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The
Home Study
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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

Editor & Business Manager

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R. DOUGLAS FRASER

Presbyterian Publications

CHURCH AND GERRARD STS.

TORONTO

The Teachers Monthly

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

Vol. XXI.

Toronto, November, 1915

No. 11

Have you seen our new ILLUSTRATED CATALOGUE ?

Every one speaks of it as not only the largest, but the most beautiful Canadian catalogue of Church, Sunday School and Y.P.S. supplies yet issued.

The Catalogue is of the large standard catalogue size, 9 by 12 inches, and every one of its eighty broad-spread pages contains something interesting and useful.

Its illustrations are a special feature of the Catalogue. It appeals quickly and strongly to the eye. The purchaser, even if he be a couple of thousand miles away from our Publishing House, as many of our customers are, can see, for himself, just what he is buying, and thereby the purchasing is made easy.

The "Practical Plans", included in the Catalogue form an entirely novel addition. Copies of the Catalogue have been sent to all the Schools. If yours has not had one, write us, and you shall have it.

Answering by Fire

In the famous contest between Elijah and the prophets of Baal on Mount Carmel, the proof that Jehovah was the true God was His answering by fire. When the flames kindled from heaven consumed the sacrifice presented by the solitary champion of Israel's ancient faith, while the frenzied cries of Baal's devotees brought no response from the brazen sky, the people were convinced, and went over to the side of Elijah.

God still answers by fire. Like the sun, from whose light nothing can hide and whose rays illumine every pathway, the Spirit and word of God search the heart, discovering every wicked thing and revealing the right way.

The fires of God consume all that is evil. Only that which is true and righteous can endure in the crucible of His infinite holiness. In that fierce blaze all the dross in human works must perish and only the pure gold will remain.

God answers by fire in all the ceaseless energy that exerts itself throughout the world of nature and in all the events of history. In Him is the origin of all the forces of the universe, and these operate under His direction and control.

It is the God who answers by fire who rightfully claims our undivided worship and service.

The Real Presence

By Rev. Gordon Dickie, M.A.

A great many people make much of the fact that God is in nature. They like to think of fellowship with Him, mediated through the rocks, the rivers and the flowers. They find sermons in stones, messages in the brooks, God in everything. Nor do they need another God, or another temple in which to worship. Taking the thought of Van Dyke they say :

"God of the open air

To Thee I make my prayer."

This is well, but it is not the true source of fellowship. In spite of his love for nature, man often feels that he is an outsider in this world in which God has placed him. Though he is in the world, he is not of it. If you watch the growing grain or the springing flower, you feel that they are in living union with the earth. They grow and draw from the soil the power which upholds them. They seem to understand nature. She responds to them, and they dwell together in the world quite peacefully. But it is not after this

fashion with man. He is an outsider. Nature is not always kind to him. Sometimes she is "red in tooth and claw," as the poet puts it, conspiring against man.

Possibly this thought was in the master's mind when He declared, "the kingdom of God is within." He was out of touch with the world about Him. He says that even the "foxes have holes, and birds of the air nests; but the Son of man hath not where to lay His head." As far as the world was concerned He was a wanderer, friendless and deserted. But He could still say, "I and My Father are one." He did not need to call God from afar. He was already with Him.

Other people are fond of recalling the fact that God is in history. You can see Him clearly in His dealings with the race. Yet what is it after all that has caused the great changes in history, if it is not God acting in the soul of man? Behind the great battles and the great upheavals of history there lies the inner struggle of the soul of some one upon whom God has breathed the breath of life.

Think for one moment of the Reformation. We look upon it as one of the crises of history. It marked the time when it was decided for all time to come that no man, not even the priest, could stand between his fellow man and his God. But that truth was not revealed on the battlefield or in the council chamber. It was first revealed in the heart. When Luther was at the Lateran Chapel in Rome it was first borne in upon him as in a vision, that "the just shall live by faith," and this is the keynote of the Reformation.

The real search for God is a search for self, and if we really locate self we are not far from God. It is idle to look up to the hills or on the pages of history for a God who is knocking on the door of the heart. Already He is "closer than breathing" and "nearer than hands or feet." We have only to ask Him and He will come in and be our guest.

St. John, N.B.

My Burden

By Rev. T. A. Symington, M.A.

"The Lord hath laid on Him the iniquity of us all." The burdens and toil that follow

in the wake of sin ever fall heavily upon the innocent. Nor is it only a redemptive suffering peculiar to God. It belongs to the very fibre of human life. One man's sin starts a quiver of shame that travels like the ripple from the falling pebble, to the farthest shore of human acquaintance.

Even if the wrong be concealed, a feeling as mysterious as the ether wave goes abroad with its leaven of disappointment. And when the iniquity is in the heart of a nation, it bears the inevitable fruits of suffering not only about its centre in Europe, but in the homes of Canada and Australia and in neutral lands however far removed.

Circumstances laid the burden upon Jesus. Was He not born of a people whose charter of existence was in the words, "In thee shall all families of the earth be blessed?" How could Jesus disregard this and other circumstances of His earthly life that placed the cross so plainly in His pathway? What if Jesus had declared Palestine too small, the carpenter-shop too common, publicans too impossible and the cross too shameful! When we remember how, for Him, environment was the call of God, and how His faithfulness has nerved the world, how can we be untrue to present duty? Is it any wonder that God's cause moves so slowly, when so many a soldier of the line will not serve in his place?

But there is also seen in Jesus the spirit which willingly accepts, not only the responsibilities of circumstances, but also those of voluntary service. The needs of others was as much a call of God as the voice of personal necessity. Both are "laid on" His willing conscience. There is not even a difference of degree. Indeed, service has eclipsed duty. At His baptism, Jesus went out to "fulfil all righteousness," by taking a share in the suffering of the world. Side by side in the great battle of the world's redemption is the Belgian who must and the Canadian who will bear his share. We are not like the Christ unless, with His, our conscience says, "We must, because we may and can."

God has "laid" His yoke upon us by opening our eyes to need. But the willing eye sees more, and the willing life serves more, than any other.

Weston, Ont.

THE FIGHT AGAINST DRINK

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

Never before was the fight against the drink traffic pressed so vigorously and effectively, throughout the civilized world, as at the present hour. For many years the organized religious forces and the forces that make for moral and social reform, have, throughout Christendom, been battling against this giant evil. Besides these, there are other forces which are to-day exercising a potent influence in the conflict with drink.

The organized industrial forces are on the side of abstinence. Mr. Wallace H. Rowe, president of the Pittsburg Steel Company, which employs 5,000 men, in filing a petition against the saloon, declared that the high cost of living was made more burdensome for the workmen because 20 per cent. of their earnings, on the average, go to the saloon. The Pennsylvania Railroad, which last year carried its millions of passengers without the loss of a single life, has a rigid rule against the use of liquor by its 125,000 employees, whether on duty or not. Even the frequenting of places where liquor is sold, is reckoned a sufficient cause for dismissal. The foundrymen of the United States employ an agent to work for the prevention of saloon licenses in the neighborhood of foundries and to promote total abstinence amongst the workers.

The organized military forces are opposed to the drink habit. The words of Mr. Lloyd George, the Minister of Munitions in Great Britain, have become famous: "We are fighting Germany, Austria and Drink, and, as far as I can see, the greatest of these three deadly foes is Drink." The entire prohibition, by the Russian government, of the trade in vodka, at an immediate loss of annual revenue totaling \$500,000,000, has immensely increased the effectiveness of the Russian army. The prohibition in France of the sale of absinthe during the war, wrought such good results in the army, that it was quickly followed by the permanent prohibition of the manufacture, sale or importation of this deadly beverage. A poster was circulated in Great Britain shortly after the opening of the war, which set forth, on the testimony of Lord

Roberts, Lord Wolseley and many other army leaders, that alcohol slows the power to see signals, confuses prompt judgment, spoils accurate shooting, hastens fatigue, lessens resistance to disease and exposure and increases shock from wounds. Lord Kitchener, Sir John French and Admiral Jellicoe have taken a strong stand against drink.

The forces working for the conservation of life and health and promotion of efficiency see in drink one of their chief foes. Sir Victor Horsley, the great British physician, says that in peace time the distillers and brewers kill 60,000 every year in Great Britain. The experience of the United Kingdom Temperance and General Provident Association, during 44 years, shows a death rate amongst the total abstainers insured in that institution of 27 per cent. less than amongst the general class of its insurers. Mr. Lloyd George says that the prohibition of vodka in Russia has increased the producing power of the people by from 30 to 50 per cent. "It is as if Russia had suddenly added millions of men to her labor reserves without having to provide for their support."

In Canada and Newfoundland the drink traffic is "on the run." The whole of Prince Edward Island is under prohibition, and so is Nova Scotia, with the exception of Halifax, prohibition for that city having been defeated only by the casting vote of the Speaker of the Provincial Legislature. New Brunswick has 9 counties out of 15 and 2 cities out of 3 under prohibition, in one form or another. In Quebec, 859 municipalities out of 1,168, and in Ontario 539 out of 842, are free from the legalized sale of drink. In Manitoba the proportion of the prohibition area is about the same as that of Ontario. In Saskatchewan no liquor can be sold in bars and clubs, but only in shops under the control of the government. When the war is over, but not earlier than December, 1916, the people of the province will have the right to vote on the question of reopening the bars and clubs, and in 1919 to vote whether the government shops shall be continued or complete prohibition

be substituted. In Alberta complete prohibition, in accordance with the vote of the people on July 21 last, will go into effect on July 1, 1916. A strong campaign is being organized for provincial prohibition in British Columbia. In Newfoundland there are no licenses save in St. John's City. A vote of the people is to be taken this month to determine whether total prohibition shall go into effect on July 1, 1916.

The Sunday School has always been a powerful factor in the temperance movement. Superintendents and teachers have a unique opportunity of educating and inspiring those whose ballots and influence will, in a few years, determine the national policy in relation to the liquor traffic. Now that the day school, the best and most powerful section of the press, the medical profession, organized industry and military science, stand shoulder to shoulder with the church and Sunday School as never before, every temperance worker should be encouraged to make redoubled efforts, that one of the most destructive evils in our land may forever be driven out.

With Teen Age Boys

AN EXPERIMENT

By H. E. Coe

In our experiment with the Canadian Standard Efficiency Tests,—a programme of study and activities for the fourfold development of Canadian boys—my group of boys, of the age of twelve to thirteen years, numbered fifteen at the commencement; but owing to the rival attractions of the Boy Scouts, I finished the season with eleven only. My experience has convinced me that the best work cannot be done with a large group. It is my intention this coming season to limit the number to twelve, and I feel that by so doing I shall be able to get better results.

We organized our class, under the name of The Knights of Westminster (the name of our church), with our war song, "Fight the good fight, with all thy might;" also the following officers: president, vice-president, secretary-treasurer; and as the group was divided into two teams, we appointed a captain for each team.

We met every Thursday evening, and our programme was made up as follows:—6.30 p.m., supper; 7.15 p.m., Scripture Talk; 7.30 p.m., Practical Talk; 8 p.m., the "tests" of the various things done in the Efficiency Tests, under the Intellectual, Physical, Spiritual and Service Standards; after which we had group games until 9. The supper was provided by the boys themselves, and they also prepared the table and cooked the meals, as far as possible. This is where the two teams came in, as each team was responsible for the supper (the preparing and the washing of dishes) on alternate nights.

The Scripture Talk, of course, was always given by the "mentor," or, I should say, led by the mentor, as I am glad to say that the boys themselves not only answered questions, but kept things lively by asking them. I received a rather unique answer one evening. The lesson was a character sketch of Jacob, but before proceeding, I asked if any boy could tell me anything about Jacob. Immediately, without hesitation, a boy answered, "That's the guy who pinched Esau's birth-right, and beat it." That was certainly a "Revised Version."

It was splendid to see the interest the boys took in the Practical Talks. The way they would propose and second a vote of thanks to the lecturer, and the president put it to the meeting, would shame some adults I have known. These little courtesies help to develop the character of boys in the right direction.

The question has been asked me often, "Do the results obtained justify the amount of time and energy which it is necessary to give to carry out such an elaborate programme?"

Now, while I am fully aware that the greatest results in this, as in all spiritual work, are not immediately discernible, yet there are results which are discernible in the conduct of the boys, both at home and in class. The mother of one boy stopped me on the street and told me "that her boy was wonderfully improved in his conduct at home since joining the class." The father of another boy said, "My boy is far more reasonable and I can see a marked improvement in him." And yet another case, of a boy who was ringleader in

every bit of mischief that was going on and was certainly one of the hardest boys to manage in the School. His father met our Sunday School superintendent and said, "What are you doing with my boy at the Standard Efficiency Class? He doesn't seem like the same lad." Another feature of our season's work was a two weeks' camp, which we held on a farm situated some distance up the River Humber.

Besides enjoying the holiday, it is simply wonderful the way boys develop that spirit of give and take and fair play by being in constant company with one another for two weeks. Another feature of camp life is, that it enables the teacher to learn more of the characteristics of his boys in two weeks than he could in a year under ordinary circumstances.

I am convinced, after one season's work along Standard Efficiency lines, that if our Sunday Schools will give this a fair trial, it will mean the dawning of a new era in the lives of our boys, and therefore of the nation. Weston, Ont.

Taking the Boys and Girls to Camp

A REMINISCENCE OF THE SUMMER

By Rev. Frank Shallcross

Desiring to do some definite work for the boys and girls, my wife and I, last summer, took them to camp for two weeks, and the time spent there was profitable to every one of us. We were able to accomplish there what we could never have done at home. The young people got to know us better and confided in us, and we came nearer to them than could have been possible in any other way.

We had our rules and enforced them. For the use of improper language, the punishment was a cup of cold water poured down the sleeve, and we only had to punish four times.

It would be hard to give expression to our thoughts while out in the lonely bush, but many of us came closer to the great divine than we had been before.

Very often, while having prayers, we could see the glistening tear, which spoke great things.

The hour for gathering around the camp fire was looked forward to by all. We sang all the old hymns we could think of, the one great favorite being "What a friend we have in Jesus."

On the fourth day we had two birthdays in camp, and friends sent down a large birthday cake and ice cream, and the girls declared it was the best birthday of their life.

We instituted a post office in camp, and one of the Boy Scouts was the postman, bringing the mail every day, and thus even in camp we were able to read the news of the day. Of course we had a lot of little inconveniences,—the mosquitoes, which troubled the outside sleepers; the cow bells, which sounded unmusical to the sleepy head, and the dust and dirt and ashes which managed to get on our plates; but camp life would not have been right without them.

Gretna, Man.

A Rural Sunday School Conference

Rev. D. K. Allan, of Vulcan, Alberta, sends us the following account of how a Sunday School Conference in a rural district was started and is kept going:

"It was a human desire to get together the scattered Sunday School workers of our district, that led Mr. Richardson, our superintendent, and myself to plan for a Sunday School Conference.

"Our train service barred at once the getting of speakers from the outside, and at any rate we had no funds.

"Mr. Richardson told every one that we were to have a Conference, while I drew up a programme, wrote certain workers asking them to give a paper on one of the subjects.

"The response was most hearty. For subjects we had: The Teen Age (Boys); Teen Age (Girls); The Function and Force of a Sunday School; Missions in the Sunday School, etc.

"Superintendents from small, outlying Sunday Schools came, glad of the opportunity to voice their sentiments. Students gave us a lift, a commercial traveler made it convenient to be present, and was most helpful. The speakers were all Sunday School workers.

"Our method was to have a 'paper,' then

ten or fifteen minutes' discussion, and the discussion was keen and fruitful.

"Our first Conference, three years ago, was a venture, yet a glorious success.

"Workers and others came from ten to forty miles, in buggies and wagons. After the Conference it was the expressed wish of all to have it the next year. So we carried it along for three years.

"This year it was deemed advisable that organization take place, and so a president, vice-president and secretary-treasurer were appointed, and we are now linked up with the Alberta Sunday School Association.

"May the new machinery do as well as and better than the original."

A Teacher Training Class : Why Not ?

"RESULTS OF TEACHER TRAINING EXAMINATIONS" is a regular feature of THE TEACHERS MONTHLY. In these lists of successful candidates for Certificates or Diplomas all parts of the church from ocean to ocean are represented, and all sorts of congregations, country, town and city—and some who have studied the course by themselves.

It is safe to say that there is no congregation in our church where a Teacher Training Class cannot be successfully carried on. Why not one in yours ?

There are two courses to choose from : (1) The First Standard Course, in five Handbooks costing but five cents each, dealing respectively with The Old Testament, The New Testament, The Teacher, The Pupil and the School ; (2) The Advanced Standard Course, in eight Handbooks, costing ten cents each, on : The Books of the Old Testament, The Life and Times of our Lord Jesus Christ, A Summary of Christian Doctrine, From One to Twenty-One, The Teacher and the School, The Books of the New Testament, Missions and Church History. Credit is given in the form of a Certificate, for passing an examination on any one of the Handbooks. A Diploma is granted when either course has been completed.

Examinations are held at the end of March, June, September and December, papers being sent on application to Rev. J. C. Robertson, Confederation Life Building, Toronto. Exami-

nation papers will be furnished, however, at other times to suit the convenience of candidates.

What is your School doing in the way of arranging for such study ? Every successful teacher is keen to be even better prepared for his or her work. Every "middling" teacher needs such additional preparation. And every Sunday School needs to look forward a bit and have "reinforcements" enlisted and drilled to fill the places of teachers who, from one cause or another, drop out. You cannot expect a thoroughly efficient, prosperous School if teacher training is neglected.

Why not set the wheels agoing ? November is a good time to begin ? A fine start may be made before Christmas. The way is peculiarly open at this time, as the two Teacher Training Handbooks specially recommended this year, The Pupil, in the First Standard, and From One to Twenty-One, in the Advanced Standard Course, are so charming, and so closely related to the great subject and effort of educational evangelism, which the General Assembly urges on all our Sabbath School workers this season. The very phrase, *educational evangelism* implies trained teachers.

We look for a large number of new Teacher Training Classes this winter.

Over the Sea

By Ethel Owen

Far and wide, when December comes, Sunday Schools make their Christmas plans and preparations with the purpose in view of making this Christmas the best ever, and every new suggestion that will help to make it so, is eagerly welcomed.

One idea is the sending of Christmas cards of greeting to the Sunday Schools in Foreign Mission fields. The superintendent or teachers may request each member of classes in every department of the School to purchase a Christmas card and write on it some word of greeting. The cards in each department should be collected, put up in packages, labeled with the names of the departments, and sent to missionaries in charge of Foreign Sunday Schools. [The names and addresses of every foreign missionary of our church may be found on pages 147 to 153 of

of the Appendix to the Minutes of the General Assembly, of which every minister and elder receives a copy.—EDITORS.]

A letter should be sent to the missionary, requesting that the cards be given on Christmas Day to his School. To make it a more personal, Christmas greeting, names and addresses could be signed to the cards, so that each Sunday School scholar in the foreign land to which the cards go, may feel that it is his or her own particular greeting from a fellow Sunday School scholar over the sea.

This idea was carried out last Christmas by a large Sunday School, and proved a decided success. The children and the grown-folk, too, who received these cards, were delighted with them, and many of them showed their appreciation by sending beautiful cards of scenes in their own country to their friends across the sea.

Why not try this idea in your Sunday School and thus help to make the joy of this Christmas as world-wide as possible?

Brooklyn, N.Y.

WHICH LESSONS FOR 1916?

Our Sunday Schools are, we feel sure, not overlooking the fact that they have now a well established course of Graded Lesson ready to their hand, as well as the long familiar Uniform Lessons. Our Departmental Graded Lessons have been most heartily received throughout the church, and all sorts of Schools are using them with profit, from the little gatherings of scholars in the mining camps and on the prairies and in the backwoods settlements and the fishing villages, to the largest and most elaborately organized city Schools—and, in every instance, so far as we know, with satisfaction.

If your School has not used the Departmental Graded Lessons, let us send you our little folder telling what they are, and how to introduce them. A post card will bring you, free, as many copies of this folder as you may desire. It is brief, simple, and explicit, and will set you on the way of taking up the Graded Lessons with the least possible difficulty, should you desire to introduce them.

The chief word to be said for Graded Lessons is that each grade has a Lesson exactly suited to the age and capacity of those belonging to it. There are several specific advantages in the Departmental plan. All the children within a Department are studying the same Lesson at the same time. The Departmental Lessons can be used in the same School with the Uniform Lessons; and it is easier to supply substitute teachers than under a Graded system that has a different Lesson for each individual year. The Begin-

ners and Primary Picture Rolls for the class are also a unique feature, which those familiar with the Uniform Picture Roll will thoroughly appreciate.

November is not too soon to plan for the coming year. Send to PRESBYTERIAN PUBLICATIONS, Toronto, for the Departmental Graded folder above mentioned, and for an Order Sheet; or consult our 1916 Illustrated Catalogue, which has been sent to every minister and Sunday School superintendent throughout the church.

Graded Missionary Instruction

By graded missionary instruction is meant the adaptation of teaching on missions to the age and capacity of those who are being taught. Beginning with January, 1916, our Lesson Helps, in which the Question and Answer on Missions for the scholars, with additional hints for the teacher, has been a weekly feature for ten years and more, will contain three sets of Questions and Answers specially prepared respectively for the little children; for the boys and girls; and for the senior scholars and Bible Classes.

For example, the subject chosen for mission study in the First Quarter of 1916 is Our Mission to the Ruthenians. One set of Questions and Answers will deal with mission work amongst Ruthenian children, a second with work amongst the boys and girls, and a third with work amongst the young men and women.

The Question and Answer for the little ones will be given in the PRIMARY QUARTERLY (Uniform) and the PRIMARY BIBLE STORIES (Graded); that for the boys and girls in the INTERMEDIATE QUARTERLY (Uniform) and the JUNIOR WORK and STUDY LESSONS (Graded); and that for the senior scholars and Bible Classes in the HOME STUDY QUARTERLY (Uniform) and the PATHFINDER. The TEACHERS MONTHLY will contain teaching hints for the help of teachers in all the grades, and the PRIMARY and JUNIOR TEACHER'S QUARTERLIES (Graded), similar hints for the teachers of those grades.

It is hoped that this grading of the materials for missionary instruction in our Sunday Schools will make the work of the teacher easier and more effective and the study of missions more attractive to the scholars. The missionary materials in our Helps will continue to deal with the work of our own church at home and abroad.

The Beginners Department in the Home

Three years ago, writes Mr. Alex. Sloan, Secretary of Knox Church Sunday School,

Galt, Ont., we introduced the International Graded Lesson Course into our Primary Department. The teachers were much pleased with the change, as the Lessons were adapted to the capacity of the scholars, by those who had made a study of child life.

As a test, we put the Beginners Course in fifteen homes in the congregation where there were children between the ages of three and five; so pleased were we with the results from the children and especially the increased interest manifested by the parents, that we have made it a policy of the Sunday School to conduct the Beginners Department in the homes. Last year we had 54 children under the age of five studying the Beginners Graded Course with their parents.

Commencing January, 1915, we have been using the Departmental Course, published by the Canadian Presbyterian Church, in the Beginners Department conducted in the homes, in our Primary Department, with about 70 scholars and ten teachers and in seven Junior classes with about 45 scholars. This is as far as we have introduced the Graded Lessons. We are also using the Graded Memory Passages, and are well pleased with all the supplies.

HOW THE WORK GOES ON

A committee, including representatives from the leading churches in Canada, is at work on a programme of studies and activities to meet the needs of girls, as the Canadian Standard Efficiency Tests meets those of boys.

The World's Eighth Sunday School Convention, announced for October, 1916, at Tokyo, Japan, has been postponed to a date soon after the close of the war. The reasons assigned for the postponement are the impossibility of securing delegations from the belligerent countries of Europe and the difficulty of securing proper transportation facilities for American delegates because of the scarcity of desirable ships.

The Book Exhibit and literature talk is an interesting and instructive feature at each of

our S.S. and Y.P.S. Institutes. The books in question are from the stocks of the PRESBYTERIAN PUBLICATIONS, and are the latest and best on such living topics in Religious Education, as educational evangelism, the home, the church, the children at church, the Sunday School and Young People's Society, graded instruction, organized Classes, avenues of service, training for leadership, and the minister's share.

An important feature of Sunday School work has been the holding, during the past month, of Older Boys' Conferences at various centres in the Western provinces, from Winnipeg to Vancouver, in which Rev. C. A. Myers has taken part. In Ontario, also, two such Conferences, in November, one at Peterborough, from the 12th to the 14th, and one

at London, from the 19th to the 21st, are to be held under the auspices of the Cooperative Committee on Boys' Work, which includes representatives from the Presbyterian, Methodist, Anglican, Congregational and Baptist Churches, the Ontario S.S. Association and the Y.M.C.A.

A Sunday School Leaflet for the native Indian Sunday Schools has been begun, with Mrs. Jean Sinclair MacKay as editor. It is called Jyotee Keeran (Sunbeam), and contains the title of the Sunday School Lesson and where found, also the Golden Text in full for the Sabbath succeeding the date of issue, then a short article on some phase of the Lesson, and short, interesting, helpful stories. Mrs. MacKay says that later on they hope to have notes on the Lesson, which will increase the size of the paper, and by and by hope to get the length of having illustrated articles. The new publication has the very best wishes of the TEACHERS MONTHLY.

The local Institute for conference and discussion is a factor of growing importance in

Sunday School and Young People's work. Since last August, several such Institutes have been held in every Presbytery of the Maritime Provinces Synod, with the assistance of Rev. J. C. Robertson, General Secretary. Similar gatherings have been held in the Presbyteries of the three central Synods, Montreal and Ottawa, Toronto and Kingston, and Hamilton and London. In the last named of these Synods the plan has been worked with great thoroughness and success. A number of Institutes have been conducted in the Synods of Manitoba and Saskatchewan, with the help of Rev. Geo. C. Shearer, Field Worker. During the month of October a series of Institutes were held in the Synod of Alberta, under the joint auspices of the Synod's Committees on Sabbath Schools and Young People's Societies, Rev. A. D. Archibald, Banff, and Rev. H. J. Keith, Edmonton, conveners. At these Institutes, Rev. C. A. Myers, Associate Secretary, Board of S.S. and Y.P.S., and Rev. F. W. Harcourt, of India, representing the Foreign Mission Board, took part.

A WORD FROM THE BUSINESS MANAGER

ON DUPLEX ENVELOPES IN THE SUNDAY SCHOOL

The almost universal experience of Sunday Schools using Duplex Envelopes has been that not only have the givings increased, but the missionary interest has greatly increased as well.

The Duplex Envelope, of course, is not wholly responsible for this. The superintendent and teachers must keep missions before the scholars' eyes and minds.

Some superintendents devote five minutes of the School exercises each Sunday to missions and in that short period give some one bit of terse, interesting missionary information which will be remembered. There is nothing better for this than the Question on Missions, which is given in our Uniform and Graded Lesson Helps; with Lantern Slide or Slides for each Question. Teachers can also get their scholars interested in reading some of the

best missionary books.

When missionary interest has been aroused, the DUPLEX ENVELOPE acts as a constant reminder and increases the givings, not only for missions, but also for general expenses.

The value of training the boys and girls—who will be the church members of the very near future—in giving, can hardly be estimated. Nothing will do this better than the Duplex Envelope in the Sunday School.

We provide Duplex Envelopes made of *pink paper* specially for Sunday School use. The color distinguishes them from the church Envelopes. Printed as part of the church order, they reduce the price per set. Samples and prices of Sunday School Duplex Envelopes will be gladly sent on application to R. Douglas Fraser, PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

JULY 16 TO AUGUST 15, 1915

I. FIRST STANDARD COURSE

Martintown, Ont.—Rev. George Extence, Minister. *The New Testament*: Wilbur McArthur, Gertrude McArthur, Leila McDermid.

Cheltenham, Ont.—Rev. Herbert E. Thornloe, Minister. *The Teacher*: Myrtle Anthony, Millie McCulloch, Miss E. M. Poyntz, Bell McClure, Grace Hunter, Margaret Breadner.

Bayfield, Ont.—Rev. A. Macfarlane, Minister. *The New Testament*: Margaret E. Campbell.

Brandon, Man.—Rev. R. S. Laidlaw, Minister. *The Pupil*: Blanche Potter, Olive G. Truline, Rose Muller, Margaret Muller.

Innisfail, Alta.—Rev. J. S. Shortt, Minister. *The School*: Phoebe Rachel Flanagan. **Diploma—Anna S. Murray.**

II. ADVANCED STANDARD COURSE

Northeasthope, Stratford, Ont.—Rev. Peter Jamieson, Minister. *Church History*: Carrie Rennie, Mrs. Cormac.

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

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

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

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

Lesson Calendar : Fourth Quarter

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

Lesson VI.

JOASH REPAIRS THE TEMPLE

November 7, 1915

2 Kings 12 : 4-15. Study 2 Kings 11 : 21 to 12 : 16. *Commit to memory v. 9.

GOLDEN TEXT—God loveth a cheerful giver.—2 Corinthians 9 : 7.

4 And Jeho'ash said to the priests, All the money of the ¹ dedicated things that is brought into the house of the LORD, ² even the money of every one that passeth the account, the money that every man is set at, and all the money that ³ cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take it to them, every man ⁴ of his acquaintance : and ⁵ let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that in the three and twentieth year of king Jeho'ash the ⁶ priests had not repaired the breaches of the house.

7 Then king Jeho'ash called for Jehoi'ada the priest, and ⁷ the other priests, and said unto them, Why repair ye not the breaches of the house ? now therefore ⁸ receive no more money ⁹ of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented ¹⁰ to receive no more money ¹¹ of the people, neither ¹² to repair the breaches of the house.

9 But Jehoi'ada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD : and the priests that kept the door put therein all the

Revised Version—¹ hallowed ; ² in current money, the money of the persons for whom each man is rated, and all ; ³ it cometh ; ⁴ from ; ⁵ they shall repair ; ⁶ for the ; ⁷ take ; ⁸ that they should take ; ⁹ Omit to ; ¹⁰ money that was weighed out into the hands ; ¹¹ paid ; ¹² the ; ¹³ for buying ; ¹⁴ hewn ; ¹⁵ But there ; ¹⁶ cups ; ¹⁷ for they ; ¹⁸ them that did the work ; ¹⁹ give to them that did the work.

LESSON PLAN

- I. The Priests' Neglect, 4-6.
- II. The King's Rebuke, 7-10.
- III. The Workers' Fidelity, 11-15.

DAILY READINGS

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

M.—Joash repairs the temple, 2 Kgs. 11 : 21 to 12 : 8. T.—Joash repairs the temple, 2 Kgs. 12 : 9-16. W.—An offering from everyone, Ex. 30 : 11-16. Th.—Little, yet much, Mark 12 : 38-44. F.—Willing offer-

money that was brought into the house of the LORD.

10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the ¹³ money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD : and they ¹⁴ laid it out to the carpenters and ¹⁵ builders, that wrought upon the house of the LORD,

12 And to ¹⁶ masons, and ¹⁷ hewers of stone, and ¹⁸ to buy timber and ¹⁹ hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

13 ¹⁰ Howbeit there were not made for the house of the LORD ¹¹ bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD :

14 ¹⁷ But they gave that to ¹⁸ the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to ¹⁹ be bestowed on workmen : for they dealt faithfully.

ing for God's house, Ezra 1 : 2-6. S.—Sincere giving, 2 Cor. 8 : 1-11. S.—"Not grudgingly," 2 Cor. 9 : 6-11.

Shorter Catechism—Ques. 34. What is adoption ? A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

The Question on Missions—6. What other work is being done for women and children in Trinidad ? Women are being trained as teachers in the schools and as Bible women. In the public schools which the East Indian children attend, the missionaries are allowed one hour each morning for religious teaching. Besides, the children are gathered into Sunday Schools.

Lesson Hymns—Book of Praise : 457 (Supple-

* 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.

mental Lesson), 387, 383, 98 (Ps. Sel.), 425 (from PRIMARY QUARTERLY), 389.

Special Scripture Reading—Mark 13 : 41-44. (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. 1077, Joash repairs the Temple. For Question on Missions, T. R. 5, A School Group in Princetown District. (These Slides are obtained from Rev. F. A. Robinson, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, From the Temple Area Southwest over the Modern Jewish Quarter of Jerusalem (Underwood & Underwood, 417 Fifth Ave., New York City), set of 11 stereographs for this Quarter's Lessons, \$1.84. Four for November, 67c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—About B.C. 864, the twenty-third year of Joash, who began to reign B.C. 887; Jerusalem.

Connecting Links—The temple was, in a sense, the chapel royal: it was royal property and its priests were servants of the king. Its treasures were the king's: he could use them as he would. On the other hand, whenever repairs were needed, from the time of Solomon on, the expense of them had to be defrayed by the king. The proposal of Joash is that the temple shall be self-supporting; the people's offerings should be used for the purpose.

Beginning to reign at seven years of age, Joash ruled well so long as he had Jehoiada as his counselor; but he permitted his people to offer sacrifices elsewhere than at the temple. Ch. 11 : 21 to 12 : 3.

I. The Priests' Neglect, 4-6.

V. 4. *Jehoash*; a fuller form of Joash. *Said to the priests*; amongst whom, as a child, he had lived in the temple precincts, ch. 11 : 3. *The money of the hallowed things* (Rev. Ver.); the first of three sorts of offerings mentioned in v. 4,—the money given for the vessels and implements used in the temple service (see 1 Kgs. 7 : 51). *Current money* (Rev. Ver.); not coined money, which was not used in Joash's time, but pieces of silver varying in weight, the value of each being fixed by weighing. A Greek version reads, "the money for which each man was assessed," for example, the half shekel required of every man of twenty-one in Israel, Ex. 30 : 12. *Money. each man is rated* (Rev. Ver.); a legal form of speech, which means the same as the words preceding,—assessment money. This second sort of offerings included the

amounts required by various dues and vows. *All. that. cometh into any man's heart to bring*. These are free-will gifts, the third sort of offerings, to signify thanksgiving. Out of the money gathered from these three sources, the costs of repair should be defrayed.

V. 5. *Let the priests take, etc.* This was the king's first proposal. The priests were to administer the money for repairs. *Every man of his acquaintance*. The collection was to be made in all the cities of Judah, and not in Jerusalem alone (see 2 Chron. 24 : 5), and naturally each priest would gather his share from the people of the place to which he himself belonged. *Repair the breaches*; make good any damage to the walls or other parts of the temple building. Evidently it had been much neglected through the years when Athaliah was crown princess, when she was the king's wife, and when she reigned as queen.

V. 6. *Three and twentieth year*; when Joash was 30 years old. It was at this time that the repairs were begun, and probably the plans were not made long previously. *The priests had not repaired*. The reason of the priests' failure is not given. Probably, with the neglect of the temple, the offerings had decreased; and the priests had perhaps found difficulty in bringing up the contributions to the necessary amount and also in apportioning the sums received between their own maintenance and the repairs. The king's first plan had failed.

II. The King's Rebuke, 7-10.

Vs. 7, 8. *Jehoash called for Jehoiada*; as the leader of the other priests. *Why repair ye not. . . ?* Frankly and openly the king inquires into the reason for the delay of the repairs, so

that, wherever the blame rests, effective arrangements may be made for the doing of the work. *Receive no more money.* The going round the country to gather money was to cease. *Deliver it*; that is, allow it to be delivered,—brought by the givers themselves to the temple. A verse like this v. 7 lets us see clearly how the king in those days was master of the sanctuary (see Connecting Links). *The priests consented*, etc. Money and repairs had to go together. No repairs, no money. The king would now see to the whole matter by means of a homely device.

V. 9. *Jehoiada the priest*; following instructions from the king, 2 Chron. 24 : 8. *A chest beside the altar*; the brazen altar of burnt offering in the temple court opposite the porch. *Priests that kept the door*; the entrance to the court in which the altar stood, and into which the priests and Levites only, and not the people, were permitted to enter. *Money brought*; in response to the royal proclamation made throughout the land, 2 Chron. 24 : 9. They had to see that all the offerings mentioned in v. 4 were deposited in the chest in full sight of the givers.

V. 10. *Much money in the chest*; as would be evident from lifting it: besides, the priests would see the offerings as they came in. *The king's scribe*; or secretary, who would be a check on the high priest in reckoning the money. *Told the money*; determined its value by weighing it. This was done in "the king's office," 2 Chron. 24 : 11. The account in Chronicles tells us further that the chest was repeatedly emptied and put back in its place.

III. The Workers' Fidelity, 11-15.

Vs. 11-15. *Them that did the work*, etc.; that had the oversight of the house. The money seems to have been paid directly to overseers (contractors without contracts), who in turn paid it to the workmen. *Masons, and hewers of stone.* The need of repair is seen in the fact that even the walls had to be rebuilt or strengthened. *Not made . . . cups* (Rev. Ver.) . . . *snuffers*, etc. So much had to

be spent in the repair of the building that nothing was left for the furnishings. These were provided afterwards, 2 Chron. 24 : 14. *They dealt faithfully*: a splendid tribute to the reputation of these contractors or overseers. They were known to be men of such integrity, that no account was demanded of them for their expenditure of the money given to them.

V. 16 tells of the provision made for the priests under the new arrangement.

Light from the East

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

REPAIRS IN THE EAST—You must wait a long time for repairs to be made in Palestine. The people are indolent and shiftless, perhaps not much more so than in ancient times. New works are rare and seldom spring from native impulse. And old works are neglected till they are full of "breaches" or fall utterly to ruin. Whether it be a mosque, a road, a bridge, a fence, a public building or private house you are impatient at their lazy indifference. They may agree that such and such a change would be a good thing, but they say: "There will be another day." I suggested that the bridle paths in the neighborhood of Bethel might all be cleared of stones and made passable if the men of the villages would work for half a day. "But," they replied, "the stones were there in our fathers' day. Are we better than our fathers that we should not be content with what satisfied them?" Even the temple, the proudest public work undertaken by the kings of Jerusalem, quickly fell to decay. Long after Solomon's time Jehoshaphat did something,—we are not quite sure what—to put the temple court in order. But under Jehoram, Ahaziah and Athaliah the temple was grossly neglected. Extensive repairs were needed in the time of Joash. It will not be without significance that this work of repair was undertaken by a king who owed his throne to the official guardians of the temple, Jehoiada and the priests.

THE GEOGRAPHY LESSON

Our Jerusalem map has several pairs of heavy lines arranged in V shape. Notice one pair that starts from a spot in the temple

grounds and extends across the Jewish quarter of the city. We will stand to-day at the point of that V and look southwestward over

the space between the two diverging arms. A level pavement of large oblong stones is flooded with sunshine. Only a few feet before us a tall gate rises far above the pavement, a gate with four lofty arches of stone-masonry, upheld by pillars, with carved capitals. As we look off between these pillars we see the green foliage of trees growing nearby, on a lower level; then, beyond the treetops, we have a vista of grey stone houses huddled closely together on a sunny hillside. In the



days when Jehosh was king, the temple building, in sad need of repair, occupied this terrace where we are now standing. The altar before which the king set the contribution chest (2 Kgs. 12 : 9) was only a few rods from here, behind us and slightly toward our right. The hillside in the distance is the southwest hill of Jerusalem, then in the city.

Use a stereograph entitled, From the Temple Area South-west Over the Modern Jewish Quarter of Jerusalem.

THE LESSON APPLIED

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

We should always have a care for the house of God. The breaches of the house of God were an eyesore to the young king Joash. The temple was first built because David felt the incongruity of dwelling in a house of cedar, while the ark of God was sheltered by skins. Our churches should at least be in keeping with the comfortable homes in which we live ourselves. Dirt, wall discoloration and "breaches" in the structure do not make for deepened devotion. Indeed, they distract and repel. Let us keep our church in good repair.

Procrastination is the thief of time. It was not that the priests lagged at their appointed task; they did not even make a beginning. It is a great matter to be able to get down to business at once. It is said that Richard Burke, after listening to one of his brothers magnificent orations in the British House of Commons, remarked: "I have been wondering how Ned has contrived to monopolize all the talents of the family, but now I remember that when we were at play he was always at work." It may be true, as Shakespeare says, that "sweet flowers are slow, and weeds make haste." Nevertheless, promptitude is a shining virtue.

All our giving should be for the eye of God. Through that hole in the lid of the chest all the contributions were thrust. Some gifts were big and some were small; but which were big and which were small no one knew, save He who always sees what is cast into the treasury. We should not give because others give or in order that others may know what we do. It is told of a Greek sculptor, who was charged with the task of adorning a lofty temple, that he fashioned the upper surface of the high capital which surrounded his pillars with the same elaborate workmanship which he bestowed on the work below. His employers said to him chidingly: "Why do you waste your skill where no human eye can ever behold it? Only the birds of the air can rest in such a place." The sculptor raised his eyes, and lifting for a moment his chisel from the stone, replied, "The gods will see it." Would that we had even his pagan vision. The very stones are crying out in these days of stress, "Lord, what wilt Thou have me to do?" "Lord, what wilt Thou have me to give?"

We should give voluntarily. No one was compelled to give for the repair of the temple. Many no doubt shirked their duty, but the

method of freewill offering was the best. The great purpose of divine discipline is to develop the free-will of man, and all giving which is unwilling is at least of doubtful benefit to the giver. Beecher speaks of those who are "unready to give, peevish, suspicious, and when they do give, they give as a man gives a tooth to the dentist." After a charity sermon in Edinburgh, one of the congregation by accident put a crown piece on the plate instead of a penny, and going back asked to have it restored, but the man who held the plate said, "In once, in forever." "Aweel, aweel," grunted the unwilling giver; "I'll get credit for it in heaven." "Na, na," said the collector, "ye'll get credit only for the penny."

We should carry business into religion as well as religion into business. The kingdom of God has a business aspect, and that aspect of the kingdom should be dealt with in a businesslike manner. In the collection of monies for the repairing of the temple a system of checks was applied. Suspicion was

prevented and everybody's reputation was safe-guarded. It is not worldliness, but the highest kind of spirituality which prompts us to do all things decently and in order.

God loveth a cheerful giver. Many give voluntarily who do not give cheerfully. So long as we regard giving merely as a duty we shall give voluntarily it may be but without enthusiasm. We must realize that giving is a privilege. It is better to give than to receive. The quality of giving is "twice blest. It blesses him who gives and him who takes." Every gift is a blessed boomerang. When Thomas Carlyle was six years old he found this out. An old man came to the door begging. Carlyle was alone; there was no food in the house, but asking the man to wait, the little lad got his "penny-pig" off the shelf, broke it, and gave the old man all the money it contained, "And," said he, "I never knew before what the joy of heaven was like."

"Only what is spent in giving
Escapes from wealth's decay."

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. John H. MacVicar, D.D.

Jehoiada, the high priest, having become regent to the boy king, it was not unnatural that under his training Joash grew up with the ambition to make the temple notable for its splendor. Church building movements give visibility to a religious cause. The medieval cathedral builders showed more discernment than modern cathedral destroyers.

1. *A building movement requires money,* vs. 4, 5. We have heard of Canadian congregations which, after putting up expensive churches, succeeded in raising barely enough to pay for their stained glass. We have heard of other congregations which for long years protested that they could not pay off their mortgages and, before they knew what they were about, paid in interest twice the amount. Church finance is greatly simplified by systematic giving. But, however good the system, it seldom works itself. It calls for live men back of it.

2. *A building movement requires attention,* vs. 6-8. Whether or not the priests were practising "graft," they were at least guilty of neglect. The work they had been expected to do was not done. So it was taken out of their hands and entrusted to parties who could be relied upon to act. It is the chronic agony of the church everywhere to get managers to "manage." In experience, changing the personnel of a managing board does not always mean improvement.

3. *A building movement requires business-like method,* vs. 9-12. (a) Without business determination on the part of contributors even "a chest with a hole in the lid" may get covered with cob-webs. The best givers in the church are those who keep track of what they are doing and give regularly on principle, not with the notion that they are giving "alms," but with a healthy sense of meeting a direct religious obligation. (b) Business direction in the handling of trust funds is an essential to modern church finance. Everything should be as carefully accounted for as by a business firm: and those who are entitled to receive amounts due in payment for business performances towards the church

should be promptly settled with. "Cooking" accounts at the end of a year to conceal liabilities that have to be met should not be heard of in the church. Faith should always be kept, especially with contractors.

Joash in his work of temple restoration has left an example for modern times in putting the whole movement on a sound footing. Many gaping "breaches" in our own temple-life need repair. "Cheerful giving" fills a big gap. Some givers are like Dante's tree that groaned in mortal agony when a mere twig was taken from it. An "annual canvass" probably fills a still wider gap.

For Teachers of the Senior Scholars

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

Some one has said that the way to judge of the religious condition of a community is to have a look at the church buildings. There is an element of truth in this statement. A dilapidated church building in a neighborhood where people have good houses of their own to dwell in is a sure indication that the better things of life are undergoing a process of decay. Why was the temple in decay in the days of Joash? Show how it has been broken up and despoiled by the villainous sons of the wicked Athaliah who carried off everything of any value to the heathen temple of Baal. Why did Joash take so much interest in repairing the temple? Bring out that it was dear to him as the home of his childhood, and that there is always something the matter with a person who has not a tender spot in his heart for the home and church of his childhood. Many a one is willing to make a long pilgrimage to the old home and the old church, and as he sits in the old family pew there are other voices besides the one in the pulpit appealing to his heart. The Lesson describes the two efforts which Joash made to repair the temple.

1. *The First Effort*, vs. 4-6. How was money to be raised for this purpose? Note that the regular revenues of the temple, intended for the support of ordinances, were to be given to the building fund. No special effort was made to raise money for this purpose, and no enthusiasm was evoked. No wonder the effort failed. Make clear that we cannot succeed in anything worth while with-

out putting a good deal of ourselves into it.

2. *The Second Effort*, vs. 7-15. How did it differ from the first? How did they take up the collection? Note that the collection-box is no modern device. Quote 2 Chron. 24 : 9, 10 to show the enthusiasm manifested, and bring out the wise business method of placing the work in the hands of skilled mechanics. No wonder this effort proved a great success.

Impress upon the class that giving is an act of worship, and that a mean giver is a poor sort, that a person who will not give generously of his means is not likely to give generously of himself to any good cause. Remind the class of the temple of the body with which we all have to do, where we have lived all our days, which we must do our best not to defile. It is a great sin to allow this temple to get polluted and out of repair. The only safe course is to allow Christ to dwell in us.

For Teachers of the Boys and Girls

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

Begin with a few questions, which the scholars will readily answer, on the unprinted portion of the Lesson (vs. 1-3), bringing out the name of Joash's mother and that of the good priest who was the young king's instructor, and also the idol worship which was still going on in the land. Then, after calling for the Lesson Title, guide the conversation according to some such outline as the following :

1. *Why did the temple need repairs?* The scholars will easily be made to understand how, during the reigns of the wicked rulers before Joash, God's house had been neglected. It would have been little wonder if some of its walls had been broken down to furnish stone for the temple of Baal.

2. *Why was it natural that Joash should wish to repair the temple?* Recall, from the last Lesson, how the little king, having been saved from the cruel massacre ordered by his wicked grandmother, Athaliah, had lived in the temple buildings for the first seven years of his life and had learned to love God's house and its services. How natural it was, that when he became a man and a king, that he would be eager to make good all damage which the holy building had suffered !

3. *What was Joash's first plan, and how did it turn out (vs. 4-6)?* Call for the directions which the king gave to the priests. The Lesson Explained tells the various sources from which money was to be got. Bring out the reasons for the failure of this plan. Was it because the priests used for their own purposes the money which should have been spent on the temple?

4. *What was the king's second plan, and how did it succeed (vs. 7-15)?* These verses contain a number of interesting details to be brought out by well directed questions:—the placing of the chest, with a hole in its

lid, beside the altar, so that the priest could put into it the money brought, in full sight of the givers, the arrangements for the emptying of the chest and the weighing of the money (Why was it weighed instead of being counted?) by the king's secretary and the high priest together, the plan for the payment of the workers, and the faithfulness of the overseers and laborers.

Now raise the question: What does the Lesson teach us regarding our gifts for God's work? Emphasize the two points, that our giving should be willing and that it should be systematic.

ADDED HINTS AND HELPS

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

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Where are the words: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

2. Where are we told of an offering of a farthing, which Jesus said was a large gift?

ANSWERS, Lesson V.—(1) Eccles. 12: 1. (2) Ps. 33: 12.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Should the church receive any aid from the state?

2. Is the law of the tithe binding on Christians to-day?

Prove from Scripture

That we should be cheerful givers.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear about King Joash repairing the temple.

Introduction—"Who owns the church?" Some of the children will say, "God;" some, "The minister." Impress the thought that the church belongs to God and the people who worship there.

Repairing the Old Church—When a man owns a house and the house gets old and the bricks or stone or boards begin to fall, what

does he do? I am going to tell you about an old church which stood in a pretty country village. It was very old and needing repairs. The people began to think they needed a new church. They called a meeting to talk over the matter. They all agreed that they needed a new church, "but how is the money to be raised?" they asked one another. They had a great many meetings and they collected some money, but nothing was done

The Question on Missions

By Miss Mary I. Houston, Toronto

Ques. 6. *What other work is being done for women and children in Trinidad?* (See also Scholars' Answer on page 525.) In the "assisted" schools, that is, schools in which the teaching staff is paid by the Government as in all the other public schools, the missionaries are allowed one hour each day—the first hour in the morning—to teach the pupils. This hour is, of course, given over to religious instruction, and although the pupils are inspected as to regular school lessons by Government inspectors, in this department the missionaries have full charge. It is not an easy matter to get the heathen children to come to the schools, but the missionaries hold themselves responsible for getting them there, and very often have to go out after them. Before the day of the missionary, it was impossible to get them to come to school at all. Homes where the women are being taught are also under the care of the missionaries.

towards building a new church.

A Good Example—One day the minister heard a rap at his door. When he opened the door there stood little Joe Darrow with his wheelbarrow, in which were six bricks (draw outlines). "Good morning, Joe," said the minister. "What are you doing today?" "Here's some bricks to begin the new church," said the little lad; "I got them from the man who is building a house next to ours." The minister thanked the little fellow and unloaded the bricks.

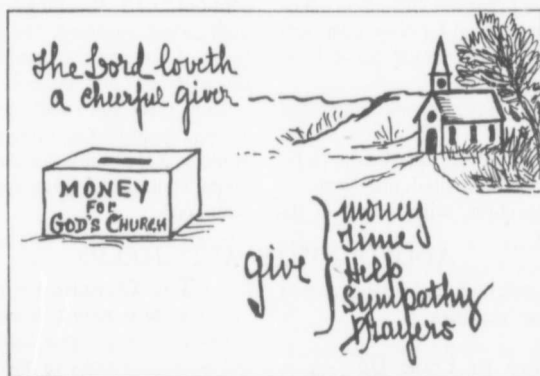
That night there was another meeting to talk about building a new church. The six bricks were on the table in front of the pulpit. The minister told the men that the church was already begun. The first load of bricks had arrived. It did not take those people in that church very long to get to work after they heard how little Joe Darrow brought the first load of bricks in his little wheelbarrow.

The Temple Repaired—The beautiful temple at Jerusalem (recall) was in need of being repaired. The young king, Joash (recall last Lesson), told the priests to take the money which the people brought to the temple (explain) and use it for repairing the temple

(2 Chron. 24 : 12), but the priests neglected to do this, 2 Kgs. 12 : 4-8.

Outline a money box, v. 9. King Joash went at the collecting himself. When the chest was full the money was counted and

put in bags (outlines) and the king used it to pay the carpenters and builders, etc., vs. 10-15. (Describe.) The people gave willingly, the work was soon finished and the house of the Lord once more looked as it should.



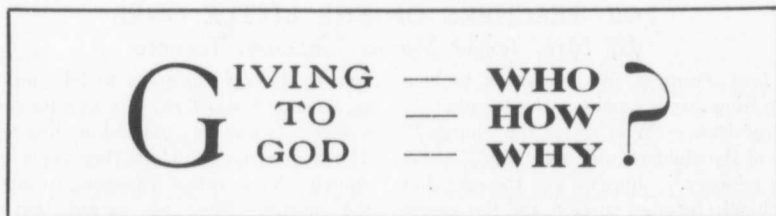
Golden Text—Repeat Golden Text. Let us think of some of the things we can give for God's work,—money, prayers, time, help, sympathy, voice, feet, hands (explain ; give simple illustrations).

Working—Did you ever watch workmen? Do they not usually have their sleeves rolled up to the elbow? When mother is at work does she not roll up her sleeves? It is a sign that one is "hard at work." This is the way that God wants us to work and give,—"up to the elbow," with all our might, cheerfully doing and giving all we have, for His work.

Hymn—Sing Hymn 428, Book of Praise, v. 1.

What the Lesson Teaches Me—I SHOULD GIVE CHEERFULLY.

FROM THE PLATFORM



Select, as the topic of the talk from the platform, GIVING TO GOD (Print). Tell the scholars that you wish them to answer three questions about giving to God. Print WHO ; and take up the question, Who should give to God? The point to make and press home is,

that everyone should give something to God, no matter how small his gift may be. Next, print **How**, and ask, **How** should we give to God? Many answers may be given. Select two points to stress, namely, that giving should be willing and cheerful (see Golden Text) and that it should be systematic. Now print **Why**, and ask the question, **Why** should we give to God? Lead the scholars to see the highest of all reasons in God's great love to us and our answering love to Him.

Lesson VII.

DANIEL IN THE KING'S COURT

November 14, 1915

—WORLD'S TEMPERANCE SUNDAY

Daniel 1 : 8-16, 19, 20. Study Daniel, ch. 1. Commit to memory v. 15.

GOLDEN TEXT—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16: 13.

8 But Dan'iel purposed in his heart that he would not defile himself with ¹ the portion of the king's meat, nor with the wine which he drank : therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God ² had brought Dan'iel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan'iel, I fear my lord the king, who hath appointed your meat and your drink : for why should he see your faces worse liking than the ³ children which are of your ⁴ sort ? then shall ye make me endanger my head ⁵ to the king.

11 Then said Dan'iel to ⁶ Mel'zar, whom the prince of the eunuchs had ⁷ set over Dan'iel, Hanani'ah, Mi'shael, and Azari'ah,

12 Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the ⁸ children that eat of

Revised Version—¹ Omit the portion of ; ² made Daniel to find favour and compassion in the sight of the prince ; ³ youths ; ⁴ own age so should ye endanger ; ⁵ with ; ⁶ the steward, whom ; ⁷ appointed ; ⁸ hearkened unto ; ⁹ fairer, and they were fatter ; ¹⁰ Omit the portion ; ¹¹ So the steward took away their meat ; ¹² every matter ; ¹³ concerning which the king ; ¹⁴ enchanters.

LESSON PLAN

- I. A Noble Resolve, 8-10.
- II. A Conclusive Test, 11-16.
- III. A Rich Reward, 19, 20.

DAILY READINGS

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

M.—Daniel in the king's court, Dan. 1 : 1-14. T.

—Daniel in the king's court, Dan. 1 : 15-21. W.—

God revealeth the king's secrets, Dan. 2 : 19-30.

Th.—Daniel reproves Belshazzar, Dan. 5 : 17-24. F.—

Intemperance and disaster, Dan. 5 : 25-31. S.—

Warning to drunkards, Nahum 1 : 1-10. S.—Watch

and be sober, Luke 21 : 29-38.

Shorter Catechism—Ques. 35. *What is sanctification ?* A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after

¹ the portion of the king's meat : and as thou seest, deal with thy servants.

14 So he ⁹ consented ¹⁰ to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared ⁹ fairer and fatter in flesh than all the ⁸ children which did eat ¹⁰ the portion of the king's meat.

16 ¹¹ Thus Mel'zar took away the portion of their meat, and the wine that they should drink ; and gave them pulse.

19 And the king communed with them ; and among them all was found none like Dan'iel, Hanani'ah, Mi'shael, and Azari'ah : therefore stood they before the king.

20 And in ¹² all matters of wisdom and understanding, ¹³ that the king enquired of them, he found them ten times better than all the magicians and ¹⁴ astrologers that were in all his realm.

the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

The Question on Missions—7. What school work is being aided in the Province of Quebec? The Pointe-aux-Trembles Schools for French Canadian boys and girls, the school work at St. Philippe de Chester carried on by the missionary, and the Protestant school at Namur.

Lesson Hymns—Book of Praise : 457 (Supplemental Lesson), 262, 260, 92 (Ps. Sel.), 251 (from PRIMARY QUARTERLY), 583.

Special Scripture Reading—1 Cor. 9 : 24-27. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 587, Daniel and Companions' Refusal. For Question on Missions, H. M. 839, Matriculation Class, Pointe-aux-Trembles. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Desolate Ruins of Mighty Babylon (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 526).

THE LESSON EXPLAINED

Time and Place—B.C. 604 and the following years ; Babylon.

Connecting Links—Two main facts must be kept in mind about the exile : (1) the deportation of some thousands of the leading men, rulers and priests, soldiers and artisans, along with King Jehoiachin in B.C. 597 (see 2 Kgs. 24 : 10-16) ; and (2) the destruction

of the city and temple in B.C. 586, followed by the exile of a few hundreds more along with Zedekiah, 2 Kgs. 25 : 1-7.

Daniel and his companions are said in v. 1 to have belonged to an earlier company of captives carried away in the third year of Jehoiakim near the beginning of Nebuchadnezzar's reign. They were singled out for

service in the court of Nebuchadnezzar. Their training would extend over a period of three years (v. 5), from 13 or 14 to 16 or 17 years of age. Vs. 1-7.

I. A Noble Resolve, 8-10.

V. 8. *But*; in spite of the king's command, v. 5. *Daniel*; whose Hebrew name, meaning "God is my judge," had been changed to Belteshazzar, "favored of Bel (male) or Beltis (female)," the great Babylonian god or goddess, the changed name being intended to mark a change of country. *Purposed in his heart*; literally, "laid it on his heart," made it a matter of conscience and loyalty to the God of his fathers. *Would not defile himself*; make himself impure according to the Jewish law. *King's meat . wine*; food and drink from the king's table, which, in that heathen country, would include much that was forbidden by the laws of the Jews,—pork and some kinds of game, birds and fishes; and the mode of killing animals would make them unclean. Besides for Daniel and his companions to have partaken of the food and drink in question would have been to countenance idolatry, since, before being set before them, they would be presented before a heathen deity. The wine was further to be avoided, not only because part had been poured out to a heathen idol (Deut 32 : 38), but because Daniel and his friends were, like Nazirites (see Num. 6 : 1-21), specially dedicated to God's service. *Requested*; with true wisdom, and courtesy as well, going to the chief in authority to explain his position and make known his desire. *Prince of the eunuchs*; Ashpenaz, v. 3. This official had charge of the education of the king's sons.

Vs. 9, 10. *God*; from whose hand all good fortune comes, and who, through His mighty Spirit, influences the hearts of men. *Made Daniel to find favour and compassion* (Rev. Ver.). The young Hebrew captive had proved himself so winsome, that Ashpenaz listened to his request with attention and sympathy. *I fear . the king*; as well he might, seeing that the king was one who could execute children before their father's eyes (2 Kgs. 25 : 7; Jer. 39 : 6), and in a moment of passion could threaten with death the wise men of his land, Dan. 2 : 5, 12. *Why should he see your faces worse liking* ("looking")?

Eastern monarchs took great pride in the personal beauty of their attendants, and Ashpenaz was responsible for the fitness of his charges at the end of three years of training. *Endanger my head*. At Eastern courts punishment is simple, sharp and summary.

II. A Conclusive Test, 11-16.

Vs. 11-14. *Then said Daniel*; probably gathering from the reply of Ashpenaz that he was favorable to the request preferred, although he feared to take the responsibility of granting it. *To the steward* (Rev. Ver.). The word translated "steward" may indicate the official who actually supplied the food. *Prove thy servants*. Daniel's three companions joined with him in his purpose and request. *Ten days*; long enough as a test, but involving no one in danger. *Pulse to eat*. The word translated "pulse" means anything that grows from seed and might be represented by "vegetables." Flesh meat was rarely used by the Jews, and even yet cereals are the standard food of all the common people in the East. Daniel and his companions wanted to go back to the vegetable diet which they knew, from experience, was best for them. *Water to drink*; instead of wine. *Then let our countenances be looked upon*. Daniel was perfectly confident as to the result of the test which he proposed. *So he consented*; perhaps having been privately counseled by Ashpenaz to stretch a point to meet Daniel's wishes. *Proved them ten days*; giving Daniel's plan a full and fair trial.

Vs. 15, 16. *Countenances . fairer . fatter in flesh*. So, better bodily health, more beauty, greater strength and activity, a larger measure of fitness for work and capacity for enjoyment, are always the result of a temperate life. *The steward took away their meat* (Rev. Ver.). The experiment had succeeded so well that the four young Hebrews were permitted, during the remainder of their training, to do as their consciences directed.

The outcome of the test proposed by Daniel was, that, not only were their mental activities stimulated by their plain diet, but God rewarded their faithfulness by a supernatural quickening of their powers. They became unusually proficient. Vs. 17, 18.

III. A Rich Reward, 19, 20.

Vs. 19, 20. *Found none like Daniel*, etc.

The result was an abundant reward for their self-denial. *Stood they before the king*; because properly qualified. "To stand before" is equivalent to our "wait on," "minister to." *Ten times better*; better counselors, better informed. *Than . . . the magicians*; men who pretended to interpret dreams, work magic, etc. *Astrologers*; Rev. Ver., "enchanters," a name given to charmers of serpents. "Babylon was the land of magic. . . Demons or evil spirits were supposed to be active on earth, bringing to mankind diseases, misfortunes and every kind of ill; the heavens were supposed to exercise an influence over the destinies of men and nations."

Light from the East

"DEFILE HIMSELF WITH . . . THE KING'S MEAT" (v. 8)—Primitive man, in his ideas of religion, draws a line between "holy" men and "holy" things on the one hand and men and things that are not "holy" on the other. The word "profane" is commonly used as the opposite of "holy." Among the old Hebrews two other words were used to distinguish the same classes: "clean" and "unclean." A man, an animal, a thing might be "clean"

as belonging to God or near to Him, or it might be unclean.

When these two words are applied to foods they are obviously used in a very broad sense. "Clean" food is not only food to be offered to God, nor food to be taken by the (holy) priests, but simply food that any member of God's (holy) people may use. Many animals (but no plants) the Jew was prohibited from using. To eat any such animal defiled a man, it infected him with qualities that were alien to God, it cut him off from God and God's people. In the literal sense of the word he was by his own action excommunicated till by a ritual exercise he was cleansed and restored.

The distinction between "clean" and "unclean" foods became very prominent in Jewish life after the time of Alexander the Great (that is, from B.C. 331 on). The test of the religious fidelity of Daniel and his companions is the solution of our Lesson. And Antiochus Epiphanes, when, about 168 B.C., he attempted to abolish the Jewish religion made the eating of pork the test to prove that a man had abandoned the Judean superstition.

THE GEOGRAPHY LESSON

Notice where a heavy V is marked near the Euphrates river at Babylon. We will take our position at the point of that V and look southward as the trend of the arm indicates. We find ourselves standing at the edge of a bank of gravelly clay, looking into and across

a sort of shallow pit three or four hundred feet broad, where surface dirt (the crumbled remains of old sun-dried brick) has been dug away from more solid material down below. And that solid material is not, as one might expect, irregular masses of bed-rock. It is an amazing array of well-built house-walls, more or less broken now, but with their parts replaced so far as possible, showing by their regularity and by the workmanlike finish of their details, that they must have been



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originally constructed by men of great intelligence and skill. No timbers are in sight, only stones and bricks, many of the bricks finished with a hard enameled surface of yellow, blue or white. On three of the walls before us we can plainly see curious animal

figures made of fired brick, that stand out in low-relief from the evenly vertical surface. It required clever planning to give the bricks used in those figures exactly the right contrasting color and the right degree of extra thickness, and to set them in place with such admirably decorative effect. Close by us at the left an Arab in a long, loose robe of cotton stuff stands on a bit of level pavement, looking off westward over the complicated maze

of ruins. This is a part of old Babylon that has been uncovered for us by archæologists, the Babylon of Nebuchadnezzar and of

Daniel and his companion Hebrew captives.

Use a stereograph entitled, Desolate Ruins of Mighty Babylon.

THE LESSON APPLIED

Dare to have a purpose true. Daniel purposed in his heart. A life without a purpose is like the leaves driven by the wind. A life right full of purpose is like a ship answering to the helm. But the ship may go upon the rocks and a bad purpose may carry us down to hell. "I am determined," said King Richard II., "to be a villain." We must determine to be true. Our strong will must be in line with the strong will of God. A good purpose born of God running through all our days will coordinate all our powers and put us in right relation with the infinite.

"Our wills are ours, we know not how,

Our wills are ours, to make them Thine."

Fear God much, and we shall fear man but little. The commandment of the great king was lost in God's voice of thunder. The Roman Catholic king of France ordered the Prince de Conde his choice of three things, first, to go to mass; second, to die; or third, to be imprisoned for life. The answer was: "With regard to the first, I am fully determined never to go to mass; as to the other two I am so perfectly indifferent, that I leave the choice to your Majesty."

The best time to overcome the appetite for strong drink is just before it is acquired. There was much about that Babylonian table spread under glittering candelabras to titillate the palate, but Daniel said no. There was once a man who was addicted to the habit of excessive drink. When asked why he didn't quit, he replied, "It's just this way. As long as I can quit when I want to, I am in no danger. Just as soon as I find that I can't quit, I am going to swear off." The poorest time to overcome an appetite is when that appetite has become stronger than oneself.

Whoso would be a Daniel, must not be the slave of custom. This was probably the first

time that any one had refused to defile himself with the king's meat and the wine which he drank. "I am ashamed," says Emerson, "to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well spoken individual sways me more than is right. I ought to go upright and vital and speak the rude truth in all ways." Few young men begin to drink because they like the taste of it. They begin because it is one of the unhappy customs of the day in which we live.

Whoso would be a Daniel must not yield to solicitation. Ashpenaz pleaded on his own behalf. The total abstinence of Daniel, he said, would endanger the head of this official. The threats of an enemy refresh us, but the gentle rousing of friendly entreaty melts us. The most of young men begin to drink because they are asked and dislike to refuse. "Every man," says Dr. R. E. Speer, "is within his Christian liberty in refusing to touch drink. If any man moves in a society that curtails this liberty, his suspicion ought to be aroused, for the next step will be abridgment of other liberties as well." When sinners entice thee consent thou not.

The drink habit is injurious to the body. It is a well known fact that troops cannot march well on alcohol. "I was with the relief column," says Sir Frederick Treves, "that moved on to Ladysmith. It was a trying time. In that column of 30,000 men, the first who dropped out were not the tall men or the short men, or the big men, or the little men, but the drinkers." Our whole life may be regarded as a forced march toward a great object. For that march we need all the powers of body, intellect, feeling and will which it is possible to command. Alcohol is the enemy of every human quality.

THE LESSON GRADED

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

For Teachers of Bible Classes

Mark the superiority of a life of self-control

in regard to food and drink. So far as these boys were concerned, take:

1. *The ten days' test*, vs. 8-16. These royal captives, probably from twelve to fourteen

years of age, were early tested on their principles. Their names had been changed to get rid of their religious significance; but their nature had not been changed. They were true to high ideals. In the dainties of the king, which they refused, lurked heathen pollution. Their refusal to use the meats and wines provided, might involve the head of the chamberlain who had charge of them. The open-faced boys, however, had won his heart, and at whatever risk he was ready to make a ten days' experiment and humor them. It turned out that they did not suffer by respecting the temperate customs of their own country. Physically they were seen to be most fit. Temperance qualifies for critical service. Intemperance disqualifies.

2. *The three years' test*, vs. 19, 20. Their intellectual training included learning the Chaldean language, studying Chaldean books, and practising divination. In these fields they excelled the natives. When the king tested them, he recognized at once their superiority, and chose them as his personal attendants. The test extended beyond the three years, and, all the way through, they held out. Luxury may have its place, but it tends to produce flabby character. The men who stand prolonged strains are men who for higher ends deny themselves many legitimate enjoyments and school themselves for thorough service.

Most of us eat more than is good for us and are not simple enough in our habits. Syllabub and whipped cream make a poor substitute for wholesome, staple foods. If a man's religion should show itself in his behavior towards his cat and dog, it should show itself not less in relation to his food. Christians who gorge themselves discredit their Christianity.

The intemperate use of drink is a graver menace. Every land, sooner or later, seriously proposes to prohibit the manufacture and sale of strong drink. Why? Because intemperate drinking disturbs and injures society. Who ever heard in the course of peace or war of proposals to prohibit the production and sale of pure foods? The glutton hurts himself. The drunkard hurts and wrongs both himself and others. Society, therefore, in

temperance legislation, protects both the drunkard and itself.

For Teachers of the Senior Scholars

Bring out that Daniel was a Hebrew slave-boy in Babylonian captivity, only a boy, only a slave, who was face to face with heathen customs, with heathen ways of living. Question the class about the maxim, "When at Rome do as Rome does." When is this wise? When foolish? Daniel even as a boy had very little respect for a maxim like this when it involved him in what he believed to be wrong. In the Lesson we learn how Daniel acted under such circumstances.

1. *Daniel's Good Resolution*, v. 8. Bring out that Daniel purposed in his heart not to do what he believed to be wrong to please anybody: he purposed in his heart to do what he believed God wanted him to do regardless of consequences. Impress upon the class that every one who hopes to make anything good of life must do as Daniel did, must make a good resolution of this kind. Discuss the familiar saying that the way to hell is paved with good intentions, that good resolutions are made to be broken, that a man may resolve and re-resolve and die a fool. Remind the class that it is possible to make good resolutions and break them, but even this course seems wiser than for a man never to make any, never to aspire to anything better than he is; and point out that the way to heaven is also paved with good intentions, that no one ever succeeds in doing anything worth while without purposing in his heart to do it. Show the class what a splendid thing it is—the only safe thing indeed—to purpose in our hearts to have nothing to do with strong drink.

2. *Difficulties Overcome*, vs. 9-16. What difficulties had Daniel to overcome in keeping his good resolutions? Remind the class that while the difficulties and dangers which confronted Daniel are not ours, still there are difficulties in everybody's way, in our own hearts, in our surroundings, but this is no reason why we should be discouraged. Nothing is impossible with God that God wants us to do.

3. *Success Attained*, vs. 19, 20. Note that the boys who made good resolutions and kept

them, the total abstainers, did far better physically and intellectually than any others, and bring out that the same thing is true to-day. A man is worth far more to himself, and to his home, and to his church, and to his country, and to his God, who is not addicted to strong drink.

For Teachers of the Boys and Girls

The boys and girls are all interested in the war, and a good point of contact, therefore, will be the action of the Russian Government in stopping the sale of vodka and of the French Government in dealing similarly with absinthe. The point to emphasize is, that vodka and absinthe have been prohibited so that the Russian and French soldiers may fight better and that the people at home may be more prosperous and happier.

Now the Lesson tells about four young men, Jewish captives, in Babylon, who thought that they would be better in health and in power to work, by refusing to eat the food and drink the wine that came to them from the king's table. We are told how they persuaded the officer in whose charge they had been placed, to permit them to make the test, and what its results were.

The teacher should run rapidly over the Lesson, so as to leave time for the temperance application.

I. THE TEST, vs. 8-14. Question about the position of Daniel and his companions,—captives in a strange land, at a heathen court, surrounded by heathen companions. Bring out the tests to which they were put: a test of their *faith*, whether they would forget their fathers' God and cease to obey His law; a test of their *courage*, whether they would be

strong enough to take a stand against the opinions and practices of their companions; a test of their *self-control*, whether they were strong enough to master their appetites and refrain from eating and drinking what would injure them.

II. THE RESULTS, vs. 15-21. Bring out by questioning, the progress made by the four young men in their education, and the special powers given to Daniel. Follow out the story of their appearance before the king, for whose service they were being trained, their appointment to positions at the royal court and the king's high opinion of their abilities and attainments.

Time should be left for a discussion of modern tests as to the effect of alcohol. Take such illustrations as the following: (1) It is said that alcohol keeps out the cold. But arctic and antarctic explorers know that alcohol lessens the power of resisting cold, and lumbermen in our forests suffer more from cold if they use alcohol. (2) Again it is said that alcohol helps one to do more work. But experiments have shown, for example, that printers can set more type in a given time and make fewer mistakes, without alcohol than with it, and soldiers can shoot more quickly and make better scores if they leave alcohol alone. Once more, it is said that alcohol makes the brain brighter and clearer. But every one knows how stupid and foolish drink makes those who use it. It will be worth while writing to Rev. Dr. J. G. Shearer, Confederation Life Building, Toronto, for a set of Temperance Leaflets.

Put it up to the class, whether it is not wiser not to use alcohol if we want to be strong in body and mind and to do our best work.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Paul says that God will make a way of escape from every temptation that comes to us. Find the verse.

2. In the same chapter he says that whether we eat or drink we should do all to the glory of God. Which verse?

ANSWERS, Lesson VI.—(1) 1 Cor. 3 : 16.
(2) Mark 12 : 41-44.

For Discussion

1. Which causes the most misery,—war or strong drink?

2. Is strong drink necessary for soldiers or not?

Prove from Scripture

That we should witness for Christ.

The Question on Missions

Ques. 7. *What school work is being aided in the Province of Quebec?* (See also Scholars' Answer on page 533). In the Pointe-aux-Trembles Schools, which were begun by the French Canadian Missionary Society in 1839 at Belle Riviere, with 33 boys, there are now about 300 pupils in attendance. There is both a boys' and a girls' residence and the pupils are given a good, sound elementary education and a knowledge of the Bible. On the farm land surrounding the building the boys are taught practical farming, while the girls are given a training that will be useful

to them in their homes. The Women's Missionary Society support 24 pupils yearly in this school, besides offering two bursaries of \$150 each for girls wishing to take an elementary teacher's diploma at Macdonald College to qualify them to teach in French Protestant schools. In the Protestant School at Namur the Women's Missionary Society help to pay the taxes, and also help to support the school work among children at St. Philippe de Chester, where there is no regular school. Here the missionary teaches school during the week in his own home, where some of the boys live, and a matron, paid by the W.M.S., looks after the girls in a house nearby.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about one of God's prophets, Daniel, when he was a boy, and how he resisted temptation.

We heard of the little Jewish girl who was taken away from her home in Palestine, a captive (recall). (She remembered and acted upon her early teaching.)

To-day we hear of a Jewish boy who was taken captive from his home in Palestine to the great city of Damascus (see vs. 1-7) along with some other boys from Palestine (names?). (These boys did not forget their home training.) The king had a very strange, big name—NEBUCHADNEZZAR. All try to say it. We'll print it. You will see it has a great many letters in it.

Daniel—The boy Daniel was a fair, beautiful boy, and good. He had been taught by his father and mother to love and serve God, and never forgot their teaching, but tried to serve God all his life. Contrast the life of these Jewish boys in their own homeland with the life they lived in the heathen city of Babylon. He would, no doubt, feel very lonely and sad at being taken away from his

home and friends. The people were different. He did not understand the words they were saying. The city was full of idols and heathen temples.

The king told some of his officers to choose

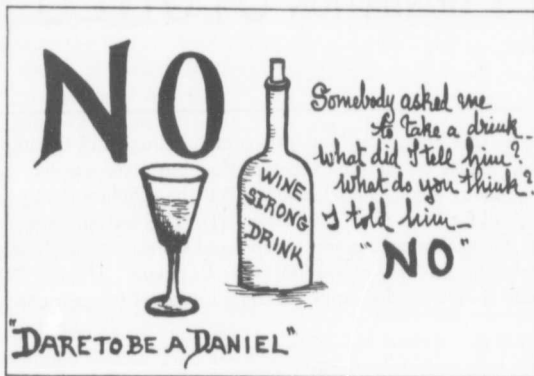
from the captives the young Jewish princes who were especially bright and fine looking, and have them taught the language and learning of their new home, and train them to be officers in the king's service.

In the King's Palace—These

four boys were taken to the king's palace (describe) where they must have felt very strange. Everything was different from their own home, even their names were changed. (Tell their new names.) Their greatest trouble was about the food which was placed before them (see Lesson Explained). Tell what they were accustomed to eat and drink.

Now tell the Lesson story (vs. 8-20), and give a brief outline of the whole story of Daniel.

Daniel a Hero—Make the children feel proud of the boy who could be so brave and



whose influence helped his companions to be brave.

Golden Text—Repeat and explain, using the figure of a soldier on guard against the enemy.

WATCH

WORDS
WORKS
ILLS

Are the little people ever asked to do anything which they know to be wrong, anything which they know father and mother would not like to see them doing, anything which they know Jesus would not like to see them

doing? Are they brave like Daniel to say "No?"

Sing, "Standing by a purpose true," etc., Hymn 533, Book of Praise.

The especial lesson may turn on the temptation to drink wine and strong drink. Outline a wine glass. Print

DANIEL
ARED

to say "No."

My Promise—"I'll never do as others do, if they are doing wrong."

What the Lesson Teaches Me—I SHOULD WATCH AGAINST SIN.

FROM THE PLATFORM

WATCH YE	FOUR FOUNDATION	STONES	QUIT YOU LIKE MEN
STAND FAST IN THE FAITH			BE STRONG

Begin with a little talk about the foundations of buildings and the importance of having these firm and solid. Then remind the scholars that our lives are like buildings and that they, too, therefore, require strong foundations. Tell the scholars that you have discovered in the Golden Text (Call for this) *Four Foundation STONES* for our lives. Draw at the four corners of a space on the blackboard squares to represent stones, and in these write respectively: *Watch ye*; *Stand fast in the faith*; *Quit you like men*; *Be strong*. Have a little talk about each of these sentences, and show how they apply to the question of temperance.

Lesson VIII. JONAH A MISSIONARY TO NINEVEH November 21, 1915 —FOREIGN MISSIONARY LESSON

Jonah 3 : 1-10. Study Jonah 3 : 1 to 4 : 11. Commit to memory v. 10.

GOLDEN TEXT—Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you always, even unto the end of the world.—Matthew 28 : 19, 20 (Rev. Ver.).

1 And the word of the LORD came unto Jo'nah the second time, saying,

2 Arise, go unto Nin'ev'eh, that great city, and preach unto it the preaching that I bid thee.

3 So Jo'nah arose, and went unto Nin'ev'eh, according to the word of the LORD. Now Nin'ev'eh was an exceeding great city of three days' journey.

4 And Jo'nah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nin'ev'eh shall be overthrown.

5 So the people of Nin'ev'eh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nin'ev'eh, and he arose from his throne, and he laid his robe from him,

and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nin'ev'eh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing : let them not feed, nor drink water :

8 But let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way ; and God repented of the evil, that he had said that he would do unto them ; and he did it not.

Revised Version—¹ And the ; ² they ; ³ And the tidings reached the king ; ⁴ *Omit* he ; ⁵ made proclamation ; ⁶ them be covered with sackcloth, both man and beast, and let them cry ; ⁷ knoweth whether God will not turn ; ⁸ which he said he would do.

LESSON PLAN

- I. Jonah's Obedience, 1-4.
- II. The People's Penitence, 5-9.
- III. The Lord's Compassion, 10.

DAILY READINGS

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

M.—Jonah, a missionary to Nineveh, Jonah 3: 1-10.
 T.—Jonah, a missionary to Nineveh, Jonah 4: 1-11.
 W.—"Here am I, send me," Isa. 6: 1-8. Th.—"Go . . . preach, heal," Rom. 10: 1-15. F.—"Ye shall receive power," Acts 1: 1-8. S.—"Whosoever believeth," Acts 10: 34-43. S.—"I am with you always," Matt. 28: 1-10, 16-20.

Shorter Catechism—*Ques. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification?* A. The benefits which, in this life, do accompany or flow from justification, adop-

tion, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The Question on Missions—8. How many Home Mission hospitals are there? Name them. Tell about them. There are ten,—at Teulon, Sifton and Ethelbert, Man.; Canora and Wakaw, Sask.; Grande Prairie and Vegreville, Alberta; Atlin and Telegraph Creek, B.C.; and the Loggers' Mission Hospital on the Pacific Coast. Competent doctors and trained nurses are in charge.

Lesson Hymns—Book of Praise: 457 (Supplemental Lesson), 443, 454, 27 (Ps. Sel.), 456 (from PRIMARY QUARTERLY), 449.

Special Scripture Reading—Isa. 60: 1-12. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1041, Preaching of Jonah. For Question on Missions, H. M. 828, Telegraph Creek Hospital. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Southeast Over Site of Nineveh to the Tomb of Jonah (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 526).

THE LESSON EXPLAINED

Time and Place—Jonah, the son of Amitai, lived and prophesied (2 Kgs. 14: 25) in the reign of Jeroboam, the son of Joash, in Israel (about B.C. 800); Nineveh, the most famous of all the great cities of Assyria.

Connecting Links—The story is that Jonah was commanded of God to go and announce the doom of Nineveh. But he had a presentiment that the Ninevites might repent and that Jehovah might even pardon them. They were the foes and tyrants of Israel, and though the Jews believed that Jehovah was the God of the whole earth, they could not bear to see Him show kindness to their enemies. So Jonah fled to Tarshish in Spain, because he grudged Nineveh the chance of being forgiven. But his plan was foiled, chs. 1, 2.

A second time he was commanded to go to Nineveh. To Nineveh, therefore, he went, and proclaimed his word of doom,—"*Yet forty days, and Nineveh shall be overthrown.*" The message of the Book of Jonah is: "Then hath God also to the Gentiles granted repentance unto life," Acts 11: 18.

I. Jonah's Obedience, 1-4.

Vs. 1, 2. *The word of the Lord*; a command from heaven. *Unto Jonah*. For an account of the prophet see Time and Place. *The second time*; after he had come out of the

"great fish." *Go un'to Nineveh*; the capital of Assyria, on the eastern bank of the Tigris, opposite the modern town of Mosul. Its walls were $7\frac{1}{2}$ miles in circumference, and enclosed a rectangular area of about 1,800 acres. From B.C. 1900 to 607, Nineveh was the centre of one of the most powerful kingdoms of the world, but two hundred years later its site was so completely deserted that all recollection of it had disappeared. *Preach . . . the preaching*; as missionaries, in our day, go to preach the gospel in heathen lands.

Vs. 3, 4. *Jonah arose, and went*. The prophet had learned obedience by suffering, and now humbly accepted the command which he had formerly rejected. *Of three days' journey*; 60 miles. If this was the diameter of the city, there must have been large suburbs outside the walls (see on v. 2) which were reckoned along with the city proper. Some think of the journey as lengthened by zigzagging through the several markets. *Began to enter*; a solitary messenger of Jehovah to the immense population, a fore-runner of the missionaries to the uncounted millions of heathendom. *A day's journey*; up and down the city streets. *Yet forty days . . . Nineveh . . . overthrown*; because of the sins of its people.

II. The People's Penitence, 5-9.

V. 5. *The people . . . believed God.* They accepted as true what He had said by His prophet, and believed in His power to carry out His threat, and also in His mercy and willingness to forgive the penitent. *Proclaimed a fast*; an act of humiliation before God, of confession of sin, and of supplication. *Put on sackcloth*; a sack-like garment made of a coarse, dark goat's hair cloth, irritating to the skin: worn in the East as a sign of abasement before God, and of mourning. *Greatest . . . least*; all classes alike.

Vs. 6, 7. *The tidings reached the king* (Rev. Ver.); of the great movement among his people and its cause. *Covered him with sackcloth*; like his subjects. *Sat in ashes*; a symbol of extreme mourning (see Job 2:8). To leave his throne for an ash heap was a sign of humility wonderful in a sovereign noted for his splendor and power. *He made proclamation* (Rev. Ver.) . . . *neither man nor beast . . . taste any thing.* The fast was formally approved by the king. It was an utter fast: even the beasts must share the heavy and weary load of human suffering. To the old Hebrew, the beasts shared man's life and fortunes (compare Isa. 11:6-9).

Vs. 8, 9. *Cry mightily unto God* (Rev. Ver.). The cry would be that God would forgive and spare Nineveh. *Turn . . . from . . . evil.* It was always assumed in the prophetic message, that doom might be averted by repentance. *Who knoweth*, etc. (Rev. Ver.). The doubt is not whether God will forgive those who truly repent, but whether repentance is genuine and sincere.

III. The Lord's Compassion, 10.

God saw; quick to observe the first signs of good in the people whose wickedness had been so great. *God repented . . . did it not.*

God does not change His mind. The very purpose of His threatening the Ninevites was to bring them to repentance, that He might forgive them and withdraw His decree of doom. (Compare Jer. 18:7-10.)

Light from the East

FASTING—In the East a fast means total abstinence from food and drink. A day's fast means abstinence from sunrise till sunset; in the evening the fast is broken by a meal. When a fast lasts longer than a single day we are to think of men abstaining each day till sundown and after that eating and drinking just as the Moslems do during the whole (fast) month of Ramadan.

Whatever its origin fasting was a religious exercise that made it possible for men to come near to God. Moses received the law after a fast of forty days on Mount Sinai. Daniel's visions came after a long fast. Fasting was especially prominent among mourning customs. As death opens up the channels by which men's kindness and good-will flow to mourners, so fasting came to have a special religious significance. Fasting as a form of suffering was fitted to stir the divine pity. The most general use of fasting therefore was to give a special appeal to prayer. God was the more likely to be affected and to hearken when He looked on the suffering and humiliation of the suppliant. It is this aspect of fasting that is set forward in post-exilic times. Men came to speak of fasting as a "humbling of oneself before God." They did this in time of national or private calamity, or when the burden of pain lay heavy on them. The great Hebrew fast that survives till the present is the Day of Atonement. For 24 hours the Jews neither eat nor drink and they afflict their souls in the divine presence.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VII.]

Our map of Mesopotamia on page 535 marks off an outlook for us at Nineveh, beside the Tigris river. We are to stand at the point of the V and face nearly southward. All those flat-topped hills were artificially piled-up, long, long centuries ago, to give commanding sites for splendid palaces, temples and royal treasuries of the Assyrians.

The very hill on which we are standing is one of those that used to support palaces of ancient warrior monarchs whose exploits we have read in our own Hebrew Bibles—Shalmaneser, Sargon, Sennacherib, Esarhaddon. High walls encompassed this particular mound, turning it into a sort of elevated fortress which could be defended by soldiers on

the ramparts. That stream, a tributary of the Tigris, used to encircle the mound as a moat surrounds a European castle. Between 1845 and 1875 many magnificent pieces of sculpture that once ornamented the homes of gods and kings, were dug out from masses of

dirt here and near here, transported on rafts down the Tigris and then shipped to England, where they are now treasured in the British museum.

Use a stereograph entitled, Southeast Over Site of Nineveh to the Tomb of Jonah.

THE LESSON APPLIED

God gives all His servants a second chance. Jonah had failed miserably the first time, but God was willing to give him another trial. So God in His great mercy goes far beyond what strict justice would adjudge to be our rights. Mazzini, the famous Italian patriot, tells us that when a first revolt in Italy failed, his comrades, who in the ardor of the struggle, had been full of courage, became so sadly cast down, that they took to self-indulgence. Why? Because they considered their defeat to be final. Mazzini thought not so. He tried again, and triumphed. Let us ever hope in God. Our first best is no longer possible because we have frittered away all our first chances, but our second best is still possible, because God is willing to give us all a second chance. Even nature round about us is slow to punish and does so without revenge or remorse. God who is above nature is slow to wrath and plenteous in mercy.

"Held that we fall to rise, are baffled to fight better." This time Jonah obeyed the word of God and all the more faithfully because he had been humbled. A young Englishman once failed to pass a medical examination on which he thought his future depended. "Never mind," he said to himself; "what is the next thing to be done?" When he had become one of the greatest scientists of the age, Huxley looked back on this early defeat and wrote: "It does not matter how many tumblers you have in life, so long as you do not get dirty when you tumble. It is only the people who have to stop and be washed who must lose the race. So in things moral and spiritual, as well, we may rise on stepping stones of our dead selves to higher things."

The days of grace are limited. "Yet forty days, and Nineveh shall be overthrown." Only forty days! How soon such a little time would fleet away! Our days of grace are gliding swiftly by. There is no time to lose. In one of his lectures John B. Gough relates

the neat remark made to a man who was always late, "You belong to the three-handed species." "Ah," said the man, "a very rare species that." "Oh, no, plenty of them," was the reply, "two hands like other people and a little behind-hand." It will never do to be behind-hand in matters of eternal import.

"Late, late, so late! and dark the night and chill.

Late, late, so late! but we can enter still."

Have faith in God. The people of Nineveh believed God. Let us be careful that the people of Nineveh shall not rise up at the judgment to condemn us. Our privileges are incomparably greater than theirs. Some of us are miracles of unbelief. To whom much is given of them much shall be required.

Repentance, when it is finished, brings forth amendment. We do not now fast nor sit in sackcloth and ashes, but we must cry mightily unto God and turn away from our evil way. The garb is changed but the soul of repentance is ever the same. The words of Jeremiah, "Amend your ways and your doings," are still opportune.

Our repentance makes God repent. Nineveh was not destroyed in forty days, for Nineveh repented and their God repented of the evil which He said He would do unto them. The banished Peri, in Thomas Moore's *Lalla Rookh*, was told that the gate of heaven would be reopened to the one who came back with that gift which was most dear to heaven. She went forth to search the world. On the field of battle she found a wounded hero dying, and so catching the "last glorious drop his heart had shed," she bore it away to the gate of bliss, but, precious as was that gift, the gate would not move. Again she wandered far and came upon a wretched criminal now weeping in bitter penitence. Catching up a holy tear that fell, she carried it up to the

barred door, and, lo, immediately it swung open and she entered into the columned sanctuary of the everlasting. Repent and believe and thou shalt be saved.

God's purpose for the world was always missionary. In the days when the children of Israel regarded themselves as God's peculiar people, the great Father's heart went out in love and care for other peoples. Jonah is sent out as a missionary to the Gentiles of Nineveh.

THE LESSON GRADED

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

For Teachers of Bible Classes

The gospel according to Jonah, like the gospel according to John, is at once simple and profound. It is the Gospel of the Second Chance. The prophet ran away from his appointed work, and so missed his first chance. But

1. *A second chance came to Jonah, vs. 1-4.* It is not true that when men go contrary to the divine purpose, the waves invariably close over their heads and they are never heard of again. Jonah, like the primitive and modern church, was reluctant to take up Foreign Mission work. But in the end he responded and saw results that fairly bewildered him.

Count Frontenac, as Governor of Canada, made a bad showing on his first chance, and was recalled to France. He was sent out again, however, and on his second chance, did so well that when he died it was truthfully said that never people wept over a better governor. A British regiment, for insubordination, had their colors taken from them. Their officer said, "Men! your colors are at the top of that hill: charge!" They seized their second chance, and, through shot and shell, storming the position, took it. John Mark missed his first chance with Paul and caused a bitter separation between the apostle to the Gentiles and Barnabas, Acts 15:39. But Barnabas proved to have the greater insight regarding Mark and afterwards Paul admitted that the young man had risen to his second chance and made good, 2 Tim. 4:11.

Where would any of us be without the Gospel of the Second Chance? It is the

We do not need to pray that God should save the heathen. We do need to pray that God may make us of this day more faithful to the great commission. When some one was complaining to the Duke of Wellington as to the ill success of missionary effort, the Iron Duke replied: "What are your marching orders?" and he quoted the words of Christ: "Go ye into all the world, and preach the gospel to every creature."

gospel of Christ. The parable of the Prodigal Son might better be called The Story of the Second Chance (see Luke 15:32).

2. *A second chance came to Nineveh, vs. 5-10.* Had Jonah better realized what had happened to himself, he would not have been so disappointed (ch. 4:1), that his message to the Ninevites had effected such a change in them as averted their doom. When Charles Darwin, in 1832, visited Tierra del Fuego, he saw a people so low that he declared they could never be raised from their degradation. Afterwards, when he heard how changed they had become through the work of Thomas Bridges, he sent a generous subscription to the Church Missionary Society.

It has been the Gospel of the Second Chance that has transformed the New Hebrides, New Guinea and other islands of the sea, and that gives hoary civilizations in India, China and Japan a forward impetus. A single life devoted to preaching this gospel in the regions beyond touches interests truly vast in their material, social, commercial, scientific and religious aspects. Give all the world its second chance!

For Teachers of the Senior Scholars

Remind the class that our "Foreign Missionary Lesson" is taken from the Old Testament. We are apt to think that the religion of the Old Testament was intended merely for the Jews. Evidently the Jews thought so themselves and acted as if they were the only people worthy of divine consideration. Bring out that from the very first God's outlook was world-wide, God's affections were world-embracing. (See Gen. 12:3; and Ps. 72:17.) Discuss the missionary features of this passage:

1. *The Field.* Question the class about what they know of Nineveh, where it was situated, how large it was (ch. 1:2; 3:3; 4:11), its moral and religious condition (ch. 1:2; Nahum 3:1-3), and tell the class about the discoveries which are now being made by those who are digging into the great grassy mounds on the plains of the Tigris, confirming the statements made about this city by the Bible writers. The most revolting pictures of cruelty are to be found on the slabs which are being dug out of the mounds. Note that this was a difficult field for a missionary, but that difficult fields have often yielded the best results. Bloodstained Erromanga was a difficult field, but it yielded itself to the blessed influence of the gospel which our missionaries carried to it.

2. *The Missionary.* Note that God had some trouble in getting a missionary for this field. Question the class about God's first call to Jonah. How did this man treat the divine call. How did he succeed in fleeing from the face of the Lord? There is no journey we can make that is more dangerous than going away from duty, which means running away from God. Note that God gave Jonah another chance, and bring out how much more merciful God is than man who seldom gives a brother a second chance. What message had Jonah to deliver? Show that this threatening message was adapted to the moral condition of things in Nineveh, and make clear that even the gospel of love makes room for an appeal to man's fears.

3. *The Marvelous Success of This Mission.* Ask one of the scholars to tell about it. The alarm spread till the whole city was aroused. How can we account for the marvelous success of this mission? How can we account for the success of missionary work anywhere, any time? Tell about the successful missionary work being done on our own mission fields, and make the scholars feel what a grand thing it is to have a personal interest in this the greatest work in the world.

For Teachers of the Boys and Girls

This is a "Foreign Missionary Lesson." A good beginning, therefore, will be a little talk about some of our Foreign Mission fields and

some of our foreign missionaries. Perhaps some of the scholars will be able to tell something about one or more of our own missionaries and the heathen countries where our church is at work. Tell them, that the little book of Jonah is a story of a foreign missionary of a time long, long ago. Then take up with them the story of the book, with its four wonderful chapters.

First, JONAH'S SHIPWRECK, ch. 1. Tell the scholars, or, better still, if possible get them to tell you, of the Lord's command to Jonah that he should go and preach to the people of Nineveh; of the prophet's flight to Joppa, where he took ship for Tarshish (have these places pointed out on the map); of the great storm and the sailors' terror; of the casting lots and Jonah's being thrown overboard and swallowed by a great fish.

Secondly, JONAH'S PRAYER, ch. 2. This part of the story, with classes of boys and girls, may be passed over lightly, emphasis being laid on the answer to the prophet's prayer in his being cast out on the dry land.

Thirdly, JONAH'S PREACHING, ch. 3. This chapter forms the special Lesson for to-day. The questioning and discussion should bring out: the repetition of God's command and Jonah's obedience, now prompt and unquestioning; his going up and down the streets of the great city for three days, uttering his message of love; the faith and repentance of the Ninevites and the king's decree; and the outcome of it all in God's withdrawal of the threatened doom.

Fourthly, JONAH'S LESSON, ch. 4. Question about Jonah's displeasure (v. 1) and its cause (see Lesson Explained), and dwell on the beautiful description of God's character in v. 2. Ask for the reason why Jonah wished to die (see, again, Lesson Explained). Leave plenty of time for the lesson taught from the gourd, how Jonah's grief over the gourd was a picture of God's grief at the thought of destruction coming upon the Ninevites, especially the city's helpless, innocent children, and the animals.

Do not miss the opportunity of stressing God's love for the heathen world and His desire that all its people shall be saved. Ought not we to have the same love and show it by our deeds?

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does the psalmist say that the Lord is merciful and gracious, slow to anger, and plenteous in mercy?

2. Jesus said: "Preach the gospel to every creature." Find the words.

ANSWERS, Lesson VII.—(1) 1 Cor. 10: 13. (2) 1 Cor. 10: 31.

For Discussion

1. Are the people of heathen lands worse than those of our own country?

2. Does a foreign missionary require more courage than a worker at home?

Prove from Scripture

That the gospel is for the world.

The Question on Missions

Ques. 8. *How many Home Mission hospitals*

are there? Name them. Tell about them. (See also Scholars' Answer on page 541.) The ten Home Mission hospitals in the Western provinces are situated in isolated parts of the country, where there is no other hospital accommodation. They are equipped by the Women's Missionary Society, which also pays the salaries of competent trained nurses and assistants in all cases, and in most of the hospitals, a doctor. In several of the hospitals the resident doctor of the nearest town gives his services. These hospitals have been of great service to men in the mining and lumbering camps, as well as to the foreign settlers in the newer parts of the country, and often do more than anything else toward the making of good Canadian citizens, by holding out the hand of brotherly love and friendliness to the ignorant immigrant who comes himself, or brings his loved ones, for treatment.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to hear about the prophet Jonah preaching in Nineveh, a very wicked city.

Our Duty—"You ought!" "You ought!" This is what Jack Milburn thought he heard

a voice saying over and over, in his ear. He had not done the errand his mother had told him to do. He had made excuses and at last had gone off to play, but all the time this voice seemed to be saying to him, "You ought." "You ought." "You ought."

This voice was conscience (God's voice) speaking to him and this same voice speaks to you and to me telling us what we ought to do and what we ought not to do. When you hear the voice saying "You ought," then go at once and do it. When the voice says, "You ought not," then don't do it.

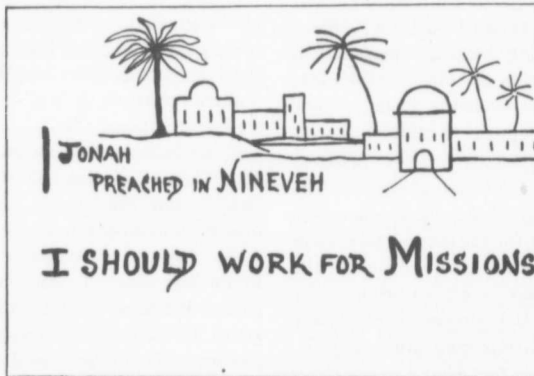
(Make this thought apply to Foreign Mission work.)

God's Voice Speaking to Jonah—God's voice spoke to Jonah, His prophet (see chs. 1, 2), telling him to go to Nineveh and warn the

people there of the terrible punishment which God would send upon them for their wickedness, if they did not repent and forsake their evil ways. But Jonah did not feel like going to that far off heathen land. He thought of many excuses to put

off going, but now a second time Jonah hears God's voice telling him to go to Nineveh, and this time Jonah obeys and starts off (map) and here we see him as he travels along (a stroke, a roadway, Nineveh at the end of the road).

Jonah at Nineveh—Picture Nineveh. Describe the city, its beauty, its richness and



splendor, its gardens and terraces, its soldiers, its great military storehouses, etc., its beautiful public buildings, palaces and temples, made of brick and white alabaster, ornamented with gold and silver and precious stones. Tell about its broad walls upon which two chariots could drive, side by side. Tell of the great trains of camels that came and went every day laden with all sorts of precious goods from the far east, but this great, beautiful city was a very wicked city.

Jonah Preaching—One day a crowd of people gathered to hear a stranger talk. (We have seen him before. It is Jonah.) His words frightened them. "At the end of forty days your beautiful city will be destroyed" (v. 4), was the message God sent to them. God was giving them a chance to repent and be forgiven before it would be too late.

Nineveh Mourning and Forgiven—Tell the rest of the story. (Describe the mourning customs.) Show how willing God is to forgive when people turn to Him. Jonah was not very well pleased when God forgave these people after all. The children will be interested in the story of the gourd (sketch). (Explain; see Lesson Explained.)

Golden Text—God is still sending preachers (through us) to foreign lands. God wants everybody to know about Jesus. God is Father of all people. God could have sent Jesus to every land but that was not His plan. He gave part of this work into our hands. Let us think of some ways in which little ones have helped or can help missions.

Sing Hymn 564, Book of Praise.

What the Lesson Teaches Me—I SHOULD WORK FOR MISSIONS.

FROM THE PLATFORM

FOUR GREAT THINGS

Ask the scholars how many chapters are contained in the book of Jonah. They will readily answer four. Next tell them, that in these chapters are mentioned four great things, and that the conversation will be about these FOUR GREAT THINGS. Have the scholars open their Bibles and find the great thing in ch. 1 : 12,—a "great tempest"—and bring out the story of Jonah's flight and shipwreck. In like manner have them find "a great fish" in ch. 1 : 17 and call for the story of Jonah's prayer and deliverance. The third great thing is a "great city" (ch. 3 : 3), and the story to elicit is that of Jonah's preaching and its results. In ch. 4 : 2 we have "great kindness." Here the emphasis should be placed on God's love for all mankind and His purpose that we should carry the knowledge of His love to the ends of the earth.

Lesson IX.

AMOS, THE FEARLESS PROPHET —HOME MISSIONARY LESSON

November 28, 1915

Amos 5 : 1-15. Commit to memory vs. 14, 15.

GOLDEN TEXT—He that hath my word, let him speak my word faithfully.—Jeremiah 23 : 28.

¹ Hear ye this word which I take up ¹ against you, even a lamentation, O house of Is'rael.

² The virgin of Is'rael is fallen; she shall no more rise: she is ² forsaken upon her land; *there is none to raise her up.*

³ For thus saith the Lord God: The city that went ³ out by a thousand shall ⁴ leave an hundred, and that

which went forth ⁵ by an hundred shall ⁶ leave ten, to the house of Is'rael.

⁴ For thus saith the Lord unto the house of Is'rael, Seek ye me, and ye shall live:

⁵ But seek not Beth'-el, nor enter into Gil'gal, and pass not to Beer-she'ba: for Gil'gal shall surely go into captivity, and Beth'-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Jo'seph, and ⁷ devour it, and there be none to quench it in Beth-el.

7 Ye who turn ⁸ judgment to wormwood, and ⁹ leave off righteousness ¹⁰ in the earth.

8 Seek him that maketh the ¹¹ seven stars and Ori'on, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

9 ¹² That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that ¹³ rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as ¹⁴ your treading is upon the poor, and ¹⁵ ye take from him burdens of wheat:

Revised Version—¹ for a lamentation over you; ² cast down upon; ³ forth; ⁴ have an hundred left; *Omit* by; ⁵ have ten left; ⁷ it devour, and; ⁸ judgment; ⁹ cast down; ¹⁰ to; ¹¹ Pleiades and Orion; ¹² that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress; ¹³ reproveth; ¹⁴ ye trample upon; ¹⁵ take exactions from him of wheat; ¹⁶ the wine thereof; ¹⁷ how manifold are your transgressions and how mighty are your sins; ye that afflict the just; that take a bribe, and that turn aside the needy; ¹⁸ he that is prudent; ¹⁹ such a time; ²⁰ say; ²¹ Lord, the God.

LESSON PLAN

- I. Israel's Lament, 1-3.
- II. The People's Peril, 4-9.
- III. The Leaders' Wickedness, 10-13.
- IV. The Prophet's Counsel, 14, 15.

DAILY READINGS

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

M.—Amos, the fearless prophet, Amos 5: 1-8. T.—Amos, the fearless prophet, Amos 5: 9-15. W.—Fearlessness rewarded, Dan. 6: 18-23. Th.—Faithfulness at all costs, Dan. 3: 13-18. F.—An exhortation to courage, Jer. 1: 7-19. S.—"God rather than man," Acts 4: 13-22. S.—Boldness even unto death, Acts 7: 51-60.

Shorter Catechism—Review Questions 34-36.

Stereograph—For Lesson, Arabs and Their Tents in the Wilderness of Tekoa; Outlook North to Bethlehem (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 526).

THE LESSON EXPLAINED

Time and Place—About B.C. 750; Bethel.

The book of Amos is the earliest prophetic writing which has come down to us. It contains the message which the prophet (chs. 1: 1; 7: 10-17), a herdsman and dresser of sycamores, born at Tekoa, 7 miles south of Bethlehem, in the Southern kingdom of Judah, brought to Israel, the Northern kingdom, during the reign of Jeroboam II., a time of great outward prosperity, but also of great wickedness in that kingdom. The book falls into three parts: 1. A series of judgments on the peoples of Syria and Palestine, culminating with one on Israel, chs. 1, 2. 2. A series of three discourses (chs. 3, 4, 5), each opening with the phrase, "Hear this word." 3. A series of visions, interspersed with a narrative and addresses, chs. 7 to 9. The Lesson is from the third of the trio of discourses. The chief scene of Amos' ministry was Bethel, the religious centre of Israel.

ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink ¹⁶ wine of them.

12 For I know ¹⁷ your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*.

13 Therefore ¹⁸ the prudent shall keep silence in ¹⁹ that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye ²⁰ have spoken.

15 Hate the evil, and love the good, and establish ²¹ judgment in the gate: it may be that the ²² LORD God of hosts will be gracious unto the remnant of Jo'seph.

The Question on Missions—9. What are "school homes?" Homes with a matron in charge, where children of settlers may live during the week while attending school, if there is no school near their own homes. The work was begun among the foreign settlers in the West, and similar homes are being opened for French children in the Province of Quebec.

Lesson Hymns—Book of Praise: 457 (Supplemental Lesson), 100, 110, 91 (Ps. Sel.), 573 (from PRIMARY QUARTERLY), 148.

Special Scripture Reading—Isa. 61: 1-9. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1407, Amos. For Question on Missions, H. M. 764, Boys at the Teulon Home. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

I. Israel's Lament, 1-3.

V. 1. *Hear ye this word*; an introduction to a new discourse, including the whole of ch. 5. (Compare chs. 3: 1; 4: 1.) *I take up*; as a heavy weight to be cast down upon sinning Israel. *Even a lamentation*. V. 2 is a dirge, or song expressing grief and mourning, which has been likened to a funeral bell, fitted to strike awe into the careless and hardened. *O house of Israel*; the Northern kingdom, to whom Amos had been sent as God's messenger, although he himself belonged to the Southern kingdom.

Vs. 2, 3. *The virgin of Israel*. The country is thought of as a young girl, whom Jehovah loved. *Cast down* (Rev. Ver.). The Hebrew word,—"nitshah"—has the sound of a crash. Israel is to be dashed to the ground in utter ruin. *None to raise her up*. Soon after these words were uttered, the people of the Northern

kingdom were carried away into a captivity from which they never returned. *City . . . a thousand . . . an hundred . . . an hundred . . . ten.* Israel is pictured as going out to battle by towns and villages and losing nine-tenths of her army in the fight.

II. The People's Peril, 4-9.

Vs. 4-6. *Seek ye me, and . . . live.* To seek God is to live, for He is life and the life-giver. *Seek not Beth-el*; where one of Jeroboam's calves had been set up (see 1 Kgs. 12 : 28, 29). *Nor enter into Gilgal*; Israel's first camping place east of the Jordan (Josh. 4 : 19, 20) and afterwards a centre of idolatrous worship. *Beer-sheba*; 50 miles southwest of Jerusalem, in the extreme south of Judah, and hence to be reached from Israel only by a long journey. This was also a favorite place of worship,—so much pains would the people take in their false religion and so little in the service of the true God. It was as if Amos had said: Church-going, sacraments, formal prayers are worthless unless we seek God with the heart. *Gilgal . . . into captivity.* The Hebrew is: "Ha-Gilgal galoh yiglah," a play upon words. *Bethel . . . to nought*; to trouble on account of her iniquity. The meaning is, that worship at these shrines, so far from bringing help, would involve Israel in ruin. *Break out like fire*; in burning and consuming wrath against sin. *House of Joseph*; the tribes of Ephraim and Manasseh, Joseph's sons, here put for the whole Northern kingdom.

Vs. 7-9. *Turn judgment to wormwood.* From the Greek word for "wormwood" comes our word "absinthe." The decisions of judges, instead of being wholesome and grateful, are bitter and cruel to those who receive them. *Cast down righteousness* (Rev. Ver.); trampling it under foot. *The seven stars*; Rev. Ver., "the Pleiades," literally, "the group." *Orion*; literally, "the giant" or "the fool." The Hebrews, in later times, called this constellation "Nimrod." *The shadow of death*; a description of deep darkness. *Make the day dark*; brings the day to an end in night. *Calleth*; like a sovereign ruler. *For the waters*; which instantly obey, like a well-trained servant. *Poureth them out*; in great floods, as in the days of Noah. *The Lord is his name*; and He alone should receive worship and service. Read v. 9 in Rev. Ver.

III. The Leaders' Wickedness, 10-13.

Vs. 10-13. *They*; Israel's leaders, including the judges (see on v. 7). *Hate him that rebuketh*; as Amos himself was doing. (Compare Isa. 29 : 21; Jer. 17 : 19; 18 : 20.) The wicked leaders "hate" the one who denounces their sins. *In the gate*; the wide city gateway, common in the East, "the centre of concourse, of business, and of administration of justice." No doubt Amos had chosen that place for his prophesying. *Speaketh uprightly*; stands up boldly for the innocent. *Your treading is upon the poor.* The rich had ways then of taking the very bread out of the mouth of the poor, perhaps by high rents, perhaps by taxation, hardly by direct robbery. But v. 11 teaches that wealth gotten by injustice is not only insecure, but is certain to fail. "Houses of hewn stone" were the newest luxury in Samaria, Israel's capital. *For I know*, etc. The Lord sees and will reckon with evil-doers. *The prudent*; the wise and good. *Shall keep silence*; through fear. Not all in Israel were as bold as Amos.

IV. The Prophets' Counsel, 14, 15.

Vs. 14, 15. *Seek good, and not evil.* Israel has been diligent in wrong-doing; let her now be as earnest in doing well. *Establish judgment in the gate.* See to it, that the law courts give the people justice. *It may be*; in spite of the dark guilt of the nation. *The Lord . . . will be gracious*; forgiving sin and restoring the people to His favor. *The remnant of Joseph*; the few (see ch. 3 : 12) who will be left in the Northern kingdom named here, as in v. 7, from the ancestor of its two chief tribes.

Light from the East

BETHEL, GILGAL, BEERSHEBA (v. 5)—Every Canaanite town had its god who, like a member of the community, dwelt at his own place in or beside the town. It might be an open space marked by a stone, a tree or a spring, and in any case by an altar, or it might be enclosed within the walls of a building. It was the dwelling-place of the god, and if you had anything to do with him you went to his place; that is, you made a little pilgrimage when you wished to present an offering or to implore a favor. You would go to Bethel or to Beersheba or to some other

place as the preliminary to any religious exercise.

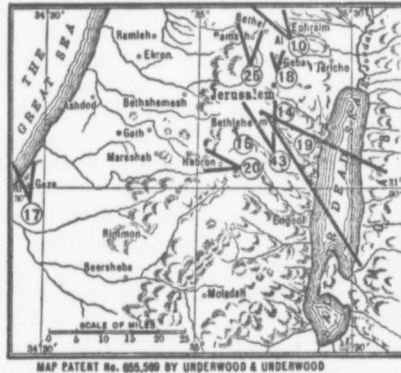
When the Hebrews settled in the land, their simple religious practice was soon infected with Canaanite superstition. Jehovah came to be worshiped at the sanctuaries and with the customs of the Canaanites. If a Hebrew wanted to find Jehovah, to appear before Him for any purpose, he thought he must repair to Bethel or Shechem or Hebron or some other holy place. The connection

of the patriarchs with certain of these places marks them out as especially sacred. After Bethel perhaps Beersheba was the most sought sanctuary.

"To seek Bethel," "to enter into Gilgal," "to pass to Beersheba," meant therefore to engage in the outward exercises of religion. Amos contended that such service was an offence to God, Amos 5 : 21-24. True service to him was not ritual ; but righteous dealing between man and man.

THE GEOGRAPHY LESSON

Consult our map of Southern Palestine and notice how the number 43 marks a position for us to take in the wilderness a few miles south of Bethlehem. The point of the V shows us where to stand. The arms of the V show between them the precise extent of country over which we may look when facing north. It is a wilderness indeed that we find spread out before us. Wandering folk have come and pitched their low, black tents in a sheltered hollow only a few rods away, down in front of where we are standing. An old man, a middle-aged man and a boy have come up from the camp, approaching so near that we can plainly see their coarse homespun



clothing and the kerchiefs which they wear over their heads, held in place by twisted ropes of goats' and camels' hair. Amos wore just such rough homespun garb as this. Sometimes he slept in the shelter of a tent like those yonder. Often he lay on the ground, covered only by his own cloak, looking up at this same sky after the day had been made "dark

with night." He had watched some of the same constellations that we ourselves know (Pleiades and Orion) as they sparkled from the solemn night-blue overhead.

Use a stereograph entitled, Arabs and Their Tents in the Wilderness of Tekoa ; Outlook North to Bethlehem.

THE LESSON APPLIED

Beware of falling through sin. The virgin of Israel is fallen, cried the faithful prophet. It may be that, outwardly, "all went merrily as a marriage bell," but there was an inward collapse. So must we be forever on our guard against the falling down of manhood. An ancient king built a strong wall about his palace for his own security. In the nighttime he heard a voice crying to him : "Oh, Emperor, though thou build thy wall as high as the clouds, yet, if sin be within, it will overthrow all."

All calamity is a call to repentance. Quite often calamity comes about as the conse-

quence of sin. In any case we do well to make such occasions a time of heart-searching. "Except ye repent," said the master, "ye shall all likewise perish." The very decimating war which the prophet foresaw is made the basis of an appeal. Can we not hear the voice of God above the clamor of these awfully destructive days : "Return unto Me and I will return unto you, O house of Canada."

Our God is a consuming fire. Israel was God's chosen people, nevertheless there was a danger that he should break out like fire in the house of Joseph. If we love, we shall hate all that threatens what we love. Where

no wrath is there can be no great love of love. There may be a thin and harmless amiability.

A nation's one enduring foundation is justice. No wonder Israel tottered to her fall, when judgment was turned to wormwood in the gate. A poor old woman had often sought the ear of Philip of Macedon in respect to certain wrongs of which she complained. The king at last abruptly told her he was at leisure to hear her. "No," she exclaimed. "then you are not at leisure to be a king."

The exposor and opposer of bad men will be hated. It is now as in the ancient days of Israel. There are many who abhor him that speaketh uprightly. Our Lord Himself was bitterly hated by the scribes and Pharisees whom He so roundly rebuked.

Seek ye the Lord. That is the great salvation for individuals and nations. "In God we trust" should be the motto of our time. "Seek good, and not evil, that ye may live."

This is a time for intercessory prayer and unselfish service. An old Roman coin bore the design of an ox standing between a plough and an altar. No symbol could more beautifully represent the attitude of the true servant of Christ,—ready for service and ready for sacrifice—the sacrifice of even life itself. Let us win Canada for God.

God expects and man needs faithful preaching. One of John Wesley's friends was much shocked to hear him preach to a well-groomed congregation on the text: "Ye serpents, ye generation of vipers," etc. "Sir," said Wesley's friend, "such a sermon would have been suitable in Billingsgate but it is highly improper here." Wesley replied: "If I had been in Billingsgate, my text should have been, 'Behold the Lamb of God, which taketh away the sin of the world.'" The minister whom God would make a flaming fire, must be no respecter of persons.

THE LESSON GRADED

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

For Teachers of Bible Classes

Amos was particularly qualified for Home Mission work. Herding his dwarf sheep in the still solitudes, he had close fellowship with God: an essential for effective service anywhere. In the city markets, where he went to sell his wool, he had contact with business life and came into touch with the political movements of his day. His fearless aim was to bring religion down from the clouds into the market-place. Our Home Mission problem in Canada turns largely upon securing Christian integrity and common honesty in civic life amongst our people.

1. *The dirge of national deterioration*, vs. 1-3. In the mad race for wealth in the development of our material resources, commercial and political corruption threaten to prostrate our "virgin" land: and unless there is a vigorous propaganda of a genuine Christianity our country may never rise from its degradation. When men who are poor today become rich to-morrow by preying upon the national resources, our population, however much it grows, really shrinks, as from a thousand to a hundred, and a hundred to ten,

in the measurements of true manhood. We can never have a great nation without men great in the cardinal Christian virtues.

2. *The remedy*, vs. 4-15. No one who is true to God can be untrue to his fellows. Fraud and humbug are the fruit of irreligion. When our Home Mission work leads to a sincere seeking of the Lord, it will show itself in seeking the things that make, not for individual aggrandizement, through means unwholesome and unclean, but in seeking the things that most build up sound, high-principled, straightforward nationhood. Any lower aim in our Home Mission work makes Bethel—the house of God—a house of falsehood and perdition, v. 5. In giving our religious cause visibility in well-built, well-manned structures throughout the land, we want to augment the invisible compulsions that shape civic life.

Religion is not simply a "flame" of devotion to God, but a "fire" from God that consumes whatever is unworthy and debasing, v. 6. Particularly is an ethical revival (v. 7) desirable as the outcome of our Home Mission work, for perversions of justice and departures from straight dealing and commercial honesty are in evidence in all parts of the

Dominion. All that is sublime in our Canadian works of nature constitutes a call back to an honest life in God, v. 8.

Vital religion alone can protect us against universal spoliation (v. 9), contempt (v. 10), oppression of the poor (v. 11) and bribery, v. 12. Worship is "worth-ship," and our worship is a farce if it is rendered worthless by rotten character, vs. 13-15.

For Teachers of the Senior Scholars

Remind the class that, although God's chosen people in Old Testament times were not interested in Foreign Missions, they were interested in Home Missions. Home missionaries were at work most of the time amongst them. Note that some good people to-day are more deeply interested in Home Missions than in Foreign Missions. Is it true that the light that shines farthest shines brightest at home? Bring out that Home Missions and Foreign Missions are one, that there is no distinction of this kind in the New Testament, and that it is difficult in Canada to-day, where people from every nation under the sun are making a home, to tell where Home Missions end and Foreign Missions begin. Our Lesson is a Home Missionary one.

1. *The Home Mission Field.* Question out the moral and religious condition of the kingdom of Israel at this time,—the injustice (v. 7), the graft and dishonesty and oppression of the poor, the luxury of those who have grown rich at the expense of the poor (vs. 11, 12), the intemperance and vice which were eating like a canker into the very heart of the national life, ch. 6 : 3-6. What is there in our land to-day of these evils which were the besetting sins of Israel? The idle rich who were destroying themselves through luxury and vice, while at the same time they were crushing the life out of the poor working classes, were the people to whom God sent a home missionary. We have to a large extent neglected this class, and have sent our missionaries to new settlements and to communities which are not prepared themselves to support religious services. Impress upon the class that Home Missions are a patriotic, as well as religious, duty, for the centre of population in Canada is steadily

advancing westward, and that the future of our country depends upon the kind of West we are now making.

2. *The Home Missionary.* Who was Amos? (See ch. 7 : 14.) Note that when God wanted a man to do hard work he went to the country for him. Refer to Dr. Hillis' statement that eighty-five per cent. of the leading men in New York city come from rural sections, while seventeen out of the twenty-three presidents of the United States also came from the country. Why does the country furnish so many of our ministers and missionaries? What were the characteristics of this missionary whom God found in the country and sent to preach to the Israelites? Teach the class that we are all missionaries, that there is something which God has sent us into the world to do. May the prayer of each of us be :

"Open Thou mine eyes to see,
All the work Thou hast for me."

For Teachers of the Boys and Girls

"A Home Missionary Lesson," the Lesson for to-day is called. The teacher may, therefore, begin the conversation of the class period by referring to the numerous Home Mission fields of our church, stretching, like a mighty chain, from ocean to ocean, and the kind of work which our home missionaries are doing. After this introduction, let the teaching centre about Amos as an old time home missionary. The following outline may be helpful.

1. *Who was Amos, and where was his home?* The prophet's occupation,—that of a herdsman and a dresser of sycamore fruit; his home,—at Tekoa (have this place pointed out on the map) in the Southern kingdom of Judah; and his call of God to be a prophet to the Northern kingdom of Israel,—all these points should be brought out by questioning.

2. *What lamentation did Amos utter over Israel (vs. 1-3)?* Bring out the meaning of these verses (see Lesson Explained), showing how they referred to the downfall of Israel, which should never rise again to be a kingdom.

3. *Why were the people of Israel in so great peril (vs. 4-9)?* Take up these verses in detail, bringing out the contrast between the worship set up by Jeroboam (see Lesson Ex-

plained) and the worship of the true God in ways of His own appointing.

4. *Of what wickedness were Israel's leaders guilty (vs. 10-13)?* Discuss the oppression of the poor and weak by the rich and powerful, and impress the lesson that wealth ill-gotten can neither satisfy nor endure.

5. *What did Amos counsel the people of Israel to do (vs. 14, 15)?* Get the scholars

to see how the prophet urged the people to forsake evil and act righteously, promising that, if they did so, God would forgive and bless them.

Impress the teaching, that God expects the people of Canada to worship Him and serve Him by righteous living. This is the message that the home missionary carries with him wherever he goes.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Seek ye the Lord while He may be found, call ye upon Him while He is near." Find this verse in Isaiah.

2. "We preach Christ crucified," said Paul. Where are the words found?

ANSWERS, Lesson VIII.—(1) Ps. 103 : 8.
(2) Mark 16 : 15.

For Discussion

1. Is it our duty to rebuke the sins of others?

2. Is it unpatriotic, in time of war, to point out the faults of our own nation?

Prove from Scripture

That the righteous need not fear want.

The Question on Missions

Ques. 9. *What are "school homes"?* (See

also Scholars' Answer on page 548.) Homes provided by the Women's Missionary Society, where the children of foreign settlers living at great distances from any school may come and live during the week while they attend the public school in some central place. These homes are each in charge of a capable matron, who supervises the study of lessons, keeps a watchful eye on the conduct of the children and makes it a real home for them in every way possible. The children help with various parts of the housekeeping, while the parents provide food and fuel, paying for each child the actual cost of these things in money or farm produce, where possible. Where such a payment is not possible, special arrangements are made whereby the children may be admitted. The "homes" are equipped by the various auxiliaries with beds, linen, and other necessaries. Such homes have been established both in the Province of Quebec and in the Western Provinces.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about another of God's prophets, Amos, preaching to the people of Israel in his own homeland and theirs.

Last Sunday we heard about the prophet Jonah preaching to the people in the foreign city of Nineveh (recall).

Amos—We are going to hear what message from God Amos told to his own people. This prophet Amos was a shepherd who lived near Bethlehem. Perhaps some of the children may remember another shepherd boy who lived at Bethlehem. Do they remember the babe who was born at Bethlehem?



Ill-treating the Poor—Picture Amos out on the hillsides (sketch) watching his sheep. He had plenty of time to think about things he had seen and heard. Many people passed by his pasture fields. Great trains of camels and their drivers stopped to get water at the wells where Amos watered his sheep. These drivers talked to Amos and told him about things that were going on in many places. Sometimes Amos went into the large cities to sell the wool from off his sheep. There he took notice of all he saw,—the fine houses of the merchants, who cheated those from whom they bought and to whom they sold, using wrong weights and measures, paying very little for work done for them, making the poor people pay high prices for necessary things which they bought—all this was so that the rich might live in grand style.

Amos used to go home to his sheep and think of all these things. He knew that God would surely punish his people for treating the poor in this way and for all their greediness and dishonesty. Amos knew that their fine buildings, etc., would be destroyed unless they changed their way of living. He wished he could do or say something that would help these people in his homeland to turn from their evil ways and do as God would like them to do.

Home Mission Work—After a while God spoke to Amos and told him to give warning to these people, to tell them how wrong it was to do these things, and try to make them sorry for their sins.

Our Lesson story tells us what Amos said to the people as he went through the cities and villages. Imagine how the people would feel when Amos told them they would not enjoy their fine houses very long. They had planted vineyards, but God would not let them enjoy the fruit, because of the way in which they treated the poor. Amos said, "Hate the evil and love the good and God will forgive you and bless you."

Golden Text—Outline an open Bible. Repeat Golden Text. Let us copy faithful Amos in warning those around us. There are many who know about God but they forget Him and are selfish and wicked. We need brave men like Amos to be missionaries to warn our people of the danger they are in if they do not repent and turn to God. We all have God's word, to know His will. We can help to send out home missionaries. We can be faithful little workers telling those around us about God's messages to all.

Hymn—Sing vs. 1, 3, 5, Hymn 503, Book of Praise.

What the Lesson Teaches Me—I SHOULD TELL GOD'S WORD TO THOSE AROUND ME.

FROM THE PLATFORM

"Hate the evil"
"Love the good"

Ask the scholars whether hatred is ever right. Discuss this question until you have got them to see that it is right to hate things that are evil. Write "*Hate the evil*," v. 15. Direct the conversation to some of the things in our country which are evil and should, therefore, be hated. The scholars will readily mention many such things,—such as the drink traffic, profane swearing, dishonesty, lying, etc. Impress the truth, that hatred of evil should be shown by ridding ourselves of it and fighting it with all our might. Now ask, "If we should hate evil, what should we love?" "The answer is, of course, "*The good*." Write, "*Love the good*," and emphasize the truth that, if the people of Canada obey these two precepts, our country will be truly happy and great.

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Opening Exercises

I. SINGING.

The Son of God goes forth to war,
A kingly crown to gain :
His blood-red banner streams afar :
Who follows in His train ?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,—
He follows in His train.
—Hymn 250, Book of Praise

II. PRAYER. All remain standing.

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

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

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

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

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

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

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

V. BIBLE WORK. From the Supplemental LESSONS.

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

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

VIII. READING OF LESSON PASSAGE.

Class Work

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

I. ROLL CALL, by teacher, or Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental LESSONS, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental LESSONS.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 438, Book of Praise.

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

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

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

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

IV. DOXOLOGY. Hymn 615, Book of Praise.

V. BENEDICTION OR CLOSING PRAYER.

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THE BOOK PAGE

A new book by Sir Gilbert Parker, **The Money Master**: Being the Curious History of Jean Jacques Barville, His Labors, His Loves and His Ladies (The Copp, Clark Company, Toronto, 360 pages, 6 full page illustrations by André Castaigne, \$1.50), is a romance of modern French-Canadian life. "M'sieu Jean Jacques," the owner of the Manor Cartier, miller and money lender and the great man of St. Saviour's parish, having spent a year at Laval University, prides himself on being a philosopher, and has a large idea of his own importance in the world. The tale opens with an account of the hero's grand tour to Paris and Normandy, whence his ancestors had come to Canada with Frontenac, and of his meeting, on the homeward voyage, and falling in love with, the fascinating Spaniard Carmen Dolores, who was on the way to Canada with her father Sebastian, an adventurous scoundrel. The ship Antoine, a leaky old tub, in which they were sailing, struck a sunken iceberg, and went down not far from the coast of Gaspé, and Carmen saved Jean Jacques from drowning. In due time the Spanish girl became the mistress of the Manor Cartier. For a time things went smoothly, and then misfortunes came like a flood on the head of poor Jean Jacques. Wife, daughter, property,—of all these he was cruelly stripped. But the story shows him, in spite of his vanities and foibles, as a true and honorable man, who fought his own way through all ills and at last reached a peaceful haven.

In **A Baby of the Frontier** (Fleming H. Revell Co., Toronto, 286 pages, \$1.25 net) Cyrus Townsend Brady goes back to the early days in the Western States when Indian raids were very real terrors. A sergeant and a handful of soldiers acting as escort to the Colonel's wife on the way to her wounded husband at an outlying fort, were attacked by a band of Cheyenne Indians. The Colonel's little daughter was born in the midst of the attack. The perils under which the little girl began life, passed some of the thrilling adventures with which she was to meet later. Other striking characters in this interesting story are the brave Irish sergeant and his plucky wife, and a fine old scout of the plains.

"When men's bodies go to sleep," she answered, "their souls cross the border to the unknown country, and recover all they have lost, and gain all they have hoped for that is best." This was the assurance that came, in his dreams, to a brother, whose rarely loved sister had, after many years of companionship and travel, been suddenly removed from him. **The Unknown Country**, by Coningsby Dawson, Illustrations by W. C. Rice (McClelland, Goodchild and Stewart, Toronto, 61 pages, 50c.), is an exquisite prose idyll, relating the life of the two here and their experience when she had passed into the "Unknown World" and he met with her in his dreams by night. From the same publishers comes **Still Jim**, by Honoré Willis (369 pages, \$1.35), an intensely interesting story of a great engineering enterprise in the far West.

Two volumes added to the International Theological Library (T. & T. Clark, Edinburgh, U. C. Tract Society, Toronto) during 1915 are: **History of Christian**

Missions, by Charles Henry Robinson, D.D. (533 pages, \$2.50 net), and **The Latin Church of the Middle Ages**, by André Lagarde, translated by Archibald Alexander, Ph.D. (600 pages, same price). Dr. Robinson is the Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts, and his book is one which the serious student of missions will wish to have at hand as a thesaurus of concise information regarding the beginnings and present conditions of mission work in various parts of the world. Valuable statistics are given concerning the organization and operations of the numerous missionary societies on both sides of the sea. An interesting appendix deals with the question of Christian Reunion in the Mission Field. The author's point of view may be gathered from the distinction which he makes between "the Anglican and Protestant Churches." The volume by Lagarde covers a fascinating field. For it deals with the rise of monasticism, the relations of the papacy to the empire, the political and religious advance of the papacy and the story of the crusades, of the inquisition and of the great church councils. And over this wide field the reader is pleasantly borne by one who is a master not only of his subject, but also of a lucid and interesting style.

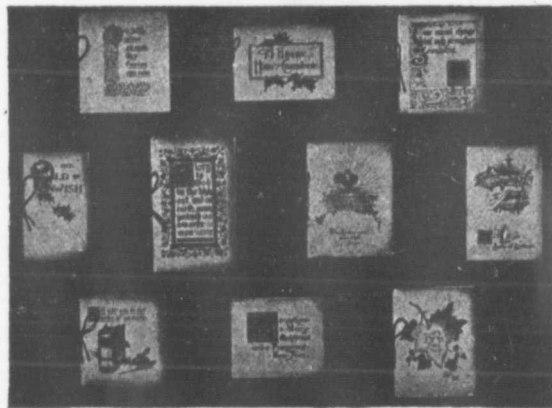
The first volume of **Peloubet's Select Notes on the International Lessons** was issued in 1875; the forty-second volume on the Lessons for 1916 is now on the market. To have carried on such a publication for more than two score years is indeed a notable achievement. And every year has marked an advance in excellence. The "Notes" in 1875 occupied 160 pages; they now fill 384 pages of skilfully arranged and well packed materials. Instead of the two outline maps in black and white of 1875, there are now three beautiful maps in colors. There were no illustrations in the first issue; there are now 125 pictures of great interest and value. The up-to-date teacher of the Uniform Lesson, in any grade of the School, can scarcely afford to be without his "Peloubet," in which so great a mass of information and such a wealth of helpful suggestion are set before him in so compact and convenient a form. The publishers are the W. A. Wilde Company, Boston, and the price is \$1.15 postpaid.

Amongst the helps for the Sunday School teacher, **Tarbell's Teacher's Guide** has won for itself a place in the first rank. The volume for 1916 contains many interesting and valuable features. Prefixed to the treatment of the specific Lessons is an extremely useful and well written account of the Books of the New Testament, and particularly of those which are to be studied during the year. "A Teacher Training Thought from the Lesson" and "Suggestions for Beginning the Lesson" indicate how the Lesson passage may be adapted to scholars of the various grades. The "Topics for Bible Class Discussion" and the "Work to be Assigned for Next Lesson" are full of suggestion. The references to other scriptures throwing light on the passages for weekly study are unusually copious and well chosen. Altogether the "Guide" for 1916 is an uncommonly thorough-going and workmanlike production, and will help the diligent teacher over many a hard place.

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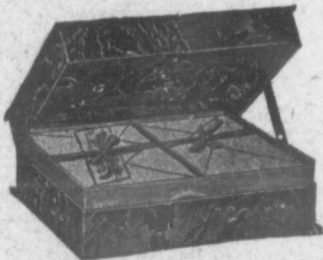
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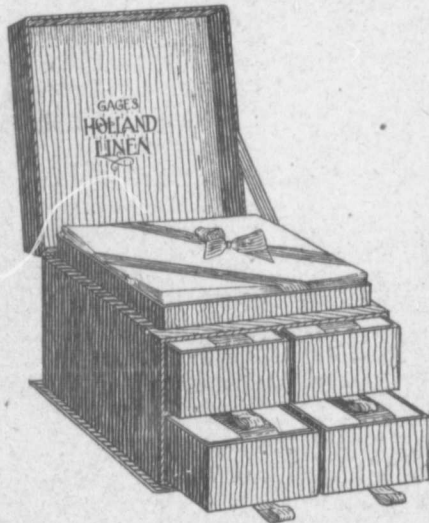
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