting God and serving idols again. God has allowed enemies, the Philistines, to trouble them again. (A great many strokes surrounding the dots.)



God has some one ready to work for Him now. Here is Samuel (stroke), in the midst, speaking to the people.

Golden Text—Tell Samuel's words, vs. 3, 5. Repeat Golden Text.

Samuel's Prayer Answered—Describe Samuel pleading for the people, and the wonderful answer received. Draw a Sword. On it print PRAYER, stronger than any sword, more powerful than the loudest cannon. It can be used without noise, we can whisper our prayers to God. He can hear the weakest little lisping voice, or the faintest little whisper, or can even hear the little mind think the prayer, before it is spoken by the lips.

Repeat—(pointing upwards)—“The eyes of the Lord are over the righteous, and his ears are open unto their prayers,” 1 Pet. 3: 12.

Prayer—

“Dear Lord, we come before Thee now,
Our eyes we close (gesture) our hearts we bow (attitude).

Our strong and wise and loving Friend,
Unto thy children's prayer attend.”

Let the children repeat after the teacher a few simple requests for help to overcome the enemy sin and for a blessing on “Our church and Sunday-School”, for heathen children, for sick ones, etc. In praying for others we are blessed ourselves.

BLACKBOARD REVIEW

God's Offer

A SECOND CHANCE

This is what the Israelites had—a SECOND CHANCE. They had met the Philistines in battle many years before on the very same field and had been completely worsted. The reason of their defeat then was that God had forsaken them on account of their sin. But now they had become sick of sin and longed for the return of God. As soon as they put away their evil doings, He came back to them and gave them this second opportunity of overcoming their enemies. Perhaps some scholar during the past week has been attacked by the Philistines in the form of some sin and has been overcome. He has only to repent and confess his sin, and the Lord will give him a “second chance” which he may turn into a splendid victory.

A CHRISTMAS LESSON

[May be used as an alternative lesson.]

Luke 2: 8-20. Commit to memory vs. 10, 11. Read Isa. 9: 1-7; Heb., ch. 1.

We come once again to the old, familiar Christmas story.

V. 8. *Shepherds abiding in the field.* Perhaps, like Simeon, (v. 25) these men were “waiting for the consolation of Israel.” The selection of this humble order of men was a prophecy of the work of Christ in exalting the lowly. It was from that same duty and from this locality that David was summoned to be the deliverer of Israel.

V. 9. *An angel* (Rev. Ver.); not the Jehovah angel of Old Testament revelation. *The glory of the Lord*; like the Shekinah, or

cloud in which the Lord appeared above the mercy-seat; Ex. 25: 22; Lev. 16: 2. Light is the emblem of God, 1 John 1: 5. Here it shows the divine authority of the angel's message. *They were sore afraid*; because in the light of God's presence they had a sudden revelation of their sinfulness.

Vs. 10-12. *Be not afraid* (Rev. Ver.). Compare ch. 1: 13, 30. God's messenger, like God Himself, was quick to see and pity human weakness. *Good tidings of great joy*; the best news ever heard by men. It is the same word as “gospel.” *To all the people*

(Rev. Ver.); all the people of Israel. The Gospel was first for the Jews, who were to send it to the Gentiles. *A Saviour*; a deliverer from sin and its consequences. Jesus means Saviour; see Matt. 1: 21. *Christ the Lord*; the Messiah, the Anointed One. *A sign*; by which they might prove the truth of His words.

Vs. 13, 14. *And suddenly*; as heavenly visitors are wont to appear. *A multitude of the heavenly host*; the "hosts" of angels who surround the throne of God, 1 Kings 22: 19; Ps. 103: 21; Matt. 26: 53. Note carefully the arrangement of the angels' song. It consists of two parts of three members each.

1. Glory....to God....in the highest.
2. Peace, goodwill....to men....on earth.

Vs. 15-17. *Let us now go*. They made no delay in seeking the Saviour, nor should we. *And see*; verify for themselves. *Which the Lord hath made known unto us*. Their faith was remarkable. They did not doubt that the message was from God. God makes known His will to prepared hearts. *They came with haste*. Their faith is zealous. *Found*; found everything just as the angel had told them. So God rewarded their faith. *They made known*. This was the first gospel

message borne by men. If one has truly found the Saviour, he yearns to tell others the good news, Acts 4: 20; 1 John 1: 1, 2.

Vs. 18-20. *All...wondered*. The news was so good that they could scarce believe it true. Contrast this with the effect in Mary's case, v. 19. Mere surprise that does not issue in action is apt to pass away easily and be forgotten. *But Mary kept all these things*. She stored up all these words in her memory. They became treasures to her for life. *Pondered them in her heart*. While the shepherds published, Mary meditated. She reflected upon the facts, and no doubt compared them with the prophecies and promises of the Old Testament, for she would not, at first, understand the full significance of the events. *The shepherds returned*; but with a new vision in life, investing their ordinary duties with a higher interest. "Their experience was the best example of the first beatitude," Matt. 5: 3. *Glorifying and praising God*; celebrating the greatness and goodness of God as manifested in the new gift He had sent. A new employment was added to their old, and the music of their song has never died away. Many all over the world will join in it to-day.

FOR TEACHERS OF THE LITTLE ONES

Christmas Joy—Will not all teachers make an effort to have, on the Sunday before Christmas, something in their class-room that will mark the day? There are many pretty ways of decorating which will make the children associate brightness and joy with the birth of our Saviour.

Birthdays—Speak of birthdays, and lead up to the story of the birth of the Christ-child.

Joy-Bells—A string of "Joy-bells" may be made of yellow paper and pinned on the board. An outline may be drawn, on which print "GOOD TIDINGS OF GREAT JOY"—the Golden Text, Luke 2: 14. Tell the Christmas story, using blackboard, sand-tray, or pictures, to make vivid the scene.

Hymn—Sing, "Who is He in yonder stall?" (Hymn 538, Book of Praise). The visit of the wise men may be pictured, Matt. 2: 1-11.

Guiding Stars—The lesson may centre about the thought of the "guiding star."

We may all be "guiding stars," showing Jesus to others by our shining lives. (Explain.)

Draw a star, in the centre of which print "MY LIFE"; from the star send out rays, on which print ways of shining for Jesus. (Matt. 5: 14.) (A star with motto may be given to each child.)

Our Gifts—Jesus was God's greatest gift to us. What gifts are we bringing to Jesus? The one He values most is—yourself. (Draw a heart; a heart with motto may be given to each child.)

Good Tidings to the Heathen—Best of all, give the gospel to those who do not know anything at all about Jesus.

Sing—

We have heard a joyful sound,
Jesus saves! Jesus saves!
Spread the gladness e!! around;
Jesus saves! Jesus saves!

(Hymn 562, Book of Praise.)

Lesson XIII.

REVIEW

December 28, 1902

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

GOLDEN TEXT

Ps. 90 : 1. Lord, thou hast been our dwelling place in all generations.

CATECHISM

Review Questions 43-56.

PROVE FROM SCRIPTURE

That the Lord is good.

DAILY READINGS

M.—Joshua 1 : 1-11. Joshua encouraged.
 T.—Joshua 3 : 9 to 4 : 7. Crossing the Jordan.
 W.—Joshua 6 : 8-20. The fall of Jericho.
 Th.—Joshua 14 : 5-15. Joshua and Caleb.
 F.—Joshua 24 : 14-25. Joshua's parting advice.
 S.—Judges 7:1-8, and 16-21. Gideon and the three hundred.
 S.—1 Sam. 3 : 1-14. The boy Samuel.

LESSON HYMNS

Book of Praise, 64 (Ps. Sel.) : 548; 17 : 9; 90 : 301.

REVIEW CHART—Fourth Quarter

STUDIES IN THE OLD TESTAMENT FROM MOSES TO SAMUEL	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Josh. 1 : 1-11.....	Joshua encouraged.	Be strong and of a good courage, Josh. 1 : 9.	1. A leader instructed. 2. A leader encouraged. 3. A leader acting.
II.—Josh. 3 : 9-17.....	Crossing the Jordan.	When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee. Isa. 43 : 2.	1. The promise of God. 2. The faith of Israel. 3. The removal of hindrances.
III.—Josh. 6 : 12-20....	The Fall of Jericho.	By faith the walls of Jericho fell down. Heb. 11 : 30.	1. A city warned. 2. A city doomed. 3. A city destroyed.
IV.—Josh. 14 : 5-15.....	Joshua and Caleb.	He wholly followed the Lord, Josh. 14 : 14.	1. A promise claimed. 2. A task undertaken. 3. An inheritance given.
V.—Josh. 20 : 1-9.....	Cities of Refuge.	God is our refuge and strength, a very present help in trouble, Ps. 46 : 1.	1. The need of refuge. 2. The condition of refuge. 3. The place of refuge.
VI.—Josh. 24 : 14-25....	Joshua's Parting Advice.	Choose you this day whom ye will serve. Josh. 24 : 15.	1. The choice of service. 2. The motive of service. 3. The condition of service. 4. The pledge of service.
VII.—Judges 2 : 7-16...	The Time of the Judges.	They cry unto the Lord in their trouble, and he saveth them out of their distresses. Ps. 107 : 19.	1. Loyalty to the Lord. 2. Forsaking of the Lord. 3. The anger of the Lord. 4. The mercy of the Lord.
VIII.—Isa. 28 : 1-7.....	World's Temperance Lesson.	They also have erred through wine. Isa. 28 : 7.	1. The slaves of passion. 2. The heroes of righteousness. 3. The mockers of instruction.
IX.—Judges 7 : 1-8.....	Gideon and the Three Hundred.	It is better to trust in the Lord than to put confidence in man. Ps. 118 : 8.	1. The first test. 2. The second test.
X.—Ruth 1 : 16-22.....	Ruth and Naomi.	Be kindly affectionate one to another. Rom. 12 : 10.	1. A resolute choice. 2. A sorrowful journey. 3. A toilsome life.
XI.—1 Sam. 3 : 6-14....	The Boy Samuel.	Speak, Lord : for thy servant heareth. 1 Sam. 3 : 9.	1. A cheerful service. 2. An important commission. 3. A solemn revelation.
XII.—1 Sam. 7 : 2-13...	Samuel the Judge.	Prepare your hearts unto the Lord, and serve him only. 1 Sam. 7 : 3.	1. False gods forsaken. 2. The true God worshipped. 3. A great victory won.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson ?
 2. What is the Golden Text ?
 3. Time ? Place ? The Lesson Plan ?
 4. What persons are mentioned ?
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

THE REVIEW

LESSONS FROM THE PAST FOR THE PRESENT

The life of God's ancient people in Canaan abounds in lessons for us. From their victories and defeats, successes and failures, courage and cowardice, sins and repentance, we may learn much that is helpful. Let the teacher gather up the instruction found in the story which has been studied and apply it to the lives of his scholars. Bring the teaching of the past to bear directly on the present.

LESSON I. THE NEED OF A LEADER. God has supplied this need for us by sending Jesus, as He appointed Joshua to lead the Israelites. In our lives, as in theirs, every advance depends on conquest, and conquest requires courage and obedience to the laws of God. Nothing of value is obtained without strenuous and well-directed effort.

LESSON II. HOW TO MEET HINDRANCES. Life is full of hindrances coming in, like the swelling Jordan, between us and the success we aim at. But as long as we are in the path of duty, the God who divided the Jordan will remove, or help us to surmount, all obstacles.

LESSON III. THE VICTORY OF FAITH. Like the walls of Jericho, which fell flat before those who took God at His word, the strongholds of evil will give way before us, when we trust in Him.

LESSON IV. THE REWARD OF FAITHFULNESS. There is a wonderful resistlessness in fidelity. Nothing can prevent the faithful man from succeeding. Like Caleb, he may have to wait for his reward, but it will come.

LESSON V. THE PROVISION FOR SIN. God knows that we shall make many a slip and fall. And He has provided a way of escape for the guilty, through the blood of Christ, as He established cities of refuge for the manslayer. Faults and failures will receive divine forgiveness, if the heart is sincere.

LESSON VI. THE TEACHING OF THE PAST. The goodness of God to us in the past, and especially the gift of His only Son, are powerful reasons why we should serve Him, as the deliverance from Egypt gave Him a claim upon the service of the Israelites. Gratitude for mercies received ought to show itself in active obedience.

LESSON VII. THE RESULT OF SIN. Punishment grows out of sin, as the oak from the acorn. But punishment is God's method of leading us to forsake sin. It is in love that He inflicts the penalty on the sinner.

LESSON VIII. THE HEROISM OF SELF-CONTROL. It is as true now as in the days of Isaiah, that the men who stand out as heroes in contending for righteousness and against wrong, and in fighting the battles of their country, have been men who have first mastered themselves.

LESSON IX. THE TESTS OF FITNESS. Every employer puts a high value upon a thoroughly qualified employee. Any applicant for a position must expect to be tested, and it is the capable person who will stand the test. In the service of God the highest honor and the most difficult work are given to those who have proved their fitness. He expects His servants to grow daily in efficiency.

LESSON X. THE UNIVERSAL LOVE OF GOD. It will be well to lay stress on the missionary teaching of this lesson. The God, who gave a Moabite woman a place among the ancestors of the Saviour, is a God who desires that Saviour to be known and loved by all nations. We are in line with His purpose when we spread the Gospel.

LESSON XI. THE CALL OF GOD. This comes in one form or another to everyone. There is a place in the divine purpose for each, which can be filled by no other. It is His to call, and ours to obey.

LESSON XII. THE POWER OF PRAYER. Prayer will gain for us the victory over many a sin, as the prayer of Samuel won the victory over the Philistines. But prayer to be powerful must be preceded by forsaking of sin, and must be offered through the one great Sacrifice. True prayer never fails to bring God to our help.

Quarterly Review—Fourth Quarter

FOR TEACHERS OF THE LITTLE ONES

Review Thought—God, in the midst of His people, fulfilling His promises.

Print—"GOD," and towards this draw thirteen rays.

Repeat—"While we look within Thy Word
Show Thy face to us, O Lord,
In these pages, may we see
Every lesson point to Thee,
Symbol, precept, judgment, law,
Melting love and holy awe,
Teach us, Lord, whate'er it be,
Every lesson points to Thee."

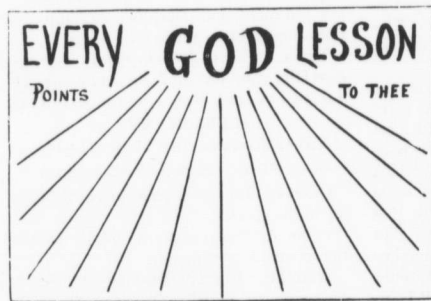
On the rays, print the lesson subjects, as the lessons are briefly reviewed and the Golden Texts repeated. In reviewing the lessons, call for the names of the principal persons—Joshua, Caleb, Gideon, Ruth, Eli and Samuel—and the events connected with them.

1. God cheering Joshua :—*I should be brave.*
2. God bringing His people through Jordan :—*I need God's help.*
3. God overcoming His people's enemies :—*I should trust God.*
4. God rewarding Caleb :—*God remembers me.*
5. God providing cities of refuge :—*Christ is my Saviour.*
6. God warning against idols :—*I should choose God now.*
7. God punishing disobedient ones :—*God hates sin.*
8. God warning against strong drink :—*Strong drink is dangerous.*
9. God giving strength to the trusting :—*God will make me strong.*
10. God teaching us to love one another :—*I should love all men.*
11. God calling Samuel :—*God has work for the young.*
12. God answering Samuel's prayer :—*God hears my prayer.*

13. GOD FULFILLING HIS PROMISES.

Golden Text Story—A little lad was taken by his father to see Edinburgh castle. They climbed the great hill leading up from the city. Then they saw the thick stone wall and

high towers. When they had gone through the great gateway, the little fellow looked up at his father and said, "Nobody could get hold of us up here, father. No robbers could get through these big walls or under them or over them. People have to come in by the gateway, and they cannot get in unless the gates are opened." "Yes, Charlie," said his father, "it is a safe dwelling-place. It makes me think of a verse in the Bible, 'Lord, Thou hast been our dwelling-place in all generations.' Jesus has opened



the gateway to let us all get near to God, so that we may be safe." "Why! that verse is our Golden Text!" said Charlie. (Let all repeat it.)

Practical Thought—Let us all be Rays, pointing to Jesus.

513
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The Beginners' Course

For Children Under Six Years of Age

An Optional Course: Issued by the International Lesson Committee

Theme of Lessons XIV. to XVII.: Giving.

LESSON XIV.

MARY'S GIFT, John 12: 1-8.

Golden Text: *God loveth a cheerful giver,* 2 Corinthians 9: 7.

TEACHER'S NOTE—The four lessons of this month combine the thought of co-operation between God and man, which makes loving and giving mutual and doubly beneficial. First of all, Mary gave the ointment, because it was the best she had, which made it a fit gift for Jesus. Then, the poor woman brought her mite, and because it was all she had, and cheerfully given, it became a pleasing gift to Jesus. Following this we have an example of God's gifts to us, His Book, a blessed gift to help men to live and die. As a crowning to the whole we have God's gift of His Son, the best gift ever made to mankind, cheerfully bestowed that men might live and die happier and better.

CENTRAL TRUTH—The truest giving is that which costs us something.

POINT OF DEPARTURE—A child's fondness for his favorite toys.

SPIRITUAL RESULT DESIRED—A willing spirit in giving, when it is something a child really cares for, rather than a giving of things that have no special value attached to them. This is to lead him to thoughtful spiritual giving; that is, giving in spirit and in truth.

APPROACH—Have you any toy that you like best of all your toys? Which one is it? Why do you like it so much? It will most likely develop that the girls like dolls best, while, with the boys, it will probably be a hobby-horse or a drum. Suppose some stranger should come and ask you to give her your favorite doll, would you be glad to do it? No, I think not. But if mother asked you for it, do you think you would want to give it to her, if she needed it? So the boys, with father. Lead up to the fact that we give naturally to those we love, even when it costs us something, because love is greater than selfishness.

LESSON STORY—Long ago Jesus went to

take supper with a dear friend of His, named Lazarus, who lived at Bethany. There were two sisters in that house, named Martha and Mary. They were so glad to have Jesus come in to take a meal with them! Martha was very busy getting the supper ready, for she was the housekeeper. Mary wanted to do her part, too, to show Jesus that He was welcome, and that she wanted to serve Him. She had some ointment that she had kept for many years, as it had cost more than anything she had ever bought. It was sweet to the smell, and soft to the touch and made the skin feel cool and refreshed. Jesus had walked far that day, and His feet were tired, and Mary, knowing this, broke the box and bathed Jesus' feet with the restful ointment. Then she wiped his feet with her long hair, just to show him how much she loved Him. Judas, who never gave Jesus anything, said, "Why, she ought to have sold this ointment and given the money to the poor!" But Jesus said, "This is a beautiful present, and I love Mary for giving me the best she had so cheerfully and willingly." Then the air of the whole room was sweet with the odor of the ointment, and Mary felt so happy because she had this gift to offer Jesus.

THINK OF THIS—Jesus is glad to have you give Him your love and service, just as He was glad to have Mary love and serve Him.

LESSON XV.

A POOR WOMAN'S GIFT, Mark 12: 4-14.

Golden Text: Same as for Lesson xiv.

CENTRAL TRUTH—Giving in spirit brings joy to the giver.

POINT OF DEPARTURE—A child's idea of the actual value of money.

SPIRITUAL RESULT DESIRED—A clearer consciousness of what it means to really give in the right spirit, and a corresponding desire to give in that way. Thoughtful giving once, is worth many random gifts.

APPROACH—Did father ever give you any money of your own? How much does a

little boy or girl like you usually have at one time? Five cents, or a penny, or a cent. What do you do with your money? Buy good things to eat,—candy, cakes, peanuts, popcorn, or other things that boys and girls like. Suppose you were going to spend the penny at the shop at the corner, and you stopped to think about the Sunday School offering. Do you think you would want to turn around and run back home, and put the penny away to give on Sunday? We should have to stop and think a while before we did it, shouldn't we? But after we had done it a few times, it would come natural to us to give willingly and gladly, even if we had to do without something else.

LESSON STORY—Long ago, one day, Jesus was sitting in the temple near the offering box, which was against one of the walls. As He sat there, He could see everyone who dropped money into the box, and His wonderful eyes could see the hearts of all who gave, and He knew whether they gave willingly and gladly—whether it was just a habit, or whether they really had done without something to give to the temple for His sake. One by one the people passed by, dropping in their offerings, not knowing that Jesus was looking on as they passed. By and by a poor widow came that way, and she had only two mites—just think of it, only about a quarter of one cent. This was all the money she had in the world, with which even to buy bread. Jesus looked into her heart, and saw just how glad she was to give it, although it was all she had, and He said to His disciples something like this, "My friends, many people have put money into the treasury to-day. Some are very rich, and of their abundance they have cast in large sums. Some have not given so much, but have given it willingly. But one poor widow has given more than all the others, for she had only two mites, and she gave them cheerfully and gladly, although she had nothing left with which to buy her next meal. Such giving is beautiful in My sight, for it makes Me happy to have people love Me just that way."

THINK OF THIS—Do you not think Jesus watched over the life of that poor widow ever after that day? Why do you think He

liked her gift so much? Because He could see her heart, and He knew she gave in the right spirit. During this week could you open your heart to Jesus, and ask Him to look in and see if He finds you willing to do without something, that you may give some of your very own money to Him next Sunday? Try it.

LESSON XVI

GOD'S GIFT OF HIS BOOK, 2 Tim. 3: 14-17; Ps. 119: 9-11.

Golden Text: *Thy word is a lamp unto my feet*, Ps. 119: 105.

CENTRAL TRUTH—The value of what we have is determined by the way we use it.

POINT OF DEPARTURE—A child's knowledge of the usefulness of lights, natural and artificial; of useful articles that have been rendered useless by man's treatment of them.

SPIRITUAL RESULT DESIRED—A keener appreciation of the value of the Holy Bible, which is sometimes an unused possession in homes, and hence loses its value to the family.

APPROACH—How many of you ever saw a lamp? Everyone I think. For what is it used? To give light. When is it most useful to us? At night, when it is dark. Have any of you ever seen a beautiful lamp that was kept on the table and never lighted, but just set there for people to look at and admire? Was it very useful? Why not? Would it have made a bright light if some one had lighted it every night? Who, then, was to blame that it was not useful? Why, the people who owned it, of course. Could the lamp help them if they would let it? Oh, yes. If you want the sunshine to come right into the house and make it warm and bright, what must you do with the window blinds?

LESSON STORY—Once an old man wrote a letter to a young man that he loved very much. The older man was named Paul, and the young man was Timothy. In the letter Paul said, "If you will keep on, being as good a man as you have been a boy, I am sure you will not only be happy yourself, but will be useful to others and make them happy too. Remember what good teaching you have had, and where it all came from,

for you were taught out of the Holy Bible from the time you were a little child, and the teachings of that Book can make you wise in all you undertake, and show you the way to be saved by believing in Christ Jesus. Indeed, every word in the Bible was sent to us by God Himself, through friends of His who wrote as He told them what to say; and in this Book He shows us what is right, what is wrong, what is good, what is bad, and teaches us how we may follow after the good and the right. Another wise man named David wrote a song or psalm for all the boys and girls in the world, and said, "Boys and girls can learn how to do what is well pleasing to God and to man by reading God's beautiful Book, the Holy Bible, or paying attention when others read it to them."

THINK OF THIS—Can God's Book help you very much unless you read in it or have someone read it to you? If there is a Bible at your house that has been lying on the table unused, will you get some one to read it to you? Will you try to learn one of its sayings this week, that will help you to be like what God would have you be? His book is the letter He has written us telling us what to do to please Him. Let us see if it is really true, when we say, "Thy word is a lamp unto my feet."

LESSON XVII.

GOD'S GIFT OF HIS SON, Luke 2 : 1-12.

Golden Text: *For God so loved the world, that He gave His only begotten Son,* John 3 : 16.

CENTRAL TRUTH The gift of love is the most acceptable gift to God and to man.

POINT OF DEPARTURE A child's interest in, and experience of Christmas.

SPIRITUAL RESULT DESIRED—A thankfulness to God for the gift of His only Son in the form of a baby, that children might understand and love Him.

APPROACH—What beautiful day has just passed? Christmas day. What did you like best about it? The gifts you received, of course. Was it not a happy day? Everything seemed in good humor, didn't they? We should like to have Christmas every now and then, shouldn't we? Will Mary tell me some present she received on Christmas

day? Will John tell of his? I suppose no family had just one present that was for the whole household, had they? If they had, it must have been a very useful present, to please so many people. I know of a present that was sent to every one in the world one Christmas, and it suited and pleased them all. Shall I tell you about it?

LESSON STORY—Far from here there lived a king who sent out word one day that all his people were to be counted and taxed. Everyone was to go to the city to which his family belonged. Now, there lived in a city called Nazareth two people named Joseph and Mary, and to Mary God had sent an angel to carry her this beautiful message, "Mary, our Father in heaven is going to send His only Son as a present to the people on earth, and He will send Him as a little baby in your care." Mary kept these sayings in her heart, and she knew God would keep His word, as He always does. So when the time came for the people to be taxed, Joseph and Mary had to go to Bethlehem, and it was the very time that God had said the baby was to come in the manger there. When Mary and Joseph came to the city there was no room in the inn, so Mary had to find shelter in the stable. There, in that quiet, lowly place, our Father sent His only Son to Mary, for her to take care of until He was old enough to go about His Father's business. That same night out in the country, shepherds were watching their flocks, and suddenly an angel of the Lord appeared to them, and said something like this, "Fear not, for behold, I bring you good tidings of great joy, that shall be to all people. For unto you is born this very night in the City of David, a Saviour, even Christ the Lord, and you will find Him lying in a manger, wrapped in His baby clothes, in the care of Mary, to whom God has sent Him." And this was the first beautiful Christmas night.

THINK OF THIS—Since Jesus came a gift to all people, He is a gift to you and to me.

"God sent us this lovely baby

From His home in heaven above;

He came down to show all people

How to help and how to love."

Will you let His voice speak to your heart and teach you? He came as a present to you

Rev. Prof. Falconer, Halifax N.S.
Rev. Prof. Ballantine, 262 St. George St. Toronto.

Teacher Training Course

Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE--I. The New Testament--Its Contents and Growth; II. Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

LESSON IX.

THE CONTENTS OF THE GOSPEL ACCORDING TO JOHN

I. THE PROLOGUE, ch. 1: 1-18. The Word, an eternal Person dwelling with God in loving fellowship, is the source of creation, and of the life and intelligence of man. Sin, however, has entered the world as darkness struggling with light, and so made redemption necessary, vs. 1-5.

The same Person or Word, the life of the world, owned and dwelt in Israel in an especial way; but, in spite of the witness of John the Baptist, He was rejected by the Jews, also judged not according to the spirit, but by the flesh, vs. 6-13.

But the word did come as Messiah in the person of Jesus, Who was found by the writer of this gospel and the Christian church, to be the very Son of God, full of grace and truth, the Revealer of the Father, vs. 14-18. In this preface to the gospel the author gives a summary of the principles which underlie his account of the life of Jesus Christ.

The gospel divides naturally at the end of chapters 12 and 17, while the last chapter (ch. 21) is an appendix, apparently added some time after the gospel was finished.

II. THE PUBLIC MINISTRY OF JESUS, chs. 1: 19 to 12: 50.

1. Early Ministry.

(a) Testimony of John the Baptist to Jesus, and the call of the first disciples, 1: 19-51. (b) Public appearance of Jesus in Galilee, Jerusalem and Judæa, chs. 1, 2, 3. (c) Jesus the Saviour for the Samaritans, 4: 1-42. Up

to this point there is nothing in the synoptic gospels covering the same period. It is now that the public ministry begins in Galilee, according to the gospel of Mark.

2. Public Ministry in Galilee and Jerusalem.

(a) In Galilee, 4: 43-54. (b) Jerusalem. This visit, possibly at the Pasover, is not recorded in the synoptics. Discourse—the Son the source of divine life, ch. 5: (c) Galilee again; discourse on bread of life, 6: 1 to 7: 9.

3. Public Ministry in Judæa and Jerusalem, 7: 10 to 12: 50, six months; Feast of Tabernacles, October; Dedication, December; Passover, April. Chs. 7: 53 to 8: 11—see note in margin of Revised Version.

(a) Jesus lays bare the evil hearts of the Jews, 7: 10 to 10: 39. (b) Jesus retires beyond Jordan, 10: 40, 41. (c) The death of Lazarus brings him back to the city, and the miracle causes the rulers to plan for His death, ch. 11. (d) Triumphant entry; visit of Greeks; rejection of the unbelieving Jews, ch. 12.

III. DISCOURSES OF JESUS TO HIS OWN. The reward of faith, chs. 13 to 17.

1. Object lesson in true brotherhood, 13: 1-30.

2. Discourses, 13: 30 to 16: 33.

3. Intercessory Prayer, ch. 17.

IV. ARREST, TRIAL, DEATH.

The apparent victory of the unbelieving world is the first step to Christ's wider glory, chs. 18-20.

V. APPENDIX. Post-resurrection appearances; postscript attesting authorship, ch. 21.

LESSON X.**THE BIRTH OF THE CHRISTIAN CHURCH**

THE NEW TESTAMENT THE FRUIT OF A NEW LIFE—All great literatures spring from the life of the people, and the eternal value of the New Testament is due to the mightiest conviction that ever laid hold on any people.

METHOD OF STUDY—Our purpose is to study these writings as giving the answer to questions of conduct and religious and intellectual problems, which then arose for the first time. We begin with the history.

PRIMITIVE CHRISTIAN CONVICTION—The most certain fact of Christianity is that the early Christians believed that Jesus was risen from the dead, and was the eternal Son of God. The church never had any doubt that Jesus was more than a mere man. He was the living Redeemer, the Son of God.

THE BOOK OF THE ACTS

AIM AND AUTHOR—It is a continuation of the gospel according to Luke, in which the story of Jesus was told, the perfect Son of Man laying the foundations of the kingdom of God. The purpose of the Acts is given in ch. 1: 8. The spirit of the risen Christ is still a living power, working through His disciples for the gradual extension of the kingdom from Jerusalem to Rome, the capital of the world. The author of the book was an eye-witness of much that he relates (See especially from 16: 10, on), and he claims to have had special opportunities of tracing up the history to its source.

CONTENTS—The book divides, naturally into two sections: I. The life of the church, expanding within Judaism, with foretokens of larger things to come, chs. 1 to 12. II. The spread of the gospel in the Gentile world, till it reaches Rome, chs. 13 to end.

I. Acts, chs. 1-12, may be subdivided thus:

1. The preaching of the gospel in Jerusalem, chs. 1 to 4.
2. Rise of persecution, leading up to a new age inaugurated by the death of Stephen, chs. 6, 7.
3. Extension to Samaria, Conversion of

Saul, and exceptional cases, such as the Eunuch and Cornelius, chs. 8: 1 to 11: 18.

4. The rise of the church of Antioch, the mother of the Gentile churches; and the death of James the Apostle, 11: 19 to 12: 25. In this part of the history Peter and John were the leaders.

The title, Acts of the Apostles, does not describe the book, for only a few are mentioned, and much of the progress of the gospel as here recorded was due to unknown men, and disciples who were not apostles.

LESSON XI.**GEOGRAPHY OF THE HOLY LAND**

JESUS is not to be explained by the conditions amid which He lived; but apart from them He cannot be explained. A native and a citizen of Palestine, He drew His parables from its daily scenes and His ministry never left its narrow limits. Open and sensitive to the influence of country, climate and institutions, the real Jesus cannot be seen without a knowledge of the geography and life of the Holy Land.

THE LAND AS A WHOLE

SYRIA—The whole, of which Palestine forms a part, is Syria, the northern and most fertile strip of Arabia, and geographically one land, though divided among many tribes. The highway between Asia and Africa, it was the road of commerce and travel as well as a great battle-field of both ancient and modern times. Egypt and Assyria invaded each other by this way, and over the same route came Alexander, Pompey and Napoleon. Even the sea, once a barrier, became a path to the nations of Europe.

IMPORTANCE OF SYRIA'S SITUATION—Her seclusion enabled her to preserve the Semitic character due to the influx of Arabian tribes. From Africa and Asia she received strongly contrasting impressions, and the Mediterranean gave her the opportunity of influencing the nations of the west. To this position of natural isolation God brought a people who should receive and keep His revelation, and when Judaism was fulfilled in Christianity, it was the point from which the Gospel could be most easily carried to the world.

THE FORM OF PALESTINE—The lower part

of Syria, shut in before by the sea, behind by the desert, on the south by waste lands, and on the north by the Lebanon range, is Palestine. Four parallel lines running north and south divide it naturally into as many parts. Beginning at the coast there is, first, the maritime plain, across whose great shore road the armies of the nations marched. Overlooking the entire length of the plain is a range of mountains of varying heights. On the east of the mountains lies the Jordan valley, in which the one river of Palestine rushes to the Dead Sea, sinking 1,290 feet below the level of the ocean. Then on the east side of the Jordan valley, another series of mountains closes the prospect towards Arabia. Besides these general features, there are plains crossing the mountains and gorges from the higher to the lower levels. All together have gone to shape the course of the nation's history.

CLIMATE—The remarkable range of level, the nearness of the sea and the desert, combine to cause immense differences of climate and fertility. Within a hundred miles, the traveller passes from the snow and ice of the Lebanons, to the tropical region of the Dead Sea, with corresponding contrasts in the animals and plants of these parts. The great feature of the climate is a dry and rainy season. During the latter, which lasts from April to October, scarce ever a cloud is seen in the sky. The winds, too, are important to the life of Palestine, bringing moisture from the sea in winter, tempering the heat of summer, and sometimes carrying destruction from the desert. Palestine is not a land of forests: the woodland is open and scattered, yet abounding in variety and contrast. From the place of the oak and the pine, is but a few miles to the palm, the fruits, and the flowers of the tropics.

LESSON XII.

GALILEE AND JUDEA

In the time of Jesus western Palestine fell into three divisions: Galilee, Samaria and Judæa. We are concerned chiefly with the first and the last of these.

GALILEE—The most northerly of the three provinces, once known as "Galilee of the Gentiles," it held a population at the time of

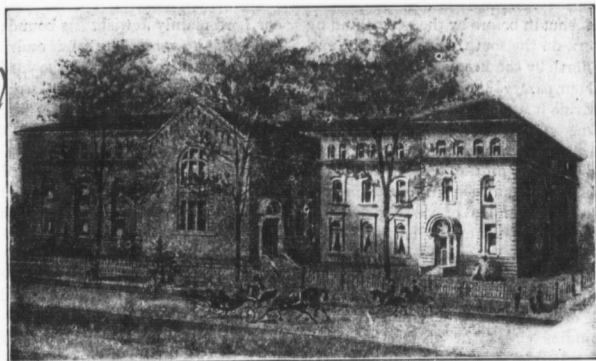
our Lord mainly Jewish. Its boundaries are evident: the gorge between it and Lebanon on the north, the valley of the Jordan and the Lake of Galilee on the east, the Phœnician plain on the west, and the large plain of Esdrælon on the south. With an area not more than that of an average Ontario county, Galilee possessed all the variety of mountain, valley and plain. A rich and fertile land, her people led a busy life, a life affected by many diverse influences. They were a chivalrous and gallant race, less averse to Gentile influences than the Judæans, but not less devoted to the faith and hope of Israel.

Away from the lake, Nazareth was the one town of supreme interest. But the lake was the focus of the province's activities and industries, hundreds of feet below the level of the sea, in a climate almost tropical. Near this lake of thirteen miles in length and eight in width; Christ spent the greater part of His ministry, and His teaching took its form from the life that He saw. The corn-fields, the fisheries, the merchants and the flowers were fitting symbols in Galilee.

JUDEA—Judæa was the sanctuary of the race, pre-eminent in historical and political interest, and Jerusalem, the home to whose festivals the scattered members of the Jewish faith regularly came. Yet Judæa was less favored physically than Galilee. Secluded in a land of seclusion, she became selfish, bigoted and unprogressive, though, when occasion demanded, she was courageous and passionately patriotic.

But little larger than Galilee, the centre is table-land, two or three thousand feet above the sea, stony and rough, without distinct features, where water is scarce and crops meagre. To the borders of this table-land Judean history owes much. The Jordan valley is here at its greatest depth; there are roads from Jericho to Judæa—on the south a barren stretch, on the west a lower range of hills, and on the north the valleys and the mountains of Samaria. Judæa had all the advantages of an island, and was as difficult to conquer as England.

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THE BOOK PAGE

My Dogs in the Northland. By Eger-
ton K. Young. Fleming H. Revell Company,
Toronto; 285 pages, price \$1.00.

This is a book without a dull page. It is full of humor and pathos, of vivid description and thrilling adventures. The writer has paid a noble tribute to the faithful animals, which drew him over the whitened plains, across the frozen lakes, and through the dark forests of the "Northland." He has invested with an almost human interest these brute friends of his. Jack and Cuffy, and Voyageur and Kimo, and Caesar and Koono stand before us, while we read, each with his character as clearly his own as the persons we meet. We are filled with indignation at the revengeful act which ended the life of Jack "the giant St. Bernard"; we are moved to laughter at the trickiness of Caesar; we marvel at the amazing intelligence of Voyageur, which saved the lives of his masters. Dr. Young has given us a wonderfully life-like picture of travel in the frozen north. Every lover of animals will read the book from cover to cover with constantly increasing interest.

Winkler
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The Fight with France for North America. By A. G. Bradley. George N. Morang and Company, Toronto; 300 pages, price \$1.50.

In his first manifesto to the Canadian people, then living under French rule, General Wolfe wrote, "We offer you the sweets of peace amid the horrors of war,

England, in her strength, will befriend you; France, in her weakness, leaves you to your fate." The best proof that Britain has redeemed the pledge of the heroic soldier, is the fact that in no part of her dominions are to be found more loyal British subjects than the French-speaking people of Canada. Scarcely a vestige of bitterness remains as a memorial of the struggle between two races for the possession of Canada. French and English alike look back with just pride to a conflict in which the vanquished were deserving of no less honor than the victors. It is a story of this memorable contest that we find in Mr. Bradley's volume. And the story is told with a charm of style which combines with the interest of the subject to keep the reader's interest unflagging to its close. The book has been warmly received, a second edition having been called for within a few months after the appearance of the first. Mr. Bradley, it may be added, is a son of the famous Dean of Westminster, who lately retired from office at an advanced age.

Missionary Principles and Practice.
By Robert E. Speer. Fleming H. Revell Company, Toronto; 552 pages, \$1.50 net.

One hardly knows which to admire most, Mr. Speer's fulness of knowledge, the searching earnestness which vitalizes every sentence or his absolute conviction of the final and speedy evangelization of the world. These all find abundant illustration in this new volume from his pen or from his mouth one ought perhaps rather to say, for many of the chapters

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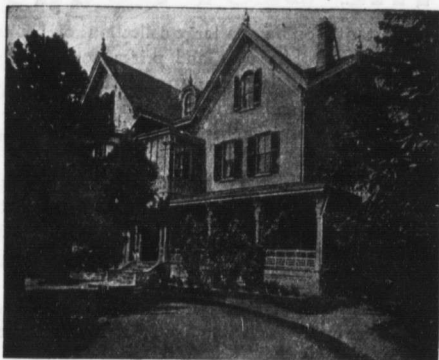
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The King's Story Book. Edited by George Laurence Gomme. George N. Morang & Company, Toronto; 527 pages, \$1.00.

The season for buying gift books is close at hand. A charming Christmas present would be this collection of tales from the best English writers. These pages furnish solid instruction as well as real pleasure; for the events which they describe are either real events in British history, or else illustrate the character of the period from which they are derived. No one will call history dry if studied as presented here. The Morang Company have given us a Canadian edition of the book, which stands first in a series

including, The Queen's Story Book, The Prince's Story Book, and the Princess's Story Book.

Modern Missions in the East. By Edward A. Lawrence, D.D. Fleming H. Revell Company, Toronto; 340 pages, \$1.50.

A new edition of a book on missionary methods, which may still be read with profit by those who wish to make themselves acquainted with the science of missions. It is a scientific treatment of missions that we find here. The author, during a tour of twenty months amongst the chief mission fields, collected the facts from which he has derived the principles underlying the great mission enterprise of the church. Candidates for appointment to foreign work will learn from this book much that will be helpful to them in their prospective life work, while the friends of missions who remain at home, will gain, through the reading of it, a more accurate knowledge of the precise nature of mission work in heathen lands.

Lord Strathcona: the Story of His Life. By Beckles Willson. George N. Morang and Company, Toronto; 280 pages, price \$1.50.

"No matter how poor the post might be, Donald Smith always showed a balance on the right side of the ledger." This was the report which attracted the attention of the high authorities of the great Hudson's Bay Company to the hero of this tale, who toiled in its service for thirteen years in the inhospitable climate of Labrador, before his merit began to receive recog-

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Janet Ward: A Daughter of the Manse. By Margaret E. Sangster. Fleming H. Revell Company, Toronto; 301 pages, \$1.25.

Janet Ward was brought up in a country manse, became a teacher in a little school, passed through college, became an editorial assistant, took up settlement work in a great city, and at length achieved fame as a writer. Neither work nor fame brought her satisfaction. At last we see her settled down in a manse again, as the wife of a minister. In the sphere of home life her restlessness is quieted. Girls who are seeking a career, may be led by reading this book to consider whether, after all, the truest happiness for them may not be found in the uneventful round of domestic duties. Mrs. Sangster's sweet motherliness of spirit pervades the story.

Soo Thah. By Alonzo Bunker, D.D. The Fleming H. Revell Company, Toronto; 280 pages, price \$1.00 net.

The success which has attended the work of preaching the Gospel among the Karens of Burma, is one of

the mighty marvels of modern missions. Judson's memorable reply to those, who at a time when only the eye of faith could see anything encouraging in the prospect, asked him about the outlook, "It is as bright as the promises of God," is fully justified by the presence to-day of a hundred thousand souls among the Karens living under the influence of the Christian religion. Soo Thah is a converted Karen, and in telling the story of his life, Dr. Bunker, who has in rare degree the power of vivid description, gives us a life-like picture of the social surroundings of his hero. This is one of the brightest missionary books of the year.

Peloubet's Notes for 1903. W. A. Wilde Company, Boston; 362 pages, with maps and illustrations, \$1.25.

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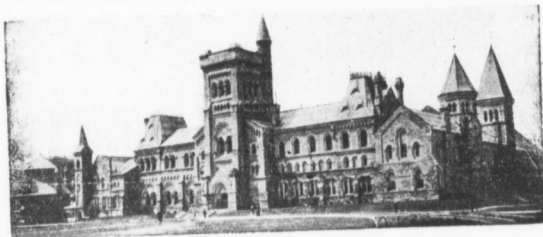
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