

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

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JANUARY, 1892.

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VOL. XXVI.]

JANUARY, 1892.

[No. 1.



DAMASCUS—A GLIMPSE OF THE GREAT MOSQUE.

Scenes in Damascus.

BY THE REV. GEO. J. BOND, B.A.

ONE of the most interesting sights in Damascus is the Great Mosque, a few years ago open to none but Moslems, but now open to Christians, by consular order, in parties of not more than twenty. It is larger than the Mosque of Omar at Jerusalem, and shows in its architecture the three great epochs of its history. The site is most probably that of the temple of Rimmon, spoken of by Naaman; and the massive stones and beautiful arches and entrances show the Grecian or Roman epoch which marked its existence as a heathen temple. Under Constantine the temple of Jupiter was dedicated

to the worship of Jesus, and the building became the Cathedral of St. John the Baptist.

Through a trap-door in the roof of one of the bazaars which adjoins it, we climbed up on the roofs to see a doorway to the mosque which is built up with modern buildings. It is a portal of the early Christian period, richly ornamented with scrolls and foliage, and having over its central arch a cross and the following inscription:

Η ΒΑΣΙΛΕΙΑ ΣΟΥ, ΧΕ, ΒΑΣΙΛΕΙΑ ΠΑΝΤΩΝ
ΤΩΝ ΑΙΩΝΩΝ, ΚΑΙ Η ΔΕΣΠΟΤΙΑ ΣΟΥ
ΕΝ ΠΑΣΑ ΓΕΝΕΑ ΚΑΙ ΓΕΝΕΑ

"Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations."

How wonderful that such an inscription should have been allowed to remain on great Mohammedan mosque for twelve hundred years! What pledge and prophecy it has maintained, through all the centuries of desecration of His sanctuary, and despoliation of His people, and yet there shall be an end. He reigns, and He must reign. Despite frenzy and fanaticism, despite death and dispersion, despite the power of opposing dynasties, and the might of superstition entrenched and established by the prestige and vantage of untold years, the Kingdom of Christ must come and must endure!

“Right forever on the scaffold,
Wrong forever on the throne,
But that scaffold sways the future,
And behind the dim unknown,
Standeth God, within the shadow,
Keeping watch upon His own.”

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, JANUARY, 1892.

On the Threshold.

Now, dear Sunday-school fellow-workers, we stand on the very threshold of another year. Before we lift the latch and enter in, let us reverently and solemnly seek that Divine aid which alone can enable us to walk wisely and well down the dim corridors of the future. We know not what may await us in those unknown chambers; but with God as our guide, whate'er betide, naught can bring us scath or harm. Let us address ourselves with fresh diligence to the holy task of studying God's Word, so as

to learn His mind and will to us; and let us then seek so to impress those truths upon the hearts and minds of the youthful immortals committed to our care, that they be to them a savour of life unto life and not of death unto death.

Never were the facilities for the study of God's Word so brought within the reach of the Sunday-school teacher as they are to-day; and we believe never were they better presented than in the pages of our own BANNER. But all these helps are of no avail without diligent study on the part of the teacher; and the first and most important pre-requisite of study is the preparation of the heart, which cometh alone from God.

As Sunday-school workers let us labor for results—for pre-ent results. Let us not be satisfied unless the great object of our teaching is accomplished, and the children are brought to Christ. Let us make each boy, each girl in our classes, the subject of prayer—of that fervent effectual prayer which availeth much. Let us seek to influence them individually, by personal conversation, by kindly attention, by lending or recommending suitable books; but above and beyond all let every effort be actuated by an intense desire for the conversion of your scholars. Fail not dear fellow-worker, on your part, and God will be faithful to His covenant, for ye know that your labor is not in vain in the Lord. To each of our readers, in the highest and best sense, we wish a Happy New Year!

County Conventions.

DEAR EDITOR,—I send you a copy of our Sunday-school Convention report. Our township, East Missouri, was organized four years ago by Mr. Day, Provincial Secretary, and since that time interest in Sunday-school work in our community has been greatly increased. Every summer our workers have met at a central point (our territory is only twelve miles long and six wide), to discuss the great question of training children in spiritual things. In a short letter I cannot tell your readers of the great success we have had. Our last convention was reported almost verbatim by a stenographer, so that, not only were the four or five hundred who were able to attend benefited, but, by the distribution of six hundred of these reports, we reach many hundreds more of our busy people who were unable to be present, and infuse them with an increased zeal in Sunday-school work. We recommend our plan of having the convention proceedings reported to our sister Township and County Associations. The cost of reporting and printing amounted to about \$50, which amount has been raised by the advertisements (which were cheerfully given and paid for by merchants of our neighboring towns), and by the proceeds of the sale of our reports at five cents per copy. B.

A New Starting-Point.

A HEARTY New Year's greeting to all co-workers and readers in every part of the Dominion.

Rejoice with us in the outlook of another year: for great is the honor conferred upon us that we are put into the ministry of God for the children.

Let us seek to enter on the varied labors of the year aright. As one has said—

Begin humbly—as those who feel the responsibility of such a trust.

Begin trustfully—as those unto whom are given “exceeding great and precious promises.”

Begin cheerfully—as those who can sing, “The Lord of hosts is with us, the God of Jacob is our refuge,” as those who feel a pride in the Eternal Name, and in wearing the livery of the Eternal King.

Begin prayerfully—lifting up earnest hearts “unto Him that is alive for evermore,” knowing that without Him we can do nothing.

Beginning in this spirit we shall undoubtedly be blessed in our work.—*S. S. Teacher.*

Slipping Away.

THEY are slipping away—these sweet, swift years,

Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as the weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread,
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—Selected.

Opening and Closing Services.

FIRST QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Service.

Supt. I was glad when they said unto me,
Let us go into the house of the Lord.

School. Our feet shall stand within thy gates, O Jerusalem.

Supt. Jerusalem is builded as a city that is compact together:

School. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

Supt. For there are set thrones of judgment, the thrones of the house of David.

School. Pray for the peace of Jerusalem; they shall prosper that love thee.

Supt. Peace be within thy walls, and prosperity within thy palaces.

School. For my brethren and companions' sake, I will now say, Peace be within thee.

Supt. Because of the house of the Lord our God I will seek thy good.

III. Singing.

IV. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. O the depth of the riches both of the wisdom and knowledge of God!

School. How unsearchable are his judgments, and his ways past finding out!

Supt. For him, and through him, and to him, are all things.

School. To him be glory forever. Amen.

III. Dismissal.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER.

About B. C. 713.]

LESSON I. THE KINGDOM OF CHRIST.

[Jan. 3.]

GOLDEN TEXT. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Psa. 72. 8.

Authorized Version.

Isa. 11. 1-10. [*Commit to memory verses 2-4.*]

1 And there shall come forth a rod out of the stem of Jes'se, and a Branch shall grow out of his roots:

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day there shall be a root of Jes'se, which shall stand for an ensign to the people; to it shall the Gentiles seek: and his rest shall be glorious.

DOCTRINAL SUGGESTION.—The royalty of Christ.

HOME READINGS.

- M.* The kingdom of Christ. Isa. 11. 1-10.
Ts. King of glory. Psa. 24.
W. Righteous King. Jer. 23. 1-8.
Th. King of peace. Zech. 9. 9-17.
F. A mighty kingdom. Psa. 45. 1-7.
S. Universal kingdom. Dan. 7. 9-14.
S. "Not of this world." John 18. 33-40.

LESSON HYMNS.

No. 7, New Canadian Hymnal.

Crown him with many crowns.

Revised Version.

- 1 And there shall come forth a shoot out of the stock of Jes'se, and a branch out of his roots
- 2 shall bear fruit: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
- 3 and his delight shall be in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.
- 10 And it shall come to pass in that day, that the root of Jes'se, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious.

No. 8, New Canadian Hymnal.

Jesus! the name high over all.

No. 5, New Canadian Hymnal.

All hail the power of Jesus' name!

DOMINION HYMNAL

Hymns, Nos. 38, 11, 2.

QUESTIONS FOR SENIOR STUDENTS.

1. The King, v. 1-5.

Give what facts you can concerning the writer of this lesson.

What is meant by "the stem of Jesse?"
 What was the condition of the royal family of Judah in Isaiah's time?
 What do you know about the young prince Hezekiah and about his father?
 To what matchless Person do "the stem" and "the Branch" here mentioned refer?
 What does the Lord mean in the Old Testament when printed in small capital letters?
 What is meant by "wisdom and understanding?"

What is meant by "counsel" and "might?"
 Wherein shall this Messiah differ from merely human judges? (See verse 3.)
 To what class of people will he especially turn his attention?

To what classes did our Lord Christ speak his first Beatitudes?

What does Isaiah promise will be the attitude of the Messiah toward the wicked?
 How did Jesus treat the hypocritical Pharisees, priests, and traders?

What is the use of the girdle?
 How can "righteousness" and "faithfulness" be called girdles?

2. His Kingdom, v. 6-10.

Tell what you know of the savage characteristics of wolves, leopards, lions, bears, and serpents.
 Note the characteristics of the innocent young creatures that are so sport with these wild animals.

What has Christianity done for animals?
 How does this prophecy picture to us the final triumph of Christ over mankind?

What is meant by God's holy mountain?
 What does the ninth verse teach us concerning the triumph of Christ?

What did Jesus say of himself if he were "lifted up?"

Who are the Gentiles?

Have they sought Christ?

What is the "rest" or "resting-place" of the Messiah?

Practical Teachings.

Wherein does this lesson teach—

1. That the Spirit of the Lord gives power and adaptability to the soul on which it rests?

2. That God's cause often flourishes after unpromising beginnings?

3. That Christianity will eventually prevail over all the world?

4. That Christians owe special duty to animals?

5. That the kingdom of Christ brings peace and comfort every-where?

Hints for Home Study.

1. Write down five or six destructive forces or tendencies which may be said to have ravaged the world like wild beasts, but which are controlled by Christianity; like slavery, for example.

2. Note incidents in our Lord's life showing his possession of the Spirit of the Lord; of "wisdom

and understanding," to distinguish between purity and evil; of "might," to carry out his moral convictions with energy.

3. By what divine presence in the world are these attributes of the Messiah still made helpful to man?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King, v. 1-5.

What King is here meant?

Of whom was the King to be a descendant?

To what is he compared?

Whose Spirit was to rest on him? *

How is this Spirit described?

When was this prophecy fulfilled? (See Psalms 61. 1; Luke 4. 16-21.)

What effect would the Spirit have on the King?

What would he not do?

How would he judge?

How would he punish wickedness?

With what would he be girdled?

2. His Kingdom, v. 6-10.

What promise of peace is here given?

What further promise in verse 7?

What is said of a child and a venomous beast?

Why would no harm come to any?

What would the son of Jesse be to the Jews?

What other people would seek him?

What is said of the rest he would give?

How extensive would be his kingdom? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we shown—

1. The lowly origin of Christ?

2. That Christ brings peace on earth?

3. That Christ is a Saviour for all men?

Home Work for Young Bereans.

Find some other prophecies of the coming King.

Find what Jesus said to Pilate regarding the character of his kingdom.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Jesse? **King David's father.**

What is meant by the "stem of Jesse?" **The house of David.**

Who is the Branch? **Christ.**

Why is it said the Branch grew out of Jesse's roots? **Because Christ came from the family of Jesse.**

What spirit rests upon Christ? **The Spirit of the Lord.**

What kind of a spirit is this? **A wise, strong, right spirit.**

How will Christ judge the poor? **With right judgment.**

How will the wicked be slain? **By the "breath of his lips."**

What is meant by this? **His word.**

What will Christ's kingdom be? **A kingdom of peace.**

What will some day be taken out of all things? **The evil.**

Who will then be able to lead even wild beasts about? **A little child.**

What will the earth be then? **A holy place.**

Why will it be holy? **Because God will be every-where known.**

Who will then be sought before all others? **Christ.**

What will it be to know him? **A glorious rest.**

Words with Little People.

Christ's kingdom can be set up in a child's heart. It is a kingdom of peace and love. The child in whose heart this kingdom is is strong enough to lead about the wild beasts of ill-temper, ill-will, and obstinacy. A little child who loves Jesus is stronger than a strong man who does not love him.

Lesson Prayer.

"Thy kingdom come."

General Statement.

A little more than seven hundred years before the birth of Christ the young prince Hezekiah ascended the throne of Judah. His nation was surrounded by perils, and the hearts of the people sank within them whenever the Assyrians appeared. In those days Isaiah the prophet was in his prime, and he used all his powers to encourage the young king and his people. One of the visions which God gave to him we study in this lesson—a vision of the approach of a King who should administer righteously, and in whose day the very beasts of the wilderness should lose their ferocity, and peace should universally reign. The goodness of Hezekiah may have been to some degree present in the mind of both the speakers and the hearers, but manifest to all was the fact that no mere mortal could fulfill the supernatural conditions which this vision presupposed. It is a wonderful portraiture of the spiritual consequences of the dominion of Christ.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. A rod. A vigorous sprout; a fresh green sapling. **The stem.** A "nucleus of root-lets" hidden under ground after the tree has been cut down. **Jesse.** The father of David. The allusion is to a "family tree" which grew from Jesse. **A Branch.** See Isa. 53. 2; 4. 2; Jer. 23. 5; 33. 15; Zech. 3. 8; 6. 12. The Hebrew word here used is *Netzer*, which closely resembled in sound our Lord's geographical surname—"the Nazarene." To this Matthew alludes (Matt. 2. 23). **Out of his roots.** A luxuriant shoot from a decayed stock. If the prophecy had stopped here we might suppose the noble young Hezekiah to have been referred to; but not even Hezekiah could fulfill the promises which follow. (1) *The brightest success often follows apparently complete failure.* (2) *Growth of moral forces always begins at the roots of life.*

2. "We would not have," says Dr. G. A. Smith, "a more concise summary of the strong elements of a ruling mind than is given in verses 2 to 5." **The Spirit of the Lord.** The Spirit of Jehovah. **Wisdom and understanding.** Intellectual and moral apprehension, the ability to perceive moral and abstract truth. **Counsel and might.** The gift of forming right conclusions, and the ability to carry them out with energy. **Of knowledge and of the fear of the Lord.** "A 'knowledge' founded upon the fellowship of love; a 'fear' absorbed in reverence. It is needless to say that all these qualities existed in the greatest perfection in our blessed Lord. They 'rested upon him' from first to last."—*Canon Rawlinson.* (3) *The Holy Spirit is the true*

source of wisdom. (4) *There is no "might" so strong as the might of love; it sees how to deal with human beings, and gives prudence and practical power.*

3. **Shall make him of quick understanding.** The Hebrew word literally means "sent," which may be understood to indicate "understanding," as in our common English Bibles; or "delight," as in the Revised Version. No other human being had ever such "quick understanding"—such marvelous insight into the hearts of men—as our Lord (see Luke 2. 47; Matt. 9. 4; 22. 46; John 6. 26; 7. 21); and none could so truly say, "I delight to do thy will, O God." But Dr. G. A. Smith suggests an entirely variant translation: "He shall draw his breath in the fear of the Lord," which is the most expressive definition of sinlessness—that sinlessness which was the attribute of Christ alone. See Critical Notes. (5) *Christ has revealed stretches and eminences of life where, following in his footsteps, we also shall draw for our breath the fear of God. He shall not judge after the sight . . . the hearing.* With even the widest poetic license these words could not be applied to any earthly monarch, for human courts must depend on testimony. But Jesus "knew men's thoughts." (6) *God's wisdom is perfect.* (7) *The whole-hearted Christian will not lack adaptability.*

4. **With righteousness shall he judge.** Judges in the East have been in all ages proverbially corrupt. **The poor.** Who cannot pay a bribe **The meek.** "Who use no adroit or eloquent words to win the ear."—*Bannister.* **The earth-**

The human race. **Rod of his mouth.** "The words of his mouth," says Dr. Rawlinson, "are the rod which shatters. The sayings of Christ pierce the conscience and penetrate the soul as no other words that ever came from a human mouth." (8) *In the last day a word from Christ will consign each of us to endless life or to everlasting destruction.*

5. Girdle. The essential article of Oriental dress, which holds all the rest in place. Dr. Bannister explains: "It was common to represent the better habits under the figure of clothing, because they adhere to character as inseparably and closely as the garment did to the body to which it was bound. (9) *Justice and faithfulness are cardinal virtues.*

6-9. All the ferocious animals of Palestine are here mentioned. **Child,** in verse 6, should be "boy," and **lead** should be "drive." A strange drove this—wolves, sheep, leopards, goats, cows, lions, and bears. **Eat straw like an ox.** "No hay is made in Palestine," says Mr. Van Lennep; "chopped straw, with which barley has been mixed, is the ordinary food for cattle." **On the hole** should read "by," or "near," the hole. The **asp** and the **cockatrice** are venomous serpents. Wild stories of the fabled "cockatrice," a monster, the progeny of the cock and the serpent, were still current when our Bible was turned into English, but they were unheard of in the days of Isaiah. The revisers use the word "basilisk" here. **They.** These evil beasts and the civil and moral forces symbolized by them. **My holy mountain.** Primarily, the mountain land of Judah; but, as God's chosen people in all ages are symbolized throughout Isaiah's prophecy as Israel and Judah, so the entire redeemed world is here indicated. **The earth shall be full of the knowledge of the Lord.** A startling and delightful outlook to the godly Hebrew, whose little country was envied by aggressive heathen empires, and whose children were early familiarized with imported idolatrous rites. These four verses present one of the most remarkable visions given us by the word of

God. To Isaiah's contemporaries they brought comforting assurances that the threatened Assyrian invasion would not be successful, that the heathen powers would be brought into peaceful relations with Israel, and that from the royal family, which had of late so badly disgraced the "holy nation," should come a Monarch whose glory should outstretch that of all his predecessors. But the old Hebrews "saw the near and far by one look." They knew that their entire history was typical, and no immediate political reference could hide from them the Messianic bearing of almost every prophetic utterance. It is this bearing which most interests us. The passage has for us one true meaning—it is a picture of the final triumph of Christ over mankind, and, indeed, over all natural forces. But the entire passage is full of suggestions. (10) *Human passions are wider and worse than the worst wild beasts.* (11) *Every boy and girl has a religious duty to be kind to animals, and to exert exalting influences over them.* (12) *Wherever the Gospel spreads it lessens ferocity and produces kindness of heart.* (13) *This earth is the "holy mountain" of God; it belongs to him, and the day hastens when he will every-where be its recognized Ruler.*

10. The Revised Version of this verse is a great improvement. The **root** which grew the splendid "branch" of verse 1 has lifted itself up into an **ensign** attracting the attention of the **people**, or "peoples"—the Gentile world. So our Lord said, "I, if I be lifted up, will draw all men unto me." Almost immediately after the resurrection the Gospel spread to the Gentiles, and from "the ends of the earth" men saw the ensign and sought it. **His rest shall be glorious.** Rather, "his resting-place shall be a glory." The temple at Jerusalem was the "resting-place" of Jehovah, and the "Shekinah" made it glorious; now the hearts of his children are his "temple," and the Christian Church is his glorious resting-place. (14) *Christ is himself the chief attraction of the Gospel; there is a miraculous and supernatural charm about him, and if you preach Christ in your class eager souls will hang upon your words.*

CRITICAL NOTES.

BY PROFESSOR M. S. TERRY, D.D.

It is noticeable that this great Messianic prophecy follows immediately after the stirring picture of the overthrow of the Assyrian army, in which the boastful invader is represented as hewn down like a lofty tree. The people of God, Israel, have also been humiliated, and spoken of as a felled oak. See Isa. 6. 13. But there is this difference: Assyria falls never to rise again; but there remains in fallen Israel a stock, or stump, from which a new shoot is destined to grow. That shoot is no other than the "holy seed" mentioned in Isa. 6. 13, but here represented in the person of an anointed Ruler, whose triumphant reign is to fill the earth

with peace and righteousness. It is common for the Old Testament prophets to speak of Israel's salvation and triumph as wrought by the mighty hand of God, and following close upon the overthrow of their enemies. The fall of the enemy and oppressor opens the way for the Messianic kingdom. The Assyrian shall be broken and trodden under foot (comp. Isa. 14. 25), and his stump shall never sprout again; but the stump of Israel shall shoot forth and branch out through an offspring of the house of Jesse, and fill the earth with the knowledge of Jehovah.

Verse 1. Rod. Revised Version, "shoot." This

Hebrew word thus translated occurs but once elsewhere in the Bible, namely, Prov. 14. 3, where it is said: "In the mouth of the foolish is a rod of pride." In that passage the word designates a shoot or young branch used as a rod for smiting, while here it retains the meaning of young branch or twig. This accords with the words **stock** and **branch** in this same verse. The figure is that of a stump of a fallen tree, from which springs forth a new growth, here called, in the poetic parallelism, both a shoot and a branch. This latter, springing from **his roots** and bearing fruit, presents the idea of a new tree, to be fully developed in its time.

2. The Spirit . . . upon him. The branch is now conceived as a person, anointed by the Spirit of Jehovah. This Spirit is at once described by three pairs of distinguishing terms—**wisdom and understanding, counsel and might, knowledge and fear.** These qualities of the Spirit have been likened unto the six branches of the golden candlestick, springing from the central shaft, and with the seven lamps suggestive of the apocalyptic "seven spirits which are before the throne" (Rev. 1. 4). So this Branch embodies the nature of God himself, who is a Spirit; for in Christ "dwelleth all the fullness of the Godhead bodily" (Col. 2. 9).

3. Make him of quick understanding. Revised Version, "His delight shall be in the fear," etc. Others variously: "His breathing is in the fear of Jehovah;" "His sense of smelling [power of perception] shall be exercised in the fear of Jehovah;" "The fear of Jehovah is fragrance to him." The common meaning of the word so variously translated is "the exercise of the sense of smelling," and here most obviously is used figuratively to denote a pleasant sensation experienced in contemplating the fear or reverence which is due toward Jehovah. **Eyes . . . ears.** The figurative use of the word for smelling is followed by a similar reference to these two other organs of sensation, which are here named to express mental judgments. His decisions will not be based on mere outward appearances or current rumor. **Reproved.** Better, "decide," as in margin of Revised Version. The word denotes a judicial act of determining the justice and equity of a case.

4. Rod of his mouth. Comp. especially Psa. 2. 9, and Rev. 1. 16.

5. Girdle. Symbol of readiness for vigorous activity; here an activity that advances the interests of righteousness and truth.

6-9. We understand this glorious picture of universal peace as an ideal one, a symbolical portraiture of the final triumph and glory of Christ's reign on earth. It seems designed to convey the idea of a restored Paradise, a world-wide Eden, from which all the curse of transgression is excluded. We are not, with rationalistic critics, to

regard this glorious future as a mere wish of the prophet, and nothing but a delusive dream. Nor is it necessary to understand it, as the literalists, of an actual regeneration of the animal creation. Such literalism, uniformly applied to the language of prophecy, leads to many absurdities, and leads down the rhetoric of Hebrew poetry with a burden it was never designed to bear.

8. Hole of the asp . . . cockatrice' den. Specialists differ as to the precise species of reptile denoted by these words, but there is no doubt that two different kinds of dangerous snakes are meant, as the adder and the basilisk. It is noticeable that the enumeration ends with these terrible representatives of the serpent kind, as if to suggest that the cursed instrument of the first temptation is to lose at last his power to harm. The word translated "den" means a "place for light," and is thought by many to denote the eye of the basilisk, which has the power to charm and so draw its victim to destruction. The thought in that case would be that the little child will, without any harm or danger, stretch out his hand and reach for the sparkling eyes of the once terrible viper as if they were shining toys.

10. Root of Jesse. Here put by metonymy for both shoot and Branch of verse 1. Comp. Isa. 53. 2. **Ensign.** Not a military standard, but one serving as a signal to attract attention and call people together. Moses placed the brazen serpent on an ensign (Num. 21. 9). **His rest.** His place of rest, or residence.

The Lesson Council.*

Question 1. How far did the prophets understand their own predictions of Christ and his kingdom?

Just how far the prophets understood their message we do not know; some things, however, may be assumed as reasonably certain. 1. None of the prophets had a complete mental picture of Jesus; each contributed his partial concept to the composite prophetic picture of the Messiah. 2. Many of the Messianic prophecies had primary reference to local events, and were of immediate fulfillment. In such case it seems likely that the prophet was unaware of the Messianic import of his words. 3. The prophets seem to have understood that they spoke of things they did not comprehend; but it seems certain that from age to age the concept of the coming One grew clearer and clearer in the minds of inspired men. See 1 Pet. 1. 10-12.—*Rev. F. O. Holman, Minneapolis, Minn.*

* That we lack the usual variety in our Lesson Council is due to the fact that four of the five gentlemen to whom we wrote requesting contributions failed to respond as we had reason to expect they would. This is a very rare occurrence, and probably will not happen again.—EDITOR.

Analytical and Biblical Outline.

The King in Zion.

I. HIS ROYAL ANCESTRY.

Out of the stem of Jesse. v. 1.

"Thy throne.... forever." 2 Sam. 7. 16.

"Of this man's seed." Acts 13. 22, 23.

II. HIS DIVINE WISDOM.

The Spirit of the Lord. v. 2.

"The Holy Ghost descended." Luke 3. 22.

"The Spirit.... is upon me." Luke 4. 18.

III. HIS RIGHTEOUS CHARACTER.

In the fear of the Lord. v. 3.

"Tempted.... yet without sin." Heb. 4. 15.

"Who did no sin." 1 Pet. 2. 22.

IV. HIS JUST JUDGMENT.

With righteousness.... judge. v. 4.

"He shall judge thy people." Psa. 72. 3-4.

"Called Faithful and True." Rev. 19. 11.

V. HIS TRANSFORMING POWER.

The wolf.... dwell with the lamb. v. 6-8.

"Ye must be born again." John 3. 7.

"In Christ.... new creature." 2 Cor. 5. 17.

VI. HIS UNIVERSAL RULE.

To it.... Gentiles seek. v. 10.

"Other sheep I have." John 10. 16.

"Shall the Gentiles trust." Rom. 15. 12.

Thoughts for Young People.

The Prince of Peace.

1. *Our Lord was in his earthly life the Prince of peace.* He was born, as has so often been said, at one of those rare moments of ancient history when universal peace prevailed. Royal by blood, and a descendant of a long line of warlike princes, he made no attempt to rid his nation of the yoke of the Romans. In the hour of his triumph he enters Jerusalem—"the city of peace"—not like other kings, on horseback and in armor, but riding "on a colt the foal of an ass," with a choir of children about him, an emblem of tranquillity. There has lived no other public man in any age or nation whose life took hold of so many forces and made so uniformly for peace.

2. *Our Lord taught that love was the only fit weapon of warfare.* The peacefulness of his career was not due to political forecast or to happy circumstances. When reviled he reviled not again, and he wants his followers to tread in his footsteps. He taught us to do good to them that spitefully use us, to give the coat to the man who forcibly takes the cloak, to turn the left cheek to him who smites the right.

3. *The true Christendom is the empire of peace.* Very slowly have our Lord's principles leavened the thought and practice of the world. A few centuries turned the heathen of Europe into nominal Christians; but nineteen centuries have not

sufficed to imbue Christians fully with the spirit of Christ. And yet our Lord's life and teachings have wrought immeasurably the greatest change in men's conduct that the world has known. War is the exception now where once it was the rule. "Arbitration" is a method for settling international difficulties which will before many years be universally adopted. And the quiet happiness of our homes, the good order of our great cities, and the general integrity and fairness of our merchants are due to the measurable dominion over us of the Prince of peace.

4. *Each human heart is a principality of which our Lord is the rightful sovereign.* "The peace of God which passeth understanding" should dwell in every soul. Let us open wide all ways of entry and welcome the Prince of peace to the throne of our affections and thoughts.

Lesson Word-Pictures.

BY REV. E. A. RAND.

Lo, a rod, a branch growing of roots, Jesse's Rod, Israel's Branch, and expanding into a tree!

It sends out branches on every side. Its boughs droop with the clustered fruits. How weighty and rich are these—wisdom and understanding, counsel and might, knowledge and godly fear! What cooling shade beneath those branches! What refreshing rest! What nourishment and life in that fruit! What blessings throng in the Messianic days!

And now a judge is seen upon the throne. How clear and deep his search into the truth! How quick to hear the right as well as swift to see it! That girdle round his loins is very righteousness, and faithfulness stays up his reins.

And who flock to his judgment-seat, sure of speedy sentence in their favor—the extortioner, the robber, the oppressor? No, here they come; that poor man defrauded of his wages, that widow cheated out of her inheritance, that orphan whom another's rascality has beggared—O, what a pitiful crowd! And all go away rejoicing in the Messianic justice.

O vision of judgment in the Messianic reign! And now what a vision of peace! Look over into this fold! Beside that lamb, is that its old enemy with one greedy eye and murderous spring and devouring jaws, even the wolf? Near that kid, is that creature contentedly lying down its old, savage foe, the leopard, with spotted skin and sleek, sinewy limbs? And see that strange procession—a calf, a young lion, a fatling! And leading them all is that little child with gentle eyes and tiny hands! Happy days of the Messianic peace, when in the great animal creation love shall be king!

But look into this pasture. What, a cow and a

beard feeding side by side, while their young lie down together! And this creature with great head and shaggy mane and strong, muscular paws, browsing even as an ox! Is it the lion who once ate the ox? And hark! There is a babe cooing and playing about that hole in the ground, even thrusting its little fingers into it, and this is the home of the asp and the cockatrice! Gone, though, is the old venom. The babe coos on. Its play is unrestrained. The little fingers harmlessly wander over that dark hole. Love is king, even among asps and cockatrices, when the blessed Messianic sun shines in its fullness.

And now come up to this height and see the spread of the truth gloriously symbolized. It is the sea coming in at the turn of the tide. To the east, to the west, the waters deepen and move upon the land. They sweep over those sandy flats, bury those black ledges, press up that shelving beach, and in every direction it is one resistless advance, waters sparkling in the sun and bearing forward the freighted vessels. So shall "the earth be full of the knowledge of the Lord as the waters cover the sea."

And now one other glance at the glorious millennial days. Lo, from that roof of Jesse an upspringing shoot that becomes an ensign, a royal banner, cross-shaped, crimson-dyed, and planted on Calvary. From every quarter of the earth what a rallying of the people to that lifted ensign! In what masses they throng! From the valleys and the mountain-slopes, down the rivers and over the seas, out of the great cities and the lonely hamlets sweeps the consecrated host. But see! Not only the Jew is coming, but every-where the Gentile, throng after throng, one vast flocking unto Calvary! O, prophecy of the universal faith in the universal Saviour! How glorious the Messianic triumph, how glorious the Saviour's rest!

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 1-8. Seventy years ago the fires of Suttee were publicly blazing all over India, upon which the screaming and struggling widow, in many cases herself a mere child, was bound and burned to ashes with the dead body of her husband. Infants were publicly thrown into the Ganges, as a sacrifice to the goddess of the river. Young men and maidens, decked with flowers, were slain in Hindu temples before hideous idols, or hacked to pieces, that their quivering flesh might be given to propitiate the god of the soil. The cars of the Juggernaut were crushing thousands. The coming of Christ's kingdom in that land has abolished these cruelties. The Church now numbers four hundred thousand members.

Twelve years ago the Rev. Oscar Michelson landed on one of the New Hebrides alone among

cannibals. Again and again he fled into hiding to save his life. Once a savage (now one of his best teachers) leveled a rifle to kill him, but was stopped by a look. The Gospel has won its way, until now thirty native Christian teachers are laboring in as many different villages. Ten years ago they proposed to eat him; now he lives in perfect safety.—*Sabbath Reading.*

Eighty-five years ago the directors of the East India Company placed on solemn record: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." A few months since Sir Rivers Thomson, Lieutenant-Governor of Bengal, said: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."—*Missionary Herald.*

Verses 9 and 10 and Golden Text. Of the five great divisions of the modern world Christianity is now dominant in three; it is widening in the fourth, Asia; and in Africa has effected an important lodgment. Sierra Leone at the beginning of this century was one of the most degraded places on the surface of the globe. Shiploads of slaves were turned adrift, the place reeked with every kind of abomination, and no less than fifty-three missionaries and their wives died in twenty years. Now the colony is full of Christian places of worship.

Mission work in Madagascar since 1874 has had eight hundred native pastors.

In Japan two hundred years ago it was said, "While the sun shall shine upon the earth let no Christian dare show his face in Japan." This was un repealed till 1872. In 1654 a Japanese nobleman picked up a Testament he found floating in the Bay of Yeddo, had it translated, read it, and with two others became converted. Now there are more than sixty congregations, some of them worshiping in churches made of ruined temples. The Bible is taught in their schools and they declare: "Our old faith has lost its hold."

Not fifty years ago in China Dr. Morrison, hiding in a cellar, was engaged in translating the Bible into Chinese, and in locked rooms was preaching to the few who cared to listen. Now there are one hundred thousand Christians.

In Fiji, where fifty years ago the natives were cannibals, the governor has said there are one hundred and two thousand who have accepted the Christian faith.

In India so great is the Christian influence that Chunden Sen said: "Not Britain, but the Bible, rules India."—*Archdeacon Farrar.*

The Teachers' Meeting.

Perhaps the best way to treat this lesson, after carefully reading it and explaining unusual phrases—

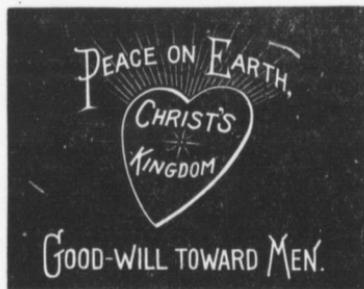
and allusions, is to study it as a *prophecy*, and then to rapidly glance at its fulfillment (1) in the life of Jesus of Nazareth; (2) in the subsequent history of the world; (3) in individual hearts. If time permitted all three of these lines might be profitably pursued. The last can be made the most practical. 1. The King (vers. 1-5) foretold as (1) a descendant of David (ver. 1); (2) profoundly spiritual in character (ver. 2); (3) wise (vers. 2, 3); (4) just (vers. 4, 5). Wonderfully fulfilled in the history of Jesus. 2. The Kingdom (vers. 6-10): (1) A kingdom of peace (ver. 6); (2) of transformed natures (vers. 6-8); of fellowship with God (ver. 9); of world-wide extent (ver. 10). Fulfilled in Christianity. Trace how all the detailed prophecies of this passage are fulfilled in the personal history of a saved soul.

References.

FOSTER'S CYCLOPEDIA. Prose, 3478, 3479, 10590, 11855, 7112, 7126. Ver. 1: Prose, 7124. Vers. 1-9: Poetical, 2287. Ver. 2: Prose, 674. Ver. 6: Prose, 3920, 4920, 7070, 10989. Vers. 6-9: Poetical, 2288, 2290. Ver. 9: Prose, 342. Ver. 10: Prose, 8982, 10188, 10106.

Blackboard.

BY J. B. PHIPPS, ESQ.



THE DESIGN.—Draw the heart with white chalk; the words within it with yellow; the upper sentence white, the lower one light blue.

The subject of to-day's lesson being "The Kingdom of Christ," the heart is placed on the board to represent that kingdom in man. Review the lesson, and bring out the following points foretold by the prophet. By question: 1. Of whom did he prophecy? The Messiah. 2. What did he liken him to? A branch. (Read Isa. 53, 2.) 3. In what manner should he be qualified for his great work? The Spirit of the Lord shall rest upon him. 4. In what particular way? Verse 3. Quick understanding and just judgment, not according to outward appearance, or with respect to persons.

5. With what result? His reign shall be one of peace. There is no greater peace than is given to the heart wherein Christ reigns; it shall also be one of safety. (See verse 3.) What did the angels say when they announced the birth of Christ? [Point to the board.] All read: "Peace on earth, good-will toward men."

APPLICATION.—Will you not let Christ the Prince of peace reign in your heart?

Primary and Intermediate.

BY MARTHA VAN MANTER.

Another year in which to at least begin work for our Lord and his little ones! Whether it may be ours to end the year in this sweet service, God only knows.

Let us resolve that with his help we will aim to teach each lesson as we would if we knew it to be the last.

LESSON THOUGHT. *Peace in Knowing Jesus.*

To be taught: 1. That Christ's kingdom has been set up in the world. 2. That it is a kingdom of love and peace. 3. That this same kingdom may be set up in a child's heart.

1. Have a picture of the infant Christ at hand. At one side of the board make a number of trees growing close together. [If this require too much time straight marks will do very well.] Tell the children that these represent wicked folks, the enemies of Christ. All people who are unkind, untrue, who speak bad words, or do bad deeds—all these belong to the army of Christ's enemies.

Talk a little about this, helping children to realize how sad and gloomy our world would be if all people belonged to this army.

On the opposite side of the board make the decayed stump of an old tree, from the living root of which a slender twig shoots out.

Read the first verse of the lesson, and tell the class that the slender twig, or "Branch," means Christ, coming from the family of Jesse, the father of good King David.

Show the picture of the infant Jesus, and tell that this is the "Branch"—soon to grow into a mighty tree which shall spread its roots over the whole earth.

Tell that Isaiah lived seven hundred years before Jesus was born, but God showed him the beautiful truth of Christ's coming, and that when he came he would set up a kingdom of peace and love.

Turn to the picture of Jesus, and ask a few questions about his life and death, and tell a little of the wonderful growth of his kingdom in the earth.

Sing a verse about the coming of Jesus, and impress upon the children that when Jesus came the kingdom of peace began.

2. Print in large letters "King of Love." What

is his name? Yes, Jesus. Why do we call him "King of Love?" [Let several children tell some good deed Jesus did while on earth.]

Did Jesus ever do an unkind act? Did he ever speak a wrong word?

One day Harry and Lester were playing. Lester had a picture card which Harry wanted. He asked Harry for it. Harry said, "You may look at it, but I want to keep it." Lester took it and tore it in pieces, and threw it away.

Had the kingdom of peace come to Lester? No; children shut the door against the King of love and peace when they do wrong things.



3. Make a globe, to represent the world, and a heart standing side by side. What did Jesus come to bring? Print "Peace on Earth" inside the globe. He came to stop war and all evils. He does stop all bad things for people who will let him into their hearts. Some people will not let him come in!

Shall I tell you what Jesus wants to do? To set up a kingdom of peace in every child's heart. Wicked thoughts and words, naughty wishes and tempers are like ugly wild beasts. Jesus can make them good and peaceable. The lesson says he can make the wolf and the lamb live together happily! Then how easily he can make ill-will and bad temper go away!

Get acquainted with Jesus! That is the cure for all naughtiness. And come to him right away. He loves you, and wants to make you happy now.

OPTIONAL HYMNS.

No. 1.

Hark! the herald angels sing.
Blessed assurance, Jesus is mine.
Am I a soldier.
Battling for the Lord.
Soldiers of the cross, arise.
I love thy kingdom, Lord.
Jesus shall reign.

No. 2.

Ye that love the name of Jesus.
All glory to Jesus be given.
Breathe the wave, Christian.
Forward! be our watchword.
Go forward, Christian soldier.

The Lesson Catechism.

[For the entire school.]

1. Who was to come from the family of Jesse? **The Messiah.**
2. Whose spirit should rest upon him? **The Spirit of the Lord.**
3. How was he to rule men? **With righteousness and with love.**
4. What should happen under his dominion? **The wildest beasts should be tamed.**
5. Who shall seek the Messiah? **The Gentiles.**

CATECHISM QUESTION.

1. What is the Gospel?
The good news of salvation through our Lord Jesus Christ.

LESSON II. A SONG OF SALVATION.

[Jan. 10.]

GOLDEN TEXT. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength. Isa. 26. 4.

Authorized Version.

Isa. 26. 1-10. [Commit to memory verses 1-4.]

1 In that day shall this song be sung in the land of Ju'dah: We have a strong city; salvation will God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

4 Trust ye in the Lord forever: for in the Lord JE-HO'VAH is everlasting strength.

5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, and the steps of the needy.

7 The way of the just is uprightness; thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O Lord,

Revised Version.

- 1 In that day shall this song be sung in the land of Ju'dah: We have a strong city; salvation will he appoint for walls and bulwarks.
- 2 Open ye the gates, that the righteous nation which keepeth truth may enter in. Thou wilt keep *him* in perfect peace, whose mind is stayed on thee: because he trusteth in thee.
- 4 Trust ye in the Lord forever: for in the Lord JE-HO'VAN is an everlasting rock. For he hath brought down them that dwell on high, the lofty city: he layeth it low, he layeth it low even to the ground; he bringeth it low even to the dust. The foot shall tread it down; even the feet of the poor, and the steps of the needy.
- 7 The way of the just is uprightness; thou that art upright dost direct the path of the just. Yea, in the way of thy judgments, O LORD, have we waited for thee; to thy name and to thy memorial

have we waited for thee; the desire of *our soul is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

9 is the desire of our soul. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of the Lord.

DOCTRINAL SUGGESTION.—The righteousness of God.

HOME READINGS.

- M.* A song of salvation. Isa. 26. 1-10.
Tu. A song of deliverance. Isa. 25.
W. Joy of salvation. Isa. 51. 4-11.
Th. Joy in the Lord. Joel 2. 23-32.
F. A new song. Psa. 98.
S. Song of the angels. Luke 2. 10-20.
S. The song in heaven. Rev. 5. 6-14.

LESSON HYMNS.

- No. 242, New Canadian Hymnal.
 Jerusalem the golden.
 No. 244, New Canadian Hymnal.
 We speak of the land of the blest.
 No. 240, New Canadian Hymnal.
 When the mists have rolled in splendor.

DOMINION HYMNAL.

Hymns, Nos. 224, 230, 229.

QUESTIONS FOR SENIOR STUDENTS.

1. The Strong City, v. 1-4.

In what source of national strength did Isaiah rejoice?

What calamity to his nation did he foresee?

What wonderful return to prosperity is referred to by the words "that day?"

Of what was "the land of Judah" a prophetic type?

What was emphatically the "strong city" of Palestine?

How were ancient cities usually fortified?

What was to be the "walls and bulwarks" of the future Jerusalem?

On what source of strength did Nehemiah and his associates mainly rely when rebuilding Jerusalem?

How does this typify the true strength of the Church of Christ and of the individual Christian?

Who were the "righteous nation" at the time of the restoration of Jerusalem?

Who are the "righteous nation" now?

What is meant by "keepeth the truth?"

Is the precious promise of the third verse for us, or only for the ancient Jews?

Have you secured its performance in your case?

Is there any thing or person but the Lord in whom man can trust forever?

2. The Fallen City, v. 5, 6.

To what proud people does the prophet refer in the fifth verse?

What was the fate of Nineveh and Babylon?

In what condition are their ruins to day?

Do wickedness and pride ever go unpunished?

3. The God of Judgment, v. 7-10.

What is the characteristic of the just man's "way?"

What may we learn from the fact that the Bible so often uses phrases for godly living like "upright," "straight," "righteous," "rectitude," "neither right nor left?"

What is the meaning of "the way of thy judgments?"

How does Isaiah show his intense longing for God?

What is the effect of showing favor to the wicked?

What is meant by "beholding the majesty of the Lord?"

Do you "behold" this "majesty?"

Practical Teachings.

Where does this lesson teach—

1. That the strongest defense of the Christian is God?

2. That the true Christian should neither fear nor "worry?"

3. That we should intensely long for communion with God?

4. That prayer to be effective must be earnest?

5. That God's presence is the glory of the Christian Church?

Hints for Home Study.

1. Read the account of the return of the Jews from captivity?

2. Find all the facts you can concerning the strength and glory of Nineveh and Babylon in Isaiah's day, and concerning their overthrow.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Strong City, v. 1-4.**

Where would a song of joy be heard?
 What was the strength of the city?
 Who might enter in?
 How does the prophet here define a "righteous nation?"

To whom was there a promise of peace?
 In whom were the people urged to trust?
 Why should they trust the Lord? (GOLDEN TEXT.)

What blessedness is promised to him who trusts the Lord? (Jer. 17. 7, 8.)

2. The Fallen City, v. 5, 6.

What is said of those who dwell on high?
 What fate is in store for the lofty city?
 Who visits these judgments on the city?
 Under whose feet will it be trodden?
 What is the cause of the fall of the wicked?

(Prov. 11. 5.)

3. The God of Judgment, v. 7-10.

What is said of the way of the just?
 Who weighs their course?
 Why will a good man walk safely? (Prov. 27. 28.)

Where had the people waited for the Lord?
 To whom was their desire?
 When was the Lord sought?
 What would be the effect of God's judgments?
 How would favor affect the wicked?
 What would he not see?
 What did this prove the wicked to be? (Prov. 27. 28.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That right-doing brings peace?
2. That wrong-doing brings sorrow?
3. That God is a righteous Judge?

Home Work for Young Bereans.

Find the name of the Babylonian king who destroyed Jerusalem?

Find the name of the Jew who rebuilt Jerusalem when the captives returned.

Commit to memory forever the third verse of this lesson.

QUESTIONS FOR YOUNGER SCHOLARS.

What is meant by "that day?" **The day of the Lord.**

When will that day come? **When all love and obey God.**

What song will be then sung? **A song of salvation.**

Who may sing that song now? **Thos who love God.**

What is our "strong city?" **God's salvation.**

What are the gates of this city? **Repentance and faith.**

Who may enter the gates? **All who keep the truth.**

Who are kept in perfect peace? **Those who trust God.**

Why may we trust him? **His strength lasts forever.**

What kind of a heart does the Lord hate? **A proud heart.**

What does he do? **He brings it down.**
 Who looks upon the path of the just? **The Lord.**

For whom do we wait in the time of trouble? **For the Lord.**

Why do we look for him then? **Because no other can help us.**

When will the wicked learn to do right? **Not until they see the power of the Lord.**

Who is our salvation? **The Lord Jesus Christ.**

Words with Little People.

WHY ARE WE GLAD?

Because { God is our Safety—a "Strong City."
 { Jesus is our Salvation.
 { We may have "perfect peace" in God.

Whisper Motto.

"Trust ye in the Lord."

General Statement.

Read Isaiah consecutively, and you will find amid many disconnected passages one strange continuous prophecy mainly of wrath and sorrow and destruction. It reaches from chapter 24 to chapter 27. In the very midst of it is the joyous interlude, the song of praise, which our lesson committee has selected for our study to-day. Primarily, the reference of this lesson is probably to the safety of Judah and Jerusalem during the conquest of the surrounding nations. But beyond the political and temporal application is the Messianic purpose of the prophecy. It represents the people of God in every age of trouble safe in the arms of their almighty Deliverer, and has its chief fulfillment in the dominance of Christianity.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. That day. The day of the return of Judah from captivity—which may be regarded also as a type of the day of Christ's universal triumph. **The land of Judah.** The hills and

valleys of Judah echoed just such triumphal strains as this in Hezekiah's day when Jerusalem was saved from the ravages of the Assyrians, and a century and a half later when the captives came

back to the land of their fathers. But the passage clearly points also to the "heavenly Jerusalem," wherein shall dwell the "Israel of God." **A strong city.** Here is a poetic reference to the Hebrew capital, which in natural strength and splendid fortification surpassed most of the cities of antiquity; but the prophetic insight sees that **walls and bulwarks** of stone will not avail; God himself is the best embattlement. Outside the stone ramparts of some ancient cities ran a series of earthworks—"bulwarks"—which must be captured by the enemy before he could use his battering-rams. God's **salvation** serves for "bulwarks" as well as for "walls." (1) *The wall of God's presence is our safeguard.* But it is noteworthy that Isaiah urged King Hezekiah to "strengthen" his walls of stone against the Assyrian battering rams. (2) *We should take every worthy means that human ingenuity has contrived to secure prosperity and lengthened life, but should trust in none of them.*

2. Open ye the gates. Probably these words are uttered to imaginary angelic guards of the "strong city." Temptations to apostasy must have been very strong to the captive Hebrews. Those who came back to the ruins of their fathers' home intent on seeing Jehovah richly merited this title of the **righteous nation.** They typified God's sincere worshippers in every age. (3) *The King of glory entered first; his people follow.* (4) *Our triumph is sure if we maintain faith and loyalty.*

3. Keep. Guard, as with a garrison. **Perfect peace.** Perfect security, and, as a consequence, perfect placidity of soul. **Because.** Here is the philosophy of the "peace that passeth understanding." (5) *The apprehensive, timid, ruffled Christians simply lack faith in God.*

4. Lord Jehovah. "Hebrew, 'Jah, Jehovah,' the union of the two names expressing in the highest degree God's unchanging love and power."—*J., F., B.* (6) *Neither circumstances, nor friends, nor ourselves, last forever; God's love lasts; therefore we can trust him forever.*

5, 6. Them that dwell on high. On what heights of power and luxury the Assyrians dwelt we can guess from the ruins of their palaces. A Hebrew prince would seem poor when compared with

these nabobs, who enriched themselves alike by merchandise and plunder. **The lofty city.** "Referring immediately to Nineveh, or to Babylon, or to both; but representative also of the stronghold of God's enemies in all ages."—*J., F., B.* **Layeth it low.** "Low" indeed lie these cities to-day in the distant desert, their races extinct, their palaces covered with the ashes of ages. **Tread it down.** A figure for exultation in the fall of God's enemies. **Poor . . . needy.** Classes which in the Orient have been proverbially wronged. (7) *Retribution is the fruit of sin.* (8) *Weeping endureth for a night; joy cometh in the morning.*"

7. The way of the just is uprightness. Rather, "The path of the just is straight." That is, (9) *God guides his children,* "makes their way straight before their faces." **Dost weigh.** Rather, "dost make level." (10) *By the grace of God we should live upright lives.*

8. In the way of thy judgments. That is, in the process of thy punishments. God's treatment of the Ninevites and of the Hebrews was an extended object-lesson revealing his justice and love. **Have we waited.** (11) *God's promise fails not, though it seems to tarry.* **Thy name.** What thy name indicates—thine own true self. **The remembrance of thee.** (12) *The sin which doth most easily beset most of us is the forgetting of God.*

9. In the night. The long dark night of national affliction. **Will I seek thee early.** Better, I will earnestly expect thee. **When thy judgments are in the earth, the inhabitants . . . will learn righteousness.** Isaiah boldly looks forward to the display of God's punitive power not to gratify revenge, but because all reformation must be based on reverence for God. (13) *Let us all, like the prophet, seek God early.* (14) *In hours of darkness we should patiently wait, for God will surely come.* (15) *Prayer to be effective must be earnest; we must desire God "with our whole souls."* (16) *All secular events are sent by God to be our teachers; "angels to beckon us nearer to him."*

10. Yet will he not learn. "This verse is an expression of the prophet's painful feeling of indignation."—*Delitch.*

CRITICAL NOTES.

In its spirit and sentiment this song furnishes an admirable appendix to the Messianic prophecy of the preceding lesson, but it is widely separated from it in the volume of Isaiah's prophecies. Criticism recognizes in Isa. 24-27 a composition complete in itself, following immediately after the series of oracles against foreign nations contained in chapters 13-23. This sublime composition constitutes a grand apocalypse, divisible into seven principal sections, one of which is the song of

chapter 26. 1-19. Interpreters differ widely in explaining the several parts of these four chapters. Many regard them as a prediction of the end of the world; some think they were fulfilled by the Assyrian invasions, and others that they describe the desolation of the Jewish land of the Chaldean armies and the subsequent restoration under Cyrus. According to Vitringa these chapters foretell the ruin wrought by Antiochus Epiphanes and the victories of the Maccabees: Cocecius, after the

manner of modern Chiliasts, discovered in this prophecy particular events of the Thirty Years' War in Germany, and the civil wars in England in the time of Charles I. It must in all fairness be admitted that the data for determining the exact occasion of the prophecy are wanting. It is well for us to know that we do not know a number of things of this kind connected with the biblical revelations. We may, nevertheless, believe that the scope of these chapters so far transcended the immediate occasion of their composition as to leave that matter comparatively out of sight. Whether written in the time of Hezekiah or of Josiah or just before the Babylonian exile (for all these views have been held), its fulfillment appears most conspicuously as beginning with the emptying and desolations of the exile, and taking in, as in one prophetic glance, the judgments and redemption of the Messianic age. The song, of which these ten verses form only a half, celebrates the triumph and glory of the new Jerusalem when exulting in the salvation of God.

Verse 1. In that day. The day of the restoration of Judah and Jerusalem, associated in prophetic vision with that ultimate "regeneration" (Matt. 19. 28) which is effected by the Messianic reign. **Strong city.** The ideal Jerusalem, here conceived in striking contrast with the high fortress of the walls of the enemy, which, according to the preceding verse (Isa. 25. 12), are to be hurled down to the dust. So, constantly, in apocalyptic visions, the hostile city is overthrown to give place to the city of God. So, in the New Testament Apocalypse, Babylon, the harlot, falls, that Jerusalem, the bride, may appear in glory. **Salvation . . . for walls.** This language shows the ideal character of the picture presented.

2. Open ye the gates. This command is a dramatic feature of the song, after the style of Psa. 24. 7, 9; 118. 19. **Righteous nation.** The true Israel of God.

3. The common translation of this verse furnishes a simple thought, but supplies a number of words not in the original, and transposes those that are in the Hebrew out of their natural order. By a slight change in the punctuation the two words **keepeth truth**, which stand at the close of the preceding verse in the Hebrew, may be connected with the words **mind is stayed**, which immediately follow them, and the whole may be thus rendered:

Open the gates and let a righteous nation enter,
Which keepeth the truth, in mind unshaken;
Thou wilt keep it [the righteous nation] in perfect peace,
For in thee it has trusted.

4. Everlasting strength. Rather, as Revised Version, "an everlasting rock," or, better still, a "rock of ages."

5. Them that dwell on high; the lofty

city. Most natural allusion first to the Moabite stronghold referred to in chapter 25. 10-12; but with that towering fortress on the heights is associated in the mind of the prophet every great city and stronghold which exalts itself against Jehovah and his people.

7. Way . . . is uprightness. Better, "the path of the righteous is smoothness;" or, as Henderson translates, "is perfectly straight." **Thou, most upright.** Instead of making this word "upright" a vocative of direct address, others regard it as a part of the predicate, but placed first for emphasis, thus: "Straight [or level] dost thou even up the way of the righteous."

8. Have we waited for thee. The prophet here speaks for the righteous nation, the devout Israel, who cry day and night unto the Lord, and look for his coming, and trace it in every triumph of righteousness and truth. Jehovah's **judgments** have their way (or path) in the earth, and his **name and remembrance** (that which reminds one of him) are ever objects of **desire** to the faithful and loving soul.

9. Seek thee early. The Hebrew verb thus translated may also mean to "seek earnestly;" but as its cognate noun is the common word for the dawn, and as the night is expressly mentioned in the preceding parallelism, the idea of early seeking seems to be intended.

10. Land of uprightiness. That is, a land where the upright dwell. There is probably an allusion to the Holy Land as the special heritage of the chosen people.

The Lesson Council.

Question 2. What "lofty city" is referred to in verse 5; and how has the prophecy been fulfilled?

The "lofty city" here referred to is probably the "Kar Hareesh" of chap. 16. 11, and the "Kir" of Moab of chap. 15. 1. It seems to have been the chief fortress of Moab—a "city of the hills." Travelers identify it with the modern Kerak, but so terribly has the prophecy been fulfilled that the very site of this once important stronghold is now uncertain.—*Rev. F. O. Holman.*

Analytical and Biblical Outline.

The Prophet's Song.

I. A SONG OF SALVATION.

Salvation will God appoint. v. 1.
"Thy walls salvation." Isa. 60. 18.
"Thou worm Jacob." Isa. 41. 14.

II. A SONG OF RIGHTEOUSNESS.

The righteous nation . . . enter. v. 2.
"Hunger and thirst." Matt. 5. 6.
"Open to me." Psa. 118. 19.

III. A SONG OF PEACE.

Keep him in perfect peace. v. 3
"Peace I leave with you." John 14. 27.
"Passeth all understanding." Phil. 4. 7.

IV. A SONG OF FAITH.

Trust ye in the Lord. v. 4.

"Trust...at all times." Psa. 62. 8.

"Trust...and do good." Psa. 37. 3.

V. A SONG OF TRIUMPH.

He bringeth down. v. 5, 6.

"Shall judge the poor." Psa. 72. 4.

"They overcame him." Rev. 12. 11.

VI. A SONG OF PRAYER.

With my soul...desired thee. v. 9.

"One thing have I desired." Psa. 27. 4.

"Thirsteth for God." Psa. 42. 1-3.

Thoughts for Young People.

The Secret of Peace.

1. *Well-founded confidence is the secret of peace.* He who fears that he cannot gather together enough money to pay his debt will be uneasy. He who fears that he cannot build a wall strong enough to keep out the approaching enemy will be apprehensive. But he who knows that his resources are equal to all demands will have perfect peace.

2. *God is our walls and bulwarks.* No debt is so great as the debt of our souls to keep the law. No enemies are so strong or bitter as the enemies of our souls. But in the Lord Jehovah is everlasting strength, everlasting resource of every sort.

3. *God is our guide.* Sheep without a shepherd have in all ages been a type of embarrassed men who cannot tell which is the wiser course to pursue. A very large share of the sorrow of the world to-day comes from the want of an infallible guide. God is our guide, and he is infallible. Perfect peace is the natural outcome.

4. *God is our instructor.* If the Bible is our rule of faith and practice it is only because the Bible is God's word, and this is the great source of peace in a world of uncertainty.

Lesson Word-Pictures.

I hear the sound of a singing. O voice of joy! O grand, triumphant song! A multitude singing, a multitude with banners, a multitude nearing a city and rejoicing as they advance. But what a strong city! Do they expect to take it? What seeming presumption! Without any weapon of war or rolling chariot or prancing horse, without any bowmen or spearmen or men of might in mail! How eagerly, though, they look up to the walls, how confidently, expectantly they contemplate them, and how triumphantly they rejoice when not a blow has been struck! Foolhardy do you say! Look at the massive walls, the proud towers, the outlying bulwarks! What an aspect of unassailable strength! What an impregnable city! How secured and safe are all within!

But what makes it so?

O, holy, divine presence within, the entire city one great holy of holies filled with God! Still vainer, then, is all demonstration of man without.

And yet look! The stately gates are falling back. And now with happy, jubilant songs, the long columns pour in.

But who are these that have entered the strong, grand city? Look at every hand and see how clean of wrong it is! All lips, how anointed! In every eye shines only the light of trust and glows the warmth of love! Is it holiness within the city! Ah, it is holiness that alone can enter the city. How much they bring and how much they find! What perfect peace to those who are stayed on God! What rest, forever undisturbed! What never interrupted joy! What safety in this city of salvation because the city of our God!

There is another city. It is seemingly astrange. It is lofty, built on the very mountain-tops. The crags are its bulwarks. The mountain-valleys are its moats. The clouds are its haughty companions. What foot can scale its walls! What hand shall fling back its gates! But pride is its mistress, injustice its intent, cruelty its law. And, lo, what power comes like the whirlwind breaking down its towers, like the flood sweeping away every refuge, like the fire in the mountain forest crumbling all beauty? It is the Lord Jehovah who "bringeth even to the dust."

And now there comes a rush of trampling feet, even a great multitude that the proud city oppressed and put its foot upon. It is the army of the poor, the multitude of the needy, and they swarm over the broken walls and the humbled towers till every-where under foot lies the haughty city. O, how insecure is the city of wrong as a refuge! How safe is the dwelling-place of the Almighty!

And now what scene is this? It is one who is seeking. What humble cries for his God, what sincere prostrations, what earnest quest! Seeking in the morning hour, in the market-place, at the noon-tide rest, and when the sun goes down. Blessed are they who seek; they are the happy ones who find!

Will all seek? There is the sound of a mighty downfall in the land. The ground shakes as wrong after wrong goes down. What consternation among the wicked! What a turning away from sin! What a learning of righteousness when God's judgments are abroad and shake the earth!

By Way of Illustration.

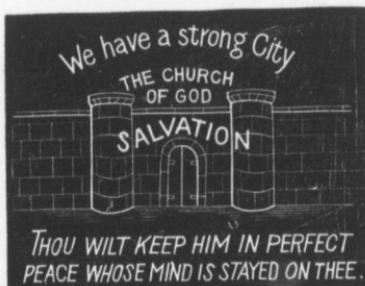
Verses 1. Men appoint walls and bulwarks for salvation; but God appoints salvation for walls and bulwarks. Salvation is often without walls and bulwarks, and walls and bulwarks without salvation. Salvation is the safer safeguard.—*Fenning.*

structed. (Verses 9, 10.) They listen to God's teachings, which the wicked reject.

References.

FREEMAN'S HAND-BOOK. Ver. 3: Phrases repeated, 534.... FOSTER'S CYCLOPEDIA. Prose, 5810-5817, 12072-12075, 9989; Poetical, 2020. Ver. 1: Prose, 5183, 5172, 5169, 5166, 10028. Ver. 3: Prose, 5412, 5413, 4364, 4363, 4367. Vers. 3, 4: Prose, 5818. Ver. 7: Prose, 3240; Poetical, 1169. Ver. 8: Prose, 7145. Ver. 9: Prose, 10063, 10065.

Blackboard.



THE DESIGN.—Provide yourself with a long ruler. Use white chalk, and draw the straight lines at top and bottom first, then the down lines. Write the word "Salvation" with red chalk, the upper sentence yellow, the lower sentence white.

The lesson to be taught is one showing confidence in God. While verses 1 and 2 may refer to the city of Jerusalem, yet we can use them in regard to the Church of God, for he hath promised to be its strength and salvation. To those that dwell therein, and whose minds are stayed on God, he will give inward peace of mind and conscience. How may my mind be stayed on him? I must trust him all the time, under all circumstances, with a fullness of trust that will be child-like. I must not worry over the future, but take the day as it comes, and he will give me strength, for as the day is so shall my strength be.

Primary and Intermediate.

LESSON THOUGHT.—Why we Praise God.

Review. Who is the King of earth and heaven? What kingdom did Christ set up? Is there peace in Satan's kingdom? What kingdom would Jesus like to set up in every child's heart?

Make a bar of music on the board. Above print "Praise Song." Ask what praise means? Mary says her mamma "is the kindest, best mamma ever was." Is that praise? A little boy said his teacher was "the best teacher that ever was or

ever would be." He was praising his teacher. We like to praise good people for their good acts.

Who is better than the best person who ever lived? Who always does right? Who is always the same, and always good? Yes, God!

Shall we praise him? How can little children praise God? [Encourage children to speak of ways.]

Yes, we can sing praise to God with our lips. [Sing some simple song of praise suitable for little children.]

Show how we may sing praises sweetly, and yet not act the spirit of praise. Arthur sang this song one day very nicely. He sang "Praise him for the Sabbath-school," and his teacher thought, "How well Arthur sings."

But he came late to Sabbath-school, was naughty while there, did not try to listen and learn, and going home quarreled with another boy. Did he truly praise God.

God wants us to praise him with our lips and with our lives! What shall we praise God for?

Safety. He takes care of us. If we trust him, we are safe. We need not be afraid of the dark, for God is there. We need not fear sickness or sorrow, for God is there!

Trusting hearts may always sing,
Safe beneath Jehovah's wing.

[Print "Safety" in the bar of music.]
We may sing a song of peace.

A little girl used to be afraid in the dark night. But after she learned about God's care, she was no longer afraid. She said, "I just thought about God, and knew that every thing was just right." She had peace.

[Print "peace" in the bar.]

What is it to trust? A house was burning. A little boy came to the window. His father called, "Jump, I will catch you," and he did. When asked if he was not afraid to jump, he said, "No; father said he would catch me, and I new he would." That was trust.

God's children may trust him as this boy trusted his father. How glad we should be to have such a wise, strong Father!

[Print "Trust."] What is our song? A song of safety, of peace, of trust. All these things make us glad and happy. But our sweetest song is for the salvation Jesus came to bring!



Make a cross with golden rays going out from it. Tell the dear old story once more, tenderly, with strong desire that these little ones may have ears and hearts opened to take it in. Perhaps it may be the last time some will hear it. And be sure, dear teacher, that your heart-interest will do more to secure the child's interest than any thing else!

Print in large letters, "I will seek thee early," and show plainly how little children may seek the Lord.

A short prayer-meeting may profitably close this session. [An excellent song to teach with this lesson is "Why not I?" No 81 in *Melodies for Little People*. By S. V. R. Ford. Published by Hunt & Eaton.]

OPTIONAL HYMNS.

No. 1.

Come, ye sinners.
Father, I stretch my hands to thee.
Come, said Jesus' sacred voice.
Jesus is calling.
Come to Jesus and be saved.
So near to the kingdom.

No. 2.

I will follow.
Be with me every moment.
Bringing in the sheaves.
Earnest work.

The Lesson Catechism.

[For the entire school.]

1. What were the godly Jews to have in place of walls and bulwarks? **The salvation of God.**
2. How will God keep those people whose minds are stayed on him? **In perfect peace.**
3. How did God treat those who persecuted his ancient Church? **He brought them to the dust.**
4. How should we regard God? **With intense desire.**
5. What is the GOLDEN TEXT? **"Trust ye in the Lord,"** etc.

CATECHISM QUESTION.

2. What is the Gospel history?
The account contained in the New Testament of the coming of Jesus Christ into the world, of His teaching, His manner of life, His miracles, His death, His resurrection, and His ascension.

[QUARTERLY TEMPERANCE LESSON.]

About B. C. 725.] **LESSON III. OVERCOME WITH WINE.** [Jan. 17.]
GOLDEN TEXT. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Prov. 20. 1.

Authorized Version.

Isa. 28. 1-13. [Commit to memory verses 5-7.]

1 Woe to the crown of pride, to the drunkards of E'phraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of E'phraim, shall be trodden under feet.

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he catch it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom shall he teach knowledge? and whom

Revised Version.

- 1 Woe to the crown of pride of the drunkards of E'phraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!
- 2 Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall be cast down to the earth with the hand.
- 3 The crown of pride of the drunkards of E'phraim shall be trodden under foot: and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people: and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate.
- 7 But these also have erred through wine, and through strong drink are gone astray; and the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgment.
- 8 For all tables are full of vomit and filthiness, so that there is no place clean. Whom will he teach knowledge? and whom will he make to

shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*

10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest *wherewith* ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

TIME.—About 725 B. C. **PLACE.**—The prophecy was probably spoken in Jerusalem; the allusions are to Samaria and the kingdom of Israel. **DOCTRINAL SUGGESTION.**—The punishment of the wicked.

HOME READINGS.

- M.* Overcome with wine. Isa. 28. 1-13.
Tu. Wine forbidden to priests. Lev. 10. 1-11.
W. The mocker. Prov. 20. 1-11.
Th. Folly of intemperance. Isa. 5. 11-24.
F. Paul's advice. Eph. 5. 14-21.
S. Temperance. 2 Pet. 1. 1-11.
S. Warning. Matt. 24. 45-51.

LESSON HYMNS.

- No. 335, New Canadian Hymnal.
 Homes there are of want and sorrow.
 No. 332, New Canadian Hymnal.
 There's a demon in the glass—Dash it down!
 No. 333, New Canadian Hymnal.
 The army of temperance is gathering its men.

DOMINION HYMNAL.

Hymns, Nos. 241, 240, 239.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Fading Wreath,** v. 1-4.
 Upon whom is a woe pronounced?
 What city is pointed to as the proud crown of the drunkards?
 What calamity befell the northern kingdom during Isaiah's life-time?
 What was the name of the Assyrian conqueror of Israel?
 To what is the beauty of Israel compared?
 To what is the Lord's vengeance likened?
2. The Diadem of Beauty, v. 5, 6.
 What occasion is referred to as "that day"?
 Who were "the residue" of God's people?

understand the message? *them that are weaned from the milk, and drawn from the breasts?*

10 For it is precept upon precept, precept upon precept; line upon line, line upon line; here a

11 little, there a little. Nay, but by *men* of strange lips and with another tongue will he

12 speak to this people: to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear.

13 Therefore shall the word of the Lord be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

What was the "glorious beauty" of the drunkards? (Verses 1, 4.)

Who was to be the glory and beauty of the righteous?

Did God literally give discretion to judges and strength to soldiers?

Does he bestow corresponding gifts and graces now?

3. Sinful Folly, v. 7, 8.

Who are meant by "they also"?

What says the GOLDEN TEXT about wine?

4. Sacred Knowledge, v. 9-13.

What underlying cause can you give for the mournful prevalence of drunkenness?

How did these faithless teachers resent Isaiah's warnings?

Why should children and youth be taught with exceptional care the high duty of purity and total abstinence?

Why should a community which tolerates the drink evil be as persistently taught the truth as are children?

What had the Lord said to these people? (Verse 12.)

In what manner had his work been given?

How does he teach us now by his providence?

Practical Teachings.

Find in this lesson—

1. That social splendor does not hide the sin of drunkenness.
2. That drunkenness tends to degrading practices.
3. That those who will not listen to God's warnings shall reap an awful punishment.
4. That children should be early trained in temperance and virtue.

Hints for Home Study.

1. Find cases in the Bible of men whose success in life was thwarted by indulgence in strong drink.
2. Find a curse pronounced upon the man who gives strong drink to his neighbor.
3. Find a text about drunkards and the kingdom of heaven.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Fading Wreath, v. 1-4.**
Upon whom is a wreath pronounced?
What is said of their beauty?
To what is the Lord's wrath likened?
To what would become of the crown of pride?
To what is the beauty of Ephraim likened?
- 2. The Diadem of Beauty, v. 5, 6.**
To whom is the diadem promised?
What would the Lord be in that day?
What is promised to the just?
What had led both people and rulers astray?
How is their folly here described?
What says the GOLDEN TEXT about wine?
- 4. Sacred Knowledge, v. 9-13.**
What questions are asked about teachers?
What answer is given?
What reason is stated for this choice?
How would the teacher speak to the people?
What had the Lord said to them?
In what way had his word been given?
What fate befell the scorner of the word?
What is a wise decision for all to make? (Psa. 85. 8.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. The folly of pride?
2. The folly of drunkenness?
3. The folly of despising God's word?

Home Work for Young Bereans.

Read again the story of the boorish rich man who died after a fit of intoxication.
Read again the story of the captive youths who stood up for temperance and loyalty to God.

QUESTIONS FOR YOUNGER SCHOLARS.

- What kind of men were the drunkards of Ephraim? **Proud men.**
Who hates pride? **The Lord.**
Against whom did these proud men speak? **Against the Lord.**
By whom did God speak to them? **By Isaiah.**
What did he say their beauty was like? **A fading flower.**
What did God promise those who obey him? **A crown of glory.**
Did no one teach the men of Ephraim the evil of strong drink? **Yes; God sent them teachers.**
Why did they not listen? **They loved their own way.**
Who can never learn God's way? **Those who will not hear.**
What is it to refuse to hear God? **A terrible sin.**
What had God offered his people? **Peace and rest.**
On what condition? **The condition of obedience.**
What had he to send them? **War.**
Why? **Because they would not obey him.**
To what does strong drink lead? **To captivity.**
Why should we love temperance? **Because God loves it.**

Words with Little People.

HOW TO LEARN THE PRINCIPLES OF TEMPERANCE.

- "Precept upon precept, precept upon precept."
"Line upon line, line upon line."
"Here a little, and there a little."

Whisper Prayer.

"Deliver us from evil."

General Statement.

The twenty-eighth chapter of the Book of Isaiah is one of the greatest of his prophecies. It was addressed to the magnates of Jerusalem, but it has to do mainly with the destruction of the capital of the kindred nations of Israel. It conveys solemn lessons to both nations of the necessity of temperance and the fear of the Lord.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Crown of pride, to the drunkards. Better, "proud crown of the drunkards;" referring to Samaria, the capital of Ephraim, or Israel. "Samaria was built on a beautiful oblong hill, fertile to its summit, rising from the center of a rich plain or vale, beyond which is a circular range of mountains. The hill is verdant with grass, grain, and vineyards."—*Bannister.*
Whose glorious beauty is a fading flower. Already probably the Assyrian commanders were studying their charts and planning their campaign for the destruction of the city. Crowns of flowers were commonly placed on the heads of riotous feasters. **Which are.** Rather, "which is." **Fat**

valleys. The word "valleys" here means the people who dwelt in the valleys, as we often make the word city stand for the inhabitants of the city; these Israelites were "by the valley full," festive and drunken. (1) *On all who are guilty of drunkenness God pronounces woe.* (2) *Punishment is the consequence.* (3) *Total abstinence is the only position of safety.*

2. A mighty and strong one. The Assyrian, who was God's instrument. (4) *All earthly powers are mere tools or weapons in the hand of God.* **Tempest . . . storm . . . flood.** The devastations of the Assyrian army quickly turned the sunny valleys of Samaria into a waste. They

have been for centuries sand and stone. **Shall cast down.** The "strong one" shall dash in among the revelers, snatch the wreaths from their brows, and stamp them under his feet.

4. Hasty fruit. The earliest ripened fig. **While it is yet in his hand.** Eagerly and immediately. **Eateth it up.** Some nations were prolonged by their conquerors as provinces; some were deported in a body, like Judah, and returned in a body; but Samaria was devoured.

5. In that day. When the kingdom of Israel shall be destroyed. **A crown of glory.** Contrasting with the fading flowers of the drunken revelers. **The residue.** The God-fearing citizens of the kingdom of Judah, typical of the holy remnant in all ages.

6. A spirit of judgment. In poetic language this verse simply promises that God will give the civil magistrates and the civilians good judgment and the soldiers valor and strength. Each shall have from heaven the power he needs to perform his duty. **Turn the battle to the gate.** Drive the invaders home to the place from whence they came. (5) *Real justice and true courage come from God.* (6) *God as revealed in Christ Jesus is our crown of glory.*

7. They also. Even in Judah there were pride and cruelty and unbelief and intoxication. Read the last sentence of 2 Kings 17. 19. There was a strong anti-reform party in Jerusalem. **Erred.** Rather, "reeled." **Are out of the way.** Rather, "stagger." The Bible record makes it plain, as Dr. Bannister has stated, that "the higher classes of society in Jerusalem indorsed these anti-spiritual priests and prophets; the true prophet was in the minority, hence, unpopular and persecuted,

even though a king, as did Hezekiah, might favor his cause." Here is an awful picture of national corruption; the religious teachers reeled in the very exercise of their holy functions, and persons in judicial authority staggered when pronouncing judgment.

9. Doctrine. This word means "report" or "message," and indicates that "he" refers to the prophet and not to God. **Them that are weaned.** Little children and adults that have no more sense than children.

10. Precept upon precept. "A continual drizzling rain of maxims and rules." **Line.** The English word "line" has a little slipped aside from its earlier use. The word "rule," which is almost a synonym for line, we still hold in modern English to its old meaning. We have a rule for conscience as well as a rule for the carpenter. When this was translated "line" was used in moral matters as "rule" is now.—*Rawlinson.*

11. Stammering lips. The "priests," "prophets," and nobles had rejected Isaiah's repeated warnings. He now says that God's next method will be delivered by Assyrian and Babylonian desperadoes, whose barbarian tongues shall sound to Hebrew ears like stammer and jargon.

12, 13. To whom. To the scoffing Jews. **He said.** God said. **This is the rest.** The confidence which should refresh the weary and apprehensive hearts of Judah was not to be in the Assyrian (chap. 7), nor in the Egyptian (chap. 37), but in Jehovah of hosts. **But.** Better, "therefore," because they would not hear. **That they might go, and fall.** They had turned into stumbling-blocks the stepping-stones which God had placed before their feet.

CRITICAL NOTES.

As chapters 24-27 constitute a distinct section of Isaiah's prophecies, so also the six chapters which next follow (28-33) comprise a section which may well, as Delitzsch says, be called the Book of Woes. They obviously belong to the early part of Hezekiah's reign, while the kingdom of the ten tribes was yet standing, with Hoshea upon the throne, and the Assyrian armies interfering and threatening the overthrow of both Samaria and Jerusalem.

1. Crown of pride. Crown which was the pride, boast, and glory of the northern kingdom, namely, the city of Samaria, strongly and beautifully situated on its commanding eminence in the midst of surrounding valleys. **Drunkards of Ephraim.** Ephraim is here put for the whole kingdom of the ten tribes of Israel, for, being the most powerful, that tribe became the leader and representative of all. The population, and especially the ruling classes, are called drunkards because of the excessive luxury, dissipation, and reveling to which they were given. Comp. Amos 2. 8; 4. 1. That

this kind of dissipation was accompanied by mental and spiritual infatuation, like that mentioned in Isa. 29. 9, is beyond a doubt. **Whose glorious beauty is a fading flower.** This is a mistranslation, for the phrase is co-ordinate with the preceding part of the verse, connected by the word "and," and should be rendered as the Revised Version has it: "And to the fading flower of his glorious beauty." The words refer to the external beauty and glory of the city of Samaria, which was about to perish. **Head of the fat valleys.** Literally, "head of the valley of oils;" that is, of abundance of oil. The circular hill on which Samaria stood rises up like a headland over the surrounding valleys. **Overcome with wine.** More literally, "smitten with wine." They are conceived as reeling under a self-imposed stroke, the judgment-stroke which always falls on those who indulge in wine and strong drink. Comp. Prov. 23. 29, 30.

2. A mighty and strong one. Allusion to the Assyrian army. Comp. Isa. 10. 5. **Hail . . .**

storm . . . waters. Figures which vividly depict an overwhelming destruction, such as befell Samaria at the hand of the Assyrian.

4. The hasty fruit. The fruit, specially the fig, which is prematurely ripe, and which is, accordingly, the more hastily seized and swallowed by the one who first discovers it.

5. That day. In prophetic vision the day of God's judgment on wicked men and nations is always the beginning of some new exhibition of divine love and glory in them that fear his name and learn to recognize him in the path of his judgments. **Lord . . . for a crown.** In obvious contrast with the external and worldly glory and beauty of Samaria as depicted in verse 1. **Residue of his people.** The same precious remnant mentioned by this same prophet Isaiah in chaps. 10. 20, 21, 22; 11. 11, 16.

6. Spirit of judgment. What grammarians call a "genitive of the object;" a Spirit which determines and executes righteous judgment. **Him that sitteth in judgment.** The Hebrew is, literally, "on the judgment," an abbreviation of "on the throne of judgment." Or the word "judgment" may here mean a case of equity submitted to a judge, and his "sitting on the judgment" would imply his exercise of judgment on or over the case in hand. **Turn the battle to the gate.** Repulse the enemy and drive him back to the gate through which he came; as in the cases described in 2 Sam. 11. 23; 2 Kings 18. 8.

7. But they also. Or, more strongly, "these also." The prophet turns now to the impious rulers of Jerusalem, as verse 14 shows, and admonishes them that they also are ripening for a judgment as fearful as that which impends over Samaria. **Erred . . . are out of the way . . . stumble.** There is a notable play on the Hebrew words thus translated in this verse; they are *shaqu . . . tau . . . shaqu . . . tau . . . shaqu . . . paqu*. There is a rhetorical effort to make the sound of the words depict the swaggering and reeling of a drunken man.

9. Whom will he teach knowledge? Who speaks here, and to whom does the subject of the verb teach refer? Most modern interpreters understand verses 9 and 10 as the taunting language of the drunken priests and prophets, who treat Isaiah's words with derision, and say: Whom does this prophet presume to instruct? Does he think that we are infants just weaned that he presumes to talk to us in this bold way, and to use such language as that by which little children learn their primary lessons? The principal objection to this construction is that it introduces two entirely different speakers in verses 9 and 11 without any intimation of such a sudden transition. In verses 11, 12, and 13 the Lord is the speaker, and it is most natural to understand the same subject in verse 9.

The entire passage (verses 9-13) may then be best explained by a paraphrase like the following: "Whom is Jehovah accustomed to teach and to whom does he impart a knowledge of his messages?" It is those who are like little children, simple and teachable (comp. Psa. 8. 2; Matt. 11. 25), and who take in short precepts, one by one. Yea, even with the stammering lips of childhood and a language that sounds like another tongue will God yet speak to this people to whom he has already said so many times, "This is your true rest, and do you also give rest to the weary." But with all his tender condescension they were unwilling to listen; yet the word of Jehovah shall nevertheless continue to come to them as in the past, line upon line, a little here and a little there; and if they refuse to listen and obey, the result will be that they will fall and perish miserably.

The Lesson Council.

Question 3. *To what extent was drunkenness prevalent in Bible times? Did it arise from the use of wine? Is there reason to suppose that the use of wine would lessen the evils of intemperance in our time?*

Drunkenness was terribly prevalent in Bible times among all peoples. All the ancient literatures are full of allusions to the excessive use of intoxicants and the follies and vices proceeding therefrom. The Bible especially abounds in such allusions, and is full of warnings against the cup. Distilled liquors were unknown in Bible times, and the intoxicants mentioned in the Scriptures are invariably either wine or "strong drink," which was a "heady" liquor produced by fermentation of barley or other grains, and not unfrequently mixed with certain drugs. The proposition to reduce drunkenness by the use of wines exhibits an ignorance of human nature which is only exceeded by its forgetfulness of the lessons of history.—*Rev. F. O. Holman.*

Analytical and Biblical Outline.

Drunkenness.

I. ITS PRIDE.

1. *Woe to the crown of pride.* v. 1.
"Wine is a mocker." Prov. 20. 1.
2. *Beauty a fading flower.* v. 1.
"Look not thou." Prov. 23. 31.

II. ITS FALL.

1. *Trodden under feet.* v. 3.
"Drunkenness . . . not inherit." Gal. 5. 21.
2. *As the hasty fruit.* v. 4.
"Come to poverty." Prov. 23. 20, 21.

III. ITS BLINDNESS.

1. *Have erred through wine.* v. 7.
"Wine . . . take away the heart." Hos. 4. 11.

2. *Are out of the way.* v. 7.
 "Be not drunk with wine." Eph. 5. 18.
3. *Stumble in judgment.* v. 7.
 "Take heed to yourselves." Luke 21. 34.
- IV. ITS SHAME.
1. *Full of vomit.* v. 8.
 "Lieth down....midst of the sea." Prov. 23.
2. *No place clean.* v. 8.
 "Not in....drunkenness." Rom. 13. 13.
- V. ITS SAFEGUARD.
1. *Teach knowledge....weaned.* v. 9.
 "Train up a child." Prov. 22. 6.
2. *Precept upon precept.* v. 10.
 "Take fast....instruction." Prov. 4. 1.

Thoughts for Young People.

The True Crown of Character.

1. *The crown of folly is on the head of him who lives for momentary gratification.* It soon fades.
2. *The crown of wisdom is on the head of him who cherishes spiritual hope.* It endures forever.
3. *He who is crowned by folly is on the edge of utter destruction.*
4. *He who is crowned by wisdom is a friend of God,* and the day of his death will be the day of his higher coronation as a prince in the heavenly kingdom.
5. *The wise call many to righteousness.* They teach in season and out of season. They bear witness of divine things to the incorrigibly wicked as well as to the good. However others may refuse to listen, it is our duty to give precept upon precept, line upon line, here a little, and there a little.

Lesson Word-Pictures.

Beautiful is Ephraim's capital, Samaria of old, resting upon the proud hill-top. Stand off on some view-point and trace its beautiful contour. Look up to all its goodly stones, its high walls, its massive towers, its sturdy, haughty battlements. Watch it at evening when the last of the sunset bathes its towers, while twilight shadows deepen around its foundations. O Ephraim's strength, Ephraim's joy, Ephraim's pride! Who would suppose that in those deepening shadows lurked Samaria's own destroyer!

But look again!

What is this great, eager, hilarious crowd from Samaria's streets? Revelers at its banquets, they are flower-crowned, but what an insult to the flowers! Those pure petals only ornament a beastly drunkenness. Hear the bacchanalian cries! Witness the reckless, insane orgies! How boastful, as if over-rejoicing all; and yet they themselves are overcome with wine! Shall sin that riots be victorious? Shall drunkenness receive the smile of God and intemperance be rewarded with his blessing? Are these Samaria's defenders? How

doomed is any seeming prosperity that is in alliance with drunkenness! How frail and perishable the flower-crowns of its joy.

For hark!

Hear the sound of the coming of God's ministers of judgment upon intemperance! There is a cloud of frowning blackness upon the horizon. There is a roar of the mighty wind among the tree-tops. All the heavens darken. All the earth is in shadow. All sounds seem to be caught up and swept away in the tornado's thunder. The storm breaks upon the fields. Hear the driving, rattling hail! How it smites the tender crops, ruins the fair, frail flowers, shatters the vine and the fig-tree! Where are the drunkard's garlands in this day of God's smiting? How short-lived the pleasures of sin! How lasting the consequences of drink!

These judgments may come as the floods of spring, when the waters gather on the hill-tops, leap down the mountain-ways, and swell all the streams in the meadows. With what a roar of wrath and front of frowning ruin come these waters of judgment, sweeping away the drunkards of Ephraim and burying their sin in this self-invited destruction! Those garlands of the rioters, those flowers in each crown of pride, are all swept away, trampled in the mire and left there despoiled.

Hasty pleasures of intemperance, O, how quickly vanishing! Like that fruit-tree in the garden just before the fair summer, and lifting one ripened little globe of fruit. But how transient is its stay! How quick its seizure! A covetous hand reaches up after the fruit and it quickly disappears. The limb, how empty; the fruit-tipped bough forsaken!

But look at this scene where the Lord of hosts is for a crown of glory. Purity and self-denial and righteousness go to the city gate, and their lover, advocate, and follower sits on the judgment-seat. With what confidence do the thronging people look up to his decisions! The same pure, temperate life, with clear brain and steady arm, goes to the battle-field; and, look! how his enemies run across the plain and stay not till their own city gate overshadows them!

Alas for those who cannot make God their crown of glory and who err through drink!

Watch again the roughening crowd of bacchanalian rioters, Ephraim's drunkards, Samaria's ruin. Priest and prophet may be among them. How filthy each life, how shame-flushed each face, how driveling in talk, how mistaken in judgment, how staggering and stumbling and tumbling even into death's pitfalls.

A cry for teachers!

Who will break up and give out this bread of truth—a pure life, a holy walk, a godly example! What privilege greater, what sight happier—the teacher a center of happy listeners, breaking up and giving out wisdom's bread, crumb by crumb,

precept upon precept, line upon line, here a little, and there a little!

Yes, glorious center, that teacher in the midst of the gathered youth! Happy, honored fountains of instruction! out-running rills of blessing! thousands of youthful hearts catching up and receiving the waters of temperance and life!

By Way of Illustration.

Golden Text and Verses 1-4. A few years ago a noted trainer of wild beasts gave a performance in a large London theater. At the close he brought out an enormous boa-constrictor, thirty-five feet long. He had bought it when two days old, and had seen it grow from a tiny reptile, which he often carried in his bosom, into a fearful monster. He considered it perfectly harmless and under his control. The curtain rose on an Indian woodland scene. A huge serpent was seen winding its way through the trees. A man emerges from the heavy foliage and their eyes meet. The serpent quails before the man, and under his guidance performs a series of frightful feats. At a signal from the man it begins to coil its heavy folds around him. Higher and higher do they rise, until man and serpent seem blended into one. The man screams while the audience applauds. But the applause freezes on their lips as they see that the trainer's scream was a wail of death-agony. Those cold slimy folds had embraced him for the last time. The life was even then crushed out of him. His slave had enslaved him. This is the story of intemperance. The man who takes the first glass has the boa of intemperance in his bosom. Some day its soul-destroying folds will encircle his soul.—*Rev. T. O. Koester.*

Verses 5. Then, as always, the righteous residue was in the minority, but the Lord crowned their efforts. One man and God make a majority. When Antigonus was ready to engage in a sea-fight with Ptolemy's armada, the pilot cried out: "They are more than we." The king replied: "Tis true they surpass us in numbers; but for how many do you value me?" In the battle against evil, for how many do we count God? Do we forget that he is equal to all the combined forces of earth and hell?

"Strength to them that turn the battle to the gate." Archdeacon Farrar, in his address at the recent Band of Hope anniversary in London, urged the temperance workers to be of good cheer, for theirs was the most Christ-like work undertaken in these days. They were the truest patriots, because they worked to defeat the greatest enemy of their country. The great Moltke had said that beer was a greater curse to Germany than the French. Wellington used to send men forward to the villages through which his men would pass and buy up the liquor, that his soldiers might be

kept sober; and Prince Leopold had said that the great thing England had to fear was drink. The drink curse is America's worst enemy, and patriotism demands that it be opposed.

"They have erred through strong drink." Benedict Arnold, the traitor who attempted to betray his country, was a rum-seller and a drunkard. Three of the most important defeats of the American army during the Revolution were sustained by men who died drunkards. Had a sober crew been on board the *Chesapeake* the brave Lawrence would never have had to say to his men, "Don't give up the ship."—*Vaughn.*

The Teachers' Meeting.

I. Make vivid the historic background.... II. Explain the peculiar phrases of the text: "Crown of pride," "Drunkards of Ephraim," "Head of the fat valleys," "A mighty and strong one," "Hasty fruit before the summer," "Them that turn the battle to the gate," "Erred," "Out of the way," etc.... III. This is a temperance lesson and should be taught as such. To this the Lesson Outline readily lends itself: 1. The Fading Wreath (verses 1-4)—the ephemeral character of all sensuous enjoyment. 2. The Diadem of Beauty (verses 5, 6)—the permanent character of spiritual enjoyment. 3. Sinful Folly (verses 7, 8). 4. Sacred Knowledge (verses 9-13)... IV. A simpler outline would be: 1. The Fading Flower (verses 3, 4). 2. The Crown of Glory (verses 5-13).

References.

FREEMAN. Ver. 3: Trodden under foot, 869....
FOSTER'S CYCLOPEDIA. Prose, 1656-1671, 9950-9958, 3326-3330, 5913-5922, 12153-12156; Poetical, 931-938. Ver. 1: Prose, 8843. Ver. 4: Poetical, 1016. Ver. 7: Prose, 11918, 7728, 8167-8181; Poetical, 1089. Ver. 10: Prose, 1825, 1830, 5596, 5697, 6780, 10552. Ver. 13: Prose, 2015, 10671, 11417, 11969.

Primary and Intermediate.

LESSON THOUGHT.—*Wine is a Mocker.*
An object-lesson which teaches enough, and not too much, is always a great help. The child who sees an illustration of what alcohol is and does will not soon forget it.

The teacher will be amply repaid for any little trouble in making preparation for the temperance lesson by the child's interest and the strong probability that the lesson which is taken in largely through the eyes will remain.

Press the juice from three or four apples into a clear glass two or three days, perhaps, before you want to use it. Keep it in a warm place, and let the children see how it is "working." Explain that the dirty scum which rises to the top is the

result of alcohol.

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result of decay, and that this decay produces alcohol.

There is no alcohol in the apple. If God had wanted us to take alcohol into our stomachs he might easily have put it into the fruits he has made for us. But we get it from the fruits by letting them decay or go to pieces first.

What are some of the fruits from which we get alcohol? Yes, grapes, peaches, currants, etc. It used to be a fashion to make currant wine in the country. A gentleman and his little boy once called upon a good woman who lived on a farm. She brought them some currant wine to drink, and said it could not hurt them at all, for there was no alcohol in it! But it did hurt them. The father had headache after drinking it, and the little boy was made drunk by it!

The woman who made it did not know what I am telling you, that fruit-juice, when it "works," or decays, always gets alcohol in it! And alcohol always burns the stomach, and sets the brain on fire, if enough of it is taken.

What does God say about strong drink? [Print "Woe" in very large letters at the top of the board.]



Explain that when God says "woe," he means great sorrow and trouble. God has given us these wonderful bodies. He calls them his temples. How clean and pure should God's temples be kept! Can a temple be

clean with corruption and decay inside it? No; we must watch the doors of these little temples to see that no evil gets in.

God says that people who take strong drink are "out of the way." Yes, they are out of God's way. His way is pure and right. Strong drink makes people unable to see things clearly. They cannot think rightly. A man who had been drinking a great deal picked up his little son to play with him and threw him against a stone casement so violently that the little fellow was killed! The poor man did not know what he was doing because the poison alcohol had gone to his brain.

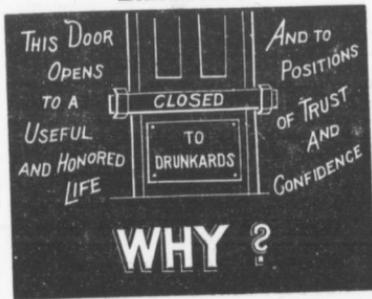
What is in the drunkard's heart? [Print "Disobedience," "Selfishness," "Pride,"]

God says, "Touch not, taste not, handle not." He will not obey. He loves to please self better than to please God. That is because he loves himself best.

He is proud. He thinks he knows best what to do. He does not ask God the right way. He will not listen when God speaks.

Do you know any little boy or girl who is disobedient, selfish, proud? Be careful! God says "woe" to you, even if you never taste strong drink. The only safe thing is to obey God.

Blackboard.



This is a temperance lesson. Here is a door that the board says opens to—what? School answer: "To a useful and honored life, and to positions of trust and confidence." Can every body enter this door? School answer: "No." Why do you say no? Answer: "Because it is closed to drunkards." Is that true? If so, why? No drunkard is reliable. No one who is in the habit of getting drunk is always reliable. He may be honest and true and tender-hearted and loving when sober, but he is not himself when drunk, and the door of usefulness and honor and trust remains closed to him.

WHY?

THE HANDS	OF A DRUNKARD	TREMBLE,
THE FEET		STUMBLE,
THE EYES		ARE BLINDED,
THE EARS		ARE DULL,
THE TONGUE		IS THICK,
THE FACE		IS FLESHED,
THE BRAIN		IS BEWILDERED.

The heart. Who can tell what will enter into the heart of a drunkard? Is it any wonder the door is closed?

OPTIONAL HYMNS.

No. 1.

Dare to do right.
Final victory.
No compromise.
We'll help the cause along.
God speed the right.
The sparkling rill.

No. 2.

Temperance rally.
Pass along.
Help the erring.
All the way.

The Lesson Catechism.

[For the entire school.]

1. To what does God liken the drunken pleasures of those who "are overcome with wine?" To a fading flower.

2. To what does God liken the wisdom, rectitude, and strength which he offers his people? **To a diadem of beauty.**

3. What does the prophet hold forth as the chief cause of crime and error? **Wine and strong drink.**

4. In what way does he say children should be taught the principles of holiness and temperance? **By line upon line, precept upon precept.**

5. What does Solomon say of him who is de-

ceived by wine and strong drink? **GOLDEN TEXT: "Wine is a mocker,"** etc.

CATECHISM QUESTION.

3. What does the Gospel command?

It contains the command of God to all men, everywhere, to repent of their sins and to believe in Christ.

B. C. 710 or 701 (?).]

LESSON IV. HEZEKIAH'S PRAYER AND DELIVERANCE.

GOLDEN TEXT. The righteous cry, and the Lord heareth, and delivereth them. Psa. 34. 17.

Authorized Version.

Isa. 37. 14-21 and 33-38. [*Commit to memory verses 15-17.*]

14 And Hez'e-ki'ah received the letter from the hand of the messengers, and read it: and Hez'e-ki'ah went up into the house of the Lord, and spread it before the Lord.

15 And Hez'e-ki'ah prayed unto the Lord, saying,

16 O Lord of hosts, God of Is'ra-el, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sen-nach'e-rib, which hath sent to reproach the living God.

18 Of a truth, Lord, the kings of As-syr'i-a have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

21 Then I-sa'iah the son of A'moz sent unto Hez'e-ki'ah, saying, Thus saith the Lord God of Is'ra-el, Whereas thou hast prayed to me against Sen-nach'e-rib king of As-syr'i-a:

22 Therefore thus saith the Lord concerning the king of As-syr'i-a, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

23 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

24 For I will defend this city to save it for mine own sake, and for my servant David's sake.

25 Then the angel of the Lord went forth, and smote in the camp of the As-syr'i-ans a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

26 So Sen-nach'e-rib king of As-syr'i-a departed, and went and returned, and dwelt at Nin'e-veh.

27 And it came to pass, as he was worshipping in

Revised Version.

14 And Hez'e-ki'ah received the letter from the hand of the messengers, and read it: and Hez'e-ki'ah went up unto the house of the Lord, and spread it before the Lord. And Hez'e-ki'ah prayed unto the Lord, saying, O Lord of hosts, the God of Is'ra-el, that sittest upon the cherubim, thou art the God, even though alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sen-nach'e-rib, which hath sent to reproach the living God. Of a truth, Lord, the kings of As-syr'i-a have laid waste all the countries, and their land, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

21 Then I-sa'iah the son of A'moz sent unto Hez'e-ki'ah, saying, Thus saith the Lord, the God of Is'ra-el, Whereas thou hast prayed to me against Sen-nach'e-rib king of As-syr'i-a,

22 therefore thus saith the Lord concerning the king of As-syr'i-a, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mound

23 against it. By the way that he came, by the same shall he return, and he shall not come

24 unto this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

25 And the angel of the Lord went forth, and smote in the camp of the As-syr'i-ans a hundred and fourscore and five thousand: and when men arose early in the morning, behold,

26 they were all dead corpses. So Sen-nach'e-rib king of As-syr'i-a departed, and went and returned, and dwelt at Nin'e-veh. And it came

[Jan. 24.]

the house of Nis-roch his god, that A-dram'me-lech and Sha-re'zer his sons smote him with the sword; and they escaped into the land of Ar-me-ni-a, and E'sar-had'don his son reigned in his stead.

to pass, as he was worshipping in the house of Nis-roch his god, that A-dram'me-lech and Sha-re'zer his sons smote him with the sword; and they escaped into the land of Ar-ar-at. And E'sar-had'don his son reigned in his stead.

TIME.—Between B. C. 710 and 701.
PLACES.—Hezekiah's palace and the temple of the Lord at Jerusalem; the camp of the Assyrians; the temple of Nisroch in Nineveh. **RULERS.**—Hezekiah, King of Israel; Sennacherib, King of Assyria. **DOCTRINAL SUGGESTION.**—Divine answer to prayer.

HOME READINGS.

- M.* Hezekiah's prayer and deliverance. Isa. 37. 14-20.
Tu. Hezekiah's prayer and deliverance. Isa. 37. 21, 35-38.
W. Blasphemers rebuked. Ezek. 35. 6-15.
Th. Cry for help. Psa. 44. 15-26.
F. A sure refuge. Psa. 11.
S. In His hand. Psa. 31. 14-24.
S. Rest in the Lord. Psa. 37. 1-17.

LESSON HYMNS.

- No. 230, New Canadian Hymnal.
 Praise the Rock of our salvation.
 No. 232, New Canadian Hymnal.
 Thee we adore, eternal Lord!
 No. 227, New Canadian Hymnal.
 I'll praise my Maker while I've breath.

DOMINION HYMNAL.

Hymns, Nos 263, 269, 23.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The King's Prayer, v. 14-20.**
 Who sent the message which drove Hezekiah to prayer?
 Give reasons for Hezekiah's fear of Sennacherib.
 Explain the phrase, "between the cherubim."
 Did Sennacherib also believe that Jehovah was God "of all the kingdoms of the earth"?
 Do you thoroughly believe it?
 Did Hezekiah deny the truth of Sennacherib's boast concerning the conquests of the Assyrians?
 Why had the gods of the defeated nations failed to defend them?
 Why did Hezekiah think God should now exercise his power?
2. The Lord's Answer, v. 21, 33-38.
 Who sent God's answer to Hezekiah?
 Have you read the entire answer, from verse 21?
 Into what city did God say Sennacherib should never come?

What causes conspired to make Jerusalem an important strategic point?

Explain, so far as you can, the ancient use of "shields" and "arrows."

What is meant by "casting a bank"?

By what "way" had Sennacherib come?

For whose sake would the Lord defend the city?

Who smote the Assyrians?

How many of them were slain?

What was Sennacherib's fate?

Who was his successor?

What is the GOLDEN TEXT?

Had Hezekiah any privileges in prayer beyond ours?

Practical Teachings.

Find in this lesson indications of—

1. The sympathy of God.
2. The power of God.
3. The providence of God.

Hints for Home Study.

1. Read Sennacherib's letter to Hezekiah.
2. Read the whole of Isaiah's message to the king.
3. Read the account of an apostle's life saved by prayer.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The King's Prayer, v. 14-20.**
 What message led the king to pray?
 Of whom did the king seek counsel?
 How did he address the Lord?
 What three things did he ask the Lord to do?
 What had the King of Assyria done?
 What did Hezekiah say about the gods?
 For what did Hezekiah pray?
 What reason did he urge?
- 2. The Lord's Answer, v. 21, 33-38.**
 By whom did the Lord send his answer?
 Against whom had the king prayed?
 What assurance of safety did the Lord give?
 What would the King of Assyria do?
 For whose sake would the Lord defend the city?
 Who smote the Assyrians?
 How many of them were slain?
 Where did the King of Assyria go?
 What fate befell him there?
 How was the king engaged?
 Who succeeded him as ruler of Assyria?
 What says the GOLDEN TEXT about the Lord's answer?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of prayer?
2. The certainty of answer to true prayer?
3. That good men are a blessing to a nation?

Home Work for Young Bereans.

Find how prayer saved the life of an apostle.
Find what our Lord said about moving mountains.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Hezekiah? **The King of Judah.**
What great king made war upon Judah? **Sennacherib, King of Assyria.**
In whom did Hezekiah trust? **In the Lord.**
For what did the heathen king ridicule Hezekiah? **For trusting in the Lord.**
Why did Hezekiah feel troubled? **Because the faith of God's people was weak.**
Whom did he ask to pray for Judah? **Isaiah.**
Who was Isaiah? **A prophet of the Lord.**
What did the Lord tell Isaiah to say? **"Be not afraid."**

What did he say he would cause? **The return of the enemy.**

What did the heathen king then send to Hezekiah? **A threatening letter.**

To whom did Hezekiah cry for help? **To the Lord.**

What does God always hear and answer? **True prayer.**

How did he save Jerusalem? **By smiting the Assyrian army.**

What did Sennacherib do? **He went back to his own land.**

What took place there? **He was killed.**

Who are always helped by God? **Those who obey and trust him.**

Words with Little People.

Satan's servants are proud, boastful, unbelieving.
Christ's servants are humble, modest, believing.
Which are you? Answer to yourself.

Lesson Motto.

"Pray and trust."

General Statement.

Hezekiah had now been on the throne many years. His country had been invaded by the Assyrians, and for awhile he had submitted to them, and a heavy annual tribute was exacted from him. But when Assyria and Egypt engaged in deadly conflict, Judah was measurably let alone. Under the prophet Isaiah's influence Hezekiah resolved to throw off the yoke again, and vigorously set to work to fortify the city. Sennacherib was now on the throne of Nineveh and soon fell upon his rebellious vassal. First he sent the insulting Rabshakeh to try and entice the people from their allegiance to their king, reminding them how Hezekiah had thrown down the altars they used to worship. Then, alarmed at the approach of an Ethiopian army, he sent a blasphemous letter to Hezekiah, hoping to compel instant submission. Just here comes the story of our lesson.

EXPLANATORY AND PRACTICAL NOTES.

Verses 14, 15. The letter. See Isa. 37. 9-13. **The messengers.** Assyrian officers. **The house of the Lord.** The courts of the temple, or possibly the holy place. **Spread it before the Lord.** Not improbably in the presence of gathered thousands. This was the noblest object-lesson that Hezekiah could teach. (1) *Cast thy burden on the Lord.* (2) *Troubles, especially, should lead men to God.*

16. God of Israel. But, as this very sentence shows, God "of all the kingdoms of the earth" as well. **Dwellest between the cherubim.** In the days of God's visible manifestation to his people the Shekinah or flaming evidence of the presence of God remained between the golden figures of cherubs over the ark of the covenant in the holy place of the tabernacle and the temple. The allusion here is to these figures; that there are personages in heaven answering to these carved symbols is not capable of proof. **Thou alone.** Compare with this Sennacherib's phrase, "gods of the nations." (3) *God's love is as great as his power, and neither knows measure nor end.*

17. Incline thine ear . . . open thine eyes. So now we talk of "lending an ear" (singular) to hear, but of seeing with our eyes (plural)—*J., F., B.* **The living God.** The only God alive; all the rest were sticks and stones. (4) *We ask God to listen, to look, to come near to us, and to be reconciled; but the change really needed is in our posture, not in his. He neither slumbers nor sleeps.*

18, 19. Of a truth, Lord. The cruel boast of the Assyrian conqueror was true, but the reason that he had been able to conquer all the nations was that the gods of those nations were "no gods." **Destroyed them.** The Assyrians always destroyed the temples and idols and extirpated the religions of the people they conquered. (5) *Conviction of helplessness is a step on the way to strength.*

20, 21. That all the kingdoms of the earth may know. Even in his hour of patriotic terror Hezekiah's religious nature asserts itself. (6) *Prayer is appointed to convey the blessings God designs to give. Then Isaiah.* From the school probably where he presided over the

sons of the prophets. **Sent unto Hezekiah.** His message should be read carefully by every teacher who undertakes to teach this lesson. Only a part is given in the lesson, but it all has a direct bearing on the lesson. Read from verses 22 to 32 inclusive.

33, 34. He shall not come into this city. The last historic note in the Bible leaves him at Libnah, thirty or forty miles from Jerusalem, and as the Egyptian king had advanced against him, it is probable that he marched south-westward to meet him. **Nor shoot an arrow.** The first assailants of a defended city were the archers. **With shields.** The advancing army was protected by a rampart of shields. **Cast a bank.** Great structures were raised outside the fortifications to facilitate the use of the battering-rams against the walls. **By the way that he came.** He shall bent a hasty retreat to his capital city.

35, 36. For mine own sake. That is, for the sake of the cause of goodness every-where.

CRITICAL NOTES.

The critical questions connected with this lesson arise mostly from different forms of expression which appear by a close comparison of the slightly varying text of 2 Kings 19. 14-20, 32-35.

14. The letter. The Hebrew for this word is in the plural, but idiomatically, perhaps in allusion to its several leaves or pages. **Spread it.** This formal act was a kind of symbolical mode of carrying and laying his trouble before the Lord. It furnished the subject and the occasion of his prayer, and so he took it with him and prayed over it, as if he would show it to God.

16. Dwellest between the cherubim. As Hezekiah was praying in the temple, he would naturally turn his face toward the most holy place, where stood the ark of the covenant and the two cherubim spreading out their wings above it (1 Kings 6. 23-27; 8. 6-9). His prayer shows that he knew of God's ancient promise to meet with Israel and commune with them "between the cherubim" (Exod. 25. 22).

17. Incline . . . ear . . . open . . . eyes. Observe the anthropomorphism—the very human way in which the suppliant speaks to God. This is seen elsewhere in Scripture.

18. All the countries, and their land. Thus the Revised Version correctly gives the Hebrew of this verse, but the parallel in 2 Kings 19. 17, reads, as the common version translates here, "All the nations and their countries." The text in Kings seems to be the more correct and appropriate.

21. Whereas thou hast prayed. Or, "To whom thou hast prayed concerning Sennacherib." The corresponding passage in 2 Kings 19. 20, supplies the words "I have heard" at the end of the

This was one of the few hours in the world's history when the custody of the divine revelation seemed to be emperiled. **For my servant David's sake.** This does not mean merely "to keep my promise to David," but, "for the sake of the hope of the Messiah which was wrapped up in David's family." **The angel of the Lord went forth.** Read 2 Kings 19. 35. **Smote.** In the presence of this statement it is silly to talk of simoom, and pestilence, and nocturnal attack. The Bible tells us that the Assyrians were killed by the stroke of God. **Dead corpses.** The old meaning of the word "corpse" in English was a body, living or dead.

37, 38. Dwelt at Nineveh. For about twenty years after this disaster he never again attacked the Jews. **The house.** The temple. **Nisroch.** Probably the same as Asshur, the eagle-headed figure with wings so often seen in Assyrian sculpture.

verse, and may be rendered, "That which thou hast prayed to me concerning Sennacherib, King of Assyria, I have heard."

33. Nor come before it with shields. Or, more literally, "There shall not come before her a shield." Not a single Assyrian warrior, bearing a shield to protect him from the arrows of the besieged, will come before the walls of Jerusalem to attack the holy city.

35. I will defend. The word translated "defend" means to "cover over" or "compass round" as with a shield, and so accords beautifully with the statement of verse 33. No shield of Assyrian foe shall come before the city, but I will cover it over with my shield of protection. The next verse shows how the divine help was given.

The Lesson Council.

Question 4. *Are we to regard the destruction of the Assyrians as a supernatural event, or was it in accordance with natural law? Is a miracle in accord with natural law or an infraction of it?*

Nature is the ordinary operation of God; miracle is the extraordinary revelation of God in operation. A miracle is not an infraction of natural law, but a manifestation of the efficient agent in natural law. The destruction of the Assyrians is a case in point. Had the smiting by the "angel of the Lord" been the sudden breaking out of a pestilence, we should say it was "natural." But if it were a visible and dramatic visitation of the avenging Presence, we should call it "supernatural." The only difference, however, would be that in one case the divine agent was revealed, and in the other he was concealed.—*Rev. F. O. Holman.*

Analytical and Biblical Outline.

Hezekiah's Prayer.**I. PRAYER IN NEED.**

Received.... read.... went up. v. 14.
 "Casting all your care." 1 Pet. 5. 7.
 "Let your request." Phil. 4. 6.

II. PRAYER IN GOD'S HOUSE.

Unto the house of the Lord. v. 14.
 "Between the porch and the altar." Joel 2. 17.
 "Into the temple." Acts 3. 1.

III. HUMBLE PRAYER.

O Lord of hosts. v. 16.
 "Humbleth himself.... exalted." Luke 18. 14.
 "Thou art great." 2 Sam. 7. 22.

IV. EARNEST PRAYER.

Incline thine ear. v. 17.
 "Effectual fervent prayer." Jas. 5. 16.
 "Nigh unto all that call." Psa. 145. 18.

V. BELIEVING PRAYER.

That all.... may know. v. 20.
 "Seek, and ye shall find." Matt. 7. 7.
 "As a grain of mustard." Matt. 17. 20.

VI. ANSWERED PRAYER.

The angel.... went forth. v. 36.
 "Fulfill the desire." Psa. 145. 19.
 "Believing.... receive." Matt. 21. 22.

Thoughts for Young People.

Confidence in God and in the World.

1. *We have a right to trust in God, because he is our Creator.* He alone made all the kingdoms of the world—the kingdoms of commerce and the kingdom of science, and the republic of letters, just as really as the kingdom of Syria or the republic of the United States. And he controls all the forces he has made. He made us, he made all the people about us. He placed them about us. Our circumstances, embarrassing or prosperous, are his handiwork. All of which is a good reason for trusting God.

2. *We have no right to trust in secular forces, because they have neither intellect nor heart.* They are no gods. We can make idols of banks and homes and fashion and beauty and ambition, but we can never make gods of them. They deceive all who trust in them. Therefore are many people destroyed.

3. *We have a right to trust in the Lord, because he is our spiritual Saviour.* Hezekiah in some dim fashion understood that the spiritual triumph of the Lord in this world was somehow bound up in the secular prosperity of Judah. God cannot love our souls without loving our bodies. Having given his Son to die for us, how shall he not also with him give us all things?

4. *We have a right to trust God, because he has promised to save us.*

Lesson Word-Pictures.

Something wonderful is about to happen in behalf of poor, distressed, threatened Jerusalem!

Wonderful!

A great war display! A vast array of rumbling chariots, prancing horses, shouting captains, tramping foot-soldiers, the rush, rage, roar of a great army in Jerusalem's streets!

The ways of the Holy City have the aspect of helpless defeat rather. How quiet, unless some one goes by slitting his robes, while his head is disfigured with ashes, and a cry of sharpest sorrow breaks from his lips.

And there goes the king, Hezekiah himself. His royal robes are pitifully torn. He is partly in purple but looks like a beggar. What repulsive sackcloth!

Hush! Make no noise! Don't crowd to look at him! Let him alone with his grief. Do you see that paper in his hand? The scurrilous scroll came from Rabshakheh—Rabshakheh, the mighty captain of Assyria's haughty army. He sent that letter belittling the great God of the heavens before Jerusalem's king, threatening to make a captive of the Holy City.

Poor Hezekiah!

It is the gloomiest day he ever saw. He is now going to the only place where he can find the light of any comfort, the presence of his God. He takes the blasphemous letter to the temple. He draws off his shoes from his feet. He glides into the place of prayer, and there he kneels. Alone with his God, in the stillness of that holy seclusion, he bows. He takes out the letter. You can hear it rustle as he unrolls it. He spreads it out before the Lord, turns it back to its very corners. In all its blasphemy, ugliness, hatefulness he spreads it before the searching eyes of Jehovah. And then, ashes on his head, sackcloth on his loins, his torn purple robes hanging about him in rags, anguish in his soul, a beggar's cry on his lips, Jerusalem's king makes his solemn appeal from the threat of Rabshakheh to Rabshakheh's maker and Jerusalem's protector!

Hezekiah's prayer is ended.

He rises. He softly steals away. Sackcloth is still on his loins, but he has made his solemn appeal to Jehovah's tribunal.

* * * * *

It is night.

Listen!

Do you catch the sound of a rumble overhead?

Thunder?

No, Jehovah's war-chariots rolling out.

Do you catch coming and going flashes of splendor?

Stars that are shooting?

No, the shining hosts of Jehovah that are marshaling.

And now come with me into the camp of the Assyrians.

The sentinels drowsily pace their beat, watch the clock-hands of the stars, and wish for the morning! The great captains in their rough tents dream of the palaces by the Euphrates and sigh for the luxurious divans of Nineveh. Suddenly comes Jehovah's army!

Who first catches the jar of an approaching tread? Who first sees the glitter of sword or flight of arrow?

In silence, invisible, irresistible, comes Jehovah's army. And the white faces of the dead, thick as the snow-flakes in December, are the answer to the haughty, defiant threat of Rabshakeh.

There is a defeated king hurrying back to Assyria. There is a royal master in bitterness of soul pressing those luxurious divans of Nineveh, remembered and coveted in the hard campaign southward. Again, there is a frail mortal who under the royal robes forgets the God of the Hebrews and bows in adoration before a senseless and blasphemous mockery. Soon there is the sword of assassins suddenly falling on the monarch of the multitude that in pride had gone to Jerusalem, and he is as sadly helpless as the vast ranks of the army which never came back.

By Way of Illustration.

Verses 14-20. "I fear John Knox's prayers more than an army of ten thousand men."—*Mary, Queen of Scotland.*

During the Revolutionary War General Washington's army was reduced at one time to great straits, and the people were dispirited. A Quaker, who had felt very little sympathy with the war, was one day passing the edge of a wood near the camp when he heard the sound of a voice. He stopped to listen, and, looking between the large trees, he saw General Washington engaged in prayer. He listened to the prayer, and passed quietly on to his home. He announced to his family: "America will prevail; General Washington has put his cause into the Lord's hands."

"Pull the night-bell." This is the inscription we often see written on apothecaries' and physicians' doors. Some of us have had experience with night-bells when sudden sickness has come to our household. How we have hurried through the silent streets, and, O! how eagerly have we pulled the night-bell. We learned the meaning of that Bible text, "Arise! cry out in the night!" If prosperity be likened to the noonday, the seasons of perplexity and distress may be likened to the "night." In God's word seasons of trouble are often spoken of under the simile of night. Friend, are you in a gloomy night-season of poverty or bereavement or of spiritual doubt? Pull the night-

bell of prayer! Your Father says to you: "Call upon me in the time of trouble; I will deliver thee."—*Dr. T. L. Cuyler.*

A writer draws some sharp analogies between the "Dead-Letter Office" and the "Dead-Prayer Office." Sometimes prayers remain unanswered because they are not directed right—not addressed to God, but to the audience. Other prayers never "go through" because the address is illegible. They are too full of pomp and rhetorical flourish, mere "monologues of flowery prose." Other prayers get lost because they are "unavailable matter"—prayers whose answers might gratify us, but would fall like showers of daggers on our neighbors, and so are denied passage through the divine channels as sharp-edged tools, corroding acids, explosives, and the like are not allowed in the mails. No legally "stamped," sincerely directed, and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—*Texas Observer.*

Verses 33-38. I once knew a little cripple who lay upon her death-bed. She had given herself to God, and was distressed only because she could not labor for him actively among the lost. Her pastor visited her, and, hearing her complaint, told her that there, from her sick-bed, she could offer prayer for those she wanted to see saved. He advised her to write their names down and then to pray earnestly for them. Soon a feeling of great religious interest sprung up in the village, and the churches were crowded nightly. The little cripple heard of the revival, and inquired anxiously for the names of the saved. A few weeks later she died, and under her pillow was a paper bearing the names of fifty-six persons, every one of whom had been converted in the revival. By each name was a little cross, by which the little cripple saint had checked off the name of each convert as it had been reported to her.—*Moodly.*

The Teachers' Meeting.

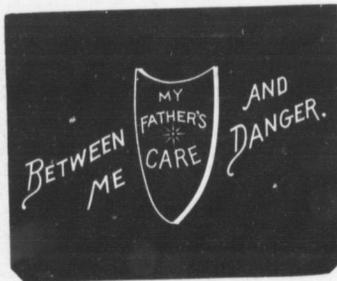
Have some one read 2 Kings 18. 13-19. 37; also 2 Chron. 1. 22. If possible, from some trustworthy ancient history or some biblical dictionary read or compile and read a synopsis of the secular time; for this lesson cannot be understood without knowing much concerning both Assyria and Palestine.... Remember that at the court of Judah there was always an Egyptian political party which favored alliance with Egypt as a check to Assyrian power. Remember also that Judah lay between the two great rival kingdoms, and was so weak in comparison with them as to be necessarily under the control of one or the other. I. The prayer. A word-picture, and the lessons from Hezekiah's example. II. The answer. The triumphant tone of Isaiah's reply is noticeable

without. He was triumphant because he was restful. "Thou wilt keep him in perfect peace."
III. The deliverance. IV. The king's fate.

References.

FREEMAN. Ver. 16: "Between the cherubim," 295. Ver. 33: The "bank," 565. Ver. 38: Nis-roch, 355. . . . FOSTER'S CYCLOPEDIA. Prose, 6687, 4536, 4543, 4576, 1433-1436, 7951-7953, 6991, 7282, 11429. Ver. 14: Prose, 11093, 11094, 11097, 11101, 11104, 11075, 11069, 11062, 4530. Ver. 33: Prose, 8532, 8414.

Blackboard.



THE DESIGN.—The shield. Draw a straight line across and one down the center like a letter T. From the ends of the top cross-piece draw the sides of the shield with bright yellow chalk; the words on the shield in white; the words "Between Me" blue; the other words red.

APPLICATION.—Hezekiah was in danger; he trusted God, prayed to him, and God was between him and danger. So it is with me and you. Two Sundays ago we learned that it was God who said: "Thou wilt keep him in perfect peace whose mind is stayed on thee." So I rest in peace, knowing that "my Father's care" is a shield "between me and danger."

Primary and Intermediate.

LESSON THOUGHT. *Looking up to God.*

Print in large letters "Hezekiah" on the left hand of the board, "Sennacherib" on the right. Make a crown, or pin one up over each name. The children will readily see that this means the two men were kings.

Make a Bible by the side of Hezekiah's crown, and an idol by the other, to indicate the faith of these two kings.

Now you are ready for a little preliminary talk.

Can little children be like a great king? "Yes," "No." I hear many say "No." They are right, and those who say "Yes" are right too. But neither "Yes" nor "No" is all right. Every child in this class is like one or the other of the kings whose names you see; not in wealth or honor or power, but in something more important. You can find out how you are like a king if you will listen to every word of this lesson. When we are through you may tell which of these kings you want to be like.

Hezekiah. Do you know that a king is a servant? What! A rich, powerful man who rules a country, and who has an army of servants to wait upon him? Yes, even a king has a Master.

Can any one tell who was Hezekiah's Master? [Point to the Bible.] The Bible always speaks of God. Yes, God was Hezekiah's Master. Though he ruled the kingdom of Judah God ruled him. If the people of Judah obeyed their king they were obeying God.

Do you think Judah was a happy kingdom? Yes, so long as the people obeyed their king. [Print under "Hezekiah" "God's Servant."]

"*Sennacherib.*" This king was a servant too. But he did not know it. He thought he was a powerful master. He did not worship God, or try to please him. He laughed at those who believed in God. Whose servant was he? Yes, he was Satan's servant. [Print.]

[Make a sword, or pin up one cut from paper.] The heathen king (what was his name?) made war upon the kingdom of Judah. Satan always wants to kill and destroy God's people. So he put it into Sennacherib's mind to go and take the cities of Judah and to make them heathen cities, if he could.

Some of the people of Judah did not trust in the Lord very much. God let them get into trouble for their unbelief by falling into the hands of the heathen king.

And now Sennacherib was going to take Jerusalem—the holy city of God! He sent men to tell Hezekiah that his great army was so strong that he could easily take the city!

Do you think Hezekiah believed him? No; for Hezekiah trusted in God. But some of the people of Judah believed the wicked king, and Hezekiah was afraid God would have to punish them by letting the city be taken.

He asked the good prophet Isaiah to pray for them, and Isaiah told him not to be afraid, for God would deliver Judah.

After this Sennacherib wrote a letter to Hezekiah full of dreadful threats. Hezekiah read the letter. Then he went to the Lord's house and told the Lord all about it, and asked him to show the heathen that he was the living God.

*God Stronger than Satan.*

Sennacherib's great army were waiting in their tents to take Jerusalem. God sent his angel to smite them, and in one night a hundred and eighty-five thousand died! So the king had to go home

without taking Jerusalem, and not long after he was killed by his own sons.

The Lesson for Us. What did Hezekiah do? "Trusted God, prayed to God, was helped by God." [Print.] What did Sennacherib do? "Trusted himself, scorned God, was punished by God."

Do we believe God, try to please him by doing as he says, take all our troubles to him? If we do we are like Hezekiah, and God will help us in time of trouble, as he helped Hezekiah. Do we think we are pretty strong and wise ourselves? Do we laugh at those who trust God and tell him every thing? Do we mean to have our own way and to please self first? Then we are like King Sennacherib, and need to come to God right away for a new, good heart!

OPTIONAL HYMNS.

No. 1.

Free grace.
Sing them over again.
Everlasting love.
Depth of mercy.
There is a Friend.
Rock of ages.

B. C. 712.]

LESSON V. THE SUFFERING SAVIOUR.

[Jan. 31.]

GOLDEN TEXT. The Lord hath laid on him the iniquity of us all. Isa. 53. 6.

Authorized Version.

Revised Version.

Isa. 53. 1-12. [Commit to memory verses 3-5.]

1 Who hath believed our report? and to whom is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

No. 2.

The rock that is higher than I.
Tell it to Jesus.
I want a heart to pray.
Whenever trials press.
Sweet are the promises.

The Lesson Catechism.

[For the entire school.]

1. When Hezekiah received the wicked king's letter where did he spread it? **Before the Lord.**

2. What did he beg the Lord to do? **To save Judah.**

3. What did God tell Isaiah the prophet? **He would answer Hezekiah's prayer.**

4. Who smote the camp of the Assyrians? **The angel of the Lord.**

5. What was Sennacherib's miserable end? **His sons killed him.**

CATECHISM QUESTION.

4. What does the Gospel promise?

The Gospel is the promise of God to pardon, sanctify, and save from eternal destruction all who, according to His commands, repent and believe on His Son.

1 Who hath believed our report? and to whom

2 hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is 3 no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded

for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied ; by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

TIME.—712 B. C. **PLACE.**—Jerusalem.
DOCTRINAL SUGGESTION.—The sacrificial atonement of Christ.

HOME READINGS.

- M.* The suffering Saviour, Isa. 53.
Tu. Rejected of men. Luke 23. 13-25.
W. Acquainted with grief. Matt. 26. 36-46.
Th. The sin-bearer. 1 Pet. 2. 19-25.
F. Self-humiliation. Phil. 2. 1-11.
S. Numbered with transgressors. Matt 27. 26-38.
S. Healed with his stripes. 2 Cor. 5. 14-21.

LESSON HYMNS.

- No. 16, New Canadian Hymnal.
Hall, thou once despised Jesus !
No. 15, New Canadian Hymnal.
The head that once was crowned with thorns
No. 13, New Canadian Hymnal.
I will sing of my Redeemer.

DOMINION HYMNAL

Hymns, Nos. 181, 226, 45.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Rejected Redeemer, v. 1-9.**
To what desert growth did Isaiah compare the coming of Christ ?

- 7 He was oppressed, yet he humbled himself and opened not his mouth ; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb ; yea, he opened not his mouth. By oppression and judgment he was taken away ; and as for his generation, who among them considered that he was cut off out of the land of the living ? for the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death ; although he had done no violence, neither was any deceit in his mouth.
10 Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many : and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he poured out his soul unto death, and was numbered with the transgressors : yet he bare the sin of many, and made intercession for the transgressors.

What circumstances conspired to make Jesus of Nazareth unattractive to the average Jew ?

Give instances in which Jesus was despised and rejected.

From what class of diseased persons did the Hebrews customarily hide their faces ?

On whose account did Jesus suffer ?

On whose account did the Jews who drove him to death believe that he suffered ?

How was he, literally, wounded, bruised, and chastised ?

How are sinners compared to stray sheep ?

Who bears our iniquities ?

Refer to an instance in the New Testament where Jesus, when afflicted, opened not his mouth.

What literal fulfillments were there of verses 8 and 9 ?

2. The Triumphant Saviour, v. 10-12.

How were our Lord's sufferings triumphantly borne ?

Who are meant by the "seed" or offspring of Jesus ?

In what sense did he prolong his days ?

Whose name is now honored above every name ?

In what sense was Jesus numbered with the transgressors ?

What New Testament text shows us that he intercedes for us now ?

Practical Teachings.

Find in this lesson—

1. That the death of Jesus is effective as a ransom for our sins.

2. That the death of Jesus was voluntary on his part.

3. That the death of Jesus was brought about by the wickedness of men.

4. That the death of Jesus was foreseen and made use of by the providence of God.

Hints for Home Study.

1. Read the four accounts given us in the New Testament of the arrest, torture, and death of Jesus.

2. Make a list of the detailed fulfillment of prophecy by comparison of the gospel records with this lesson.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Rejected Redeemer, v. 1-9.

What two questions does the prophet ask?

What is meant by "the arm of the Lord?" (See John 12. 37, 88.)

What does he say of the growth of the Redeemer?

What of his appearance?

How was he treated of men?

For whose sake was he a sufferer?

To what are we all likened?

What shows the patience of the Redeemer?

Before whom was this prophecy fulfilled? (See Matt. 27. 12-14.)

What is said as to the Redeemer's death?

Where was he to be buried?

How was this prophecy fulfilled? (Matt. 27. 57-60.)

2. The Triumphant Saviour, v. 10-12.

Who appointed the Saviour's suffering?

What blessedness would come from it?

What would give him satisfaction?

How would he justify the people?

With whom would he share in victory?

Why would he be thus honored?

For how many did the Saviour make atonement?

(GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. Man's need of a Saviour?

2. Man's ingratitude to God?

3. God's love to man?

Home Work for Young Bereans.

Read the accounts of our Lord's sufferings and compare them with these prophecies.

What was the first prophecy of Christ of which we have any record?

What was the last prophecy before his revelation as the Lamb of God?

QUESTIONS FOR YOUNGER SCHOLARS.

About whom did Isaiah speak in this lesson? **Jesus.**

What does he show him to be? **A suffering Saviour.**

For what did he suffer? **For our sins.**

Why did he do this? **To show us God's love.**

To whom was Jesus first sent? **To the Jews.**

What did he say he was? **The Son of God.**

Who would not believe this? **The Jews.**

What is the greatest of all sins? **Unbelief.**

What did Jesus have to bear? **All our sins.**

How did he bear them? **In his own body.**

What spirit did he show? **A spirit of love and patience.**

How did the Jews kill Jesus? **They crucified him.**

How can we crucify Jesus? **By loving sin.**

For whom does Jesus intercede? **For sinners.**

What does his life and death teach? **How great is God's love.**

Words with Little People.

JESUS BORE	{	Our sins,
		Our sorrows,
WHAT CAN WE DO?	{	Death on the cross.
		Believe him,
		Receive him,
		Follow him.

Whisper Motto.

"Christ for me!"

General Statement.

The verses before us contain the most complete and precise statement of the great doctrine of atonement, or the reconciliation of man with God through the cross of Jesus Christ. Not even in the writings of the apostle Paul, the great champion of this truth, do we find a clearer enunciation of the great principles of redemption. It seems almost impossible to believe, yet it is manifestly true, that the prophet who penned these remarkable words lived at least seven hundred years before the coming of the Christ whom he predicted, and whose sufferings he describes in this chapter. Even the rationalistic school of commentators are compelled to admit that this prophecy was written long before the New Testament period, and when this fact is admitted, it is just as easy to date the prediction seven as to date it five centuries before the event. The prophet beholds in vision all the Gentile world flocking to the standard of Christ, but the Jews, his own people, rejecting him. He sees a Saviour growing up from the fallen house of David like a shoot out of a hewn-down stump, despised and trampled upon. He beholds the people who were his own nation turning their faces from him, disowning him, denying him. The seer seems to stand an invisible spectator in Caiaphas's palace and Pilate's judgment-hall, gazing upon the spectacle of the Lamb of God smitten by angry hands, spat upon by unworthy lips, scourged with

unjust blows. He follows in the crowd, and sees the Son of man bearing his cross, nailed upon it, dying between criminals, yet buried in the rich man's tomb. And with prophetic insight he sees what is hid from common eyes, that in all this was the accomplishment of divine purpose to make this sufferer the Redeemer of the world, the Justifier of those who believe in him, and the Intercessor for his saints.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Who hath believed. The prophet sees future events as if they were present, and seven centuries before Christ's coming mourns over the rejection of the Saviour by his own people. **Our report.** Better, "our message." **The arm of the Lord.** A figure of speech for the power of the Lord. Jesus was God's power incarnated. **Revealed.** In one sense the Gospel is revealed to all, but in the deepest sense only to those who listen and receive it. (1) *Men see in Christ only what they are willing to see.*

2. He shall grow up. This verse points to the obscure origin and lowly surroundings of Jesus. **A tender plant.** Rather, a "feeble plant," as a shoot springing from a decayed stock. **Root out of a dry ground.** There never was dryer, deader soil in human nature than the Judaism of our Saviour's time. **No form nor comeliness.** There is no reason to suppose that these clauses refer to the physical appearance of the Saviour, but rather to his earthly conditions, which were such that his own people saw nothing attractive in him. They looked for a king, and found a man of the people whom they despised. (2) *How hard it is for men to give up their own ambitions and choose God's plan!*

3. Despised and rejected. Pharisees, Sadducees, and Herodians combined to put Jesus to death. **A man of sorrows.** He wept over Lazarus, over Jerusalem, and shed tears of blood in Gethsemane. **Acquainted with grief.** With the hatred of those he loved, the scorn of those he tried to bless, and the misapprehension of all. (3) *In our sorrows let us remember that our Saviour has trod the way of sorrow before us.*

4. He hath borne our griefs. In the Hebrew word there is a double meaning—"he took on himself," and also "he carried away"—both of which ideas may have been in the mind of the prophet. In some mysterious way, which we cannot fully comprehend, our Saviour bore our sufferings and our sins, and delivered us from them.

5. He was wounded. The prediction grows more and more specific in its description of Christ's sufferings; "wounded," "bruised," "chastisement," "stripes"—these words give a definite picture of Christ in the high-priest's house and in the governor's hall of judgment. **For our transgressions.** Not merely that he suffered from the wickedness of men, but with the deeper thought that he suffered for their sins. **The chastisement of our peace.** That is, the chastisement which brings peace to us. (4) *Do you realize that*

all this has been done to give you pardon and peace and eternal life?

6. All we like sheep have gone astray. True of every man, however good by nature, and however noble in character. Every one of us has strayed from the fold of God. **To his own way.** Each sinner chooses his own path, even when following fashion or custom or companions. **Laid on him.** No philosophy can fathom this great truth, yet every forgiven sinner can bear witness to it. **The iniquity of us all.** "The innocent is punished as if guilty, that the guilty might be rewarded as if innocent"—*J., F., B.* (5) *Whoever can read this verse and believe it is a saved soul.*

7. He was afflicted. Rather, "Yet he humbled himself." **Opened not his mouth.** How precisely this represents Christ's conduct before Caiaphas, Herod, and Pilate. **As a lamb to the slaughter.** Standing by itself this clause would not necessarily refer to the death of Christ as a sacrifice for sin; but as throughout the chapter his death is so presented, it was doubtless in the mind of the prophet. He saw Christ the Lamb of God by his sacrifice taking away the sins of the world. (6) *How wonderfully do the Old and the New Testaments prove each other.*

8. He was taken from prison. The Rev. Ver. reads, "By oppression and judgment he was taken away;" that is, he was put to death through an unjust trial. **Who shall declare.** Rev. Ver., "And as for his generation, who among them considered that he was cut off out of the land of the living?" This translation makes the meaning much clearer, showing that the word "generation" refers not to Christ's life, as some have thought, but to the people and the age that condemned him. (7) *Does this generation really treat Christ much better than that which existed when he was on earth?*

9. He made his grave. The Rev. Ver. changes "he" to "they;" "they made his grave with the wicked;" that is, they purposed that his grave should be with the wicked by the ignominious death which they gave him. **With the rich in his death.** Here is a strange statement, a grave appointed with the wicked, yet in fact the corpse laid with the rich! Only when we read the account in the gospels, that the rich man Joseph buried him with honor in his own tomb, do we see how such a prediction could be verified.

10. It pleased the Lord. Here is another

mystery; man inflicted the blow, yet God permitted it, for he saw in it the way of the world's salvation, and overruled human crime to become the means of redemption. **He shall see his seed.** Though dying, he shall yet live, and shall behold those countless multitudes who have life through his death.

12. Therefore. Because of his voluntary humiliation and self-sacrifice. **A portion with**

the great. Meaning that he who was despised shall be regarded as one of the greatest among men. And so it is. The name of Jesus rises above every other name. Who ventures to compare with him an Alexander, a Caesar, or even a Washington? **Made intercession.** Here is another view of Christ, as the High-priest and Advocate for sinners. (8) *Let us seek to have our names included in his pleadings.*

CRITICAL NOTES.

This chapter ought to begin with the thirteenth verse of the preceding chapter, where this special passage touching the wonderful Servant and Saviour properly begins.

Verse 1. Our report. The prophet here speaks in the name of his people, and "our report" means "the tidings which we have heard," namely, the prophecies of Isaiah concerning the suffering servant of Jehovah. There is an allusion to the words, "what they have not heard," in the last verse of the preceding chapter. The rest of this verse is more accurately translated: "The arm of Jehovah, on whom has it revealed itself?"

2. No form nor comeliness. The words thus rendered are expressive of remarkable beauty of form and appearance. The ideas of beautiful form together with glory and ornamental splendor are represented by the two words as they stand here together.

3. Despised. With the thought also of being treated with contempt. In Dan. 11. 21, the Revised Version translates the same word "contemptible person." **Rejected of men.** The Septuagint translates this in the sense of "defect" or "inferiority" as compared with all other men. The Vulgate has "newest of men" in the sense of last, lowest of mankind. The thought seems to be: He was one from whom men held themselves apart or aloof, and so forsaken of mankind generally. **Acquainted with grief.** Rather, "acquainted with sickness." Not that he was a physical sufferer by reason of sickness in his own body, but he knew the true nature of all human sickness, and we are to think of him as one who could enter into deepest sympathy with all forms of suffering. "Himself took our infirmities and bore our sicknesses" (Matt. 8. 17). **We hid . . . our faces from him.** The words "from him" may as well mean "from us," the Hebrew having the same form for both of these expressions, and, as there is no need of introducing a new subject in this sentence, we prefer to render: "He was acquainted with sickness, and like one who hides the face from us;" that is, he covered his face like a mourner or a leper (2 Sam. 15. 30; Lev. 13. 45), as if he shrunk from the gaze of men.

4. Our griefs. Rather, "our sicknesses," as explained in the preceding verse. **Carried our**

sorrows. There is an emphasis in the form in which the Hebrew text puts this, which is lost in the common version. The Hebrew order is: "And our sorrows, he bore them." Not only did he bear the sicknesses of men, but even their sorrows, he bore them too.

5. Bruised. This word, both here and in verse 10, conveys the idea not merely of being bruised, but also of being trampled down and broken to pieces.

C. Laid on him the iniquity. The Hebrew expression is here profoundly suggestive. It is, literally, "Jehovah caused to meet in him the iniquity of all of us." The verb is in its Hiphil or causative form, and signifies "causing something to meet and strike with violence." It was in the soul of Christ that the violent vicarious stroke was felt and met and sustained. In that living spotless soul Jehovah caused to strike with fearful violence the sin and guiltiness of a wicked world.

7. As a lamb. Rather, "a ewe," a full grown female sheep.

8. Taken from prison and judgment. The exact sentiment is somewhat doubtful. The Revised Version reads, "By oppression and judgment he was taken away;" that is, as Cheyne explains, "through a judgment accompanied with oppression, that is, through an oppressive judgment." But the preposition is "from," and we prefer the rendering of the common version, substituting, however, "oppression" for "prison." The oppression was the sufferings he endured at the hand of his persecutors, and the judgment was the mock trial and judicial procedure by which he was condemned to the death of the cross. From these he was seized away, and caught up to the throne of God, as the man-child of Rev. 12. 5. The rest of the verse may be best translated as follows: "And as for his generation, who will say that he was cut off from the land of the living, from the transgression of my people, a stroke for them?" That is, among the people of his generation, who will understand and be able to show that his being cut off is of a vicarious character, on account of the transgression of the people, so that it is a woeful stroke suffered for them!

9. He made his grave. Rather, "One gave him his grave with the wicked." The verb is best

taken impersonally: "There was given him his grave," etc.

10. Put him to grief. Literally, "He made him sick." Jehovah subjected him to that contact with human infirmity and sickness which is referred to in verses 4, 5, and his own sensitive human soul was deeply moved by its close contact with the suffering world.

The Lesson Council.

Question 5. *How is this lesson a strong evidence of the inspiration of Scripture?*

The only explanation of this marvelous picture of the suffering Christ is the inspiration of its author. If a single thread of gold appear in the middle of a web of cloth we may believe that the shuttle which wove it into the fabric was introduced by accident. But if that same golden thread appear and reappear, until it weaves into the center of the web the face and features of a man, then I know it was no accident, but that the loom was planned for that outcome, and that shuttle was directed by intelligence. If I find in Hebrew history a thread of Messianic prophecy appearing and reappearing, until at last it makes the perfect picture of the Man of Sorrows, then I know it was God who sat at the loom and God's hand which flung the shuttle bearing that golden prophetic thread.—*Rev. F. O. Holman.*

Analytical and Biblical Outline.

The Cross Foreshadowed.

- I. A REJECTED SAVIOUR.
Rejected of men. v. 3.
"Away with this man." Luke 23. 18.
- II. A SMITTEN SAVIOUR.
Wounded... bruised. v. 5.
"Pilate... scourged him." John 19. 1.
- III. A SIN-BEARING SAVIOUR.
On him the iniquity. v. 6.
"Delivered for our offenses." Rom. 4. 25.
- IV. A PATIENT SAVIOUR.
Opened not his mouth. v. 7.
"He held his peace." Mark 14. 61.
- V. A SLAIN SAVIOUR.
Cut off... of the living. v. 8.
"They crucified him." Luke 23. 33.
- VI. A BURIED SAVIOUR.
With the rich. v. 9.
"A rich man... begged the body." Matt. 27. 57-60.
- VII. A LIVING SAVIOUR.
Shall prolong his days. v. 10.
"He is risen." Matt. 28. 6.
- VIII. A REDEEMING SAVIOUR.
Justify many. v. 11.
"Through the redemption." Rom. 3. 24.

IX. AN INTERCEDING SAVIOUR.

Made intercession. v. 12.

"To make intercession." Heb. 7. 25.

Thoughts for Young People.

How we should treat the Saviour.

1. *We should believe the report concerning the Saviour,* not passing by the word of the Gospel, nor the influences of conscience, but heeding the divine call. (Verse 1.)
2. *We should see the beauty in Christ,* notwithstanding the lowliness of his earthly surroundings, and should seek to know Him who is the true light of life. (Verse 2.)
3. *We should honor Christ while the world dishonors him,* and should own him before all men. (Verse 3.)
4. *We should see Christ as our Redeemer,* not merely as the world's Saviour, but as one who has taken our sorrows and sins. (Verses 4-6.)
5. *We should seek to be like Christ in gentleness, patience, and endurance of wrong.* (Verses 7-9.)
6. *We should possess our privilege of being justified through Christ,* having our sins taken away by him. (Verses 10-12.)

Lesson Word-Pictures.

"For he shall grow up before him as a tender plant, and as root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Glance into coming years and see the home of the Nazarene and the shop of the carpenter. You see a boy growing up like other boys, on the playground, at the feet of some scribe in the synagogue, and yet saying strange things and thinking great thoughts.

A young man now, in the carpenter's shop, driving the plane, swinging the hammer, fastening the boards, only a life of toil with its daily path between the bed and the bench, the bench and the bed.

"A man of sorrows, and acquainted with grief." Look into this glass of prophecy. We see one wearily toiling by the way-side, a dusty little throng around him, a great crowd ahead and in the rear. The carpenter has become teacher, the Nazarene a prophet and reformer. Those dusty-robed men are his disciples. He is tireless in his activity, but all this activity is for others.

And so poor!
Watch that bird circling in the air. It has its nest, and knows where to find it.
See that fox springing up the hill-slope. It owns its hole, and knows where to find it.

The Son of man has not where to lay his head. Poor folks, sick folks, folks that are sinners, publicans that are ostracised, lepers that are in exile, these come to him. He visits graves. He looks into the caves of lunatics. He sits down in the hot, weary chambers of the sick.

"The chastisement of our peace was upon him; and with his stripes we are healed."

Look again.

This is the frowning judgment-hall. Here are hard, sneering Roman soldiers. They are crowding about and tormenting a helpless man. His back is bare. His head is bowed. His hands are tied. Hark! Hear the merciless scourge cutting the flesh. See the blood trickling down.

"All we like sheep have gone astray."

Look again.

A great flock scattering and straying over the mountains, down into the valleys, through the lonely fields, along the wild ravines, all wandering and bewildered and heart-sick.

It is for the silly sheep those stripes were laid on the shepherd's back.

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Look again.

On his way to Calvary now, and what a rabble curiously, unfeelingly, tauntingly watch him staggering under his heavy cross! Going up Golgotha's hill now. See the great storm-pall in the sky. Hear the wailing wind. Feel the jarring earthquake. Watch the Son of man dying yet saying not a word of anger to his murderers.

"And he made his grave with the wicked, and with the rich in his death."

Look again through the glass.

See the dead, drooping body amid the forms of thieves on their high crosses.

But tender hands are taking that body down. They bear it away into rich Joseph's garden. In the stillness of its shadows this new tomb receives its first weary guest. "Grave with the wicked."

They have rolled a great stone into the doorway of the tomb, and cruel Pilate's seal has been attached to it. Roman soldiers tramp backward, forward, forward, backward. Do angels that veiled their faces before Him in glory know of this?

"He shall see of the travail of his soul, and shall be satisfied. . . . Therefore will I divide him a portion with the great."

Look once more.

O the glory of the resurrection morn! The Roman guard in hasty flight like a flock of sparrows. Pilate's haughty seal breaking. The great stone falling back. The King of glory striding forth, while angels watch over the sacred place where his precious body lay.

By Way of Illustration.

It is said that old Dr. Alexander, of Princeton College, would say to every student starting out to preach, "Young man, make much of the blood in your ministry. I have never met a minister who made much of the atonement but God blessed his ministry."

Verse 2. A painter was looking with great delight at a beautiful picture, when a friend said to him, "What is there to interest you so long in that picture?" "If you could see the picture as I see it, you would know why I enjoy it," replied the painter. "I see a great beauty in it which only the eye of an artist can discern." This is what the children of God see in Jesus—a great beauty, which those who are blinded by the world cannot see. To enlightened eyes Jesus is the chief among ten thousand and the one altogether lovely.—*Vaughan.*

Verses 3, 4, 5, 6. During a plague many years ago in Marseilles thousands died. One day the College of Physicians met together, and they resolved that it was necessary that a victim of the plague should be dissected, that the physicians might know how to treat the disease. There was silence among the physicians, for it was known that whoever undertook that dissection would lose his own life. After awhile Dr. Guyon stepped forth, and said, "I will do the work." Next morning he made his will. He prepared for death. He entered the dissecting-room and wrote down the result of his observation, and in twelve hours died. You say, "What wonderful self-sacrifice was that!" But the Lord Jesus Christ did more for us.—*Talmage.*

In the French Revolution a young man was condemned to the guillotine, and shut up in prison. When the lists were called the father, whose name was exactly the same as the son's, answered to the name, and rode in the gloomy tumbril to the place of execution, and his head rolled from beneath the ax, a victim to love! This was dying for a son; but vastly superior to this is the example of Christ Jesus dying for his enemies.—*Spurgeon.*

As Christ laid down his life for us, he wants us to lay down our lives for the brethren. I am told that men going through the Rocky Mountains will find an Indian trail where there is only one foot-print, as if only one man had gone over the mountains. The chief goes before, and all the rest of the tribe follow him, and put their feet into his footsteps. That is what our Chief wants us to do. He went first and alone over the mountains of self-sacrifice, and he wants us to walk in his footsteps.—*Moody.*

"He shall see his seed." This prophecy is being fulfilled now as never before. Converts to the Christian faith in every land, in every continent,

and in every nation are calling for Christian workers; there are seventy missionary societies and more than two million converts in foreign lands; the word of God is read in more than two hundred languages; and there are one hundred million Bibles now in circulation.

Outside of the Damascus gate I saw the spot where Stephen was stoned into a cruel death; but that martyr-blood was not only the "seed of the Church," but the first germ of conviction in the heart of Saul of Tarsus.—*Cuyler*.

The Teachers' Meeting.

Bring to the attention of the class the facts: 1. That the Bible has two parts, the Old and New Testaments. 2. That the Old Testament was written and finished at least four hundred years before the New was begun. 3. That the writer of this chapter lived seven hundred years before Christ. 4. That in these verses we find a wonderful description, written long beforehand, of Christ's sufferings, death, and work of salvation.... Emphasize the fact that the Jewish expectation was of an earthly king and kingdom, so that this prophecy was opposed to all the views of the prophet's people.... In presenting the lesson the Analytical and Biblical Outline may be used. Let one scholar read the verse referred to under each topic, the teacher explain its meaning, and other scholars read the references given, which should be searched out and read, not from the JOURNAL, but from the Bible.... Show how the Old and New Testaments confirm each other.... As an application, show what Christ is to us, and what we should be to him, as pointed out in the Thoughts for Young People.

References.

FREEMAN. Ver. 1: Making bare the arm, 524. FOSTER'S CYCLOPEDIA. Prose, 11111, 11146, 4617. Ver. 2: Prose, 7141, 7124, 4470, 11863, 7149. Ver. 3: Prose, 715, 5414, 3476, 7129, 7130, 7123, 5943. Ver. 4: Prose, 419, 509, 671. Ver. 5: 4104, 4821, 5520, 6995, 7122, 7199, 7666, 10882. Ver. 6: Prose, 9826. Vers. 6-8: Poetical, 3886. Ver. 7: Poetical, 3252; Prose, 3522-3524. Ver. 8: Prose, 722. Ver. 11: Prose, 4495. Ver. 12: Prose, 9962, 9963.

Primary and Intermediate.

LESSON THOUGHT. *Jesus My Friend.*

Print "Heaven" in large illuminated letters. Let children give their idea of heaven. Where did Jesus live before he came to earth? Did he come here to have a pleasant time? No; for this world is not a sweet, happy home, as heaven is. He left happiness and glory to come to a world

in which there is a great deal of trouble and gloom. Sing—

"Jesus, when he left the sky,
And for sinners came to die,
In his mercy passed not by
Little ones like me."

Yes, Jesus left beautiful heaven to come down and save sinners, even the littlest ones! And so the littlest ones must get acquainted with Jesus, and learn just how good and great and kind a friend he is. That is what we come to Sunday-school to learn.

Illustrative Story. A little orphan boy was sent to carry a heavy bundle to the town a long way off. A storm came on, and he grew very cold and tired. The snow grew deeper and deeper, and he could scarcely stumble along. He was afraid to stop for a moment, for he knew he would be cruelly punished if he did not do his task. As he worked his way along, almost blinded by the storm, and ready to drop with weariness, he heard a cheery voice, "Here, my boy, give me your load. I will carry it, and you too." Strong arms lifted him into a close carriage, and in a little while he was at his journey's end.

How glad and thankful he was to his kind friend! Even when he grew to be a man he remembered with grateful love the man who carried him and his burden on that hard, dreary day!

[Make a cross on the board.] Do you want to hear another story? This is about a boy, too. He was an orphan, like the other. He had no kind parents to teach him to love God. He lived on the street, only at night he went to a poor place, where men swore and quarreled and fought. He learned to lie and swear and steal and fight when he was a very little boy. But he had no one to teach him better.

And yet Jesus came from heaven to save just such boys as he was!

One day Jesus told a kind lady to speak to this boy. She obeyed. She took the boy to Sunday-school, where he heard about the love of Jesus in coming to save sinners.



And new all the wrong things he had done and said began to seem like a heavy load on his heart. He thought the load was so big that it would kill him! But when he was told to go and tell Jesus all his sorrow and trouble he went right away. And then this wonderful thing happened: all the load of sin was taken off his heart, and he felt so happy that he wanted to sing all the time! Now he hated sin, and loved all good people and all good things.

Who had taken his burden of sin? Yes, Jesus—and that is what he came to do for every one who wants him to do it.

Do many people have loads of sin for Jesus to carry? Yes, every one has a sinful heart. Every little child has sin in the heart which only Jesus can take away. Every time you are selfish, disobedient, unloving, untrue, it is just the sin of your heart coming out.

Jesus has had to bear all that sin! Think of all the people in the world that have ever lived or ever will live. All their sins were laid upon Jesus. [Teach Golden Text.]

Isaiah told all these things about Jesus seven hundred years before he came! God showed him what was coming to pass. He showed him that the loving Saviour, who was coming with love in his heart and on his lips, would be rejected and crucified by the Jews.

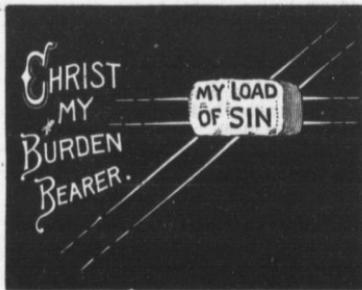
He showed him, too, that all the way along there would be people to reject and crucify Jesus just by loving sin and clinging to it. [Print names of some of the common sins in such a way as to form a cross.]

It was my lack of love that helped to make the cross of Jesus! It was my unbelief, my ill-temper, my selfishness, etc.

Jesus bore it all for me, and asks only my heart in return.

Shall I give it to him?

Blackboard.



THE DESIGN.—Draw the outlines of a cross with white chalk and the burden with red.

This represents the laying of our burden of sin on the Saviour, for "the Lord hath laid on him the iniquity of us all." He voluntarily offered himself to take on himself the guilt of mankind. No man could lay it down of his own free will, for being guilty before God he could do nothing of himself; but our Saviour came, and he, being sinless, said, "Let me take their load on me," and on him was our iniquity laid. Then he suffered for us, and died for us, and now, because he did all this, you can come and ask our Burden-bearer to let us lay upon him once more our sins. Having done so, let us be watchful and careful that we do not

again load ourselves down with sin. "He bare the sins of many." Think of that, and grieve him not by wilful acts of evil.

OPTIONAL HYMNS.

No. 1.

Hail, thou once despised Jesus!
Jesus, the very thought of thee.
There is no name so sweet.
Holy Spirit, faithful guide.
Come, ye sinners.
O now I see the crimson wave.
Jesus is calling.

No. 2.

Thy sins I bore on Calvary's tree—
O my Saviour, how I love thee.
Thou who camest from above.
Hark, my soul!
Christ is knocking.
Only trust him.
Once for all the Saviour died.

The Lesson Catechism.

[For the entire school.]

1. Like what was Jesus to grow before the Lord? **Like a root out of a dry ground,**
2. How was he treated? **He was despised and rejected of men.**
3. For whom did he thus suffer? **He was wounded for our transgressions.**
4. By what means does Jesus secure our salvation? **By his death.**
5. What did God promise? **He shall prolong his days.**

CATECHISM QUESTION.

5. Who were the first preachers of the Gospel?
The apostles of our Lord, whom He called to be witnesses to both Jews and Gentiles of His resurrection.
- Of these must one become a witness with us of His resurrection. Acts 1. 22.

Thoughts for the Quiet Hour.

- The years have linings, just as goblets do:
The old year is the lining of the new—
Filled with the wine of precious memories:
The golden *was* doth line the silver *is*.
- *Anon.*
— Beautiful is the year in its coming and going—most beautiful and blessed, because it is always the year of our Lord.—*Lucy Larcom.*

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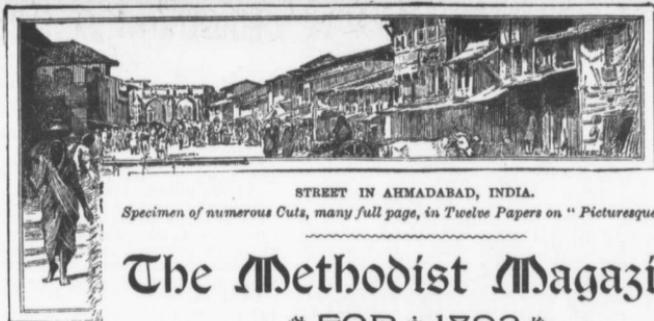
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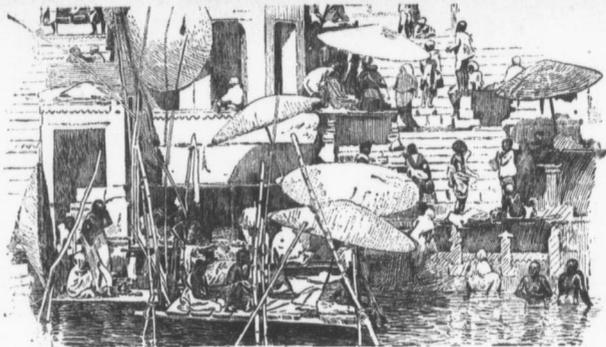
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