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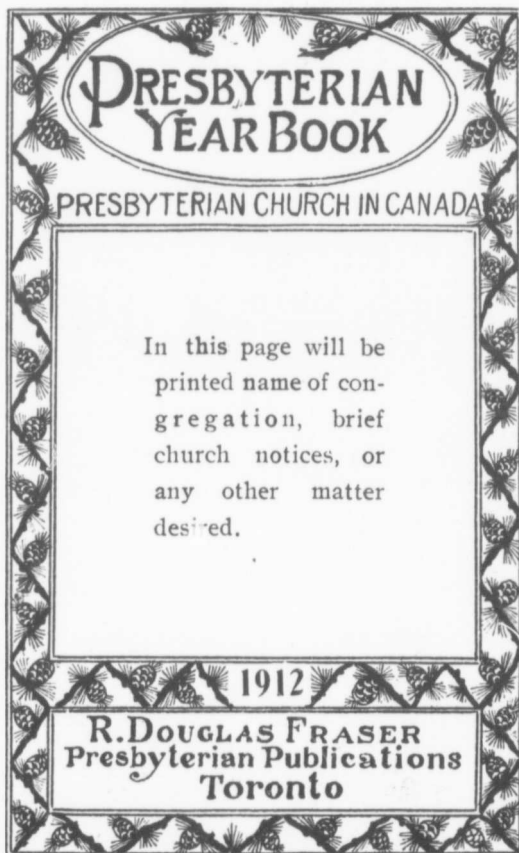
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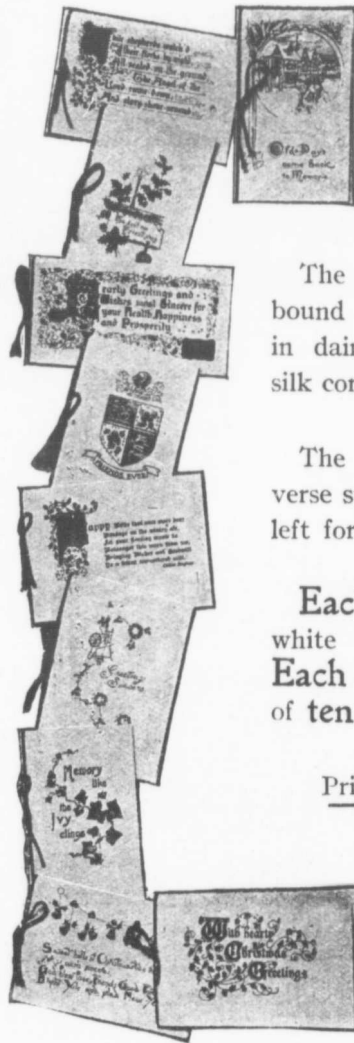
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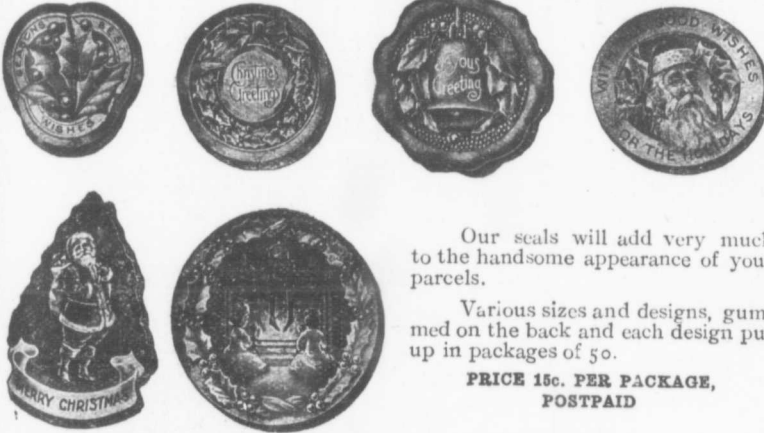
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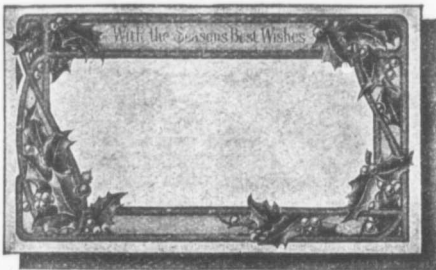
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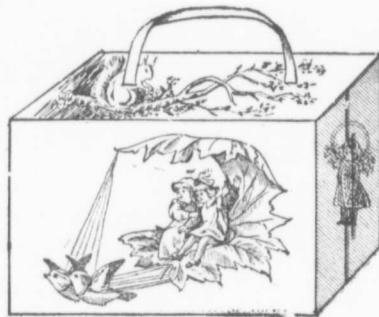
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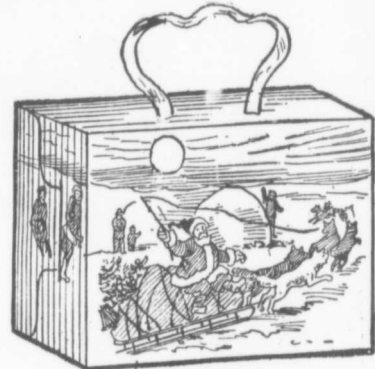
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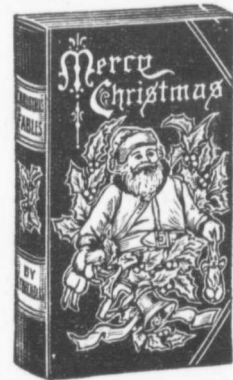
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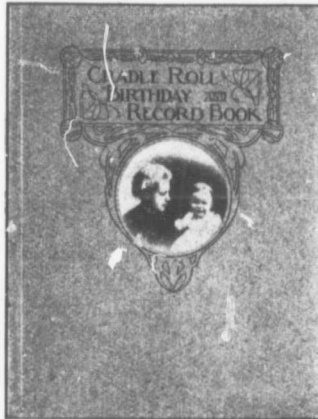
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# The Teachers Monthly

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

Vol. XVII.

Toronto, November, 1911

No. 11

OUR ILLUSTRATED CATALOGUE FOR 1912 contains many new things of interest. It will be sent to any address postfree, on application.

We continue to be publishers of the Y.P.S. Literature, and would draw special attention to the new text-book (for 1912) on Social Service about to be issued.

We are also, also, in addition to our ever increasing business in Contribution Envelopes, prepared to supply congregations with Communion and Baptismal Ware, including Individual Communion Sets, indeed, everything in equipment that churches may require.

We have now the complete equipment required for all the various Departments of the Sunday School, from the Cradle Roll for the "teeny" lambs of the flock, to the Adult Bible Class, Home Department and Teacher Training Classes, for which there is no age limit. We have added this year many new things to our Christmas Supplies, besides Calendars, Book Marks, Blackboards, Wall Mottoes, Money Barrels, Books of Dialogues and Recitations, and other new things.

## "Keep Your Eye on the Ball"

No rule is more important for success in golf than, "Keep your eye on the ball." If the eye is lifted from the little white sphere for no matter how small a fraction of a second, until the stroke has been completely carried through, the player is almost sure to miss his mark. The whole body inevitably follows the eye, with the result that the ball takes a direction quite different from that which was intended.

It is a rule in everyday life, as well as in golf, that the act follows the look. The objects on which we fix our gaze, the pictures which we keep before our imagination, largely

determine our conduct. Living, by preference and choice, in the presence of evil is likely to end in the practice of evil. On the other hand, those who habitually think about things that are honest and pure and lovely and of good report, will naturally, and almost necessarily, do them.

"Looking unto Jesus", says the writer to the Hebrews, when he would inspire his fellow Christians to faithful following of their Lord. Let the eye of the soul be riveted on Him, and the life will follow the right path.

## Hallowing the Common

By Rev. John A. Cormie, B.A.

Can common things be made equal to uncommon things? Can the lowest be made as important as the highest? Can commonplace duties be elevated to a place beside high and holy duties? These are burning questions to many a man and woman whose life seems to be one long, endless chain of commonplace tasks, which drags its dull length along from one day's end to another. Some, once in a while, have a chance to do the heroic, finding one or two opportunities to do a big thing, but many have their days come and go, full, from dawn until sunset, of small things. Many lives would gain immeasurably in dignity and worth, if a way could be found by which the trivial should lose its triviality and the common be invested with importance.

The prophets of the Old Testament nearly all have a Golden Age to which they point their people. Zechariah gives a description of his Golden Age in the last paragraph of his prophecy; and the characteristic of it is that, then, nothing will be common or unimportant. "In that day there shall be upon the bells of the horses, HOLY UNTO THE LORD; and the pots of the Lord's house

shall be like the bowls before the altar",— even those humble vessels used in the menial work of cleansing the temple and of carrying away anything which was to be destroyed, should be as the beautiful bowls of pure gold used in the sacrifices, and, by divine command, held sacred. "In that day", the pots are to stand in dignity beside the golden bowls before the altar, equal to them in importance and, like them, holy unto the Lord. "In that day" nothing shall be common and unimportant. That day is upon us when we have learned that God rules our lives, preparing a place for our feet to stand on, allotting us our space, and assigning us our share of the world's work. He who has learned that has discovered that his Golden Age is not in the future but in the living present.

No one who lives as a conscious agent of the Creator, occupying a place specially prepared, doing work specially assigned, can call his life secular. Nor can he think it unimportant. Every agent in God's great enterprise has an important office, so important that no one can fill it but he sent to do so. And because everything is for a purpose, no part of life can be considered less important than another. All bear the words, "Holy unto the Lord", and must not be despised or poorly wrought. The most menial and least important tasks stand in dignity side by side with great ventures. No work is common which is done with the thought of God's approval, and no life is common but that lived apart from His plans.

Oak Lake, Man.

### The Gain of the Wilderness

By Rev. Orr Bennet, B.A.

Who would choose the wilderness for a home? Only the hermit, or other such freakish person. Normal people prefer parks and gardens. Yet the wilderness has done much more to make men than ever parks or gardens have done.

The children of Israel were often very impatient of their wilderness experiences. They had fond memories of the gardens of Egypt. But the wilderness, with its barren stretches, its weary journeyings and its

ceaseless disappointments, bred in them a character that was exclusive among the nations.

King Ahab wore soft clothing and luxuriated in parks and gardens, but when it came to a contest with the coarse-garbed, wilderness-bred prophet, Elijah was better than a thousand Ahab's.

Wilderness-bred men like Elijah have much to teach us. Look simply at the instructive value of their isolation. Isolation tends to develop strength and proportion in men. See the century-old maple standing in the meadow. It is unhampered in spreading its roots and flinging out its arms. It develops a ruggedness and beauty which would be impossible standing shoulder to shoulder with its fellows in the forest. Isolation encourages similar development among men.

The solutions of great problems are not obtained on the floor of the scientific association or the legislative hall. They may be published there; but they are reached by men when all is silent about them, and all lights are out except their own midnight oil. Isolation lends itself to concentration, which is absolutely essential to any great undertaking.

Isolation encourages dissent from the empty usages that often obtain in society. Custom and policy, which are of such moment in social life, may be deliberately ignored. Right is done, not from fear of the lash of popular disapproval, nor because prizes may be offered in competition, but for righteousness' sake. Men often think to score a point by dissembling with their fellow men. But no point can be gained by playing false with oneself. Isolation offers every possible incentive to reality, and the development of that honesty with self which prevents one being false to any man.

Many a man to-day lives a life of enforced isolation, and the weariness of it, and the apparent endlessness of it breeds the spirit of revolt. He may be shut out from life's activities. A bed of sickness may be his ceaseless dwelling-place. Mentally alert, and of intense spirit, his chronic ailment holds him prisoner.

God will strengthen him by means of his bed of languishing, if he will only be exer-

cised thereby. Service is not all a matter of physical energy. The eager heart, the intense spirit, tabernacled in never so frail a dwelling, may still offer sacrifices that are savory and acceptable. Others are in the great school of life. He has a private Teacher.

Like Moses, he catches a glimpse of the Promised Land of service and progress. Like him, he yearns to set foot on it ; but God wills otherwise,—just the wilderness, then the end. Who should be impatient at the experience of Moses reproduced in his own life ?  
Almonte, Ont.

### The Jews in Exile

By Rev. Professor A. R. Gordon, D. Litt.

The downfall of Jerusalem was like a mortal blow struck at the heart of Israel. Around the sacred precincts of the temple the people had rooted themselves in the enjoyment of their goodly heritage, sure that Jehovah, their God, would never forsake them, but would continue to raise their heads in triumph over their enemies. Even when the shadows of death were swiftly closing around them, they had hoped against hope that He would once more send His angel to deliver them. And though the incredible had happened, and the best part of the nation lay in hopeless bondage in the "unclean" land of Babylonia, they still seemed unable to realize the inexorable fact. It was impossible that Jehovah could leave His people to be thus trampled on by heathen feet. He must put forth His hand and save them.

But the healing hand of time assuaged their wounds a little, and, under the wise influence of prophets like Jeremiah and Ezekiel, they settled down in the goodly land to which Jehovah had brought them, seeking their welfare in that of Babylon. The years of exile thus proved of profound significance for the future of the Jews. In the centre of bustling activities they seem to have learned their first great lessons in commerce. From the Exile, too, they brought with them their new calendar, and exacter methods of measurement. Nor were the higher minds of Judah afraid of the influence of Babylonian thought. The symbolism of Ezekiel's vision

is largely colored by Babylonian art. The later Psalms show distinct traces of Babylonian imagery. But what was far more important than direct influence, the Exile in Babylonia awakened the minds of the people to a true conception of Jehovah's character. In spite of the teaching of prophets like Amos, Isaiah, and Jeremiah, the people had continued to regard Jehovah as but the God of their own narrow selves, whose sovereignty extended no further than the bounds of Palestine. With the ruin of Jerusalem, this petty national conception of God received its death-blow ; and the ground was cleared for the glorious vision which Jesus first made a reality, that God is the Father of all men and nations, and that now "neither in this mountain, nor yet at Jerusalem" shall men "worship the Father", but the true worshipers shall "worship in spirit and in truth".

And thus also did Israel repay its debts to Babylon. Here, too, men's thoughts had been moving towards belief in one God as the only hope of their souls. But they could never tear themselves away from the fetters of their old heathenism. In proclaiming Jehovah as the Lord God of the whole earth, before whom the gods of Babylon were but blocks of wood or carved metal, unable to put forth hand or heart to save themselves or their people, the prophets of Israel brought Babylon also within His kingdom. Thus arose that majestic conception of Jerusalem as the mother city of a world-wide empire of the Holy One, in which the cruelest enemies of Israel find their place with nations who have never yet heard the name of Jehovah, to which immortal expression is given in Psalm 87.

"I will count Rahab and Babylon among those that know me,  
Philistia also, Tyre and Ethiopia ;  
But Zion shall be called the Mother-city of them all,  
For each and all have free-born rights in her.  
Yea, Jehovah shall count, when He maketh His register of the peoples,  
This one is a child of Zion, this one too, a child of Zion."

Presbyterian College, Montreal

## MY FIRST SABBATH SCHOOL

*By Rev. Farquhar McRae, M.A.*

I may say it was my only Sabbath School, as well as my first. Such well equipped Sunday Schools as we have now were not known in those days, sixty or more years ago. My Sunday School was the home, and I found myself under instruction as far as my memory goes back. The first lesson I remember was Adam's attempt at hiding himself among the trees of the garden. Various were the trains of thought suggested to me by that incident, and numerous were the questions bearing on it with which I pestered my parents and the senior members of the family. I remember hearing for the first time the stories of the three Hebrews who were cast into the furnace of fire, and the little babe that was put in a basket and set to float upon the river. But the story that made the deepest impression was that of Jonah and the whale—not any other kind of fish,—it was a whale.

Most of the Bible stories were familiar to me before I could read. I acquired this knowledge partly from hearing them read, and also from their being told to myself when asking for further information. When I learned to read, I was examined like the rest on the subject of the lesson. Only the historical parts of the Bible were read on Sunday evenings. These were studied much as English and Canadian history are now studied in our High Schools. No comments were made on any passage, no discrepancies were ever reconciled, no difficulty was ever explained. In fact such difficulties as now meet us were never thought of. Our thoughts were kept to the simple narrative.

The doctrinal, devotional and prophetic parts were read in regular course at family worship on week days, morning and evening. That, however, was not the only source of knowledge we had of these parts of scripture. At a very early period in life we were made to commit portions of them to memory,—beginning at first with a verse and then, with advancing years, larger portions. I remember well when I was ordered to commit

to memory the Twenty-third Psalm (in metre). But I was astounded when there was assigned me the task of committing the whole of the Gospel of John in three months. I thought this impossible; but when undertaken in earnest, I was astonished at how easy it proved. The next task assigned was the Epistle to the Romans, and after that was mastered, there was given the Epistle to the Ephesians.

These were the only books which were wholly committed to memory,—of the other books of scripture only portions were so learned. Several passages of Isaiah and a few of the Psalms were committed. Often have I wondered at the discretion and the soundness of judgment manifested in the selections thus made. For, with my own superior education and wider experience, I do not know that I could improve on the selections thus made. When I consider the matter of religious instruction as a whole, I have often reasoned that when I left the parental roof at the age of fifteen I was a fairly good theologian, that is in Luther's sense, who says that one who knows the text of scripture is a good theologian. We lacked many of the advantages of the modern Sunday School, with its picture rolls, pictorial cards, weekly papers and other equipments, all of which have an elevating tendency spiritually as well as intellectually. But so far as the acquisition of Bible knowledge was concerned, I do not know that we were at a great disadvantage.

Portage la Prairie, Man.

### The "Tenfold Standard of Excellence"

*By Rev. A. Macgillivray*

#### III. A CRADLE ROLL

[The second article in this series, on Teacher Training, appeared in the October TEACHERS MONTHLY, under the heading, The Problem and Its Solution.—EDITORS.]

"When shall I begin to train a child?" "Begin with his grandmother", was the ready

and startling answer of one whose study and experience gave weight to his opinion. The idea is not new. Thou shalt teach it unto thy son, and thy son's sons is a command as old as the teaching of Moses, as old as humanity. The faith that Timothy manifested dwelt in his grandmother Lois.

Unfortunately for too many of our children, if they are to receive any religious education, they must receive it at the hands of the church. The church more than ever is called upon to shepherd and feed the lambs of the flock. This she can best do through the agency of the Sabbath School.

In our branch of the Christian church the child is held to be a church member by virtue of his baptism, and is so enrolled and known. It does not always follow that he is remembered, cared for, and prayed for by the church. The School reaches out a hand and places it tenderly on the little babe in its cradle, enrolls it in the Cradle Roll Department of the School, to the joy of its parents, and the deepening and purifying of the interest of the School.

The organizing of the Cradle Roll is simple to a degree. One earnest, lovable Christian woman or man, preferably the former, for superintendent, a roll on which to place the name with address and date of birth of every child under three years of age in the homes connected with the congregation. The alert superintendent will seek to enrol any child whose parents may have no church. The parents will cheerfully consent. That will form a connection that may lead to great things. Easily and lovingly, in this way, a bond of union and service can be established between the church and every home in which there is a little child. Think of the possibilities. A pretty little card by way of remembrance is provided on the birthday of the members. There should be watchfulness for the newcomers! Mothers are always glad to have their treasures noticed, and fathers are not indifferent to the loving attention.

The writer has pleasant memories of his experiences while superintendent of this department, before passing it over to more competent hands. One morning the telephone rang, and the young father announced, "A new name for your Cradle Roll, the finest

boy in the city!" One bright May Sabbath a happy father was waiting for him before the School hour, and in answer to the query, "What is the best word?" "Just the finest little girl for the baby roll!" "A little child shall lead them",—lead parents nearer the church, nearer the Saviour of the child,—leads the church and School into tenderer, gentler, and more enriching paths of service.

Toronto



### The Making of a Sabbath School Teacher

*By Principal William Scott, B.A.*

#### IX. A WINNER OF SOULS

The aim of every Sabbath School teacher should be to make his work effective as a means of religious growth, and bring his pupils to God through Jesus Christ.

It should not be forgotten that there are three well marked periods in the religious development of every child. Each period requires a different kind of treatment, if the results are to be commensurate with the efforts of the teacher or the end to be attained.

Up to about eleven or twelve, the religious training should consist in getting the child to do the unselfish deed, in securing regular obedience, in providing association with good things and proper playmates, in implanting a few fundamental principles such as the Golden Rule, truthfulness, wonder, admiration and reverence for God's works. The result will be the formation of good habits, the recognition of a just law, obedience to authority, regular attendance at church and Sabbath School, a belief in God, and in His presence and help at all times.

When a child is a few years older, there is an instinctive relationship between the social and the religious instincts. Both of these manifest themselves by a growing love of others, by a desire to be helpful, by a willingness to sacrifice themselves for the sake of others. The talismanic idea is "God is Love." This is the great period of the awakening of ideals. This is the time of hero worship which is best directed by biographies of good men and women. It is also the time when evil companionships most easily corrupt good morals. The developing soul is safe only in

an atmosphere of congenial, wholesome nature. Hence the importance of the encouragement by the Sabbath School and church of social gatherings of young natures.

When a little older, the conscience of the individual is quickened; he looks for moral perfections and religious righteousness in church members; he has high aspirations and the highest ideals; but now serious moral and religious doubts arise in the minds of many. That his growth may continue there must be something for him to do for the church.

In the spiritual development of the child, the teacher plays a most important part. It is as true in the spiritual world, as in the intellectual, that no one can impart what he has not himself. Hence, it is not sufficient

for a Sabbath School teacher that he knows his subject and is an adept at teaching and questioning. These are important but to these must be added the example of a controlled, consecrated life. Here, as elsewhere, example far transcends precept.

A child is won by love of what is good and true rather than by a hatred of what is evil or a fear of future danger. And when he realizes that religion is life, that it is not for the few but for all, that it is not for special days but for every day, that it is not a restraint, but that it is freedom to live the grandest possible life here, then he will desire to devote his energies to the service of his fellow men and his Creator.

Normal School, Toronto

## TO PUSH TEACHER TRAINING

In the October number of THE TEACHERS MONTHLY a large amount of space was devoted to the Teacher Training campaign. The idea is taking hold, and there are fine prospects for a splendid increase in the number of Teacher Training Classes.

The General Assembly's Committee is pushing the work. The Convener, himself a busy pastor, has written a letter to all the ministers of the church, seeking to enlist them in this movement for better teaching. One enthusiastic member of the Committee, the superintendent of a town Sunday School, undertook to bring the matter before every minister at a meeting of his Presbytery which he was to attend before returning home from the meeting of the Committee. Another member, the Convener of a Synod's Committee, had hardly reached his home when he sent a letter to every minister in his Synod urging upon them earnest and practical cooperation.

Synod's Committees are doing their part. For example, the Committee of the Synod of Toronto and Kingston, at a recent meeting, spent a great deal of time in considering Teacher Training plans. Every one of the twelve members present pledged himself to have a Teacher Training Class in his own congregation. Arrangements were made for a presentation of the work at as many Pres-

bytery meetings as possible, and as soon as practicable. One member of the Committee said that he would see that every congregation in his Presbytery was visited and the importance and methods of Teacher Training set before it. All left the meeting definitely committed to immediate and practical effort to push Teacher Training.

Other Canadian churches are putting much energy into Teacher Training, and with encouraging success. In the Methodist Church, Teacher Training is being urged upon the attention of ministers, Sunday School superintendents and Epworth League presidents. It is expected that, as students and classes multiply, a Teacher Training Secretary will be appointed.

The General Synod of the Anglican Church, at its recent session in London, Ont., passed the following resolution: "That the General Synod, recognizing the supreme importance of the equipment of teachers for effective work, considers Teacher Training the primary problem of the Sunday School, and, therefore, strongly recommends the organization of one or more Summer Schools for Sunday School workers in each civil Province of the Dominion." Candidates for the Teacher Training examinations are reported from 13 out of the 23 dioceses in the Dominion.



Interest in Teacher Training is deeper and more widespread at the present time than ever before. Mr. Robertson, our General Secretary for Sabbath Schools, with his extensive knowledge of our Sunday School field, said recently, that no time was ever more opportune for the pushing of the work than the present. This is the psychological moment. Well directed effort now is sure to succeed.

The "key men" in the Teacher Training situation are the minister, superintendent and teachers in the local congregation and School. If they decide that there shall be a Teacher Training Class, one will certainly be established, and if it is once set a-going and properly worked, it will succeed, to the untold advantage of the School and the Church.

A Leaflet may be obtained from the office of Rev. J. C. Robertson, General Secretary, Confederation Life Building, Toronto, giving full information as to Equipment, Practical Methods of Study and Examination.

### With the Juniors

*By Marion Wathen*

The Juniors are one of the most important classes or departments in our Sunday Schools. These include the boys and girls of from nine to twelve years of age,—up to the "teen" age. Every School has its Juniors. Perhaps it is only one small class but lately promoted from the Primary class. In other Schools there are half a dozen or more Junior classes, while the large, completely graded School may have its well organized Junior Department.

A Junior is a vastly different individual from a Primary. Of course the older children of the Primary class and the younger ones of the Junior have many points of resemblance. But the Primary of the average age of six or seven years, and the Junior of the average age,—ten or eleven, have distinctive characteristics.

Beware of addressing the Juniors as "Dear little children". Few of them can stand that. That term, they feel, applies only to "kids" of the Primary class; and they have forever passed that stage, or at least they think they have. One of the highest ambitions of the Junior age is to appear grown-up. The wise teacher makes allowance for this character-

istic. But let us remember another fact about the Junior; he copies grown-ups.

But one of the most important of all characteristics for us to recognize in the Juniors is, that they are at the habit-forming stage. Let every teacher of Juniors, then, see that in these years they form the Bible-reading habit. This is made easy because of the fact that the Junior is the reading age. The Juniors are anxious to utilize this nearly acquired, grown-up attainment of theirs wherever possible. As yet they have not many school lessons to learn at home, and therefore are not so busy as their older brothers and sisters, so that the way is clear, the ground is unoccupied. Shall we miss such an opportunity? Let the habit be formed now, and there is every possibility that it shall "stay by" the child.

As soon as the child leaves the Primary class and enters yours for Juniors, see that he owns a Bible. Tell him something you do with yours every day. Show him the place in his *QUARTERLY* where the Home Readings are given. Explain about them. "What do you say", the teacher may ask, "if we all start reading these each day, just as the people who put them there intended that they should be read?" Of course the Juniors are quite ready to agree to this. That "we" in your appeal has, if nothing else, won them. They like to *do* things, and hunting up verses that way, for themselves out of the Bible, seems so grown-up and nice.

Suppose, further, you look over the Daily Readings and see if there are any verses in them suitable for memorizing. If so, ask one boy to tell in the class one verse that was in Monday's Reading; another one in Tuesday's.

On another Sunday ask one scholar to tell, next Sunday, what Monday's, another boy to tell what Tuesday's Reading was about; and so with the other days. This plan not only interests the scholars in their Daily Bible Reading, but it awakens an interest in, and helps them better to understand, the Sunday School Lessons, because all the Daily Readings for the week bear on that. Always ask if they have all read the prescribed Readings. Sometimes ask them to hunt up in the class, and read aloud, one of the selections that has

had some special bearing on the Lesson. In teaching the Lesson, endeavor to weave in some reference to one or more of the Daily Readings. Perhaps you may say: "There was one of our Daily Readings this week which referred to this very thing—can anybody remember it?"

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

The initials forming the title of this article have become very familiar in all parts of the world. They stand for the name of the International Bible Reading Association, which reports a total membership of 924,000.

The object of the Association is to promote the habit of Bible study in the home. A card is issued giving a Bible Reading for every day in the year, arranged according to weeks. The Readings for each week include the International Sunday School Lesson and other passages of scripture throwing light upon the Lesson topic.

An interesting feature of the Association's work is the number of foreign languages in which its cards are issued. These number

not less than 35, and amongst them are tongues spoken on every continent and in the islands of the sea.

The Readings cover the whole Bible, so that those who use them, either privately or at family worship, gain a wide and comprehensive knowledge of the whole of God's Word.

No better habit can be formed than that of the daily reading of the holy scriptures. The Readings arranged by the I.B.R.A. will be found most convenient and helpful. Besides there is inspiration in the thought of belonging to a company numbering nearly a million in all parts of the world, who are turning, day by day, for strength and guidance to the same passages in our holy book.

It will be found of great profit to form Branch Associations in congregations and Sunday Schools. Such local organizations will supply the stimulus and enthusiasm of numbers. Full information regarding membership in the Association may be obtained by writing to Mr. S. C. Bailey, 56 Old Bailey, London, E.C., or to Dr. D. F. Price, 351 Sherbourne Street, Toronto.

## HOW THE WORK GOES ON.

The Methodist Episcopal Church South in the United States has 1,450,758 scholars, and yet the Sunday School enrolment is only 77 per cent. of the number in church membership.

Japan has a series of Graded Sunday School Lessons covering eleven years, about twenty up-to-date Sunday School books as a Workers' library, four Teacher Training Courses, with 500 students, and a complete organization covering Manchuria and Formosa, with nearly thirty districts.

There are a number of Schools at Pyongyang, Syenchen and Seoul, Korea, with from 1,000 to 2,000 members. The training of teachers is accomplished through the weekly training meeting and the Bible Institutes where workers gather semi-annually in large numbers.

Here is a Review plan that worked. Pictures illustrating the events of the Quarter's Lessons were procured, and held by a scholar so that every one could see them. Another scholar stood on the platform, with a banner bearing the titles of the Lessons, and answered the questions of a third scholar, who sat in his class.

In the Church of Scotland, a Certificate illuminated on cardboard, in an ornamental case, signed by the Moderator of the General Assembly and the Convener of the Committee on the Religious Instruction of Youth, is presented to every Sabbath School teacher who has served 21 years and upwards. Last year the Certificate was awarded to 70 teachers. For 40 years' service and upwards a Certificate on Japanese vellum has been prepared. One teacher has served 63 years, and several others upwards of 50 years.

During last year 9 girls from the Girls' Boarding School in Tamsui, Formosa, united with the church, making 21 in full church membership. The prize of a Bible for those in the higher grades repeating scripture verses was continued, and 5 girls received Bibles. The Canadian General Assembly's Scripture Memory Verses were studied, and at the public examination in June, 22 received Diplomas, 5 received Red Seals and 5 Gold Seals.

The growth of Teacher Training during the last nine years is indicated by the following statement from General Secretary Lawrance's Report to the International S.S. Convention at San Francisco, last June: "At the Denver Convention in 1902, we reported one person in 111 of the officers and teachers in North America as enrolled in a Teacher Training Class; at Toronto in 1905, the proportion was one in 64; at Louisville in 1908, it was one in 20; and now it is one in 12."

The growth of the Home Department appears from the following figures from the report of Dr. W. A. Duncan, the founder of the Department, to the San Francisco Convention. In 1881, at the International Convention in Toronto, 10 Departments were reported and 100 members, but no Quarterlies. In 1902, at the Denver Convention, there were Quarterlies with an issue of 280,000 copies. At Louisville, in 1908, the number of Departments had grown to 15,650, with 551,558 members, while the issues of

Quarterlies totaled 545,245. It is estimated that there are now 25,000 Home Departments in Canada and the United States.

Under the auspices of the China Sunday School Union, a course in Biblical Pedagogy and Sunday School Methods was given this summer at Kuling, beginning July 20 and continuing through August. This course, covering the work prescribed by the International Sunday School Association, is designed as a First Standard Teacher Training Course, and those passing a satisfactory examination will receive certificates signed by the officers of the China Sunday School Union. Eight cities have already formed local Sunday School Unions, and several others are considering organization in the near future.

A Sunday School in London, Eng., with a membership of 500, supports two lady missionaries, one in India and one in China, at a cost of \$400 each per annum; a native preacher in India and China respectively, at a cost yearly of \$60 each; a bed in a Chinese hospital costing \$20; and an orphan girl in India in training to become a Bible woman at the same annual amount. Besides the School contributes annually \$12.50 to a girls' school in China, over \$30 to its denominational missionary society, \$140 to its medical mission, \$120 to its Zenana Missions, and \$20 to the Continental Mission of the Sunday School Union.

#### Lesson Calendar: Fourth Quarter

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

## \*AN ORDER OF SERVICE : Fourth Quarter

## Opening Exercises

## I. PRAYER.

## II. SINGING.

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

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

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

*School.* Thereby good shall come unto thee.

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

*School.* And lay up His words in thine heart.

## IV. SINGING.

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

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

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

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

## VIII. READING OF LESSON PASSAGE.

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

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY".)

## Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING.

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

## II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

## IV. RESPONSIVE SENTENCES. Gal. 6 : 2, 9, 10.

*Superintendent.* Bear ye one another's burdens,

*School.* And so fulfil the law of Christ.

*Superintendent.* Let us not be weary in well doing :

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

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

V. SINGING. Psalm or Hymn selected.

VI. BENEDICTION OR CLOSING PRAYER.

## Lesson VI.

## ESTHER PLEADING FOR HER PEOPLE November 5, 1911

Esther 4 : 10 to 5 : 3. \*Commit to memory vs. 13, 14. Study Esther 4 : 1 to 5 : 3. Read the Book of Esther.

**GOLDEN TEXT**—The Lord preserveth all them that love him.—Psalm 145 : 20.

10<sup>1</sup> Again Es'ther spake unto<sup>2</sup> Ha'tach, and gave him<sup>3</sup> commandment unto Mordecai<sup>4</sup> ;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is one law*<sup>4</sup> of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live : but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai<sup>5</sup> Es'ther's words.

13 Then Mordecai<sup>6</sup> commanded to answer Es'ther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then shall*<sup>7</sup> there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall<sup>8</sup> be destroyed; and who knoweth whether thou art<sup>9</sup> come to the kingdom for such a time as this?

15 Then Es'ther bade them return<sup>9</sup> Mordecai<sup>10</sup> this answer,

**Revised Version**—<sup>1</sup> Then Esther; <sup>2</sup> Hathach; <sup>3</sup> a message unto Mordecai, saying, All; <sup>4</sup> for him, that he be put to; <sup>5</sup> bade them return answer unto Esther; <sup>6</sup> relief and; <sup>7</sup> perish; <sup>8</sup> not come; <sup>9</sup> answer unto Mordecai; <sup>10</sup> in like manner; <sup>11</sup> entrance; <sup>12</sup> given thee even to.

**LESSON PLAN**

I. Opportunity, 10-14.

II. Preparation, 15-17.

III. Success, ch. 5 : 1-3.

**DAILY READINGS**

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

M.—Haman's pride, Esth. 3 : 1-7. T.—The wicked device, Esth. 3 : 8-15. W.—Esther pleading for her people, Esth. 4 : 1-9. Th.—Esther pleading for her people, Esth. 4 : 10 to 5 : 3. F.—Haman humbled, Esth. 6 : 1-11. S.—The plotter punished, Esth. 7 : 1-10. S.—The request granted, Esth. 8 : 1-8.

**Shorter Catechism**—*Ques. 105. What do we pray for in the fifth petition?* A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

**The Question on Missions**—(CANADIAN PROBLEMS: November, Canada and the Bible Society.)—6. Who received from the Bible Society the first translation of the scriptures into their own language?

16 Go, gather together all the Jews that are present in Shu'shan, and fast ye for me, and neither eat nor drink three days, night or day : I also and my maidens will fast<sup>10</sup> likewise; and so will I go in unto the king, which *is* not according to the law : and if I perish, I perish.

17 So Mordecai<sup>11</sup> went his way, and did according to all that Es'ther had commanded him.

Ch. 5 : 1 Now it came to pass on the third day, that Es'ther put on *her* royal apparel, and stood in the inner court of the king's house, over against the king's house : and the king sat upon his royal throne in the royal house, over against the<sup>11</sup> gate of the house.

2 And it was so, when the king saw Es'ther the queen standing in the court, *that* she obtained favour in his sight : and the king held out to Es'ther the golden sceptre that *was* in his hand. So Es'ther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Es'ther? and what is thy request? it shall be<sup>12</sup> even given thee to the half of the kingdom.

The Mohawk Indians, who lived in various parts of what are now the Provinces of Ontario and Quebec. The first grant of funds by the Society was for an edition of 2,000 copies of the Gospel of John translated by Captain Norton, a chief of the F : Nation Indians in Upper Canada.

**Lesson Hymns**—Book of Praise, 445 (Supplemental Lesson); 262; 260; 2 (Ps. Sel.); 255 (from PRIMARY QUARTERLY); 250.

**Special Scripture Reading**—Ps. 46. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 397, Esther Presenting Herself Before Ahasuerus, or one set of 13 Slides on Esther. For Question on Missions, H.M. 600, Ojibway Indian Camp in Ontario.

**Stereograph**—For Lesson, Banquet of an Oriental King and Queen, Sculptured 2,600 Years Ago, Kouyunlik (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 11 stereographs for Quarter's Lessons, \$1.83; three for November, 50c.; less than three in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

**EXPOSITION**

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

**Time and Place**—B.C. 475; Susa (Shu-shan), the old capital of Elam, which had become the winter capital of the Persian empire.

**Connecting Links**—The Book of Esther tells how Esther, a Jewish maiden, who had been brought up by her older cousin and guardian, Mordecai, became the queen of Ahasuerus, or Xerxes, the king of Persia, and how, when Haman, a royal favorite, plotted to blot out the Jewish race, she contrived to

save them. To commemorate this deliverance the Feast of Purim, observed in February—March, one month before the Passover (our Easter time), was instituted.

When Mordecai learned of the king's decree just issued, through Haman's influence, for the massacre of the Jews, as a sign of grief he rent his clothes and appeared at the palace gate in sackcloth and ashes. He refused to put on different raiment though besought by Esther. Through Hatach, one

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

of her attendants, he communicated to her the contents of the terrible decree, and urged her to supplicate the king for the lives of her people. Vs. 1-9.

### I. Opportunity, 10-14.

Vs. 10, 11. *Esther spake*; gave instructions. Esther is a Babylonian name, derived from that of the great goddess Ishtar, just as Mordecai is derived from that of the foremost Babylonian god, Marduk (or, as it appears in scripture, Merodach). *To Hatach*; the messenger who had conveyed her former communication to Mordecai. *A message unto Mordecai* (Rev. Ver.). There had all through been the greatest intimacy and confidence between Esther and her cousin. *All the king's servants*; the officers and attendants in the royal palace. *King's provinces*; the 127 provinces in Ahasuerus' dominions. *Inner court*; in which was situated the entrance to the pillared throne room. *One law . . . death*. The law Esther mentions was no new thing; it was well known, had been long in force. This law was fitted to add to the king's dignity, but more especially to protect him from assassination, a chief danger to which Eastern potentates are exposed. The regulation is frequently mentioned by Herodotus, who says further that a message might be sent in to which an answer might be given. *Golden sceptre*; resembling a long tapering rod, with a headlike ornament at one end and a loop at the other. *May live*; through the uncertain whim of a capricious tyrant. *I . . . not been called . . . these thirty days*. Esther knows of no way to get to the king's ear but by waiting to be summoned, and the king's long neglect made it seem very doubtful that he would receive her with favor.

Vs. 12-14. *They* (or perhaps "he", Hatach) *told to Mordecai*; what Esther had said. *Mordecai . . . unto Esther* (Rev. Ver.); urging her to intercede with the king. *Think not . . . that thou shalt escape in the king's house*. This is not said by way of reproach, but Esther is appealed to on the ground that she herself shares the same danger as the other Jews. She might as well, therefore, perish in seeking to save them. *If thou . . . holdest thy peace*; refusing to use the opportunity within her reach. *Relief* (Rev. Ver.) and *deliverance . . . from another place*. Jehovah

would assuredly not suffer His people to be destroyed. They were His people and He would be faithful to them. *Thou and thy father's house shall perish* (Rev. Ver.); an appeal to Esther's family or clan allegiance. Apparently some special judgment is contemplated which should overtake her recreant conduct. *Whether, etc.?* The great reason why Esther should undertake the deliverance of her people,—God had brought her "to the kingdom" (made her queen and given to her influence over Ahasuerus) for the very purpose of saving His people through her.

### II. Preparation, 15-17.

Vs. 15-17. *Esther . . . unto Mordecai* (Rev. Ver.); an answer of submission to her guardian whom she obeys, though now a queen, as simply as when she was a humble Jewish maiden. *Gather . . . all the Jews . . . in Shushan*. There was a considerable number of them; they were able to kill some 300 of their enemies (see ch. 9:15). *Fast ye . . . three days*; seeking by earnest prayer God's help and protection for her in her dangerous task. *I . . . and my maidens . . . likewise*. Dependence for success is placed wholly in God. *If I perish, I perish*. The heroic queen will take the risk, impelled by conscience and love to her people, leaving the issue in God's hands.

### III. Success, ch. 5: 1-3.

Vs. 1-3. *On the third day*; from the commencement of the fast. *Put on her royal apparel*; showing her shrewdness and good sense by making the most of her beauty to win the king's favor. *Stood in the inner court*; that is, she took her stand opposite the doorway, through which she saw the king . . . upon his royal throne, while he could see her. *The gate of the house*; the fortified gate in full view from the throne. *Esther . . . obtained favour*. Her face shone with a new beauty because of the noble unselfish purpose in the soul behind it, and the heart of the king was won. *Touched . . . the sceptre*; "kissed" it, the Vulgate (Latin Version) says. *What wilt thou, queen Esther?* The king places his royal power in the hands of the heroic queen. *To the half of the kingdom*; an Oriental exaggeration expressing willingness to bestow great gifts. (Compare Mark 6:23.)

### Light from the East

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

**KING**—He is generally held to have been Xerxes, the Persian monarch who invaded Greece with a million of men, and whose fleet was scattered at the battle of Salamis. He reigned from B.C. 485 to 465, and his character corresponds to that of the king in the Lesson. He was proud, self-willed, amorous, careless of contravening Persian customs, reckless of human life, and yet not actually bloodthirsty. He ordered the sea to be scourged, and the engineers of his bridge to be put to death, because their work was destroyed by a storm. His vain, impetuous, capricious character is described at length by some ancient writers.

**SCEPTRE**—The Eastern shepherd carried a long staff, with which he guided his flock and on which he leaned when at rest; so all elders and chiefs carried a staff which became a kind of symbol of their authority. The king's sceptre, which often appears on the monuments, is the descendant of the shepherd's staff, and the original of the mace, the baton, and the truncheon of office in modern times. The Assyrian sceptre was short, but the Persian kings carried one about five feet long, with a ball or apple at one end and the other extremity tapering to a point. The short sceptre is a development of the club with which the shepherd defended himself against wild beasts, and which the modern shepherd still carries.

### APPLICATION

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

*The king*, v. 11. When Xerxes, with his vast army gathered for the invasion of Greece, came to the Hellespont, two bridges had been thrown across the strait, but **The True King** before the army could cross, a storm came up and destroyed them. The king, in his anger, ordered the men who had planned the bridges to be put to death, and then had the waves lashed with whips and chains thrown across the strait as a token that he intended to become master of the rebellious sea. He shows far more of the kingly spirit than this proud monarch possessed, who, however humble his sphere, has conquered his own spirit and lives to do the will of God.

*To make supplication*, v. 8. Æschylus was condemned to death by the Athenians and about to be led to execution. His brother **For His Brother's Sake** Amyntas had signalized himself in the service of his country, and on the day of a glorious victory lost his hand. He came into the court just as his brother was condemned, and without saying a word held up the stump of his arm in the sight of all. The historian says that "when the judges saw this mark of his sufferings, they remembered what he had done, and, for his sake, pardoned the guilty brother whose life had been forfeited". Is not this an illustration of the intercession of Jesus, the fairest of the sons of men, who,

wounded for our transgressions and bruised for our iniquities, pleads that our sins be forgiven for His sake?

*To put him to death, except*, v. 11. Well, we all have to take a risk at times. The practical thing is to be sure that we are right and then go ahead. If disaster **Take the Risk** results, it will not be our fault.

When a commander issues an order to a soldier, it is not the soldier's duty to deliberate as to whether or not the order is a wise one. Any deliberation of that sort, any hesitation in obedience, is disobedience.

"Their's not to reason why,  
Their's not to make reply."

"Well, but", the soldier may say, "if I do this thing, I may get killed." "Certainly", the officer might answer, "did you not know that when you enlisted?" It is the same in the warfare of the kingdom of God. He did not promise His disciples that they should be immune from danger, but rather warned them that their lives would probably be forfeited if they were faithful. Not many of us run that kind of a risk, but we all must expect to be attacked in our reputation, or feelings, or plans, if we try to do something for God. Shall we be less brave than the soldiers? Let us take the risk.

*Who knoweth whether..?* v. 14. It is a great thing to feel that one is under orders.

When we are asked, in any place, "What are you doing here?" we can reply **Under Orders** with perfect courage, "I was sent here." A judge in a certain city, when the police had raided a low resort and arrested a reporter along with the others, ordered the reporter to be set at liberty. He said, "There are three men who are free to go into any place of vice,—a doctor, a minister and a reporter." Why are these three so strangely privileged? Because they have business there. And we all have business, sometimes, in strange places,—the King's business. Who knows but that we shall do some great work there? We may speak the word that shall reveal Jesus, or touch with our kindness hearts that were seared and hardened. We may, even to our own surprise, prove to be pilots to some threatened lives, which otherwise had been wrecked.

*It shall be . . . given thee*, ch. 5 : 3. Here we see the caprice of irresponsible power. Pride is its father, sometimes the pride of real power, sometimes the pride of folly that thinks itself strong.

**Playing the Game** When a boy rides his bicycle on the wrong side of the street; when he or his sister takes no care to consider others in the home; when a young man or woman is so set on enjoyment as to vaingloriously forget all duties, we have instances of irresponsibility. An asylum for idiots is full of irresponsible people. They are kept there because they cannot be trusted at large. Nobody knows what they might do. They are incapable of appreciating the need of helping to do the work of the world, of playing the game of life fairly. Let us, who are children of the light, never fail to realize the necessity of considering the rights of others. This is the way the royal law of love fulfils itself.

#### TEACHING HINTS

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

#### For Teachers of Bible Classes

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

This story comes in as illustrating the life of the Jews of the Dispersion. From B.C. 722 (when Samaria fell before the Assyrians, 2 Kgs. 17 : 1-14) onward there were frequent deportations, so that, by B.C. 586, about half the Jews were outside Palestine. The Exile has a large place in Old Testament literature, and the Book of Esther belongs to that period. Call attention to the fact that the story of the Book explains the origin of the Feast of Purim observed in February-March, one month before the Passover, our Easter time. Briefly trace the events leading up to the Lesson.

Elicit, by questioning, giving information only where that of the scholars fails, a sketch of the life of Esther, her parentage, social position, natural beauty. How did she become queen? Contrast the position of women in Persia, as illustrated by this story, with that which they enjoy in Christian lands. Bring out the danger threatening her people. Who was Haman? Why did he seek

revenge? (See ch. 3 : 1-6.) Trace his scheme (vs. 8-15), the bribe offered (v. 9), the effect on Mordecai (ch. 4 : 1), and the people (v. 3), and the queen ( . 4). Consider the following points :

1. *The queen's knowledge of her dangerous undertaking*, v. 11. Have it made clear that unless the king should be favorable death would be her fate. The king's regard for Esther was evidently cooling. Dwell upon the moral courage required of the queen to face the situation.

2. *The queen's decision to act*, vs. 13-17. Recall Mordecai's arguments. Discuss his four reasons, namely, (1) the impossibility of escape for Esther herself if the king's decree should be carried out; (2) the certainty of deliverance from another source, while the queen would lose the honor of being her people's savior; (3) her regard for her own family and kindred; (4) the likelihood that her high position had been given to her expressly in order that through her the Jews might be delivered. Dwell upon Esther's decision to act in the interests of her people, bringing out her religious zeal, tact in approaching the king, and wise, common-sense methods.



3. *Her success in securing a hearing*, ch. 5 : 1-3. Question as to how she followed up her advantage and finally succeeded (see ch. 9 : 1-13).

The practical bearing of the Lesson is clear. The enemies of our land are many. Have the class name some of these. Select others for discussion. Press home that the urgent need is real Christian patriotism, which will intelligently appreciate the dangers and difficulties and then press for their solution. Point out the self-seeking spirit as the chief curse of the age. Spend some time in discussing how a better type of patriotism can be produced.

### For Teachers of the Senior Scholars

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

On the Sunday preceding that of the Lesson urge the class to read, during the week, the whole story of Esther. Those who do so will never forget it. It reads like an Oriental romance. Question the class on the book as a whole. Who are the principal characters in this story? Tell something about each of these. Give an account of how the whole Jewish race was doomed to death. Our Lesson to-day tells of how the doom was averted. It is the story of a Hebrew heroine. Mention other heroines in Hebrew history. Tell of some in Canadian history.

1. *Esther's Painful Discovery*, ch. 4 : 1-9. She learned about Haman's successful plot, and also that her cousin Mordecai, her foster father, looked to her to save her people. Get some one to tell how she made this painful discovery.

2. *Esther's Heroic Decision*, vs. 10-17. Dwell upon how she was led to this decision. At first she hesitated, vs. 10, 11. Why did she hesitate? She saw the difficulty and the danger. She was not in favor with the king at that time, and she knew that he was a cruelly impulsive and arbitrary king. Show how Mordecai helped her to screw her courage to the sticking-place (see vs. 13, 14). Dwell upon the reasons Mordecai gives why Esther should undertake this mission. What were they? Point out the sublimely heroic spirit in which Esther yields to Mordecai's entreaty (see v. 16). Although her young life was very dear to her and she had everything to

make it precious and worth keeping, her sense of duty and her love for her people weighed all selfish considerations down.

Bring out that this grandly heroic spirit, when translated into terms of present day experience, means a determination to do what is right regardless of consequences. Sometimes right-doing exposes to physical danger, sometimes to financial loss, sometimes to social discredit. If we have the heroic spirit of Esther in our hearts, none of these things will deter us. There must be something heroic in every good life. Note that Esther was helped by sympathy and prayer (see vs. 16, 17). Sympathy has wonderful power to strengthen. Prayer has wonderful power to sustain. Without sympathy and prayer no great deeds are done.

3. *Esther's Wonderful Deliverance*, ch. 5 : 1-3. Get some one to tell the story of how Esther succeeded in delivering her people. What was the fate of Haman? How was Mordecai rewarded?

The lesson to emphasize in closing is, that when one does his best he will find in the end that God is on his side.

### For Teachers of the Boys and Girls

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

Announce to the class that the Lesson may be called, *The Story of a Brave Queen*, and that the story is told in four chapters. Get the scholars to retell the story, chapter by chapter.

CHAPTER I.—*The Queen's Task*. This chapter takes in the unprinted portion of the Lesson, ch. 4 : 1-9. Question about Mordecai,—who he was, what was the cause of his grief, and how he showed it (This is the place for an account of the cruel decree which Haman had induced the king to issue); about the grief of the Jews throughout the whole kingdom of Persia; about Esther's message to Mordecai; and about Mordecai's reply, telling Esther of the king's decree and urging upon her to intercede with the king for her people.

CHAPTER II.—*The Queen's Peril*, vs. 10-15. Bring out, by questions, the details of Esther's reply to Mordecai, making clear to the class the great risk which she would run in venturing unbidden into the presence of the capri-

cious Eastern monarch. Then discuss the rejoinder of Mordecai, in which he points out that, if the Jews throughout the Persian dominions are to perish in accordance with the king's decree, she herself, a Jewess, cannot hope to escape; she may as well, therefore, venture her life in an attempt to deliver her race. Emphasize, also, the further point urged by Mordecai, that God may have given Esther the position of queen and the king's love for the very purpose of saving His people through her.

CHAPTER III.—*The Queen's Resolve*, vs. 15-17. The points to elicit here from the scholars are: the simplicity with which Esther, though a queen, obeys her guardian, just as when she was a simple Jewish maiden in his home; the dependence which she places on prayer to bring her strength and courage from God; and her noble resolve, at the

peril of her own life, to request from the king the lives of her fellow countrymen.

CHAPTER IV.—*The Queen's Success*, ch. 5: 1-3. Get the scholars to retell the account of the queen's preparation to approach the king, —making herself look as attractive as possible in order to win his favor; of her placing herself where the king could see her from his royal throne; of the king's bidding her approach; of the queen's touching the top of the golden sceptre and receiving the king's promise to give her whatever she asks, even "to the half of the kingdom".

The lesson to apply and enforce, in a little closing talk, is the duty of using our opportunities. Esther, in a high place, had the great opportunity of saving her people from destruction. We, in our lowlier places, have smaller opportunities of helping those about us. We should be faithful as Esther was.

### THE GEOGRAPHY LESSON

An Assyrian stone slab, found in a palace at Niveh and now kept in the British Museum, is well worth seeing in connection with this Lesson. The artist carved his picture instead of painting it. A king and queen are feasting together. The queen in the foreground, seated in an armchair, with a carved foot-rest, is drinking from an engraved cup. The sculptor took great pains to show the embroidery of her gown, and to indicate that she wore a crown and a sort of cloak with a decorative border. Beside her a table, with fancifully carved legs, holds dishes of food. At the farther side of the table (it is interest-

ing to see that the sculptor, even so long ago, knew how to make one thing appear behind another) is a couch still more elaborately carved, where the king reclines on one arm while serving himself with the other arm. His garments, too, are splendid with embroidery, and a bracelet is clasped about his wrist.

You can study the sculptured scene by using a stereograph entitled, *Banquet of An Oriental King and Queen*, Sculptured 2,600 Years Ago, Kouyunjik. [See also, on Shushan, HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.]

### ADDED HINTS AND HELPS

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

#### Lesson Points

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

Respect towards our seniors in age or superiors in office is a part of true religion. v. 10.

The way to the throne of the heavenly King is always open. v. 11.

Those whom Jesus once loves He loves forever. v. 11.

We cannot escape danger by seeking to evade duty. v. 13.

"It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it." v. 14.

To every station in life there belongs some corresponding service. v. 14.

He who prays brings to his aid power that is sure to conquer. v. 16.

Dependence upon God does not exclude the use of all proper means. ch. 5: 1.

No one needs to strive for the favor of heaven; it is a free gift. v. 2.

There will be no defeat for those who dare and do in God's cause. v. 3.

### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. In the New Testament there is a story of a king who rashly promised to give a girl anything she asked, even to half his kingdom. Who was he, and where is the story found?

2. "He shall give his angels charge over thee, to keep thee in all thy ways." Find this promise in the Psalms.

ANSWERS, LESSON V.—(1) Ps. 84 : 11.  
(2) Matt. 5 : 48.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Things that are worth more than life.
2. The certain failure of wicked plans.

### Prove from Scripture

That each Christian has his own work.

### The Catechism

Ques. 105. *The Lord's Prayer*—its fifth petition. There are two points in the Question: (1) God's forgiveness of us; (2) Our forgiveness of others. We all need God's forgiveness, for we have all sinned, Ps. 14 : 3; Isa. 53 : 6; Rom. 3 : 23. It is "for Christ's sake" we are forgiven. He has endured the penalty due by us, and thus set us free, 1 Pet. 2 : 24. We can do nothing to

merit forgiveness, but must receive it as a free gift, Rom. 3 : 24. God's forgiveness is complete. It covers "all our sins", Isa. 1 : 18. There is constant occasion for our forgiving one another, because we are constantly giving and receiving offence. And we are bound to forgive others their smaller offences against us, because God has forgiven our greater offence against Him, Matt. 18 : 27-35.

### The Question on Missions

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

General Secretary, Canadian Bible Society

Ques. 6. The first application of the funds of the Society to the production of a foreign version of the scriptures under its own direction, was made in favor of 2,000 copies of a Mohawk-English Gospel of St. John, translated by Captain Norton, a chief of the Six Nation Indians in what was then Upper Canada. It was in connection with this translation that the principle of giving the scriptures "without note or comment" was first put in force. Captain Norton had prefixed to the Gospel a spirited address to the Six Nations; but as soon as this was discovered, it was advised to be withdrawn as quite incompatible with a fundamental law of the Society. Five years later one of the Oneida braves who visited Salem, Mass., carried in his bosom a copy of the little book.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

*Lesson Subject*—God's people learning that God protects His servants.

*Introduction*—Show a picture of our Queen Mary. Tell of the busy, useful life of our

king and queen. Our Lesson story tells of a queen of another country, long ago, where our God was not worshiped.

*Review*—Do you remember why our bell of last Sunday rang out "Joy! Joy!" (Recall)?

*Lesson*—There were yet some of God's people in that land far from home, some who had work to do and who had not yet gone home. We are going to hear how God protected them in that far-away land. Our Bell (Outline) we'll call PROTECTION.



*Choosing a Queen*—The name of the king of this far-off land was Ahasuerus. A time came when the king was looking for a queen. He wanted a good, beautiful queen, and gave orders that many young women should be brought to him to choose a queen.

*Esther*—Among the captive Jews was a man named Mordecai, who had become an servant in the king's palace. With him lived a younger cousin, Esther, whose father and mother were dead. She was very good and beautiful, and she was among those brought to the palace.

*Queen Esther*—Esther was chosen to be queen. How different her life was from the life of our queen! (Explain customs.)

*Haman's Wicked Plot*—About the same time a man named Haman was made chief man in the kingdom (Tell about Haman). Mordecai hated the wicked Haman and would not bow down before him. Haman was angry, for now he knew that Mordecai was a Jew, and he made up his mind to have all the Jews in the country put to death. Tell of Haman's wicked plot, ch. 3 : 8, 9.

*Mordecai's Grief*—Tell of the mourning of Mordecai and the other Jews, vs. 1-3. Continue the story, vs. 4-9. Tell Esther's reply to the message of Mordecai (vs. 10, 11), and the further message urging her to try and save

her own Jewish people from death, even if she were punished herself, vs. 12-14. Continue the story.

*The Brave Queen*—Picture the beautiful young queen going before the king pleading for her people's lives, ch. 5 : 1, 2. (Outline a sceptre.) Tell the king's promise, v. 3.

*Golden Text*—Repeat Golden Text.

*Safe in God's Keeping*—How safe we may feel at all times, for we know that God is watching over His own dear children everywhere. Our bell rings out, "Safe from harm! Safe from harm!" (Repeat with motions). Let the children tell you of some things of which they have been afraid. Nellie fears a thunder-storm; Mary is afraid to go on a boat; John is afraid to go to bed in the dark, etc. All repeat, "What time I am afraid, I will trust in Thee", and let us remember what our bell says to us.

*God Sees*—All repeat after the teacher:

"When I run about all day,  
When I kneel at night to pray,  
When I'm sleeping in the dark,  
While I lie awake and hark,  
Need I never know a fear;  
Night and day my God is near.  
God sees, God sees."

*To Think About*—I am safe in God's keeping.

FROM THE PLATFORM  
By Rev. J. M. Duncan, D.D.

## ESTHER'S DUTY DANGER DECISION

Begin by asking, What was ESTHER'S DUTY (Print)? The scholars will readily answer that her duty was to intercede with the king on behalf of her people. Follow up this answer by questions bringing out the cause of danger to the Jews in Persia, Mordecai's part in making it known to Esther, and his urging her to become the savior of the people. Now ask, What was Esther's DANGER (Print)? You will be told that her life would be in peril if she should venture unbidden into the presence of the king. Let this answer be followed up by questions eliciting Mordecai's reasons why she should run even this terrible risk. Lastly ask, What was Esther's DECISION (Print)? The answer will readily come that she decided to make the venture. Question about her dependence upon God, her preparation, her appearing before the king, and her success. Urge the importance of deciding to do duty at any cost.

Lesson VII. **BELSHAZZAR'S FEAST AND FATE—** November 12, 1911  
**WORLD'S TEMPERANCE SUNDAY**

Daniel 5 : 17-30. Commit to memory vs. 25-28. Study Daniel, ch. 5. Read Daniel, chs. 2-5.

**GOLDEN TEXT**—God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Ecclesiastes 12 : 14.

17 Then Dan'iel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another ; <sup>1</sup> yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the <sup>2</sup> most high God gave Nebuchadnezzar thy father <sup>3</sup> a kingdom, and <sup>4</sup> majesty, and glory, and <sup>5</sup> honour :

19 And <sup>6</sup> for the majesty that he gave him, all <sup>7</sup> people, nations, and languages, trembled and feared before him : whom he would he slew ; and whom he would he kept alive ; and whom he would he <sup>8</sup> set up ; and whom he would he put down.

20 But when his heart was lifted up, and his <sup>9</sup> mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him :

21 And he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : <sup>10</sup> they fed him with grass like oxen, and <sup>11</sup> his body was wet with the dew of heaven ; <sup>12</sup> till he knew that the <sup>2</sup> most high God <sup>13</sup> ruled in the kingdom of men, and that he <sup>13</sup> appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ;

**Revised Version**—<sup>1</sup> nevertheless I ; <sup>2</sup> Most High God ; <sup>3</sup> the ; <sup>4</sup> greatness ; <sup>5</sup> majesty ; <sup>6</sup> because of the greatness that ; <sup>7</sup> the peoples ; <sup>8</sup> raised up ; <sup>9</sup> spirit was hardened that he dealt proudly, he ; <sup>10</sup> he was fed with ; <sup>11</sup> until he ; <sup>12</sup> ruleth ; <sup>13</sup> setteth up over ; <sup>14</sup> before him ; <sup>15</sup> inscribed ; <sup>16</sup> brought it to an end ; <sup>17</sup> purple ; <sup>18</sup> Omit a ; <sup>19</sup> Belshazzar the Chaldean king was slain.

**LESSON PLAN**

- I. Belshazzar's Warning, 17-21.
- II. Belshazzar's Wickedness, 22-24.
- III. Belshazzar's Overthrow, 25-30.

**DAILY READINGS**

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

M.—Belshazzar's feast and fate, Dan. 5 : 1-12.

T.—Belshazzar's feast and fate, Dan. 5 : 13-21.

W.—Belshazzar's feast and fate, Dan. 5 : 22-31.

Th.—The way to poverty, Prov. 23 : 15-23. F.—

Source of woe, Prov. 23 : 29-35. S.—Take heed !

Luke 21 : 29-36. S.—Sowing and reaping, Gal. 6 : 1-8.

**Shorter Catechism**—Ques. 106. *What do we pray for in the sixth petition ?* A. In the sixth petition (which is, *And lead us not into temptation, but*

23 But hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know ; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified ;

24 Then was the part of the hand sent from <sup>14</sup> him ; and this writing was <sup>15</sup> written.

25 And this is the writing that was <sup>15</sup> written, ME'NE, ME'NE, TE'KEL, UPHAR'SIN.

26 This is the interpretation of the thing : ME'NE ; God hath numbered thy kingdom, and <sup>16</sup> finished it.

27 TE'KEL ; Thou art weighed in the balances, and art found wanting.

28 PE'RES ; Thy kingdom is divided, and given to the Medes and Per'sians.

29 Then commanded Belshaz'zar, and they clothed Dan'iel with <sup>17</sup> scarlet, and put a chain of gold about his neck, and made <sup>18</sup> a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night <sup>19</sup> was Belshaz'zar the king of the Chalde'ans slain.

*deliver us from evil*), we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

**The Question on Missions**—7. What is the special work of the Bible Society? To give to all nations the Word of God. The Society circulates the Bible by itself, and in the native language of each people. In this way the Bible is like a letter from home to one far away.

**Lesson Hymns**—Book of Praise, 445 (Supplemental Lesson); 111 ; 251 ; 71 (Ps. Sel.); 121 (from PRIMARY QUARTERLY); 530.

**Special Scripture Reading**—Ps. 32. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 34, Belshazzar's Feast, or one set of Slides on Daniel. For Question on Missions, H.M. 18, Canadian Bible Society at St. John.

**EXPOSITION**

**Time and Place**—B.C. 539 ; Babylon.

**Lesson Setting**—The Book of Daniel consists of : (1) a series of stories (chs. 1-6) inculcating the duty of unflinching loyalty to the divine law, and full of promise for those who endure to the end ; and (2) a series of visions (chs. 7-12) that unfold God's increasing purpose through the ages : empires may rise and fall, but God abideth and His people are secure. "Stand fast, the time is short, the kingdom of heaven is at hand." Such is the message of the Book of Daniel.

Belshazzar, the chapter tells us, made a great feast. He wished to encourage his generals and princes against the Medo-Per-sian invaders who had already captured

part of the city of Babylon, while Belshazzar and his army had taken their last stand in the citadel. Belshazzar, like his countrymen, was "much given to wine and to whatsoever produces drunkenness". As the carousal proceeded the king blasphemously called for the holy vessels carried away from the Jerusalem temple (see 2 Chron. 36:7). Divine punishment was swift ; a hand appeared and wrote ominous words on the wall. Then Daniel, now at least eighty years of age, was called and a great reward offered him if he would interpret the mysterious writings. Vs. 1-16.

**I. Belshazzar's Warning, 17-21.**

Vs. 17, 18. *Daniel answered ; to Bel-*

shazzar's offer in v. 16. The interpretation of the handwriting belonged to God and was not to be bought with money. *Read the writing*; declare the message from on high of which it is the medium. *O thou king*. Babylonian inscriptions show that the king of Babylon at this time was Nabonidus, who, however, had retired almost wholly from public affairs, while his son Belshazzar, called on the inscriptions "crown prince", continued to be active in public affairs. *God gave*. It is a favorite idea of Daniel that there is a world kingdom which God hands now to this people, now to that. *Thy father*. Belshazzar was not the son of Nebuchadnezzar in the ordinary sense, but in the sense of being a successor to his throne. *All the peoples* (Rev. Ver.) . . . *trembled and feared*. That was evidence of overwhelming might.

Vs. 19-21. *Whom he would he slew, kept alive, raised up* (Rev. Ver.) . . . *put down*. Such was Oriental empire,—“whom he would”, as whim dictated. *Heart . . . lifted up . . . deposed*. The story of Nebuchadnezzar's pride and chastisement told in ch. 4 should have been a warning to Belshazzar. But his little finger was thicker than his father's loins, 1 Kgs. 12: 10.

### II. Belshazzar's Wickedness, 22-24.

Vs. 22-24. *Thou hast lifted up thyself against the Lord of heaven*; in defiling the sacred vessels of Jehovah's house, using them for a common debauch. The Jew knew no more reckless or defiant sin. Those are noble words at the end of the verse. *The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified*. Belshazzar was dependent upon the Most High for the very powers that he used in insulting and defying the One who had a supreme claim upon his homage and obedience. *Then was the part of the hand sent*; a sight to arrest and astonish the revelers.

### III. Belshazzar's Overthrow, 25-30.

V. 25. *Mene, Mene, Tekel, Upharsin*. They are simple Aramaic words; but the significance of the mysteriously worded sentence was not obvious. Apparently there was a simple meaning: Mene—"It is (so) counted"; mene—"a mina" (a weight equal to nearly a pound); tekell—Aramaic for

shekel, the sixtieth part of a mina; upharsin—"and ("u" signifies "and") half-minas" (perhaps two of these). That is, the four words would mean simply: "Men count as follows,—a mina, a shekel, and two half-minas." This explanation accounts for the two "menes" and for the plural "pharsin" from "peres" (v. 28). The words would then have a reference in the first place to a succession of world potentates: Nebuchadnezzar, a mina; Belshazzar but a shekel in comparison; and lastly, two half-minas,—the Medes (Darius) and Persians (Cyrus). It was a natural expression of contempt for Belshazzar. Whatever may be in this explanation of the strange words, Daniel sees in them a message for the occasion.

Vs. 26-28. *Mene*. This word not only signifies "mina", but is a passive participle—"counted" or "numbered". "Counted",—it is a word of evil omen for Belshazzar; the years of his kingdom are counted up, there are no more of them. *Tekel*; "shekel", is also a passive participle—"weighed". Another word of evil omen; "weighed"—found wanting. *Peres*; can mean "half-mina" but it has a double suggestion to Daniel: (1) "divided", and (2) "Persians"; they get their share of the divided kingdom. (See vs. 1-6.)

Vs. 29, 30. *Clothed Daniel with purple* (Rev. Ver.); the royal color. *A chain of gold*; an emblem of office as well as of honor (compare Joseph, Gen. 41: 42). *Third ruler in the kingdom*; likely next to Belshazzar himself under Nabonidus (see v. 16). *In that night Belshazzar . . . was slain* (Rev. Ver.); by the soldiers of the invading army.

### Light from the East

BELSHAZZAR—The last king of Babylon was Nabonidus, B.C. 555 to 539. He was a scholarly man of a quiet, sensitive nature, a lover of antiquarian research rather than an energetic ruler. For some reason he would not live in Babylon, and made his son viceroy, or prince regent, there in his stead. The inscription which records this is as follows: "And as for Belsarra-usur, the exalted son, the offspring of my body, do thou cause the adoration of thy divinity to exist in his heart; may he not give way to

sin; may he be satisfied with life's abundance." From different contract tables found, it seems Belshazzar carried on an extensive business in Babylon, and transacted it on legal principles like other merchants. When Cyrus was carrying everything before him in the East, Nabonidus formed a league with Egypt to oppose his progress; and when he crossed into Babylonia, Nabonidus attempted to check him at Akkad and Sippar, but was

compelled to retreat. One of Cyrus' generals entered Babylon on July 1, B.C. 539, without a battle, through the treachery of the priests. Three and a half months later Cyrus made his triumphal entry into the city, on which occasion Belshazzar was executed and Nabonidus banished to Karmania. When Belshazzar is called the son of Nebuchadnezzar it must be understood as successor.

### APPLICATION

*He was deposed*, v. 20. In Victor Hugo's account of the battle of Waterloo, he asks the question, "Was it possible for Napoleon to win the battle? We answer in the negative. Why? On account of Wellington, on account of Blucher? No; on account of God. Bonaparte did not harmonize with the law of the nineteenth century. Napoleon had been denounced in infinitude, and his fall was decided." In the words of Gamaliel, he was fighting against God. That is the terrific combat upon which many people gaily enter. They forget the laws of God, and put themselves in the path of certain destruction. Every person who gives himself to drink, or drugs, or any sensual vice, does that. There are in his own body, and in the operation of the world, forces beside which he is a mere toy, and which he has defied. Nothing but calamity can possibly happen to such a person. Belshazzar was defeated, Napoleon was exiled, and he that indulges his flesh shall as surely be deposed from the joys and powers of life. There can be only disaster and defeat for those who fight against the divine laws graven deep in the very constitution of man.

*Have drunk wine*, v. 23. Hefferon, a South African runner, explained how he came out second in one of the great Marathon races.

"Two miles from the goal, I accepted a drink of champagne. I got a cramp when I was a mile from the finish and then lost my head." The famous scientist Huxley was once asked what he thought of alcohol as a brain stimulant for mental work. "I would just as soon", he replied, "take a dose of arsenic as of alcohol under such circum-

stances." Sir E. Shackleton, the famous explorer, says that alcohol in any form in the Arctic or Antarctic regions is most injurious and should never be used. If we wish to be physically and mentally fit, a thousand voices bid us shun alcohol as one of the most deadly of all the enemies that threaten body and mind.

*Numbered thy kingdom, and brought it to an end* (Rev. Ver.), v. 25. Drink is one of the worst foes any nation can have. Carefully compiled figures show that, dating from the Russo-Japanese war back to B.C. 500, the number of killed and wounded in battle amounts to 2,800,000, of whom about 700,000 were killed and over 2,000,000 wounded. But it is estimated that alcohol is killing 3,500,000 white men every year, or five times as many as have been killed in war in 2,400 years. In other words, alcohol is over 10,000 times more destructive than all wars combined. Besides it is calculated that 125,000,000 white men to-day are so injured by alcohol as to be unfitted for their best work and likely to die untimely deaths.

*Art found wanting*, v. 27. Saint Ranieri is known in some parts of the world as the patron saint of temperance. He used to live in the deserts of Palestine.

**The Real Man** In one of his visions he beheld a rich vase of silver and gold, wrought with precious stones; but it was full of pitch and oil and sulphur. These were kindled with fire, and the vase was burning to destruction. None could quench the flames. Then was put into his hands a little ewer of water, two or three drops of which extinguished the flames. And he understood that the vase signified his human

Fighting  
Against God

Alcohol  
and War

Alcohol a Foe  
to Fitness

frame; that the pitch and sulphur burning in it were the appetites and passions; and that the water was the water of temperance. It is a picture of the contest between the flesh and the spirit. And the spirit is the

real man, the man who ought to be, the man who will be if things go right. Therefore if the flesh overcomes the spirit the man is found wanting, but if the spirit overcomes the flesh the man is triumphant.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

Discuss the contents of the Book of Daniel and its main message. Have the purpose of the Lesson story made plain. (See Exposition, Lesson Setting.)

Get the historical surroundings of the Lesson before the class. Picture the Medo-Persian invaders already in possession of a great part of Babylon, and Belshazzar, with his army, taking his last stand in the citadel. Briefly recall the scene in the palace,—the impious feast (vs. 1-4), the writing on the wall (v. 5), the effect upon the king (vs. 6, 7), the failure of the wise men to interpret the writing (v. 8), the calling of Daniel. Vs. 10-16.

In order to make a vivid impression on the minds of the scholars, go over the facts of the Lesson one by one until these stand out with lifelike clearness. Bring out Daniel's fearlessness in declaring what was distasteful to the king. Compare Nathan before David (2 Sam. 12:1-10), Elijah before Ahab (1 Kgs. 18:15-19), John the Baptist before Herod, Matt. 14:4.

Take up the principle illustrated in the Lesson, which is that of God's judgment against those who defy and disregard His will. There are many forms of this sin, and the one for special consideration is intemperance. In the light of the Lesson teach three things:

1. *Intemperance led to impiety in the use of the sacred vessels.* There are many forms of the same sin. The open, gross form is the blatant sneer and blasphemy of the drunkard. There are other forms, as the injury of the human body by the use of alcohol. Discuss its destructive effects, its perversion of powers, its degradation to beastly excess. The pictures in the Book of Proverbs could find parallels every day.

The testimony of science should be plainly presented.

2. *Intemperance led to confused intellectual and moral judgments.* To inanimate objects were given the attributes of God,—“Thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know.” Dwell upon the idea of God. What is our God? What we think most of. Discuss how alcohol comes to have a controlling power over life, how it becomes a consuming passion, to which all else is sacrificed,—health, home, business. No religious fanatic could more thoroughly sacrifice all to his god than the slave of alcohol to his base passion.

3. *Intemperance led to the failure to glorify God.* The same is true in modern times. Point out that the manufacture of drink is a misuse of nature's products; the sale ruins the seller and the buyer; it degrades God's image in the soul, ruins children, hinders the gospel and curses future generations.

The practical bearing of the Lesson is, that young people should stand firm against all temptations to the use of alcohol, and use all their influence to drive it from the land.

#### For Teachers of the Senior Scholars

This is World's Temperance Sunday. It will be a happy time when all the days of the year are the world's temperance days. Talk about the progress being made in bringing about this happy condition of things. In our Lesson to-day there is plenty of room for temperance teaching. This is a weird and tragic scene which has inspired poets and artists and novelists.

1. *A Drunkard's Feast, v. 1.* Who was Belshazzar? All that we know of him is contained in this chapter. What a pity when there is nothing better than this to tell about a man! Intemperance soon takes from a man anything good he has in his life. The



feast is described in a few words. The sacred writer's purpose in depicting this scene was religious not literary. His self-restraint is manifested in this first verse. Modern writers like Sir Edwin Arnold, with a literary bent, have given us gorgeous descriptions of this feast. It was enough for the sacred writer to tell us that it was a feast of wine. Call attention to the happy tendency to-day to exclude wines from social functions.

2. *A Drunkard's Folly*, vs. 2-4. Belshazzar would not have acted thus if his heart had not been inflamed with wine. Bring out forcibly that man cannot indulge in strong drink without doing foolish and profane things. "When the wine is in the wit is out." Why will man put an enemy in his mouth to steal away his brains?

3. *A Drunkard's Fears*, vs. 5-28. Get some one to tell the story of the handwriting on the wall, which struck into silence the merry madness of the banqueting-hall. What a picture of the fear-stricken king in v. 6! He realized that there was one ghostly visitor present whom he had not invited. Any unusual manifestation of the supernatural has a sobering effect. What were the words which this spectral, bodiless hand wrote on the wall? (Vs. 25-28.) Who succeeded in interpreting them? What did they mean? What application of this handwriting on the wall can be made to every drunkard? What application to the whole drink traffic?

4. *A Drunkard's Fate*, v. 30. He lost his kingdom. He lost his life.

What temperance application can be made of this tragedy? When man loses control of himself, he loses his kingdom, loses his soul.

### For Teachers of the Boys and Girls

Get the setting of the Lesson clearly before the minds of the scholars. Help them to see the vivid picture of the city of Babylon already partly captured by the Medo-Persian invaders, with Belshazzar and his army taking their last stand in the citadel. Dwell on the carousal of the king with his boon companions, the impious use of the sacred vessels of the temple, the sudden

appearance of the strange handwriting on the wall, the failure of the Babylonian wise men to interpret it, and the sending for Daniel to explain its meaning. Using the passage as a Temperance Lesson, bring out the effects and fate of intemperance as seen in the story of Belshazzar.

I. THE EFFECTS OF INTEMPERANCE. Get the scholars to gather these from the Lesson, with only such help from you as is necessary. They are:

1. *Pride*—"hast not humbled thine heart", v. 22. Talk about the pride of the drunkard,—how he thinks that he is wiser and stronger than all others.

2. *Recklessness*—"though thou knewest all this" (same verse). Bring out here the details of the story told by Daniel in vs. 18-21, of Nebuchadnezzar's proud defiance of God, and the punishment that came upon him. The scholars will see that the fate of Nebuchadnezzar should have been a warning. Ask for examples of reckless disregard of warnings shown by drunkards. Almost any one can recall such illustrations from his observation and experience.

3. *Impiety*—"lifted thyself up against God", v. 23. Every scholar knows how drunkenness results in such impiety, showing itself in profane swearing and defiance of God.

4. *Sacrilege*. A little explanation of this word will be required. It denotes the using profanely of sacred things. Belshazzar was guilty of this sin when he used the temple vessels in his drunken feast. This sin also will be recognized as a characteristic effect of intemperance.

II. THE FATE OF INTEMPERANCE. Follow out the details of Daniel's interpretation of the handwriting on the wall (see Exposition), and have the scholars tell the fate of the unhappy ruler when Babylon was conquered. Illustrate, by examples, the way in which drunkards are weighed by employers and companions and society generally, and how they are found wanting in physical strength, in cleanness of mind, and generally in fitness for the work of life. Dwell on the losses that come through the use of strong drink, and emphasize the importance of total abstinence.

## ADDED HINTS AND HELPS

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

## Something to Look Up

1. "He that hateth reproof shall die." King Solomon said these words in the Book of Proverbs. Find the saying.

2. In the first Book of Kings there is a story of a Syrian king who lost a battle through drunkenness. Who was he? In what chapter is the story found?

ANSWERS, Lesson VI.—(1) Herod; Mark 6: 22, 23. (2) Ps. 91:11.

## For Discussion

1. The right attitude toward the drink evil.
2. The progress of temperance in Canada.

## Prove from Scripture

That drink causes downfall.

## The Catechism

Ques. 106. *The Lord's Prayer—its sixth petition.* The Question has to do with temptation. Temptation in scripture has two meanings. It signifies, first, a test. In this sense, God tempts us, as He tempted Abraham (Gen. 22:1), to reveal our character and make us stronger to resist. If we are to overcome, we must have strength higher than our own. This we may receive

in answer to prayer (see 2 Cor. 12: 9). Again, temptation is used in the sense of enticement to sin. In this sense God tempts no man. The three sources of temptation are the world (Eph. 2: 2), the flesh (James 1: 14), and the devil, 1 Pet. 5: 8. Against those we cannot stand by ourselves. What we need and should pray for, is either to be kept from being tempted, or strengthened to resist successfully when we are tempted.

## The Question on Missions

Ques. 7. The aim of the Bible Society concerns the canonical scriptures, that is, those accepted by the whole church as genuine and inspired, and those alone. The Society does not publish the Apocrypha, which the Roman Catholic Church regards as belonging to the scriptures; the publications are confined strictly to the Word of God. An essential working principle is, that the scriptures go on their own mission, without explanation of any kind. Comment or explanation may be given by others. The strength and prosperity of the Society are due largely to the sagacity of this rule. The happy experience of 100 years has proved abundantly its wisdom. Nothing in the Society's record is so impressive as the evidence of the effect the Bible has had in winning its way alone.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that strong drink brings ruin.

*Introduction*—Did you ever hear a boy or girl say, "Oh, never mind, nobody will ever know"? That is what Jack

Moore said when he knocked over his mother's beautiful vase in the drawing-room. Nobody had seen him, he thought, and his mother would think that the wind had blown the vase off the mantel. Ah! Jack, some one saw you. Who can tell me who sees us all the time and knows everything we do? All repeat, THOU GOD SEEST ME (Print).

*Lesson*—Our Lesson is about a king who did not know that God was looking at his proud wicked way of living. We shall see



how God warned him and punished him for his wickedness. Our bell last Sunday said, "Safe from harm!" We'll see that God watches over all, and *punishes those who do wrong*. We'll print the name of this king—BELSHAZZAR. (See Exposition.)

*Review*—If we print, COLD WATER, FIERY FURNACE, DEN OF LIONS, you will all be able to remember about the four temperance boys among the captives. Here is the name of their leader,—DANIEL (Recall).

*Belshazzar's Feast*—Around the name of the king we'll draw the form of an Eastern table, while we talk about a great feast that Belshazzar made for his nobles. Enemies, the Medes, were close around them. They were losing courage. The king thought he would cheer them and make them brave by giving them a great feast and letting them drink all the strong drink they wanted.

*A Sinful Act*—He ordered that the golden and silver cups (Outline), that had been taken from God's house at Jerusalem, should be brought for them to drink from, to remind them that Nebuchadnezzar had conquered, telling them that they also would conquer the Medes, vs. 2-4. They are all drinking out of these cups, and praising their heathen gods, and becoming drunken with

the strong drink. We'll outline a bell,—INTEMPERANCE.

*The Handwriting on the Wall*—Suddenly the king drops his cup, jumps up, points in fear to the wall! All eyes are turned that way! What do they see? (V. 5.) Outline a hand printing the words. Tell of the king's fear, v. 6. Tell of the "wise men" who tried to tell the meaning of the writing but could not, vs. 7-9. Tell of Daniel's being called (vs. 10-16), and his words, vs. 17-23. It all came true while they were feasting and drinking that night. Their city was taken by their enemy.

*Warnings*—Does God send us any warning against wicked ways? Our bell says, "Beware of strong drink!" (Repeat with gestures.)

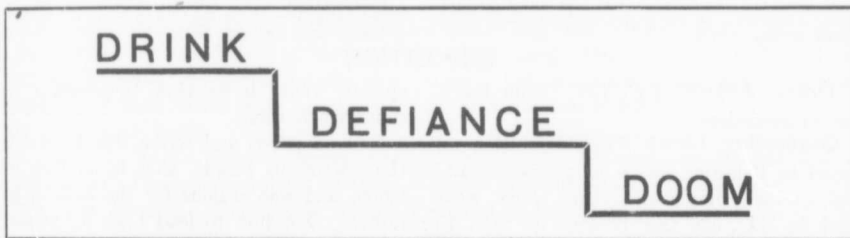
*Golden Text*—Repeat and explain Golden Text.

*Our Verse*—

"We know God sees us children all,  
We'll strive right hard to be  
Always the kind of little folks  
The good God loves to see.  
If I am going to do wrong,  
"God sees me", I will say;  
I'm sure it's just the plan to try,  
And I'll begin to-day."

*To Think About*—I should be temperate.

FROM THE PLATFORM



Draw on the blackboard lines representing three steps. Above the topmost step print DRINK. Question the scholars about the feast made by Belshazzar, bringing out the circumstances,—it was when the Medes and Persians had captured part of the city of Babylon, and Belshazzar and his army had taken their last stand in the citadel. Emphasize the fact that this was a drunken carousal. Print on the second step DEFIANCE. Ask who it was that Belshazzar defied. A little questioning will bring out how the reckless ruler had defied God, by taking the sacred temple vessels to use in his feast, and this in spite of the warning which he ought to have taken from the experience of Nebuchadnezzar. Above the lowest step print DOOM. Ask about the handwriting on the wall, how it came there, and what Daniel's interpretation of it was. Then have the fate of Belshazzar described. The point to emphasize is that drink always leads to a dreadful doom, and should, therefore, be shunned.

## Lesson VIII.

## EZRA'S JOURNEY TO JERUSALEM

November 19, 1911

Ezra 8 : 21-32. Commit to memory vs. 21, 23. Study Ezra 8 : 15-36. Read Ezra, chs. 7-10.

GOLDEN TEXT—The hand of our God is upon all them for good that seek him.—Ezra 8 : 22.

21 Then I proclaimed a fast there, at the river <sup>1</sup> of Aha'va, that we might <sup>2</sup> afflict ourselves before our God, to seek of him a <sup>3</sup> right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to <sup>4</sup> require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them <sup>5</sup> for good that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this; and he was intreated of us.

24 Then I separated twelve of the <sup>6</sup> chief of the priests, <sup>7</sup> Sherebi'ah, Hashabi'ah, and ten of their brethren with them.

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering <sup>8</sup> of the house of our God, which the king, and his counsellors, and his <sup>9</sup> lords, and all Is'rael *there* present, had offered:

26 I even weighed <sup>10</sup> unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, <sup>11</sup> and of gold an hundred talents;

**Revised Version**—<sup>1</sup> Omit of; <sup>2</sup> humble; <sup>3</sup> straight way; <sup>4</sup> ask of; <sup>5</sup> that seek him, for good; <sup>6</sup> chiefs; <sup>7</sup> even; <sup>8</sup> for the; <sup>9</sup> princes; <sup>10</sup> into; <sup>11</sup> Omit and; <sup>12</sup> and twenty bowls of; <sup>13</sup> daries; <sup>14</sup> bright brass; <sup>15</sup> and the; <sup>16</sup> Omit also; <sup>17</sup> the; <sup>18</sup> the princes of the fathers' houses of; <sup>19</sup> Omit took; <sup>20</sup> received the; <sup>21</sup> the liar in wait.

## LESSON PLAN

- I. The Prayers, 21-23.
- II. The Plans, 24-30.
- III. The Journey, 31, 32.

## DAILY READINGS

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

M.—The king's decree, Ezra 7 : 6-20. T.—The king's gift, Ezra 7 : 21-28. W.—Ezra's journey to Jerusalem, Ezra 8 : 1, 15-23. Th.—Ezra's journey to Jerusalem, Ezra 8 : 24-36. F.—Trust in God, Ps. 33 : 12-22. S.—Promise of restoration, Jer. 31 : 1-9. S.—Returning to God, Zech. 8 : 1-8.

**Shorter Catechism**—*Ques.* 107. *What doth the conclusion of the Lord's prayer teach us?* A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And, in testimony of our desire, and assurance to be heard, we say, *Amen*.

**Time and Place**—B.C. 458; from Babylon to Jerusalem.

**Connecting Links**—The restoration of Israel to Palestine was a long process, and one never completed. Some Jews went back in B.C. 536 (see Lessons for Oct. 15 and 22, Ezra 1:1-11 and 3:8 to 4:5); some when the temple was rebuilt (B.C. 520-516). A great company returned with Ezra, and it is not likely that Nehemiah made the journey without companions. It is probable that many others went back in larger or smaller bands through the following centuries. Perhaps the majority did not go back at all. But close relations were maintained for a thousand years and more between the Jews of Babylonia and those of Palestine. According to an old tradition, Peter the

apostle went to Babylon to preach to his countrymen there.

27 <sup>12</sup> Also twenty basons of gold, of a thousand <sup>13</sup> drams; and two vessels of fine <sup>14</sup> copper, precious as gold.

28 And I said unto them, Ye *are* holy unto the Lord; <sup>15</sup> the vessels *are* holy <sup>16</sup> also; and the silver and the gold *are* a freewill offering unto the Lord <sup>17</sup> God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the <sup>18</sup> chief of the priests and the Le'vites, and <sup>18</sup> chief of the fathers of Is'rael, at Jeru'salem, in the chambers of the house of the Lord.

30 So <sup>19</sup> took the priests and the Le'vites <sup>20</sup> the weight of the silver, and the gold, and the vessels, to bring *them* to Jeru'salem unto the house of our God.

31 Then we departed from the river of Aha'va on the twelfth *day* of the first month, to go unto Jeru'salem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and <sup>21</sup> of such as lay in wait by the way.

32 And we came to Jeru'salem, and abode there three days.

**The Question on Missions**—8. Who are first amongst the helpers of the Bible Society? The missionaries, both at home and abroad. Many of the translations have been made by missionaries. They know how necessary it is for their people to have the scriptures printed in their own tongue, if they are really to understand the gospel message.

**Lesson Hymns**—Book of Praise, 445 (Supplemental Lesson); 426; 424; 79 (Ps. Sel.); 16 (from PRIMARY QUARTERLY); 427.

**Special Scripture Reading**—Ps. 91. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 829, Weeping and Rejoicing of the People; B. 1306, The Rebuilding of the Temple Begun; B. 1257, Artaxerxes Granting Liberty to the Jews; B. 1386, Ezra "proclaimed a fast." For Question on Missions, H.M. 601, A Japanese Woman Who Bought a Testament from a Colporteur.

**Stereograph**—For Lesson, Jordan and the Promised Land, West from the Cliff of Moab (Underwood & Underwood, see page 539).

## EXPOSITION

apostle went to Babylon to preach to his countrymen there.

Ezra, a priest and scribe, was learned in the law of his people, that is, in their religion, and was zealous for the faith of his fathers. For him to lead back a company of Jews to the holy city was an act of patriotism and of loyal service to his God.

Between the first and ninth of the month Nisan (our March-April) in B.C. 458, a company of some 1,500 men, with a caravan of likely 7,000 or 8,000 persons gathered on the bank of "the river of Ahava", probably a canal near Babylon, at Ezra's call to undertake the long and tedious journey to Jerusalem. Vs. 15-20.

## I. The Prayers, 21-23.

V. 21. *I.* The first person is used be-

cause Ezra's memoirs are quoted. A considerable part of the Books of Ezra and Nehemiah are made up of the autobiographies of these men. *Proclaimed a fast*; a religious exercise to secure Jehovah's favor in the trials and dangers of the journey. It consisted in repentance, submission and consecration, and implied that God would bestow favor as a reward for the religious exercise. *Humble ourselves* (Rev. Ver.). In later times the Jews spoke of fasting as *ta'anith*, a humbling of oneself. *To seek*; in earnest believing prayer. *A straight way* (Rev. Ver.); possibly a reference to Isaiah 40:3. A safe road is the idea, a road from which they would not be turned by robbers or obstacles. *Little ones*. Women and children were taken in the party (see on vs. 15-20). *All our substance*. Household effects would be very simple, scarcely more than a meagre camping outfit. But many Jews had thriven in Babylonia, and were rich. Large sums of money would be taken to the westland.

Vs. 22, 23. *Ashamed to ask soldiers and horsemen* (Rev. Ver.). Such was Ezra's faith that he would leave himself in the hands of his God as he made the journey along the borders of a great and terrible wilderness where at any moment Bedouin robbers might surprise him. Nehemiah did not refuse such an escort (see Neh. 2:9). But Ezra thought that for him to ask a guard of soldiers would seem to the king like a contradiction of his words about God's being with His people and against their foes. Ezra had an ascetic scorn for human means. *The hand of our God . . . for good*. God's people enjoyed His merciful favor; His hand bestowed on them bounty and blessing. *Power and wrath*; the dreadful might of His anger. *Forsake him*. Ezra would have regarded the asking of a military escort for protection as forsaking the Lord. In his eyes, a man did one thing or the other, he sought God or he forsook Him; it was not possible to be indifferent. To the one, God showed favor, His hand was mighty in mercy; to the other, God showed anger, the might of His displeasure was terrible (see Psalm 90:11). *He was intreated*. Ezra was assured that

his own prayers and the people's would be answered.

## II. The Plans, 24-30.

V. 24. *I separated twelve priests*; to take charge of the treasures offered for the temple. For "even" (Rev. Ver.), we should read, as in the Margin, "besides". The two men named were Levites (see vs. 18, 19), and it agrees better with the rest of the story to think of twenty-four men having this charge, twelve priests and twelve Levites.

Vs. 25-27. *Weighed unto them*. The Persians had coined money before this time, but most silver and gold remained in lumps or bars. *Silver, and gold*. See ch. 7:15-18. *Vessels*. See ch. 7:19, 27. *For the house of our God* (Rev. Ver.). Faith and hope and charity had dwindled in Palestine since the days of Zerubbabel (see ch. 3:8 to 4:5, Lesson IV., Oct. 22). With Ezra and his treasure and his people came a great revival. *Talents of silver*; each worth nearly \$1,000. *Gold an hundred talents*; each worth nearly \$34,000. *A thousand darics* (Rev. Ver.); Persian coins, each worth \$5.00. Altogether the treasure amounted to nearly \$5,000,000. *Fine copper*; Rev. Ver., "fine bright brass".

Vs. 28-30. *Ye are holy*; set apart for God's service. *Vessels holy also*; as belonging to God. *Free will offering*; of the Persian king and others. *Watch ye*; with vigilant care. *Weigh them*; as Ezra had done. The guardians of the treasure would be held responsible for it.

## III. The Journey, 31, 32.

Vs. 31, 32. *Departed . . . on the twelfth day of the first month* (our March-April); and arrived in Jerusalem on the first day of the fifth month, (see ch. 7:9). It took 108 days to travel the 900 miles (The caravan could not cross the desert directly to Palestine, 500 miles, but had to ascend the Euphrates to Carchemish, and come south through Syria). *Three days*; for rest and making plans.

### Light from the East

BESOUGHT—An undertaking such as the exiles had before them could be carried through only under the fervor of intense

religious devotion. They were about to leave the fertile plain, the only home which many of them had known, and plunge into a thousand miles of trackless desert, and a journey half as far again if they went round by Aleppo. They had no armed escort, and the desert was full of plundering Bedouins to whom their wealth would be a great prize. The toil and privations would be such that nothing short of the presence and approval of God could sustain them, and so their wise leader toned up their spirits by a consecration service at the start. So the Puritans were like lions on the day of battle because they had spent

the previous night in fasting, confession and tears.

WEIGHED—The Jews had no coined money of their own till long after this, and in the Persian empire coins were a comparatively recent invention. Money was in the form of bars, small plates, or tablets, or rings of gold and silver, and these were weighed at every mercantile transaction. Worn gold coins are still weighed in the old land, and are subject to a discount when found to be light. The weighing of the vessels was also a reasonable precaution against filing or grinding in the isolation of the bearers during the long march.

### APPLICATION

*Humble ourselves before our God, to seek of Him a right way, v. 21.* In 1799, when the armies of Napoleon were sweeping over the continent of Europe,

In God's Hands Massena, one of his generals, suddenly appeared on the heights above Feldkirk, a little town on the Austrian frontier, with an army of 18,000 men. It was Easter Sunday, and, as the morning sun glittered upon the weapons of the French, the town council hastily assembled to consider about what was to be done. Should they send a deputation to Massena with the keys of the town and an entreaty for mercy? Or should they attempt resistance? The minister of one of the churches in the town stood up and said, "This is Easter Day. Let us ring the bells and have services as usual, and leave the matter in God's hands." Then all at once the church bells rang out, and the French, concluding that an Austrian army had arrived to relieve the place, broke up camp and soon not a Frenchman was to be seen.

*For our little ones, v. 21.* Some years ago a steamer was going to California. The cry of "Fire! Fire!" suddenly thrilled every heart. Every effort to stay the flames was made, but in vain. The burning mass was headed for the shore which was not far off. It soon appeared that the boats would not be able to hold the large number of passengers. Many would have to swim or

be lost. One strong man was just buckling his belt of gold about his waist, when a pleading voice arrested his movements. "Please, sir, can you swim?" It was a little girl who addressed him. "Yes, child, I can swim." "Well, sir, won't you please save me?" He considered a moment. It was plain that he could not save both the gold and the child. What did he do? He threw away the gold and folded the little girl's arms about his neck. "Hold on tight, now", he said; and as the ship settled in the water he set out for the shore. After a hard struggle he reached it, and set his precious burden on her feet. God has given to men their strength that they may use it to help the weak. There is no true manliness where strength is made the servant of selfishness, to get and to keep the best of everything for its possessor.

*I was ashamed, v. 22.* An agent for a fountain pen had received a large order from a dealer. He took from his pocket a

note book and pencil, and **Profession and Practice** was about to write down the order, when the purchaser

hastily said he had changed his mind and would not make the purchase, and then left him. The intending purchaser had thought that those fountain pens could not be relied upon, or else the agent would have kept one of them in use instead of using his lead pencil. If we profess to believe that God is all powerful and will care for us, we should show that we are sincere by

**A Mark of a Man**

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actually trusting Him. We should be ashamed to worry and fret when we say that our loving heavenly Father is caring for us and watching over us day and night.

*Ye are holy*, v. 28. A ragged little boy in Ireland was asked, "What is holiness?" The boy replied, "It is what makes you clean inside." That is a good

answer. "What is Holiness?" David Livingstone tells of another good answer to the same question. It was given by a native of Bechuana, who said: "When

copious showers have descended during the night, and all the earth and leaves and cattle are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh—that is holiness." That is what God wants in us all,—cleanness, freshness, the "beauty of holiness". There is no other beauty so lovely as that which God admires. That is far more to be coveted than the loveliness of face and form which are commonly held in such high esteem and are so earnestly sought after.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

Discuss the place of the Lesson in the history of the Jewish nation. What time had elapsed since the first return? (That was in B.C. 536 and it was now B.C. 458.)

Since the temple had been dedicated (see Lesson IV., Oct. 22, ch. 3:8 to 4:5), the interest in religion had waned. Refer to such passages as ch. 9:1, 2, 11; Neh. 1:3; 13:15-17, to show how, with the decline in spirituality, came loose morals and intermarriage with the heathen.

Spend some time on the history of Ezra (see chs. 7-10 and Neh., chs. 8-10), bringing out the following points: He was a priest-scribe. He was a student of the law, and was anxious to go to Jerusalem and teach the law. He secured an edict from the king, which was written in Aramaic, the language used by the Jews from the Captivity instead of pure Hebrew. Discuss the substance of this edict concerning volunteers, privileges, and authority, and question about the composition of the expedition. (See ch. 7:1 to 8:20.)

1. *Preliminary preparations*, vs. 21-23. There are two important things to bring out: (a) A fast. Discuss the meaning and purpose of this fast (see Exposition). (b) Prayer for guidance and the safety of the party. Why did Ezra feel so deeply the need of this assurance. He had been preaching God's love and power, and so could not consistently accept a military escort. His religion was put to a practical test.

2. *The organization of the party*, vs. 24-30. Question out the following facts: (a) He appointed reliable officers. (b) He delivered the treasures to these and held them responsible. (c) He checked everything so there could be no secret dishonesty. (d) He gave the guardians of the treasure solemn admonition. These things show the great care and business wisdom of the movement.

3. *The safe arrival and delivery of the treasures*, vs. 31-34. Ask about the distance traveled and time occupied.

The truth to be taught is that of the guiding hand of God in duty. The whole undertaking was vast, and demanded strong faith for its accomplishment. The Lesson illustrates the human side of all great movements for the kingdom of God. Discuss the application to religious work in our own day, and emphasize the presence and help of God as essential to success. Refer to other great movements also, as those under Elijah (1 Kgs. 18:21-40); under Josiah (2 Kgs. 22:1-20); Hezekiah (2 Chron. 29:1-31); and Pentecost (Acts, ch. 2); also revival movements.

Press home the need of divine strength and guidance, and urge each scholar to put his or her life definitely into God's hands.

#### For Teachers of the Senior Scholars

It will be well to begin this Lesson with a brief review of the two Lessons we have already had in the Book of Ezra, which tell about the first return of the captives under Zerubbabel and Jeshua in the days of Cyrus. Our Lesson to-day belongs to

a period more than seventy years later.

Who was Ezra? (Ch. 7:1-10.) As the great religious teacher of his day, as a great inspired patriot, make his life stand out very clearly in this Lesson. What plan did he form in his heart? How did the king encourage and assist him? (Vs. 11-26.) What other help did he receive? (Vs. 27, 28.)

1. *Preparation for the Journey*, vs. 21-23. In what did this preparation consist? This was a consecration meeting. The journey was long and perilous, and could not be undertaken successfully without divine strength and guidance. How did they know that God had answered their prayers? Do we ever know in advance that God has answered our prayers? Henry M. Stanley prayed all night that God would help him find his lost friends in Darkest Africa, and rose up in the morning with the conviction in his heart that God had heard his prayer. That day he succeeded in finding the lost ones.

Why did Ezra not ask his friend the king for a military escort? (V. 22.) What was there to be ashamed of in making a request of this kind? Is there anything to be ashamed of in making use of secular means to protect us from danger, or to cure us when we are ill, or to provide for future support? Is it a higher or a lower type of life that depends altogether upon God, and has no use for the doctor and the life insurance man, and the banker and investment broker?

2. *The Wise Disposal of the Valuables*, vs. 24-30. Bring out that while Ezra could trust in God to protect his little band of religious pilgrims from the marauders of the desert, he was careful to do what he could himself to make sure that the valuables were not lost at the hands of those who were acting as treasurers. His financial methods were all right. Although the treasurers were consecrated men, he would relieve them of the possibility of any suspicion that they had appropriated to their own use any of the money. These treasurers were not offended at this precaution. No treasurer should receive uncounted money.

3. *The Journey*, vs. 31, 32. A good personal application of this Lesson can be made by representing life as a journey, our need of the same preparation that Ezra made, our assurance of a successful termination.

### For Teachers of the Boys and Girls

The Lesson tells briefly of a famous journey of ancient times. It is the work of the teacher to make the story live again before the minds of the scholars. Use some such outline as the following in questioning and explanation.

1. *Whence was the journey and whither?* The answer will come quickly,—from Babylon and to Jerusalem, from the strange land of captivity to the native country of the Jews.

2. *Who was the leader?* Bring out the following facts: His name was Ezra; he was a learned priest and scribe, who had set his heart on teaching the law to his fellow countrymen in Jerusalem, and had obtained from Artaxerxes, the reigning Persian king, permission to go to the holy city at the head of a large company of exiles.

3. *What were the preparations?* These are described in vs. 21 to 30. First of all came prayer. That is a good start in any undertaking. Question about those three days spent in fasting (Why fasting? See Exposition) and prayer by the "river Ahava". (Explain or have the scholars explain.) Dwell on Ezra's refusal to ask a guard of soldiers from the king because he thought doing so would show a want of confidence in God. Bring out the assurance of Ezra and his followers that their prayers were heard,—“He was intreated of us.”

After prayer there was planning. A large amount of treasure had to be carried to Jerusalem. The scholars will delight in discussing the various parts of this treasure and counting up their value. Question about the careful arrangements made by Ezra so that all this treasure should be brought safely to the temple. Dwell on the use that was to be made of it all,—it was a freewill offering to God. This is a good place for a little talk about Christian giving.

4. *What do we know about the journey*



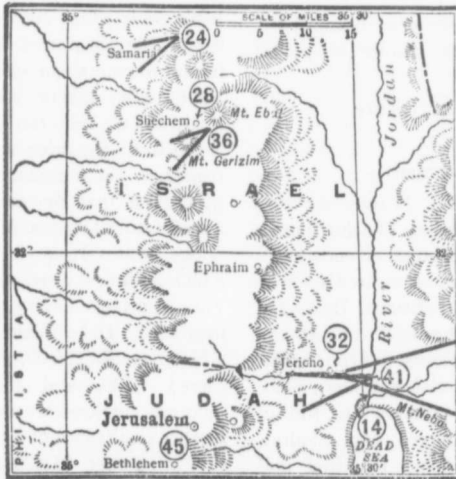
itself? Make as vivid a picture as possible out of the hints which we have in vs. 31, 32. There is the time of the start, in "the first month", that is our March-April; the company,—a caravan of 7,000 or 8,000 people including many women and children who would have to go slowly; the perils from treacherous enemies that lay in ambush by the way; the great Protector,—"the hand of our God was upon us"; the distance traveled, about 800 or 900 miles; the time

occupied, about four months, and the safe ending of the journey.

The story has a very obvious application. We are all on a journey,—the journey of life. The boys and girls are just starting on the long way that stretches before them. Does not Ezra show them how to begin,—first by putting their trust in God, looking to Him for protection and guidance, and then making the best use of their powers and opportunities?

### THE GEOGRAPHY LESSON

Find on the map the number 41 on the east bank of the Jordan opposite Jericho. If you stand to-day at that spot and look westward over the space included between those two spreading lines, you find yourself on a high bluff, with the yellow-brown waters of the Jordan far down below and directly before you. For nearly a mile westward at that farther side of the river the ground is green with weeds and bushes. Farther away the ground rises, forming a sort of long terrace at a considerably higher level; that looks dry and barren. And then beyond and above that terrace, a long,



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

irregular wall of mountains stands like a heavy bar of hazy bluish and purplish cloud along the whole western horizon. That great ridge of highlands is in central Judea. Jerusalem is about 15 miles away almost straight ahead, in the direction in which you are facing, in the heart of those highlands. Jericho is between the mountains and the riverside plain.

To see the place for yourself use a stereograph entitled, *Jordan and the Promised Land, West from the Cliff of Moab*. [See also *HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS*.]

### ADDED HINTS AND HELPS

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

#### Lesson Points

No one ever got lost while walking in a straight path. v. 21.

Those who seek help from God are independent of all other help. v. 22.

Nothing is impossible to those who pray. v. 23.

Pray as if everything depended upon

God; plan as if everything depended on yourself. v. 24.

Business should be carried into religion and religion into business. v. 25.

The God who commands holiness is able also to impart holiness. v. 28.

Not every one can be great, but every one can be faithful. v. 29.

There is no reward for those who refuse to undertake responsibility. v. 30.

No one was ever disappointed who put his trust in God. v. 31.

Every journey in which God is Guide will have a happy ending, v. 32.

### Something to Look Up

1. Where does Jesus say, in speaking of God's care over us, that the very hairs of our heads are numbered?

2. "Blessed are all they that put their trust in Him." These words are in the Psalms. Find them.

ANSWERS, Lesson VII.—(1) Prov. 15: 10. (2) Ben-hadad; 1 Kgs., ch. 20.

### For Discussion

1. Was Ezra right in refusing a guard?
2. Rules for those in charge of public money.

### Prove from Scripture

That Jesus is our Leader.

### The Catechism

Ques. 107. *The Lord's Prayer—its conclusion.* In the conclusion of the Lord's Prayer there is: 1. A ground of encouragement in prayer. It points us to One who is able to fulfil all our petitions. He is the Ruler of all things, 1 Chron. 29: 11. All the power in the universe belongs to Him, Matt. 28: 18. 2. The duty of giving praise a place in our prayers. Bible prayers are full of praise. See, for example, the Psalms, especially such as the One Hundred and Third; the recorded prayers of Jesus (Matt.

11:25; John, ch. 17); and the prayers of Paul (see Eph. 3:20,21). 3. The confidence that prayer will be heard. The confidence finds expression in the word "Amen", which means, "So be it". In using it we call upon God solemnly and with assurance, to grant the requests presented.

### The Question on Missions

Ques. 8. The relations of missionaries and the Bible Society are of the closest, friendliest kind. Many missionaries have been translators; and in such cases the Bible Society has not only printed and published the scriptures for the mission, but has also sent them out at its own charges right to the mission field. When the scriptures are so sent out, the missionaries are asked to fix the price of these copies, without regard to their actual cost. The result, in general, is that the proceeds to the Society amount to \$2.00 out of ever \$5.00 worth of books sent. Here is a recent example: 8,000 volumes were sent. The cost was: For printing, £710; packing-cases, £11; insurance, £5; freight, etc., £19; total £745, say, \$3,725.00. The Society has received £120, and should the remaining volumes realize a proportionate sum, a further remittance of £164 may be expected; say altogether \$1,420.00 out of the total cost of \$3,725.00.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that God guides His people.

*Introduction*—Tell a story about a guide. "I'll be the guide", said Fred, as a merry

party of little people started off with their Sunday School teacher for a picnic. All went well for a time, with Fred marching gaily on ahead; but before long some fallen trees in the path caused them to have some trouble, and then they got into a marshy place, and some feet got wet, and then Fred said, "I think I am not a good guide; I'll get behind and let our teacher be guide." And after that everything went well. They got on to a good pathway, and found a nice spot for their picnic. Our



Lesson to-day is about a Guide.

*Review*—Recall the coming home of some of the captive people, to rebuild the house of the Lord at Jerusalem.

*Lesson*—Among the captives left in Babylon was Ezra (see Exposition). The king sent a letter to Ezra giving him leave to go to Jerusalem, ch. 7. Picture the tents by the river, where Ezra gathered the people, ch. 8 : 15. Ezra then did what we always should do when we are going on any journey ; he asked God to be their guide, v. 21.

*A Journey*—How do we travel ? These had to go on foot and on the backs of camels, long days' marches over dangerous roads where they might find marshy places or rocky mountain paths where their camels could not go, or robber bands might attack them and carry off all they owned. Who could guard and guide them through the dangers ?

*Golden Text*—Shall they ask the heathen king for a guard of soldiers ? "No !" said Ezra, "we'll not do that because we have told the king",—repeat Golden Text. What a beautiful promise for us as well ! Let us sing ;  
 "Fear ye not the way so lonely,  
 You a little, feeble band ?  
 No ; for friends unseen are near us,  
 Holy angels round us stand ;  
 Christ, our Leader, walks beside us,

He will guard, and He will guide us,  
 Guide us to the better land."

—Hymn 583, Book of Praise, v. 2.

*Home*—God led them by the best pathways, and at last brought them safely to Jerusalem (900 miles). Continue the story. Our bell, GUIDANCE, rings out : "God guides men !"

*Our Guide*—Many fathers and mothers are praying the very prayer that Ezra prayed to God, seeking of Him a right way for themselves and for their little ones. God will show them what is right for the children to do, where it is best for the children to go ; and father and mother will say, "You may go there", or "You may do this." And many times they will need to say, "You must not do that", "You may not go there." And then you must remember this (Print) OBEY, and beside it we will print GOD. Beside this we will draw a pair of lips, and beside them we will put, JESUS, FATHER and MOTHER, TEACHERS, FRIENDS. Through their words God guides His little ones.

"Through this world with all its dangers,  
 All its sorrow, sin and care,  
 Christ, the Lord, will safely lead you  
 To His kingdom, bright and fair."  
*To Think About*—God is my Guide.

#### FROM THE PLATFORM

*"The hand of our God"*

Call for the Golden Text. After it has been repeated in concert, write on the blackboard, "The hand of our God". Question somewhat as follows : Who in the Lesson used these words ? What is meant by "the hand of God" ? Let it be made clear that the expression stands for the merciful favor of God bestowing bounty and blessing. What had Ezra said to King Artaxerxes about God's hand ? What had he refused to ask the king ? Why did he act in this way ? On what journey did Ezra lead his people ? What was the distance ? How long did it take to reach Jerusalem ? What did Ezra say about the hand of God at the end of the journey ? Make the point what he had said to the king had been made good in actual experience. What word stands just before "God" in the Golden Text ? Press home the lesson that it is when we take God as "our" God that we can look to Him for blessing. No one who trusts in Him ever found Him to fail in any of His promises.

## Lesson IX.

## NEHEMIAH'S PRAYER

November 26, 1911

Nehemiah, ch. 1. Commit to memory v. 9.

**GOLDEN TEXT**—The effectual fervent prayer of a righteous man availeth much.—James 5 : 16.

1 The words of Nehemi'ah the son of <sup>1</sup> Hachali'ah. <sup>2</sup> And it came to pass in the month <sup>3</sup> Chis'leu, in the twentieth year, as I was in Shu'shan, the palace.

2 That Hana'ni, one of my brethren, came, he and certain men <sup>4</sup> of Ju'dah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jeru'salem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jeru'salem also is broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and <sup>5</sup> fasted, and prayed before the God of heaven.

5 And said, I beseech thee, O Lord <sup>6</sup> God of heaven, the great and terrible God, that keepeth covenant and mercy <sup>7</sup> for them that love him and <sup>8</sup> observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest <sup>9</sup> hear the prayer of thy servant, which I pray before thee <sup>10</sup> now, day and night, for the children of Is'rael thy servants, <sup>11</sup> and confess the sins of the children of Is'rael, which we

**Revised Version**—<sup>1</sup> Hachaliah; <sup>2</sup> Now, it; <sup>3</sup> Chisleu; <sup>4</sup> out of; <sup>5</sup> I fasted; <sup>6</sup> the; <sup>7</sup> with them; <sup>8</sup> keep; <sup>9</sup> hearken unto thee; <sup>10</sup> at this time; <sup>11</sup> while I confess; <sup>12</sup> yea, I; <sup>13</sup> judgements; <sup>14</sup> trespass; <sup>15</sup> peoples; <sup>16</sup> return; <sup>17</sup> your outcasts were in the; <sup>18</sup> cause my name to the king).

**LESSON PLAN**

- I. Eager Inquiry, 1, 2.
- II. Sad Tidings, 3.
- III. Earnest Prayer, 4-11.

**DAILY READINGS**

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

M.—Nehemiah's prayer, Neh. 1. T.—The prayer answered, Neh. 2: 1-11. W.—Resolve to build, Neh. 2: 12-20. Th.—Confession and forgiveness, Lev. 26: 40-46. F.—Remembrance of mercy, Ps. 106: 1-7, 40-48. S.—Solomon's prayers, 1 Kgs. 8: 44-53. S.—Prayer for restoration, Ps. 79.

**Shorter Catechism**—Review Questions 105-107.  
**The Question on Missions**—9. Who are the colporteurs? They are the agents of the Bible Society who carry the scriptures to the people of all nations.

**Time and Place**—B. C. 445; Susa.

**Connecting Links**—The Books of Ezra and Nehemiah together make up one book. Ezra narrates two events: (1) In chapters 1-6, the return of the exiles according to the decree of Cyrus (B.C. 537) and the rebuilding of the temple (B.C. 520-516); (2) In chapters 7-10, a second return under Ezra and his activity in Jerusalem (B.C. 478), the latter partly extracted from Ezra's personal memoirs. The Book of Nehemiah is largely made up of Nehemiah's own records, and relates the important events of his time, between B.C. 445 and B.C. 432.

**I. Eager Inquiry, 1, 2.**

V. 1. *The words of Nehemiah.* This is the title of a long quotation (Neh. 1:1 to 7:5) from Nehemiah's autobiography. *Chisleu*; the ninth month, corresponding nearly to Dec-

ember. *In the twentieth year*; that is, of Artaxerxes I., who came to the Persian throne in B. C. 464. *In Shushan*; the winter residence of the Persian kings, as Ecbatana, in the mountains to the east of Assyria, was their summer residence. There were many Jews in this city. *The palace*; rather, fortress or stronghold.

V. 2. *Hanani*, etc.; perhaps not an actual brother, but some relative. He, with his companions, had just come out of Judah (Rev. Ver.). *I asked*; with eager interest. *Concerning the Jews.* Nehemiah's first concern was about the people. *That had escaped*; who were free from the thralldom of the Exile. The reference is to the descendants of those who had not been carried into captivity or of those who had previously returned. *Which were left*; a technical term—the "remnant"—

They sell Bibles at or below cost, and often, where people are not able to pay for them, they give them away. The colporteurs, men and women, number 2,000, of whom 60 are employed in Canada.

**Lesson Hymns**—Book of Praise, 445 (Supplemental Lesson); 245; 240; 100 (Ps. Sel.); 404 (from PRIMARY QUARTERLY); 239.

**Special Scripture Reading**—Luke 18 : 1-14. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1383, Nehemiah's Prayer; B. 830, "Why is thy countenance sad?" For Question on Missions, H.M. 602, A Colporteur and his Waggon Distributing the Scriptures in the Canadian Northwest.

**Stereograph**—For Lesson, Procession of Lions (mosaic of tiles) from Royal Palace at Shushan, Persia (Underwood & Underwood, see page 539).

**EXPOSITION**

ember. *In the twentieth year*; that is, of Artaxerxes I., who came to the Persian throne in B. C. 464. *In Shushan*; the winter residence of the Persian kings, as Ecbatana, in the mountains to the east of Assyria, was their summer residence. There were many Jews in this city. *The palace*; rather, fortress or stronghold.

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those saved from the hardships of captivity. *Concerning Jerusalem.* Nehemiah's second inquiry was about the city.

## II. Sad Tidings, 3.

V. 3. *The remnant*; a technical term (see on v. 2). *In the province*; Judah with its capital in Jerusalem, now a province of the Persian empire. *In great affliction and reproach.* A blight had fallen on Judah. Her people were poor and little-souled, and their irresolute life was choked by persecution. They were heavily taxed, sorely oppressed by Persian officials and forced to serve in Persian armies. *The wall . . . broken down . . . the gates . . . burned with fire.* This condition of things can hardly go back to the destruction wrought under Nebuchadnezzar in B.C. 586 (see 2 Kgs. 25:10). Some recent misfortune would much more readily explain Nehemiah's disappointment and purpose. It is probable that some attempt to rebuild the walls of Jerusalem had just been thwarted by the machinations of the Samaritan chiefs (see Ezr. 4:6-23).

## III. Earnest Prayer, 4-11.

Vs. 4, 5. *I . . . wept, and mourned*; full of grief because of his people's misfortunes. *Fasted, and prayed*; prayed long and so earnestly that he often abstained from food. *Before*; "in the presence of" as if a mighty king. This continued for some time. It was four months before Nehemiah set out for the West. *God of heaven*; a title which is very common in the Persian inscriptions of this period, indicating that God dwelt in the "heaven of heavens", beyond the visible sky, and ruled over the whole universe. *Great and terrible.* Nehemiah recognizes the divine might and majesty, as well as His mercy and longsuffering. *That keepeth covenant.* Jehovah had bound Himself to Israel by certain promises, and Israel's security was based on the divine faithfulness. *And mercy*; loving-kindness. *With them that love him* (Rev. Ver.); and therefore *keep his commandments* (Rev. Ver.); are faithful to God, as He is faithful to them.

Vs. 6, 7. *Ear . . . attentive*; to Nehemiah's prayer. *Eyes open*; to the misery of His people and the grief of their intercessor. *Confess the sins*, etc. Nehemiah counts himself as sharing in the great wickedness that had brought disaster on his people. From

the Exile, the Jews have ever been very sensitive to sin; the calamities of the sixth century made a tremendous impression upon them. *Dealt very corruptly.* They must have wronged God very deeply, else they would not have been chastised so severely. *Commandments*; the laws which God, a Ruler and Judge, had enacted. *Statutes*; literally, "what is engraved", "a law carved on stone or metal", God's written requirements. *Judgments*; God's decisions as to right and wrong.

Vs. 8-11. *Remember . . . the word.* God had passed His word; He could not go back on it. The quotation that follows corresponds in thought to Deut. 30:1-5. *If ye return unto me* (Rev. Ver.). This is the beautiful concrete Old Testament word for repentance: (1) it is a turning back; (2) it is a turning back to Jehovah. Here it is practically—keep His commandments. *Outcasts . . . in the uttermost part of the heaven . . . I . . . will bring them* (Rev. Ver.). God's word of threatening had been fulfilled in the captivity of His people; as certainly His word of promise would be fulfilled in their restoration. *Unto the place*, etc.; Jerusalem. *Thy servants . . . thy people*; with whom Thou hast made a covenant. *Redeemed*; delivered. *By thy great power*; as in the rescue from Egypt, the victories of Joshua, the overthrow of Sennacherib's army, etc. *Delight to fear thy name* (Rev. Ver.); to reverence God for all that He is,—wise, loving, tender, faithful. *Mercy in the sight of this man*; the capricious Artaxerxes, whose heart God could move to grant Nehemiah's request. *The king's cup-bearer*; a high office in an Oriental court. Its holder had great influence with the sovereign.

## Light from the East

FASTED—Entire abstinence from food was a religious exercise from very early times, as a sign of contrition for sin, to deprecate the divine wrath, or enlist the divine compassion. This usage of the Jews passed over into the Christian church. The Eastern Christians abstain from meat, and from all products of the dairy for forty days; they also fast twice a week the year round. The Mohammedans ridicule what they call a mere change of diet, and during the lunar month of Ramazan they

abstain from tasting food and drink from sunrise to sunset, and even from a whiff of the pipe, but they make up for this by feasting at night. Many of the rich people pass the day in sleep and the night in revelry, and the poor in their nightly feasts often waste the earnings of a year. Business is at a standstill; every branch of industry is affected. Yet there is little spiritual insight or religious profit in it all; it is only the heavy yoke of custom.

APPLICATION

*In Shushan the palace*, v. 1. Charles Reade, the great novelist, once said: "If you or I or an archangel had been endowed with absolute wisdom, but left to our own wisdom, human or angelic, I am persuaded that neither archangel nor you or I should have sent the Hebrews to Babylon to unlearn idolatry, which punishments, blessings and miracles could never affect in Canaan." But it was down there in Babylon, surrounded by idolatry on every hand, that men like Nehemiah became heroes in their loyalty to the God of Israel. The continual resisting of temptation put strength and resolution into their spirit. So the best place for us to practise patience and purity is not in some sheltered and secluded retirement, but out in the big world, with all its temptations. It is in overcoming these, by God's grace, that we become strong.

*Prayed before the God of Heaven*, v. 4. Here is a grace before meat which was used several hundreds of years ago by a poor man in Fifeshire, Scotland: "Lord, give me grace to feel the need of grace; and give me grace to ask for grace; and give me grace to receive grace; and, O Lord, when grace is given, give me grace to use it. Amen." One who can pray that prayer with his whole heart is a servant of God. For it ascribes everything to God, and nothing to the petitioner.

*The prayer of thy servant*, v. 6. Once, when Phillips Brooks was crossing the Atlantic, a friend missed him at noonday from his usual place on deck, and started in search of him. Not finding him anywhere on deck, and thinking that he might be ill, he went down to his stateroom. He turned the knob gently, and

Strong by  
Conflict

All of Grace

The Secret of  
Success

CUPBEARER—Held an office of importance because the king's life was in his hands. He was required to pour out a portion of the wine offered to the king and drink it himself first, because the monarchs were in constant dread of assassination. The cupbearer was chosen on account of his tried and proved incorruptibility, and had the special privilege of admission to the presence of the sovereign in his most private seclusion.

opened the door. There he saw Dr. Brooks kneeling on the floor, his splendid head uplifted and his wide open eyes looking away as if into space, and heard him saying: "O God, give me power! O God, give me power!" Very quietly the friend closed the door and went away realizing that he had learned the secret of Brooks' wonderful ministry. It is when we seek power from God that we are sure to succeed. And we need His power in the humblest not less than in the greatest tasks.

*For the children of Israel*, v. 6. A cab driver in London, England, had a child friend. One day the man overheard his little friend praying for him: "Oh, Father, do not let him be drunken any more; he is so good and kind and I love him." The man knelt beside the lad and said: "Were you praying for a waif like me?" "Yes", answered the boy, "I always do that. You're no waif, you're a man." The words were never forgotten, and the drunken cab driver became a true man through the child's prayer. Intercession brings God's power to those for whom we pray.

*I confess the sins* (Rev. Ver.), v. 6. A preacher once explained confession in this fashion: "If I am working beside a man, and I see that he tries to shirk and shift his labor upon me, I am angry with him. But if he says to me, 'I am wounded and cannot work', or 'I am lame', or 'I am sick', then the thought comes to me at once, 'You poor fellow, you shall not work; I will help you.' And so, if a man says to me, 'I did wrong, I know I did wrong, but I am weak; blame me as little as you can', that very confession disarms me,

A Child's  
Prayer

Confession  
Explained

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and I think better of him than I did before." Never forget, God does not love to hear about sin. God delights to see sorrow for sin, for then He can grant His forgiveness, and give the repentant sinner another chance, and help him to overcome his temptations.

*I, have sinned*, v. 5. It is very easy for us to follow the example of Nehemiah confessing "the sins of the children of Israel". Our eyes are sharp enough to see the faults of others, and our tongues are often all too ready to proclaim these. But it is another matter when we come to the confession of our own sins. To these we are often blind, and, even when we do see them, we are not always willing to make definite confession of them. But Nehemiah teaches us to go to God saying "I have sinned." It is the confession that says frankly and sincerely: "I am proud, bad-tempered, untruthful, unkind and uncharitable", that never fails to bring forgiveness. Confession should be personal.

*Remember . . . the word*, v. 8. During a recent war a drummer boy lay dying in a military hospital. The Twenty-third Psalm was being read to him. When the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil", were read, he desired to have them repeated again and again.

Confession  
Personal

Something  
To Tie To

After a while he became blind; and he desired to have the words so placed that he could feel them with his hand. Then he asked to have the book laid on his breast, so that he could press it to his heart. Thus, clinging with both hands to the promise, he went down into the valley of the shadow. A promise of God is something to tie to, for the Promiser is always faithful.

*Grant me mercy in the sight of this man*, v. 11. Let us learn from Nehemiah to be definite in the petitions which we present to God. It is not always certain that our "It Came" prayers will be answered precisely as we expect them to be answered. But, in the way that is best for us, God will answer every true prayer we offer to Him. Adoniram Judson wrote: "I never prayed sincerely and earnestly for anything but it came, at some time, no matter at how distant a day; somehow, in some shape, probably the last I should have devised, it came."

"For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer,  
Both for themselves and those who call them friends?  
For so the whole round world is everywhere  
Bound by gold chains around the feet of God."

### TEACHING HINTS

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

#### For Teachers of Bible Classes

This Lesson is the first of three on the life and work of Nehemiah, whose great work was the rebuilding of the walls of Jerusalem and the reformation of the social and moral life of the community. He holds a place as one of the great leaders of Judaism. As the Lessons proceed, the features of his personal character should be brought out,—his patriotism, energy and shrewd common sense.

Call attention to Nehemiah's position as he first appears in history. Bring out the importance of the office of "cupbearer". Show how he lived as a sincere man of God in an official position in a heathen court. Discuss the following points:

1. *The occasion of Nehemiah's prayer.* This was bad news from Jerusalem, vs. 1-3. Question about the arrivals in Shushan from Judea, Nehemiah's eager desire for information, and the account of the wretched condition of Jerusalem. Dwell upon Nehemiah's anxiety for the welfare of God's kingdom and his deep interest in the fortunes of his countrymen. Hold him up as an example in these respects.

2. *The prayer for the nation.* The main points to be brought out are: (a) Nehemiah's great burden of soul as he mourned four months (compare ch. 1:1 with ch. 2:1). (b) His view of the character of God. Dwell upon the titles as expressing God's exaltation, power, faithfulness, mercy. (c) His confession of sin. Sin was the cause of the trouble of the Jews, socially, individually and nation-

ally. (See 2 Chron. 36 : 14-17 ; Ezra 9 : 1 ; chs. 5:1-7, 10, 11 ; 13:15.) (d) His pleading of the promise to Moses. (See Lev. 26:27-30 and Deut. 28:45-52. For the promise of restoration see Lev. 26:40-45; Deut. 30:1-10.) Call attention to the pleading with God for a people "redeemed by Thy great power". (See Exposition.)

3. *The personal prayer.* This was for favor before the king when he would make known his request, v. 11 (last clause). The answer should be discussed. Refer to ch. 2:1-8.

The Lesson is an illustration of a patriot at prayer. Compare Nehemiah with Moses, Abraham, Daniel. Apply the Lesson to the life of to-day. The following points should be urged: we should be concerned about our country's misfortunes, should seek the removal of national sins, we should seek the help of God and work for the people's welfare.

### For Teachers of the Senior Scholars

It will not be difficult to get the class interested in Nehemiah. He was a great patriot, and he was good as he was great. He was a man rich in saving common sense, who wore the white flower of a blameless life, who stood foursquare to all the winds that blew. There is enough of adventure and romance about his life to make an appeal to the dullest scholar.

1. *Nehemiah's Position in Persia*, v. 1 (see also v. 11). Make clear to the class what a high and honorable position this was. The life of the king was largely in the hands of the cupbearer. (See Exposition and Light from the East.) How did this Jewish captive succeed in rising to this high position? We can find the answer to this question in the character of the man. Dwell upon the fact that integrity and devotion are the way to true success in every land. A man who occupies a foremost position in the Canadian financial world, and who has risen from a poor boy, says that the way he succeeded was by trying always to do his best. He tried as a boy to put the best of himself into everything he did.

2. *Nehemiah's Patriotism Revealed*, vs. 1-4. Nehemiah received bad news. Try to make the class understand what a pitiable condition of things existed at Jerusalem. How did

Nehemiah receive the bad news? What effect did it have upon him? Have a talk with the class about Nehemiah's patriotism as it revealed itself when the bad news came. What is patriotism? How does Christian patriotism differ from patriotism that is not Christian? Teach the class that there is no feeling of dislike or hatred for other countries in Christian patriotism. Jesus was the greatest Patriot that ever lived, and yet He loved the whole world.

3. *Nehemiah's Prayer*, vs. 5-11. Draw from the class that the truest patriots are always praying men. Refer to Abraham Lincoln, who said that during the darkest days of the Civil War he often went on his knees because there was no other place to go.

How did Nehemiah interpret in his prayer the trouble which had come to Jerusalem? (Vs. 6, 7.) Note that he does not break forth into a patriotic burst of indignation against those who were oppressing the Jews, but he finds the cause in themselves. Dwell upon the spiritual insight of the man. He realized that the worst troubles of life are due to sin. It is a great thing to be able to interpret life in this way.

As Nehemiah prays over the matter, can he see any light? Is there any hope? (Vs. 8-10.) There is always hope if a man will turn away from sin and turn his face to the light, and turn his heart to Christ. We may expect great things of a patriot who prays as Nehemiah did. The duty to urge is that of praying and working for our country.

### For Teachers of the Boys and Girls

The Lesson contains three particularly vivid word pictures, and, by skilful questioning, and here and there a word of explanation, the scholars can be got to describe them in their own words. The pictures may be called:

I. *NEHEMIAH IN THE PALACE*, v. 1. Who Nehemiah was, the fact that we have the story of his life and work from his own lips, the time when the Lesson events happened, what and where Shushan was, what the palace was like, and Nehemiah's position in the king's service (see v. 10),—these are the points to be brought out in connection with the first picture.



II. NEHEMIAH AND HIS COUNTRYMEN, vs. 2, 3. Ask about Hanani and his companions, whence they had come, the eager questioning of Nehemiah "concerning the Jews" (see Exposition) and "concerning Jerusalem", and the sad tidings told him as to the Jews in their native land, now a Persian province,—how they were heavily taxed and sorely oppressed, and as to the holy city with its ruined walls and gates burned with fire.

III. NEHEMIAH AT PRAYER, vs. 4-10. Have the class tell about Nehemiah's grief when he heard of the melancholy condition of his people in Jerusalem and Judah, bringing out the ways in which this sorrow was shown. Then follow out the earnest prayer which Nehemiah offered to God. Discuss such points as: the title which he uses in addressing the Almighty,—"the God of heaven", "the great and terrible God", and Nehemiah's confidence in the faithfulness of God to His covenant with those who love and serve Him; the suppliant's earnest petition that God will look upon him in love and hear his cry; the persistence in prayer,—it was offered "day and night" (v. 6); the humble and sincere

confession of sin (vs. 6, 7) as the cause of Israel's sufferings (show how Nehemiah includes himself and his family amongst the sinners whose faults he confesses); the appeal to God's promise to forgive His people when they turned from their sins to serve Him again (vs. 8, 9); the recalling of God's deliverances of His people in times passed, (surely, therefore, He will not now forsake them and allow them to perish); and finally, Nehemiah's prayer for himself, that he might have good success when he should ask permission from Artaxerxes the king to go to the help of his distressed people.

Draw from the passage studied a lesson in patriotism. The scholars will have seen how deeply Nehemiah loved his country and his people, and how any harm to it or to them filled him with sorrow. They will have seen, too, how he proved his patriotism, first, by praying for his country and people, and by planning for himself actual service. Discuss some of the evils which are injuring our country, and urge upon the scholars to do their best for the removal of these, by prayer, and, when opportunity offers, practical efforts.

### THE GEOGRAPHY LESSON

Among other things dug up out of the ruins of the royal palace of Nehemiah's time, are a number of beautiful enameled tiles which once formed part of a frieze (a continuous band of wall decoration) next to the ceiling of a stately hall. The tiles are oblong, set together with broken joints just as a mason of to-day would set them. The colors of the tiles are mostly orange and yellowish orange, blue and greenish blue. A saw-tooth design repeated several times in dark and light colors suggests the ornamentation on some of our American Indian clay pottery. A series of

very beautiful fan-shaped figures involving graceful curves, shows that the artists of Persia had progressed a good deal further in design than our Indians. The middle part of the frieze (six tiles deep) is taken up with a procession of lions. The two uppermost rows of tiles combine to produce a row of admirably drawn circular disk-like daisy heads, each with fifteen radiating petals.

To see the wall decoration for yourself, use a stereograph entitled, Procession of Lions (mosaic of tiles) from Royal Palace at Shushan, Persia.

### ADDED HINTS AND HELPS

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

#### Lesson Points

He who serves God best will be most loyal to his earthly sovereign. v. 1.

Piety and patriotism go hand in hand. v. 2.

A frank recognition of national evils is the

first step to their removal. v. 3.

"Intercession is love at prayer." v. 4.

God hates evil as intensely as He loves good. v. 5.

National sins call for national repentance. v. 6.

The fuller men's knowledge of God's laws, the greater is their guilt in breaking them. v. 7.

Nowhere in all history is there a record of a single broken promise of God. v. 8.

In all His dealings God must be consistent with His past. v. 10.

"If you want to do people good, you can, but you must pay the price for it." v. 11.

#### Something to Look Up

1. "Pray without ceasing." Paul sent this message in a letter to the Thessalonian Christians. Find the chapter and verse.

2. "They that know Thy name will put their trust in Thee : for Thou, Lord, hast not forsaken them that seek Thee." In which Psalm are these words found ?

ANSWERS, Lesson VIII.—(1) Matt. 10 : 30. (2) Ps. 2 : 12.

#### For Discussion

1. Why our country needs our prayers.
2. The certainty of God's promises.

#### Prove from Scripture

That God's covenant never fails.

#### The Catechism

Ques. 105-107 (REVIEW). The three Questions to be reviewed will be fresh in the minds of the scholars. Recall the two main points dealt with in Ques. 105,—God's forgiveness of us and our forgiveness. Dwell upon our need of forgiveness, destitution of any merit to deserve it, the completeness of God's forgiveness and the motive it presents

for our exercise of forgiveness. In connection with Ques. 106 make sure that the scholars understand the two senses in which the word "temptation" is used. Discuss again the sources of temptation to sin and the means of overcoming it. In reviewing Ques. 107 emphasize again the encouragement in prayer which it presents and the duty of praise which it enjoins. Question on the meaning of "Amen".

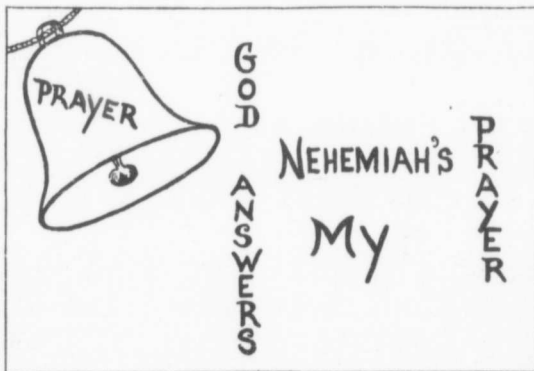
#### The Question on Missions

Ques. 9. Colportage is the distinctive agency of the Bible Society. Colporteurs are at work in nearly every country in the world, using all sorts of aids to travel, including the camel, horse, canoe, etc. Many of these colporteurs are busily engaged in helping Canada to influence immigrants to that land for the Christian life. Some are at this work away in far Eastern Europe ; others on the European seaboard, reaching hundreds before they set out on the eventful Atlantic voyage ; still others at Halifax and St. John in the winter, and at Quebec in the summer ; others, again, at Montreal, Winnipeg, Calgary, Edmonton. A number of colporteurs travel through the Provinces of the Dominion, in order that settlers as well as immigrants may have the Word of God in their native speech. No book is sold above cost ; the greater number below cost ; and many, where poverty would absolutely bar purchase, are given away.

#### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that God answers His people's prayers.

*Introduction*—After the children have bowed their heads and repeated after the



teacher their words of prayer, ask some questions about prayer. What is prayer ? Do heathen people pray ? Do their gods hear their prayers ? Our God hears our prayers and answers them. Our Lesson tells us about a prayer that God heard and answered (Outline a pair of praying hands). It is a man who is praying,—Nehemiah, one of the captive Jews (see Exposition).

*Review*—What did our bell say last Sunday ? Whom did God guide through many dangers ?

*Lesson*—A while after Ezra and his company went back to Jerusalem, Nehemiah one day met some friends who had come back from Jerusalem to Shushan, where Nehemiah lived at the palace. Nehemiah asked about the Jews who were at Jerusalem, and about the city itself. "How does it look?" Listen to the sad reply,—“The people are in great affliction; the wall of Jerusalem is broken down and the gates are burned with fire.” We do not often see a man cry, but this strong man, Nehemiah, wept when he heard the sad news; and then he did just what we all should do if we have any kind of grief or trouble: he “prayed before the God of heaven”. This is the prayer he prayed (Read vs. 5-11).

*Golden Text*—Repeat and explain Golden Text.

*Prayer Answered*—Did God answer Nehemiah's prayer? Let us see! We'll look in upon Nehemiah as he waits upon the king (See Exposition). The king looks at him,—“Nehemiah, why do you look so sad; you are not sick; you must have a sad heart about something?” “Ah!” said Nehemiah, “I have good reason to be sad”; and he tells of the sad state of affairs in his home land. The king asks, “What can I do for you?”

Nehemiah prays God to show him what is best to ask the king. Then he boldly asks the king to send him to his old home city of Jerusalem, that he might build it again.

*Nehemiah's Prayer Answered*—Tell of the king's kindness to Nehemiah, ch. 2: 6-11. Our bell, PRAYER, rings out “Pray! Pray!”

*Repeat*—

Jesus, from Thy throne on high,  
Far above the bright blue sky,  
Look on us with loving eye:  
Hear us, holy Jesus.

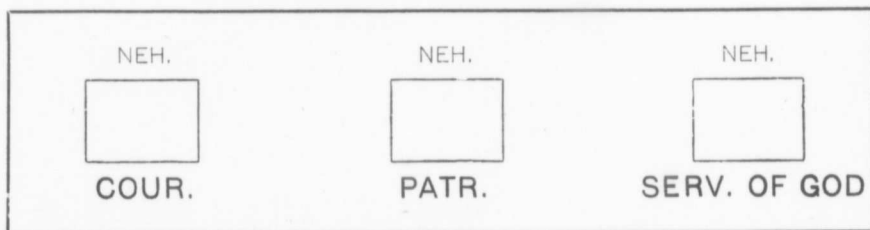
Jesus, from Thy heavenly throne,  
Watching o'er each little one,  
Till our life on earth is done,  
Hear us, holy Jesus.

—Hymn 580, Book of Praise

*God Answers Prayer*—“Mother, how can God hear our prayers when we cannot see Him?” said Emily. “Did you see me when you asked for that drink of water last night?” “No, but I knew that you would hear me and get it for me”, said the little girl. “Well, that is just the way to pray to Jesus; we cannot see Him, but we know He is near us and hears every word and will get us what we need.”

*To Think About*—God answers prayer.

#### FROM THE PLATFORM



Draw on the blackboard three squares to stand for the three pictures, which, you may tell the scholars, are to be found in the Lesson. Get from them the name of the one man who appears in all the pictures, namely Nehemiah, and print at the top of each frame, NEH. Ask the scholars where Nehemiah, in v. 1, tells us he was, and, by further questions, elicit the title given to the men who are about the king in his palace, that is, “courtiers”, and print COUR. below the first frame. The first picture then may be entitled NEHEMIAH THE COURTIER. In like manner question on vs. 2-4, bringing out the fact that Nehemiah here shows himself to be a “patriot”. Print PATR. below the second frame. Next, ask what title Nehemiah gives to himself in v. 6,—“Servant” of God, and print SERV. OF GOD below the third frame. The application is that all should be servants of God and patriots, that is, lovers of country, and show their patriotism by praying and working for their country.

BIBLE DICTIONARY FOR FOURTH  
QUARTER, 1911

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

**A-ha'-va.** The name of a town or district in Babylonia, and of a stream in its neighborhood.

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

**A-ra'-bi-ans.** Natives of the peninsula of Arabia.

**A'-saph.** A Levite, one of those set by David over the service of song (see 1 Chron. 6 : 31, 39 ; 16 : 5).

**Ash'-do-dites.** The inhabitants of Ashdod, one of the five great cities of the Philistines.

**As'-sur.** Or Assyria, the famous country of ancient times east of the middle Tigris. For 700 years after B.C. 1300 it was the leading power in the East.

**Bel-shaz'-zar.** Mentioned in the Book of Daniel as the son of Nebuchadnezzar and the last reigning king of Babylon.

**Chal'-de-ans.** Or Chaldees, a people dwelling originally on the shores of the Persian Gulf, who conquered Babylonia and afterwards gave their name to the whole of the country.

**Che'-bar.** Probably one of the numerous canals in the neighborhood of Babylon, to which the name "river" was given.

**Chis'-leu.** The ninth month of the Jewish year, corresponding to our October-November.

**Cy'-rus.** King of the Persian empire from B.C. 558 to 529. Having by conquest become ruler of Babylonia, he allowed the captive Jews to return to their own land.

**Da-ri'-us.** The son of Hystaspes who became the king of Persia in B.C. 522.

**En-eg'-la-im.** A place which has not been identified on the Dead Sea, not far from the mouth of the Jordan.

**En-ge'-di.** Arabic, 'Ain Jidi, "Fountain of the Kid", a spring of warm water which bursts forth from the cliffs overlooking the western shore of the Dead Sea near its centre.

**E'-sar-had'-don.** Son of Sennacherib who became king of Assyria about B.C. 680. He was eminent as a general and a political leader.

**Es'-ther.** A beautiful Jewish maiden brought up in Susa (Shushan) by her older cousin, Mordecai. She became the wife of Ahasuerus, the Persian king, and saved her people from a plot to destroy them.

**Ez'-ra.** A Jewish priest, who in B.C. 458 led 1,500 of his countrymen back to Jerusalem from their captivity in B. bylon.

**Gash'-mu.** Or Geshem, an Arabian who is named along with Sanballat the Horonite and Tobiah the Ammonite as an opponent of Nehemiah during the rebuilding of the walls of Jerusalem.

**Ge'-shem.** See Gashmu.

**Ha-na'-ni.** A brother of Nehemiah who brought tidings to Susa of the distressed condition of the Jews in Palestine.

**Hash-a-bi'-ah.** One of the twelve Levites who, along with twelve priests, acted as guardians of the treasure which was being conveyed to Jerusalem by Ezra (see Ezra 8 : 19, 24, etc.). Another of these Levites was Sherebiah.

**Ha'-tach.** An officer of King Ahasuerus who was appointed to attend Esther (see Esth. 4 : 5, 10).

**Jesh'-u-a.** Or Joshua, the high priest who, along with Zerubbabel, headed the first band of exiles that returned from Babylon to Jerusalem.

**Kad'-mi-el.** The head of a Levitical family which returned from Babylon with Zerubbabel.

**Medes.** A nation belonging to Asia, south of the Caspian Sea, who took part with the Persians in the capture of Babylon.

**Mith'-re-dath.** Treasurer under Cyrus, king of Persia, through whom their sacred vessels were restored to the Jews, Ezr. 1 : 8.

**Mor-de-ca'-i.** A Jew dwelling in Susa (Shushan) who discovered a plot devised by Haman, the king's favorite, against all the Jews in the Persian empire.

**Ne-hem-i'-ah.** A Jew of the Captivity who was cupbearer to the king of Persia and was appointed governor of Jerusalem. Under him the walls of Jerusalem were rebuilt and a political and religious reform effected.

**O'-no.** A town 26 miles northwest of Jerusalem.

**Per'-sia.** A county in Western Asia whose king, Cyrus, conquered Babylon in B.C. 539 or 538.

**San-bal'-lat.** One of the leaders in the opposition to the rebuilding of the walls of Jerusalem under Nehemiah. Associated with him were Tobiah and Geshem.

**Shem-ai'-ah.** A prophet apparently belonging to a priestly family hired by Sanballat and Tobiah to put Nehemiah in fear (see Neh. 6 : 10-14).

**Sher-c-bi'-ah.** See Hashabiah.

**Shesh-baz'-zar.** The Babylonian name of Zerubbabel, a prince of Judah, who, in B.C. 538, returned to Jerusalem and laid the foundations of the temple.

**Shu'-shan.** Or Susa, one of the capitals of the ancient Persian empire.

**Tel-a'-bib.** Meaning, perhaps, "Hill of Corn", a place on the Chebar, one of the rivers or canals in ancient Babylonia. The exact site is unknown.

**Tir'-sha-tha.** A Persian word meaning "His Excellency", a title given to governors under the Persian king, such as Nehemiah.

**To-bi'-ah.** See Sanballat.

**Ze-rub'-ba-bel.** See Sheshbazzar.

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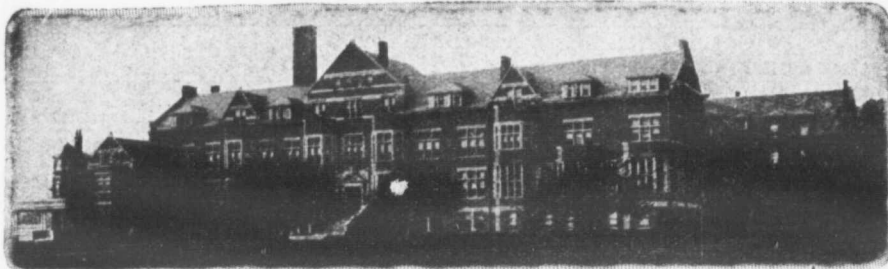
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### THE BOOK PAGE

Robert E. Knowles has added a seventh to his list of popular stories, **The Singer of the Kootenay** (Fleming H. Revell Company, Toronto, 368 pages, \$1.25). Mr. Knowles is an impressionist—paints with a stout brush and with abundance of color, and in this new tale has seized upon the "Kootenay campaigns" as affording characters and situations eminently to his liking. The transformation of McLean, the fine singer and jolly good fellow who left Queen's College in mid course "at the request of the faculty", and found his way to the "Crow", of Hilda Ludlow, the petted only child of the newly rich Western capitalist, and of the "missioner" himself, the Reverend Armitage Seymour, Doctor of Divinity, is with a rush; and the joy—the luxury—of soul saving is the predominant note. Mr. Knowles' elder, "Arry Awkins" is a fresh and lively type of Presbyterian elder, and his vigor in the delin-eation of Scottish character has not forsaken him.

Northern Africa, as indeed the whole of the Dark Continent, is still a region of mystery. There is therefore abundance of fresh material for such a book as John Foster Fraser's, **The Land of Veiled Women**: Some Wanderings in Algeria, Tunisia and Morocco (Cassell & Company, Toronto, 288 pages, \$1.75). The forty-four illustrations in color and in black and white, give additional visibility to the strange ways and doings so vividly pictured by the writer, whom it is no disparagement to call a veteran globe-trotter. Mr. Fraser, as any one who recalls his, *The Real Siberia*, or, *Quaint Subjects of the King*, will testify, has eyes exceedingly quick to see, and a pen which writes down in keen, nervous sentences what he sees. For a panoramic picture of the intimate life of that region on the upper rim of the Sahara, for the control of which the European nations have been showing such jealous watchfulness, Mr. Fraser's book will be consulted by thousands of delighted readers.

By no means the last word that needs to be said, has been said, on Sunday School principles and methods. Hence we heartily welcome books such as **The School of the Church**, by J. M. Frost, D.D. (Fleming H. Revell Company, Toronto, 193 pages, \$1.00 net); **Sunday School Essentials**, by Professor Amos R. Wells (W. A. Wilde Company, Boston, 253 pages, \$1.00); and **The Why and How of the Adult Bible Class**, by J. H. Bomberger, D.D. (The Heidelberg Press, Philadelphia, 102 pages, 25c. postpaid).

Dr. Frost's volume is a careful and detailed analysis of the relation of the Sunday School to the church as its great teaching agent, and of their mutual responsibilities. This is ground that eminently needs re-surveying, and Dr. Frost has done this thoroughly, his central points of emphasis being the Bible as the one text-book of the Sunday School, and the way of the cross the only way, and the message of the cross the only message, of grace. The emphasis is properly placed, as Sunday School workers will be very much helped to see by the sane, well balanced presentation of the case here given.

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His "Sunday School Essentials" is no exception. In thirty-nine brief and breezy chapters he sets forth the ways to success for superintendents and teachers. A chapter an evening at the Teachers' Meeting would be a winter well spent.

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**The Christian Doctrine of Man**, by H. Wheeler Robinson, M.A. (T. & T. Clark, Edinburgh, U.C. Tract Society, Toronto, 365 pages, \$1.80), presents that interpretation of human nature which "begins historically with the life and teachings of Jesus Christ". But Christ's attitude towards man was closely connected with that of the Old Testament, and with the progress of thought since the beginning of the Christian era has found varying forms of expression. Rightly, therefore, the book starts with the Hebrew conception of man, and includes a discussion of how the doctrine of man held by our Lord stands related to the great historical systems of philosophy. Mr. Robinson's careful and thoroughgoing investigation of man's nature and place in the universe, will be found helpful alike to the theologian in formulating his statements of religious truths, and to the preacher in so presenting those truths that they will influence human lives. From the same Scottish and Canadian publishers comes a

new volume in, **The Great Texts of the Bible**, edited by James Hastings, D.D., (450 pages, \$3.00, or \$2.00 each volume if four are purchased).

In, **A School History of England**, by C. R. L. Fletcher, and Rudyard Kipling (Henry Frowde, Toronto, 250 pages, illustrations in color and black and white, 50 cents, large edition with colored plates, \$1.50), 2.00 it is not said who is responsible for what. One would judge, however, that in addition to the frequent poems, some of them very fine, here and there throughout the book, Kipling is responsible for at least parts of the opening chapters. The earlier history of England is treated in a particularly readable way, but when it comes to more modern times partisan bias is so strong as to mar the usefulness of the book as a school history. The illustrations are exceptionally interesting.

**Joey The Dreamer**, by Henry Oyen (The Musson Book Company, Toronto, 318 pages, \$1.25), is a poignant story of one court in the slums of a big American city—presumably Chicago. The majority of those who live in the court are underpaid and under-fed, and drink is one of the great curses. Child labor, strikes, and the part the careless employers and the labor agitators have in these are some of the questions dealt with in the book. But though it is written frankly with a purpose, it is a so good story, with very real characters and well developed situations. So far, Canada has no such slums as the great European and American cities. But the danger of them is close upon us; and stories of this kind come as a sharp warning.

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