

EACH ISSUE 64 PAGES

Vol., XXIII., No. 12

December, 1917

70c. a Year, 18c. a Quarter
Two or more, 64c. and 16c.

THE TEACHERS MONTHLY



• Presbyterian Publications •
* Presbyterian Church in Canada *

Rev. R. Douglas Fraser
Editor & Business Manager

Church & Gerrard Sts. Toronto.

PLEASE MENTION "THE TEACHERS MONTHLY" WHEN WRITING ADVERTISERS

TELEPHONES : MAIN 2377 AND MAIN 6688

THE
BRYANT
PRESS
LIMITED

A. MACCOOMB, MANAGER



131-133 Jarvis Street
TORONTO ONT.

Printers
Publishers and
Bookbinders

THE CANADIAN BANK
OF COMMERCE

SIR EDMUND WALKER,
C.V.O., LL.D., D.C.L., President



SIR JOHN AIRD, General Manager
H. V. F. JONES, Ass't. Gen'l. Manager

CAPITAL PAID UP, \$15,000,000 RESERVE FUND, - \$13,500,000

SAVINGS BANK BUSINESS

A Savings Account will assist you in the patriotic
and personal duty of conserving your finances.

This Bank allows interest at current rates, and
welcomes small accounts as well as large ones.

Please mention "The Teachers Monthly" when writing advertisers

1

Toron

An E
Anot
The
Our
The
The

Inter
Final
Attes
Som
Two

The
The
My
Som

Sing
The
The

At ti
An I
The
A Pi
Beff

Why
The
The

A W

Dec
Dec
Dec
Dec

Dec

Rev

tee
subs

THE TEACHERS MONTHLY

Toronto

December, 1917

Volume XXIII.
Number 12

IN THIS ISSUE

EDITORIAL

An Honor to the General Secretary (with portrait).....	707
Another Worker Honored.....	708
The Programme for 1918.....	708
Our Church's Lesson Policy.....	709
The Boys' Conferences.....	709
The 1917 and 1918 Budgets.....	709

WITH OUR CONTRIBUTORS

Interest and Effort.....	<i>Professor O. J. Stevenson, D.Pæd.</i>	710
Finance and Beneficence in the Sunday School.....	<i>Rev. W. O. Rothney, B.D.</i>	711
Attention and Retention.....	<i>E. A. Hardy, B.A., D.Pæd.</i>	712
Some Problems of the Small School.....	<i>Rev. John Mutch, B.D.</i>	712
Two New Year's Rallies—		
1. In Montreal.....	<i>James R. Lowden</i>	713
2. In Winnipeg.....	<i>Rev. D. N. McLachlan, B.D.</i>	714
The Sunday School Librarian : A Man's Job.....	<i>A Librarian</i>	714
The League of Worshipping Children.....	<i>Rev. Gordon Dickie, M.A.</i>	715
My Home Department.....	<i>Rev. C. H. Daly, B.A.</i>	716
Some Difficulties in Teaching.....	<i>Miss Agnes Macdonald</i>	716

THE DEPARTMENTS

Singing in the Beginners Department.....	717
The Use of Pictures in the Primary Department.....	717
The Problem of Securing Attention.....	<i>Mabel Crews Ringland B.A.</i> 718

WHAT OTHERS ARE SAYING

At the Classroom Door.....	719
An Extra-Punctual Teacher.....	719
The Problem Back of the Problem.....	720
A Problem Calendar.....	720
Baffled.....	720

THE S. S. AND Y. P. S. BOARD

Why We Take Stock.....	721
The New Drive for the Sunday School.....	722
The Conquering Christ.....	723

A WORD FROM THE BUSINESS MANAGER.....	724
---------------------------------------	-----

THE LESSONS

December 2—Nehemiah Rebuilds the Wall of Jerusalem. Nehemiah 4 : 7-21.....	727
December 9—Ezra and Nehemiah Teach the Law. Nehemiah 4:1-4a, 5, 6, 8-12.....	735
December 16—Nehemiah Enforces the Law of the Sabbath. Nehemiah 13 : 15-22.....	742
December 23—Christmas Lesson—Preparation for the Messiah : Advent of the Messiah. Malachi 3 : 1-12 ; Matthew 2 : 1-12.....	749
December 30—Review—God's Redeeming Love. Read Psalms 123 and 124.....	757

BOOK PAGE

Reviews of Recent Books.....	764, 767, 768
------------------------------	---------------

PUBLISHERS NOTICE

The Teachers Monthly is issued monthly by Presbyterian Publications, the Publications Committee of the Presbyterian Church in Canada. Single Copies, 70 cents a year, 18 cents a Quarter ; School subscriptions, two or more copies to one address, 60 cents a year, 15 cents a Quarter.

HELPFUL BOOKS for the CHRISTMAS ENTERTAINMENT

GEMS OF CHRISTMAS SONG—Price 25c., postpaid.

The first Christmas and the first Christmas Carol came together and ever since then on Christmas Day songs of praise have been sung the world over. This volume contains the words and music of sixty favorite carols and Christmas hymns.



THE NEW CHRISTMAS BOOK

For boys and girls of Public School ages. Edited by J. C. Sindelar—containing excellent Plays, Pantomimes, Tableaux, Drills, Songs, and the novelty—A Living Christmas Magazine. Price, 35c.; postage 5c.

CHRISTMAS CELEBRATIONS

Suitable for all ages of boys and girls. Edited by J. C. Sindelar—containing a selection of Recitations, Plays, Dialogues, Drills, Tableaux and Quotations. Price 30c.; postage 4c.

CHRISTMAS ENTERTAINMENTS

By Alice M. Kellogg. Containing Fancy Drills, Motion Songs, Tableaux, Short Plays, etc., for children from five to fifteen. Price, 30c.; postage 4c.

THE BEST CHRISTMAS BOOK

For boys and girls of Public School ages. Edited by J. C. Sindelar—containing an interesting and appropriate collection of Monologues and Readings, Pantomimes, Tableaux, Recitations, Drills and Marches, Songs, etc., etc. Price, 35c.; postage 4c.

CHRISTMAS SELECTIONS

A most desirable selection of Readings and Recitations. By Rosamond L. McNaught. Price 35c.; postage 5c.

A VISIT FROM MR. AND MRS. SANTA CLAUS

A Christmas Exercise with Dialogue, Recitations, Songs and Drill for 21 or more Primary or Junior Boys and Girls. Price 15c.; postage 2c.

THE BEST CHRISTMAS BOOK



Beckley-Cardy Company
CHICAGO

For complete list of entertainment books, see page 40 of 1918 Catalogue.
Send for a copy if you haven't one.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada
CHURCH AND GERRARD STREETS, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

The Teachers Monthly

E. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXIII.

Toronto, December, 1917

No. 12

EDITORIAL

An Honor to the General Secretary

It is not often that an honor has been more amply deserved than the degree of Doctor^m of Divinity (*Honoris Causa*) recently conferred on Rev. J. C. Robertson, our church's General Secretary of Sunday Schools and Young People's Societies, by his Alma Mater, the Presbyterian College of Montreal.

Dr. Robertson took a distinguished Arts Course in McGill University, followed by the three years' course in Theology in the Presbyterian College, Montreal, of which the late Dr.

MacVicar was the Principal. His successful pastorates in New Brunswick, Dr. Robertson was appointed to succeed by the General Assembly of 1905, whilst he was very young.

To say that Dr. Robertson is a good man, is to put the cart before the horse. By his winning personality, his wisdom in administration, his keenness in solving problems and his enthusiasm in the Sunday School and Young People's Societies, Dr. Robertson has attained a leadership in Canada as an expert Sunday School and Y. P. S. worker. His merits have been recognized by the whole



REV. J. C. ROBERTSON, D.D.

General Secretary of Sabbath Schools and Young People's Societies

like workers the continent over. He has occupied important positions in the Sunday School Council of Evangelical Denominations, which embraces some thirty of the great Churches of Canada and the United States. An indication of the high esteem in which his ability is held, is his having been chosen to write the book on The School in the series of The New Standard Teacher Training Course.

Dr. Robertson has not as yet reached his prime. He is still a quite young man, and the church looks forward to a long period of even more effective and far-reaching service from him in the coming years.

at that time. After success in New Brunswick, Robertson was his present general Assembly he was still a man.

He has made it mildly strong and personal, his planning and study of the possibilities of School and of organizations, bounded in Robertson has ing place in expert Sunday P. S. worker. been recognized brotherhood of

Another Worker Honored

The many friends, amongst Sunday School workers throughout Canada, of Dr. A. J. W. Myers, who has been acting for some seven years past as Educational Secretary of the General Assembly's Sunday School and Y.P.S. Board, have learned with mingled feelings of regret and rejoicing of his appointment to a professorship in Religious Education in the famous Training College in Hartford, Conn., over which Dr. Douglas Mackenzie presides. The appointment is a tribute to Dr. Myers' attainments and reputation. It is a great honor to be the successor, as he will be, of Professor St. John, who is among the most widely known and read of writers on the Child. On the other hand, our Canadian Colleges and Sunday School Institutes will greatly miss the faithful expert service which Dr. Myers has rendered during these years. He will not easily be replaced. The expert in Religious Education is rare.

THE TEACHERS MONTHLY extends its congratulations to Professor Myers, who takes up his new duties at the New Year.

The Programme for 1918

It is a significant fact that in this fourth year of the War, when the drain of the War on our young manhood is, let it be hoped, at its maximum, the special programme of the Sunday School Board for the year, is the putting in operation of the new Curriculum and the training of teachers to carry that Curriculum most efficiently into effect.

The Curriculum sets forth for each period, from infancy to manhood and womanhood, what should be done in appropriate teaching and training. It is the simple fact that this is the first time in the history of religious education, that such a curriculum has been set forth. It is also safe to say that the Curriculum embraces everything that is vital and necessary; and it is in a form easily understood and quite practicable.

The Curriculum has been sent in handy form to all ministers and Sunday School superintendents; and further copies will be sent on application, by Rev. Dr. J. C. Robertson, our Church's General Secretary for Sunday Schools.

Curriculum, or no Curriculum, good teaching demands trained teachers. Trained teachers are in truth the most important factor in religious education, whether those teachers are in the home, the Sunday School, or the pulpit.

To meet the needs of such training, the New Standard Teacher Training Course has been planned. The four books of the First Year have been issued by PRESBYTERIAN PUBLICATIONS. They are goodly little volumes, costing 20c. each postpaid. The first two volumes, on *The Pupil* and *The Teacher*, respectively, are by Professor Weigle of Yale University, the highest authority on the continent, and probably in the world, on the application of the principles of psychology to the teaching of children and the young.

The third book, *The Teacher's Study of the Life of Christ*, is by Rev. Dr. Barclay, an eminent Bible student and educationalist. The point of the book is that it exhibits to the teacher the portions of the Gospels suitable for the instruction of the children and young people at the various ages and shows the teacher how these portions may be taught.

The fourth book of the series, *The School*, is by our General Secretary of Sunday Schools, Rev. Dr. J. C. Robertson. It is a thoroughly well informed discussion of the Sunday School in the light of the most modern study, and of the author's twelve years of specialist experience in our own Canadian Sunday School field.

The War has brought out, as never before in any generation, the value of training and the possibility of developing men quickly and effectively from raw material. Like results are open to any Sunday School, which, with these books as manuals of instruction, will undertake the further training of the teachers now at work, and the shaping up, from the members of the Senior and Bible Classes, of bands of young men and women who will be able, through their training, to take hold effectively of the greatest of all tasks, the bringing of the children, at each step of their lives, into their proper relation to God in knowledge, love and service.

Our Church's Lesson Policy

To remove misunderstandings which there seem to be in some quarters, and to make the whole matter quite clear, it seems necessary to state afresh our Church's policy in regard to Sunday School Lesson Courses.

Our Church, as represented by its Sunday School Board and the General Assembly, approves both the International Uniform Lessons, so long familiar, and the International Graded Lessons instituted some ten years ago.

The Uniform series takes the same Scripture passage for all the classes in the School, the teacher adapting the Lesson to the various ages of the scholars as he may be able. The Graded Series presents Lessons specially chosen for the various ages. Its governing principle is the needs of the pupil. These Graded Lessons may be treated in booklets and leaflets for each year, and the pupils may be so classified. Or the Lessons may be treated by Departments, all the years of a Department (as, say, of the Primary Department, the ages 6, 7, 8) being served by the same Lesson. In other words, the treatment is Departmental, instead of each year by itself. The topics are the same for either method of treatment.

The Departmental method of treatment is the method followed by our Church; also by the Canadian Methodist Church. It has been developed in Quarterlies and Leaflets for the Beginners, Primary, Junior, and now for the Intermediate, Departments.

The plan has had a trial of three full years. It has met with high approval. The Schools are satisfied; stronger words indeed may be used—they are grateful and enthusiastic.

The Departmental method of handling the Graded Lessons is, therefore, no longer an experiment. The Departmental Graded Lessons have come to stay. They are being extended to the higher Departments as rapidly as the demand for them appears. There is no thought, so far as we know, in any quarter, of exchanging this method of publication for any other.

The Boys' Conferences

"There is more being done for the boy in Canada than there is in any other country at War." This statement was made the other day by an outstanding Sunday School worker, and it looks as though, in this country at least, the boy were coming to his own. In the fall of 1916, as a result of Conferences held from coast to coast, hundreds of men attended Training Classes for boys' work, of from four to five weeks' duration. Last summer eight Summer Training Camps were held, at various points, at which the attendance was over 200 men and boys. This fall there has been "The Fall Drive of the Allies in Boys' Work," during which twenty-two great cooperative Provincial Leadership and Boys' Work Conferences were held between the Atlantic and the Pacific, with the result of bringing many additional leaders into the work, and winning many boys to "forward steps" in Christian life and service.

The losses of the War have thrown a larger portion than ever of the Dominion's future upon the shoulders of the now growing boys. Canadians have reason to be grateful for the provision that is being made, in the Boys' Work, for their right training.

The 1917 and 1918 Budgets

As a powerful element in religious education, not less than for the financial aid that may thus be given, the Budget of the church's Missionary, Educational and Benevolent enterprises should have a place in every Sunday School.

The Sunday Schools are expected to raise one-tenth of the whole Budget. By proper plans, energetically carried through, the task should be a very simple one. It is an entirely reasonable expectation that this proportion should be raised by the Schools.

What about the 1917 Budgets? The time is now almost up. December will be a month of carrying through to the finish, the plans adopted earlier in the year, or of making some special effort where no plan has been followed throughout the year. No School should be deprived of its privilege of giving to the Budget.

For the 1918 Budget, December 1917 is the time to plan. The goodly ship should be launched with the New Year. But everything should be in readiness.

The church's Board of Finance and the church's Sunday School Board have in print full information and excellent plans and suggestions. A post card to either or both of these Boards (address Confederation Life Building, Toronto) will bring the required literature. It will be worth the while of the superintendent and teachers and officers of every School to send for this literature, and carefully to work out the method that will best suit their School.

The church never needed more than this coming year its whole Budget ; and the School assumes a serious responsibility that shuts its scholars off from giving their share, or fails to plan that they shall do this in the fullest measure and according to the best methods.

Interest and Effort

By Professor O. J. Stevenson, D.Pæd.

When I was a boy of ten, hoeing potatoes or weeding in the garden did not possess any attractions for me. Since the task was not of my own choosing, boylike I cared little whether it was done well or ill or ever done at all. But up in one corner of the regular garden I had a little garden plot of my very own, where I grew beans and beets and carrots and citrons and melons and cucumbers just for the love of growing them. Needless to say, I was more proud of those beets and cucumbers than of the best vegetables that grew in the whole garden. I needed no urging to hoe and weed and water them in time of drought. I was eager to make an effort because I was interested.

It is the same with all tasks. Where the element of interest is lacking it is drudgery ; where interest is present the effort is soul made. I know a small girl who hates dish-washing ; but she will wash and wipe with evident pleasure when she is trying to surprise her mother by her speed or when there is a good-natured contest to see who will be done with her task first.

One of the great differences between the modern school and the old-fashioned one is that the present-day teacher is generally alive to the value of interest in stimulating the efforts of her pupils. The lesson, as we shall see later, is planned and developed with a view to arousing interest, and devices of all sorts are employed to make the lesson more interesting. There are a class of educators, to be sure, who hold that it is a mistake to try to make the work of the class-room interesting and who claim that "there is so much frosting on the cake and so many raisins and currants within that there is very little real nourishment in it." Hard work and disagreeable effort is good for a boy or girl, they argue, and this hard moral discipline, from their point of view, is the best thing a child gets out of education. There are those, on the other

hand, who hold that we cannot make the work of the school too easy for the child and that it is only when work is interesting that the child really gets good from it.

They are both right and both wrong. Effort, we must agree, is necessary for vigorous growth ; but hard work and earnest effort need not be disagreeable. The contrary indeed is true ; for work that calls for the greatest amount of mental and physical energy is often the most agreeable. It must be admitted that there are certain tasks, practising scales on the piano, for example, or removing ashes from the furnace, which are unpleasant or monotonous ; but I have never heard it argued that tasks that are pure drudgery are a necessary moral discipline. And in the work of the School, I venture to say, there are few tasks where effort and interest cannot be made to go hand in hand.

The mistake that some teachers make is that they do not seek for sources of interest in the task itself but try to create an artificial interest by means of what are rightly spoken of as "devices." The "soft pedagogy" of modern times attempts to teach addition, subtraction and multiplication by means of games, but personally I have more faith in the sound drill and the wholesome rivalry of the old-fashioned arithmetic class. The danger of the modern methods of sugar-coating is that the child is likely to remember the game but forget the facts involved in it. Interest without effort is just as dangerous, and in the long run as deadening, as effort without interest. It is a good thing to use blackboards and colored crayons ; but the illustrations should help to impress the teaching of the lesson rather than detract from it. It is a good thing to use games ; but the facts themselves must afterwards be drilled home. It is a good thing to use the story method to awaken interest, but everything that is worth while in the lesson must in the end be developed in the class as a result of the child's own effort. Do not take all the stones out of the child's

path; he will lift them out of the way himself and be stronger for doing so, if you, the teacher, will supply him with the incentive.

Ontario Agricultural College, Guelph



Finance and Beneficence in the Sunday School

By Rev. W. O. Rothney, B.D.

Raising money is not the business of the Sunday School. Its business is to educate the children of the church. This does not mean that money giving should not be encouraged in the Sunday School; but it does mean that raising money should never be made an end in itself. The giving of money in the Sunday School fulfils its function only when it is part of the educational work of the School. Education in money giving is a foremost task of religious education, and must be conducted in accordance with the general principles of education.

If the Sunday School is to be free to carry on its educational work, including the development of the benevolent spirit, it must not be dependent for its existence upon the procuring, from the pupils, sufficient money to carry on its activities. The School of the church has a right to full support by the church. The Sunday School should have a regular place in the budget, with a sufficient appropriation to pay all its regular expenses.

If the church does its full duty financially by its educational department, the School is then in a position to use its offerings for educational purposes. The moral training of the pupil may then be made the primary aim in money giving, and not the getting of the wherewithal to carry on the work of the School, or even augmenting the missionary contributions of the church. If the training is to be carried on in accordance with educational principles, the needs of the child must be made central and not the needs of society.

This, however, means that the needs of society must be presented to the child. The awakening on the part of the pupil of a sense of the needs of others is the first step in developing a generous, unselfish spirit. The child should not be asked to give, nor expected to give, until his interest in the object of his benevolence has been aroused. A collection taken in the Sunday School every Sunday in a mere conventional way has little educational value. The element of interest is essential to effective training in giving. It makes little difference what the object of benevolence is, provided that its needs are so definitely stated that the pupils are aroused to the sense of need and to a desire to help.

Not all objects of benevolence are interesting to all pupils. Interests of pupils vary in accordance with their years. The objects presented to the primary child, for example, should be very concrete and definite, and something that belongs to the child's own world. A child's life for a day in a heathen country might be pictured, and the heathen child presented as an object of benevolence. The interests of Juniors might be awakened by the needs of some particular mission or school. To the adolescent some great task or heroic endeavor must be offered as an object for his sympathy and support. And when we come to the adult, nothing less than world-wide extension of the kingdom of God should be held up as the object of his endeavor.

Once the pupil's desire to help has been aroused, the next step is that of his actually giving something of value, in his eyes, in order that he may alleviate the need. For a child to give money merely because his parent has given him a cent for the purpose is almost as bad as not giving at all. It should be understood that pupils are to give only out of what they themselves have saved or earned. Unless the giving involves sacrifice on the part of the pupil it fails in its educational purpose.

Furthermore, training in benevolence demands that the pupil be taught to choose the object on which he will bestow his money. One of the great needs in charitable work is a rational choice as to what one shall help. Benevolence to be effective must be discriminating. The School must therefore seek to cultivate in the child the habit of making a judicious choice of an object for his benevolence, and not trusting to the impulse of the moment.

Efficiency in choosing comes through practice in choosing, and in order to give pupils such practice, it is necessary to arrange a series of concrete situations which call upon the children to decide upon the disposal of their gifts. The needs of different objects may be presented, and then different boxes provided to receive contributions for these objects, and the pupils made to decide as to the one into which they will put their money.

Another feature of the training in money giving is that of inculcating the principle of self-support. Attention may be called to the books, and papers, and pictures, and other material necessary for carrying on the Sunday School, and the pupils reminded that these cost money. They should then be encouraged to give for those things from which they themselves derive benefit, thus preparing them, in maturer years, to take an active share in the maintenance and support of the church. "As much for others as for self" should be laid down as a fundamental principle in determining how much should be given to missions, and how much for self support. The church's

financial problems of to-morrow may be solved in the Sunday School of to-day.

Montreal



Attention and Retention

By E. A. Hardy, B.A., D.Pæd.

II. FACTORS IN RETENTION

In a previous* article we spoke about the different kinds of attention and the importance of recognizing the fact of such a difference. The same truth applies to memory. Pupils have different powers of retention.

For instance, there is a difference in the time factor. One pupil remembers almost instantly, while another requires a considerable period of time. After the first or second singing, one pupil knows a new hymn without the slightest difficulty. Another pupil can sing it while the music is being played and the others are singing it. The first pupil carries away the hymn in his memory and on his arrival at home sings it to his mother. His memory is rapid and accurate. The other pupil has apparently absolutely forgotten it, but later in the week it comes back to him, and after that it is his. Here is a slower memory, and it may be a less accurate one, so far as music is concerned. It is quite possible, however, that the memory ability of these two pupils might be reversed, if it were a question of historical facts.

Again, there is the factor of permanency. Some can remember easily for the moment, and forget quickly. They can "cram" for examinations with great success. Others learn easily and remember tenaciously. Others learn with difficulty and forget easily. Others learn with struggle, but never forget.

There is also a difference in memory according to subjects. One boy remembers names, with initials, with astonishing accuracy. Another remembers dates. Another remembers everything about fighting or soldiers or sailors. Another memorizes long passages of scripture or poetry. Yet no two of these has the same type of retentiveness. It is often said that childhood is the period of best memory. That is not true. What is true is that our power of memory changes according to our age and our interests.

Again, there is the difference in memory according to the sense organ involved. One boy's eyes are remarkably good, and his memory of form is wonderful. He registers accurate mental photographs, and he never forgets faces or pictures of any kind. His chum has poorer eyes and gets his mental photographs blurred, but nature has given him a sense of melody and rhythm and his memories of sound are wonderfully good. He

registers sound like a dictaphone; voices and tunes are never confused. Another has unusual power of smell, and odors are all clearly differentiated and remembered by him.

Is it any wonder that the boy or girl of immediate and accurate memory becomes the expert stenographer of remarkable speed, and that the others do not? Or that the others become painters or musicians? Nature differentiates us; otherwise this would be a very monotonous world.

What is the application to the teacher?

First, that he must realize that in the class gathered around the teacher there are no two alike, that in their powers of attention and retention every pupil is different from every other pupil, and that the class is a wonderful group of wonderful powers. Secondly, that the lesson must have something for each and every pupil. Why prepare for three out of five of the class and leave the other two out? Is it too much trouble? Not so; there can be only one right thing for the teacher and that is to search the lesson through and through, utilizing every help available, to get something for each pupil to catch his attention, and something for each one to carry away as a permanent possession.

Toronto



*Some Problems of the Small School

By Rev. John Mutch, B.D.

V. THE GRADED LESSONS

There are three obstacles that block the adoption of the Graded Lessons in the small School: expense, class division and confirmed habit.

The last is perhaps the worst of the three. Some of our small Schools have faithful superintendents and teachers who for years have been keeping the School in existence, to whom the church owes a great debt, and who are extremely averse to doing anything different from what they did twenty years ago. If any such read this article, let them bear in mind that the world is moving, not standing. The attempt to start such an innovation as adopting the whole graded system would be the overt act that would mean war.

Perhaps the most successful way, in such cases, to get Graded Lessons introduced would be to start with the Beginners and Primary Departments. This is where they are most needed, and the elementary teacher of Beginners and Primaries, who is usually aware of the difficulty of the Uniform Lessons for her tots, is likely to support the plan. Perhaps after a year the Juniors might have a turn.

*For previous articles in this series, see THE TEACHERS MONTHLY for July, August, October and November.

*See TEACHERS MONTHLY for November, page 646.

Take the question of expense. This is twofold. To begin with, there is the small School which has the idea that somehow it exists to get money for congregational and missionary purposes, and cuts down expenses which are necessary for its own work as a School, in order to heap up treasures for these objects.

Even, however, granting the undeniable importance of training the scholars in missionary giving, it must always be borne in mind that its first duty, as a School, is to give instruction in the Word of God. No expense should be spared which is essential to this object.

A second form of the expense excuse is, that, in reality, the School does not seem to be able to afford it. Often this is a mere supposition. For instance, in the Primary Department, the teacher, if it is absolutely necessary, can get along with the Scholar's Leaflet and the Teacher's Quarterly.

In other words, where expense will not allow it, not all the parts of the teaching paraphernalia need be adopted. Most small Schools, however, can face the whole expense, if the scholars are trained to give systematically, and are asked to raise the amount, class by class, that the lesson material costs for each class. Where that is not possible, the church may bear part of the cost.

The third drawback is the division of classes. Again and again, it seems to be necessary to repeat that any School with only three classes can adopt these Lessons. In those mission Schools where there is but one class ranging from 8 or 9 to 15 or 16 years of age, the Junior or Intermediate Graded Lessons would more likely meet the need than the Uniform Lessons. The small School should have at least the Primary and Junior Graded Lessons for the two younger classes, even if the others continue to use the Uniform Lessons.

Two New Year's Rallies

1. IN MONTREAL

BY JAMES R. LOWDEN

It may be of interest to readers of the **TEACHERS MONTHLY** to know something of an anniversary in connection with Sunday Schools which has been observed in Montreal for now over sixty years, and is still enjoyed and looked forward to with great pleasure from year to year. This is the gathering of Sunday Schools on New Year's day morning in Montreal.

Montreal is not the only place such gatherings are held, nor are the Presbyterians the only ones who have them. In that city the Methodists, Congregationalists and Baptists have each their own gathering, and the cities of Ottawa, Winnipeg and Edmonton have also theirs.

In earlier years in Montreal, the several denominations met as one, but as their numbers grew this could not be continued for want of space. In fact, at present the Presbyterians have been considering the advisability of having two gatherings, for, though Erskine Church with its extension is capable of taking in 3,000 children and teachers, more would come but for want of space. However, the teachers have unanimously voted to have but one gathering, though crowded, rather than two, feeling that more or less inspiration would be lost by dividing.

The gathering is under the auspices of the Presbyterian Sabbath School Association, and the meeting is supposed to occupy not much

over an hour. The doors are opened at 10 a.m. and the meeting at 10.30.

At ten o'clock and sometimes before, sounds from the street tell us of the arrival of some of the Schools. Horns and trumpets are being blown and the shouts of merry children tell us that "The King Fisher,"—a large sleigh drawn by four and sometimes six horses—has arrived and 50 or 60 children are getting out of the sleigh and coming to the door, where they are met by two or more of their teachers who take charge of them and take them to the place allotted to them in the building. These are scarcely in their places when more sleighs arrive, also bands of children with their teachers who have come by the street cars. All is bustle and excitement till they are all in their places, when the printed programme is given to each present, and at 10.30 the chairman calls the meeting to order and gives out the first hymn,—often, All hail the power of Jesus' name,—then a short prayer, reading a psalm, singing, etc.

The chairman, in his opening remarks, wishes his audience "A Happy New Year," which is responded to by about three thousand voices in no uncertain sound. As we have not only English, but French, Italian and Chinese Schools, we have a special hymn for each in its own language. We are also often favored by the Pointe-aux-Trembles brass band, as we usually have about one hundred

of their pupils present with us, which adds to the interest of the gathering.

We have only one address of about fifteen minutes or so, and this is usually a telling one. After the address, the secretary reads greetings or kindly messages from other gatherings in the city and from the West, which he has responded to.

Two of the features of the meeting are the Saluting of the Flag and the Roll Call of the Schools. The calling of the roll is responded to by each School repeating the motto of their School, or a verse of scripture.

The meeting is brought to a close by the singing of the National Anthem and the Benediction, when each School goes out in an orderly manner as its name is called.

A pastor from London, England, who was present at one of these gatherings said that he had attended many large meetings of people, but when he looked into the faces of three thousand children, it was a sight more inspiring than he could frame words to tell.

Montreal

2. IN WINNIPEG

By Rev. D. N. McLachlan, B.D.

For many years New Year's morning has been the occasion for an enthusiastic rally of Presbyterian Sunday Schools in Winnipeg. A large central church is secured, and shortly after ten o'clock Schools begin to arrive. Some that are nearby walk in orderly or disorderly procession according to the atmosphere of the morning; some come on street cars, making the keen air ring with the sound of hymns; others come in sleigh loads. Arriving at the church, they take their places in different sections indicated by banners containing their names.

A large choir is gathered from all the Schools, which renders an excellent musical programme. After the opening hymn and prayer, the first duty of the Rally is to select one of its number and delegate him to convey New Year's greetings to the Methodist Sunday Schools similarly assembled in another part of the city. This courtesy is reciprocated by a delegate from the Methodist Rally.

After the address of the day is given, the roll call by Schools takes place, each School replying in its own way. One School may rise in a body and sing a hymn; perhaps the Beginners of a single class may sing it. A School may recite a portion of scripture together,—infinite pains have been taken to do this well—or a boy or girl with a clear ringing voice may recite the passage. Another School may have one of its members sing a solo. Thus in some way each School responds to its name.

Presenting the Banner for the year is an interesting part of the programme. The School having present the largest percentage of its total enrolment secures the banner. Of course the smaller the School the greater the chance of winning the Banner. However, some of the larger Schools have had a surprisingly large number of their members present.

The offering taken goes usually for fresh air work or is given to some other worthy object such as the Belgian Relief Fund or the Red Cross Society.

The Rally has proved to be a splendid inspirational start of the Sunday School year both for scholars and teachers.

Winnipeg



The Sunday School Librarian: A Man's Job

By a Librarian

What is a man's job? To define it might have been easy in the days of our great-grandfathers: to-day it is another matter. The doctor, the lawyer, the dentist, the architect may be a woman. The trolley car, the elevator, the London bus may be run by women. The munition plants, even to their great machinery, may be staffed by women. They not only have the vote, but they have entered Congress, and may soon be in Parliament.

It must be evident, therefore, that any modern definition of a man's job is not that of a job that can be filled, only or exclusively, by men. A more accurate statement would be that a man's job is one which gives scope to a man to exercise all his talents, education and energy, one that is worth while for a man of power and vision.

The Sunday School library may provide just such a place. As I see it, the Sunday School library may be one of the great features of our religious education and, therefore, a great factor in sustaining and developing the church and Christian citizenship. Let me try to make this clear.

The librarian of the ideal Sunday School library should be a man of books. He should have an intimate knowledge of the world's great books, and, especially, its great religious books. These he should know as he knows his Bible, and he should be able to select just the books necessary to meet the needs of the individual reader. Poetry, history, geography, travel, story, should be at his command. But, in addition to the classics, he should be in touch with current books as they pour forth from the press. That this is no easy task may be seen from the fact that a Select List of Books for Boys and Girls, pub-

lished during the three years 1908-1910, by the Ontario Department of Education in 1911, contains over 1,000 titles. To keep in touch with this current literature, much of it excellent, and much of it very inferior, makes demands on one's time and energy that few can meet. But to measure up to your job as librarian you must keep up.

The librarian must also be a lover of boys and girls, a student of human nature from childhood to old age. The Sunday School of to-day is bounded by the Cradle Roll and the Home Department. It reaches from the prattle of the cradle to the whispers of the aged shut-in. The picture book and the great words of prophets, poets and philosophers alike find place in the library and the librarian must know where and when to place his book. That bright-eyed lad in the Primary, that wee maiden near him, that sturdy lad in the Junior Department, his thoughtful sister in the Intermediate Grade, his mother and father with their problems of parenthood, the teacher struggling with his class of Seniors, the superintendent eager to know the extent of his task and the methods for overtaking it, the student with his intellectual difficulties, the shop girl who needs a message to help her against her environment—what is the librarian to do with all of these? Manifestly, he must know his people as well as his books and must fit book to person. Misfits in books are as bad as misfits in anything else.

How shall the librarian know his people? Move among them; get acquainted; study them; love them. The public librarian nowadays is often told by experts to spend at least half his time out of his office and away from books, studying people, so that he may know the needs he must meet. Our librarian should do likewise.

Naturally, the Sunday School librarian must know library methods. He can give hours to this branch of the work; in fact, he must give hours to it. Library methods change with the times, and we cannot expect a Sunday School library this year to do its best with the equipment and practices of twenty years ago. Methods are secondary to knowledge of books and knowledge of people, but still of great importance. We must know and realize the best.

Is our job big enough for a man? If he loves books and people, he will say, "Yes." If he has a knowledge of what one book may do to change a life, to strengthen a weak or discouraged soul, to give ideals and vision, he will certainly say, "Yes." If he has a vision of a great Sunday School library ministering from its rich stores to all kinds and conditions within the membership of the School, and if he has a further vision of what the Sunday Schools of Canada would be, if they all had such treasure houses opened wide and showering blessing far and wide, he would say "Yes" with all his heart.

Toronto

The League of Worshipping Children

BY REV. GORDON DICKIE, M.A.

There is no problem that gives a minister more concern than the attendance of children at divine service.

It is a very simple matter to get the children out on any special Sunday. A special appeal from the pulpit, or a "Rally" programme will bring them, but "one swallow does not make a summer," and there are fifty-two Sundays in the year. How are you going to get the children regularly to church and give them a genuine love for the sanctuary?

Clearly, then, it is the problem of the church authorities to make the service, in the morning at any rate, an interesting one for the children. In St. John's we tried the following plan, and it works fairly well. There are usually as many children in church as in the Sabbath School, though the interest is well sustained.

To begin with we had a special Children's Service when we introduced the League of Worshipping Children. The children all

gathered in the Schoolroom of the church and marched in together, taking their places in the body of the church. During the service, which was particularly for them, the regular League card, such as is used in the old country, was introduced and explained. The record of attendance is taken from Sunday to Sunday on the space assigned in the card.

Various methods of taking the attendance have been tried, including that of making the Sunday School teacher responsible for his own class; but we found, after a little experimenting, that an officer stationed in the vestibule of the church, punching the space for each Sunday was the best method of all. Of course a good deal depends upon the efficiency of the officer. A poor one would be a great handicap.

The regular service of the morning is made as far as possible a service which the young people may share with their elders. The opening prayer is that given on the League Card

for membership, and all the children are invited to join in repeating it. One of the hymns is always a children's hymn, and that is followed by an address to the children of about seven minutes' length. The sermon for the morning is usually in line with the talk to the children so that the former may help to explain the latter in some measure.

Possibly it sounds a bit irreverent, but occasionally we have a contest of some kind. For instance, on the Sunday before Mother's Day, I asked the children to hand in to the officer in charge in the vestibule, the next Sunday, the best motto for Mother's Day, and that Sunday I spoke about the motto, "A Boy's Best Friend is His Mother." Some of the wee tots complained that they did not know what a motto was so the following week I talked to them about mottoes.

On another Sunday I announced that I would speak on "The Boy Samuel," and asked them the name of another great man whose name was Samuel, telling them, as a clue, that they would find it in the drug store window. That week I told them the story of Samuel Colgate. The druggists were a bit worried about having to answer so many queries regarding the names on their goods, but so far I think it has been the most popular contest of the lot, and I am sure the children will never forget the story. At the end of the year there will be prizes for attendance and also for those who have given correct answers to questions; but no mention has been made of the fact publicly, and the children know nothing of it.

Several times during the year we give up the morning service to the children. There are children's hymns and an illustrated address. The boys of the Sabbath School take up the offering. On Christmas we have a children's choir, trained to sing the carols appropriate to the season.

So far as my experience goes, the League of Worshipping Children, with its accompanying programme, is the best solution of the child at church problem, and it can be used in even the smallest congregation as satisfactorily as the largest.

St. John's, Newfoundland



My Home Department

By Rev. C. H. Daly, B.A.

It is a very widely scattered Home Department, for it attempts to minister to the spiritual life of individuals and families living 200 miles east and west of Fort George, and 50 miles south.

In this vast district there are hundreds of isolated homes never visited by a Christian minister. The transcontinental traveler will see instances of the kind in the isolated shack

and the pathetic group of children, or the solitary figure at the door, watching the train pass.

Most of these have had church relationships in their former home; with many, it is a precious memory. From a variety of sources I have compiled the list that forms my class. Many I have never seen and know only through correspondence.

I send the literature by mail, and have good reason to believe that it is appreciated, and that the lessons are regularly studied. In one or two instances, small Sunday Schools have been formed. To groups of homes, loan libraries are sent. In three or four homes, the Picture Roll is used. Every Quarter, a parcel of literature is sent to each home, in addition to the Quarterly.

Judging from the response, it is worth while. In any case, it is an attempt to solve a difficult problem,—and just now is the only thing to do—to keep the isolated homes in touch with the best things, and to help them to know that they are not forgotten by the church.

Fort George, B.C.



Some Difficulties in Teaching

By Miss Agnes Macdonald

One of the most discouraging of the teacher's difficulties is that of inattention on the part of pupils. The cause may just be a noisy neighbor; the cure will always be a counter interest. Make the lessons so interesting that the children must listen. A brightly colored pencil in the hand of the teacher, held near the face will often attract wandering eyes, then a rapid question fire will set the little minds to work.

A second difficulty is indifference of parents towards the Sunday School. To remove this difficulty will require much patient and prayerful effort; but such effort will, in most cases, be crowned with success.

Even experienced teachers may often be led away from the lesson by children asking useless questions. The task of bringing out the too retiring child and checking the over forward one is a difficulty which will tax the skill and alertness of the teacher.

In the older classes questions of right and wrong or of doctrine often arise. Such questions are often difficult to answer, but they are of vital interest to the young people and should be dealt with carefully. Teachers should keep posted on the topics of the day.

The cultivation of reverence for holy things is often a difficult task. By setting an example and by being careful of the actions of the pupils in all things, for instance, the handling of Bibles and hymn books, the caskets con-

taining the precious jewels of the gospel, the desired result will be brought about.

Difficulties, after all, vary with the personalities of teachers. One may easily solve a problem that to another defies solution. It is, however, when weakest from a human point of view, that the teacher is often strongest. When self has been put under, God can more freely make that person an instrument in his hands.

It is usually the voice of God speaking to his servant when the superintendent says: "Here is a class without a teacher, will you take it?" The one thus addressed may reply: "I cannot," or "I have no time." That reply is made to the master.

There are no difficulties in the path of duty which, by God's grace and help, may not be overcome.

Vancouver, B.C.

Singing in the Beginners Department

Nearly every child loves to sing. When he was a small baby the sound of his mother's singing lulled him to sleep. As he grows older, he tries to follow the rhythm of his mother's voice, and first singing a kind of music of his own without words, he gradually learns the use of words and music together. In the home the mother begins to teach the child lullabies she has been singing, and an interested mother will buy a book of simple songs that the child may learn them.

The kindergarten and the Sunday School try to foster this love for music by teaching the child simple tunes with simple words, which he may understand. A child's song must have two essential requirements—a tune, not too low or too high for the child voice, and words containing thoughts that the child can connect with his own experiences.

Now, though most children may love to sing, not every child can sing well. It is unusual for a little child to have a well-pitched voice. He sings in a dull, heavy monotone or in a high, squeaky voice with no attention to tune. In nearly every class there is the child who sings the line of the song preceding that the others are singing, and the child who hurries ahead.

In the day kindergarten the teacher understands these tendencies and tries to correct them and produce good singing, but in the Sunday School there is not time to do this. It is usually the case that the singing in a Beginners' class is poor. Occasionally there will be a majority of children who attend kindergartens, and who have learned to sing well, but in most cases there are the usual number of monotones and high-pitched voices, with the child always behind and the child always ahead, to mar the effect of the song.

And this is just the point. The aim of the song in Sunday School is not to produce an effect. It is not to be considered a well-rendered performance for the benefit of the many visitors. The visitors, if they come in the right spirit, love to hear the children's

little untrained voices, if they seem to love what they are singing.

What, then, is the aim of the Sunday School song? Primarily, it is to emphasize the lesson truths and bring them close to the child through his love for music. A grown person is often more deeply affected by singing an inspiring hymn than by the best sermon. Why will not the simpler Sunday School songs appeal to the little child in the same way? The song is connected with the story, and the story is connected with a Bible verse.

The story of the Good Shepherd will always recall to a child the song, "Little Lambs so White and Fair." All the songs about Jesus may be connected with stories of him. The spirit of the Thanksgiving season is fostered by the "Thank you" songs. While a child cannot always give expression to the truth in the story he has heard, he can know the song that brings out this truth, which he loves to sing.

The Bible verses which are set to music are always remembered. In one Sunday School where the verse "Suffer the little children to come unto me" had been learned as a song, the children were never content to say it, but always wished to sing it.

Endeavor not to make your children's singing a performance without meaning, but an inspiring service, in which they all join.—Josephine Danielson



The Use of Pictures in the Primary Department

When a teacher announces to a class of Primary pupils, "I have a story to tell you," a majority of the pupils turn to her with expectant faces and prepare to listen. But before she can proceed and tell the story it usually is necessary to speak directly to some child and either ask for attention or secure it by means of a question. When she says, "See what I have here," and produces a picture, an object, or a model, or calls upon a

pupil to show a picture, she is under no necessity of speaking twice. All the children are instantly attentive. Every child wants to see, for to see for oneself is to understand.

We have long recognized the value of pictures in teaching, and more particularly in the giving of religious instruction within the Sunday School. We have found that unless pictures are used it is almost impossible for children fully to comprehend the Bible stories. The life described and the manner and customs of the people in the distant Bible lands and times are so unlike the life with which our children are familiar that pictures, the right kind of pictures, are necessary to the giving of right ideas.

In addition to the pictures for the illustration of Bible stories and the teaching of manners and customs, pictures are needed for the decoration of the Primary room. Why? Because the child is "round-eyed, quick to hear and eager to touch, (and) is busy absorbing the world about him." The primary room is a part of his world. It is one of the places, the great out-of-doors is another, where he is gaining ideas of God. This room should be beautiful and quiet, a fitting place in which to meet the child, direct his thoughts, and guide him in his worship.

Among the many pictures which are appropriate for hanging on the walls of the primary room, three should have special mention. They are "The Sistine Madonna," "Christ Blessing Little Children," and "The Young Samuel." In many Primary Departments a copy of "Christ Blessing Little Children" is framed and hung where the eyes of the children may seek it many times during a session of the department. The other pictures are placed in frames with removable backs, that during the year they may be replaced with new pictures or with pictures which have been put away for a long time. New pictures challenge attention, arouse interest, and direct thought.

Other desirable subjects from which to choose a picture are the Nativity pictures, "The Holy Family," "The Adoration of the Shepherds," "The Adoration of the Kings," "The Presentation in the Temple," "The Flight into Egypt," and pictures of the Christ-child. "A Little Child Shall Lead Them" is of unending interest to children. They do not understand its symbolism, nor should it be explained to them. They see the Christ-child, kind and loving, and animals that trust him, that know he will not tease or hurt them, and have come close to be led by him. It is a picture which says, "Be ye kind."

Besides the pictures in illustration of Bible stories there should be others. Pictures of average child life in the home, among play-

mates and out of doors make a special appeal to the children, as do all sorts of subjects from the common workaday world. "Whatever a child likes to hear about, or read about, or look at in real life, that he enjoys in a picture." We find these pictures among the works of Millet and Breton, "showing the field of life in France, the works of the little Dutch masters, with scenes in the homes and markets of Holland, the works of Winslow Homer showing the life of the sailor." Such pictures are helpful in acquainting the child with the life of other peoples, in awakening interest in the children of the world and love for them.

Thus it is that we find that pictures are an important and very necessary part of the Primary equipment. To provide the pictures which are needed for the room and for the use of the teachers is one of the obligations of the Sunday School. To make the best use of the pictures provided is the teacher's part.—Abridged from Marion Thomas, in the Graded Sunday School Magazine



The Problem of Securing Attention

By Mabel Crews Ringland, B.A.

Can you tell if your class is paying attention? Certainly, you say, they sit perfectly still and don't speak a word while I'm teaching. They pay strict attention. But do they? Are they really *taking in* what you say? If teaching were simply a process of pouring out information from your mind to the pupil's, it would be a simple matter, but certain mental processes have to take place in the pupil before he has grasped your idea at all. So he must be *active*, not *passive* if he is to receive anything from your teaching, and mere silence on his part does not mean attention.

Put this to the test for yourself next Sunday. Ask some simple question of that quiet child with the far-away look whom you consider one of your best scholars, chiefly because she is not a disturber of the peace. In all probability she will be unable to answer, for her mind has been a blank all the while she was gazing steadfastly at you, apparently paying the best of attention. I have found this state of affairs time and time again, especially while serving as a "supply" teacher, when I had a splendid chance of studying a number of pupils.

That is why I give this warning to teachers, for I believe that more children than we dream of are becoming mentally lazy and are allowing their wits to "go wool gathering" as we say, when we fondly believe them to be drinking in every word. Once a habit of this kind becomes fixed, it is a serious handicap to a person and a very hard one to throw off.

A motto that I have set before me in my teaching is, "Every child mentally alert." We cannot afford to have even one scholar day-dreaming away the few precious moments we have at our disposal each week for character-building and instruction in the vital things of life.

But what can you do if you discover such a condition of mental inertia in one or more members of your class? Nip it right in the bud. Don't give that boy or girl time to relax attention from the moment you start. Ply the inattentive one with questions or announce at the start that he will tell the lesson story over after you have finished. If you do this frequently, occasionally, not choosing beforehand who is to retell the story, every member of the class will be keen and mentally alert, for no one likes to display a lack of ability in the presence of his chums.

This method is also successful in dealing with pupils who are deliberately inattentive and annoying. Nervous or restless children need some sort of relaxation such as can be provided by the use of the blackboard or pencils and pads, on which they may illustrate some point of the lesson, or if time permits, by a discussion and an examination of the

notebooks which are so necessary a part in the working out of the Departmental Graded Lessons.

When you say appealingly "Do pay attention!" or snap your fingers or give a stern command, how much do you gain by it? Nothing, beyond a momentary attention, unless you follow this up with something that is interesting enough in itself to hold your pupils' interest. Psychologists tell us that the really good teacher never uses this method, but secures and retains attention by questions, curiosity and suspense, appeal to interests, variety, relaxation and by putting her whole soul into the teaching.

One thing is certain, that without the attention of the class, a teacher can accomplish very little. As Trumbull puts it: "There are a good many things which you would like to have in a scholar, which, after all, you can get along without; but attention is not one of these. A scholar may lack knowledge, he may lack brightness, he may lack a good disposition, and yet he may be taught by you. But while a scholar lacks attention, teaching him is an impossibility."

Toronto

WHAT OTHERS ARE SAYING

At the Classroom Door

Lord, at thy word opens yon door, inviting
Teacher and taught to feast this hour with thee;
Opens a Book where God in human writing
Thinks his deep thoughts, and dead tongues
live for me.

Too dread the task, too great the duty calling,
Too heavy far the weight is laid on me!
Oh, if mine own thought should on thy word
falling
Mar the great message, and men hear not
thee!

Give me thy voice to speak, thine ear to listen,
Give me thy mind to grasp thy mystery;
So shall my heart throb and my glad eyes
glisten,
Rapt with the wonders thou dost show to
me.

—James Hope Moulton

An Extra-Punctual Teacher

One of the most successful teachers I know particularly happy in leading young women

in Bible study, told me one of the secrets of her success—and it is one I have never seen emphasized. She makes it a point to be not only on time, but ahead of time.

"Why do you do it?" I asked.

"Several reasons influence me. I have an opportunity for a little conversation with each of the girls, or at least with several of them, as they arrive. Then in many cases it affords me an opportunity of meeting visitors and new pupils which I would not have if I did not arrive until time for the opening exercises. The girls now know that they will find me when they reach the School, and they often bring their friends a little early for the purpose of meeting me."

"Valuable points," I commented, when she paused.

"Of course, there are other reasons. The personal contact I secure in this way is entirely natural, and therefore most valuable. The girls are under no embarrassment or restraint."

"Your punctuality is a good example to them," I suggested.

"Yes, I think it is. At any rate, my class

is a very punctual, and I think it improved in this respect after I took it. But the great point is this: We enjoy the few social minutes, informal, as they are coming in, and that promotes order and attention throughout the whole session, after we have come to order. Girls always have a great many things which simply have to be talked about; and when we have already disposed of them, we can settle down to the lesson."

This was so suggestive that I asked one of her young ladies the secret of her teacher's success.

"I think it's mostly that she loves us, and we love her," she replied. "Why, sir, she is there before Sunday School begins, every Sunday!"

She made the statement as if it were conclusive of the teacher's affection, but I pretended not to see the point. "What has that to do with it?" I demanded.

"Why—oh, don't you see?" she replied. "If she didn't love us, she wouldn't want to spend every minute she could with us, would she? And we have the best times!"—Leander Turney, in *The Pilgrim Teacher*

The Problem Back of the Problem

Back of every teen-age pupil problem is a teen-age teacher problem. Surely this gives to all of us who are teachers of Intermediates or Seniors a great responsibility. The teen-age period is that in which there is the greatest susceptibility to influence. Very often the life of the boy or girl is so very unstable and high-strung that a touch may move it. The reading of a book may change it. An unjust criticism may cause alienation. Friendly encouragement may mean just the help that is required for a right life.

Has it been sufficiently impressed upon teachers of teen-age pupils that during this period the heaviest losses from church and Sunday School occur? In view of this we dare not allow a boy or girl to leave a class without paying much attention to their going or without earnestly asking, "Why did they go?" In some Schools, I am sorry to say, they go unnoticed; in others their going is but slightly commented upon, and possibly a feeble effort is made to retain them. If boys and girls are getting away from us, it ought to cause us to question ourselves as to how and where we are spending our time.

Often a call at the home of a delinquent pupil or even a timely letter will bring him back to the Sunday School. The influence of a fellow member of the class is also an influential factor. "Jack is absent this morning again. We must have him here next Sunday for sure. Leonard, will you ask him this week to be here? And, Frank, will you do

the same?" The boys will readily agree, and the probability is that Jack will be back on the following Sunday. The feeling that he was really wanted is sufficient to bring him to the class.

It is very easy for a teacher of Intermediates to forget that boys and girls of this age think for themselves. It is essential that time shall be given them to express their opinions. We make a mistake in thinking that we must require them always to conform to our wishes. Rather we should find out what their opinions are, and what they want. Some teachers treat their Intermediate pupils like kindergarten children, and then wonder why they are not responsive. Whether they are or not, Intermediates feel that they are almost as grown up as their teacher. They respect you as you respect them. Let us be willing to lay down our very lives to keep them. It is worth while.

We may be very sure that if our Intermediate pupils are not interested in the lessons something is the matter with the teacher's methods. It may be that the presentation is too theoretical. It is necessary every Sunday to make some part of the lesson apply to actual daily living. This will always interest. It is very easy to make the mistake of sticking too closely to the lesson treatment furnished for the teacher's guidance. The teaching plan must be the personal possession of the teacher before she can expect to make it the possession of the pupils.—Elizabeth M. Johnson, in *The Graded Sunday School Magazine*

A Problem Calendar

Every teacher should have a problem calendar. As each problem presents itself in her own experience as a teacher, let her write it down in a little book, and occasionally turn to the book and look it over and think about these various problems.

If a single page or two is devoted to each problem, there will be room left for notes from readings which bear upon this problem. Reflection and experience will add much wisdom, also, and the result should be noted.

Among these problems, the ever present ones will be noted first: disorder, fitful attendance, lack of home preparation for the lesson, listlessness, unwillingness to speak out, and unsatisfactory spiritual results.—W. O. Horne, in *Sunday School Journal*

Baffled

The minister only wished to peep at the tots seated in rising rows and looking like a terraced garden of flowers; not to deliver an address, for his evening sermon was mulling his mind. But the teacher insisted he should

say a few words, and the obliging stupid had no more sense than to comply. So in an inane, absent-minded sort of way he showed that he had arrived at the years of indiscretion by trying to say something without saying anything.

"Well, children, I wonder if you are all as good as you are good-looking? Are all of you good?"

"Yes, sir!" came the reply, vociferous, prompt, and with splendid unanimity.

"Well, children, I wonder if you are always good?"

"Yes, sir," responded the closely federated chorus. No chance for any moral exhortation in that exemplary assembly.

The baffled minister knew without looking that the amused teacher was smiling behind him at his discomfiture; but he ventured once more to attempt to breach through the serried lines of blamelessness and impeccability that fronted him. "But do you always find it *easy* to be good?" he asked desperately.

The brave little prevaricators were not to be browbeaten, and, with rising enthusiasm, they hurled their defiant "Yes, sir," in the minister's face. There they sat in shining rows—forty blooming little saints, according to their own story; and the moral instructor could have no function with such immaculate patterns of good behavior.

The bluffed and beaten pastor did not help his predicament by saying in a semi-idiotic way, "Well, children, I'm glad you are always

good, and that you always find it easy to be good. I'm afraid I was not always good when I was little; and I'm sure I did not always find it easy to be good." And with that he bowed to the smiling and amused teacher and beat an ignominious retreat out the door with his lines in very bad order. As he wended his way toward his study to prepare for the evening service, the brazen saintliness of those redoubtable infants seemed to him like a "superfluity of naughtiness."

But the cream or the sting of the story, whichever you please to call it, is in the sequel. In the middle of that week there was necessity for some domestic discipline in one of the homes of that parish; and a good mother made her little girl stand in the corner, face to the wall. There the child stood, pouting and sullen, writhing in spirit and suffering a kind of misery which is susceptible of being mitigated by respectable company.

Presently the bad child, who probably "had a little curl right in the middle of her forehead," looked over her shoulder at her mother and said, "Um! The minister was bad when he was little. Um!"

By this shrewd move the young culprit extricated herself from the loneliness of her disgrace and sheltered herself behind the minister's confession. The unfortunate pastor, when he learned how he had been ill used, made this mental memorandum: "Beware of infant classes. The infants are loaded. They will pose as saints and publish you as a sinner."—The Graded Sunday School Magazine

THE S. S. AND Y. P. S. BOARD

The space in this Department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

Why We Take Stock

The end of the year is the usual time for stock-taking in all departments of the church. The Sunday School, with the other Departments, is expected to review its work and estimate the gains and losses, the successes and failures of the year. In so far as possible, these are tabulated, and a copy of this report is sent to the Convener of Sabbath Schools and Young People's Societies for the Presbytery. When these reports have been received from every School in the Presbytery, they also are tabulated and are sent on to the General Secretary, who in this way is in a position to

take stock of the Sabbath School and Young People's Work of the entire church.

If one School fails to report or gives an incomplete report, the statement for the entire church is by that much an imperfect report. This word to the superintendents will, it is hoped, be sufficient to guarantee a full report from every School for the year 1917.

There is, however, a still more important place for these reports, in the local School and church, namely, to make sure that the information they contain is used to increase the efficiency of the School.

The business man, by stock-taking, finds out what is paying, that he may push it, and what is not paying, that he may change it, so that it will pay. Two illustrations will show how this rule can be applied to the Sunday School:

One report of last year showed that the total number enrolled in each year from 5 to 12 years of age was about double the number in each of the teen years. Plainly, the teen age needed more attention if that department of work was to be put on a paying basis for the next year.

One other fact, so frequently repeated in the reports of last year as to be alarming, was that no scholar had united with the church during the entire year. There may be here or there a School made up of very young scholars, or of adults who are all church members, that could justify such a report. But usually it must mean that the School has failed seriously in the most important part of its work. Such a report should lead at once to an earnest, prayerful conference of the officers and teachers with the pastor on the fundamental question of how to lead the scholars to decision for Christ.



The New Drive for the Sunday School

Good work has been done in the Sunday School throughout the past, but better work is needed to meet the new conditions of the present and future.

The new outline Curriculum is intended to help all Sunday Schools, big and little, everywhere, to do better work—to interest and help more boys and girls and to lead to definite results in their lives. Let every Sunday School teacher seek to plan for a new drive in the New Year along these lines.

The following is a brief statement of the aim, place, recognition and tests, as set forth in a folder which may be secured free of charge, from the office of the Board, Confederation Life Building, Toronto.

The Aim

The aim is to bring every child into right relation to God through Jesus Christ and train him in his service.

The Plan

The plan is set forth in an Outline Curriculum of Religious Instruction, Worship and Training.

The Recognition

The recognition provided by the Board includes:

1. A Charter Certificate for the group or class of young people regularly organized, according to the approved standard.

2. A place each year in the Honor List of these Young People's organizations that have reached the standard of the Curriculum.

The Test

The tests or requirements are stated under each subject in the "Outline of a Year's Work" given below. To secure the recognitions these requirements must be fully met, and must be certified by the minister and superintendent on Forms provided for that purpose.

A similar Outline Curriculum has been prepared for Juniors, for Older Boys and Girls, for Young People and for Adults, and may be secured free of charge.

OUTLINE OF EACH YEAR'S WORK FOR BEGINNERS AND PRIMARIES

Beginners, Two Years (Ages 4 and 5)

Primaries, Three Years (Ages 6, 7 and 8)

(The Test required in each subject is given in italics)

INSTRUCTION

All the work of the School so planned as to secure a thorough knowledge of the subjects of instruction indicated below.

1. **Bible Study.**—Bible Stories for children, such as are provided in our own Beginners and Primary Graded Lessons. (52 Lessons each year.)

Retell either quarterly, half-yearly, or yearly these Bible Stories, and answer questions on these lessons.

2. **Bible Memory Work.**—Bible Passages as selected by the Board for each year. (For Beginners, 25 verses each year, or the memory verses in the Beginners Graded Lessons; for Primary 35 verses each year.)

Repeat at one time the selections required for the year.

3. **Catechism.**—For Beginners, Catechism is not required. For Primary, Carson's Primary Catechism, one third, each year.

Repeat at one time the part required for the year.

4. **Missions.**—For Beginners, a monthly missionary story suitable for Beginners. For Primary, the same continued or the weekly "Question on Missions," as provided in our own Primary Lesson Helps.

Retell at one time these Missionary Stories, or answer questions on the "Question on Missions."

WORSHIP

All the work of the School conducted in such a way as to cultivate reverence, and to provide adequate opportunity for the children to take part in forms of worship suitable for children:

1. **Praise.**—Psalms and Hymns as selected by the Board for each year. (For Beginners 2 verses of each of 2 hymns; for Primary 2 entire hymns each year.)

Repeat at one time, and be able to sing in chorus the selections required for the year.

2. **Prayer.**—Brief Prayers in simple language as used during the year.

In each succeeding year be able to say a suitable child's prayer, and for Primaries in addition the Lord's Prayer.

3. **Attendance.**—Punctuality and good conduct expected.

Weekly attendance at Sabbath School and active participation in its worship and work.

TRAINING

All the work of the School planned to lead the children to express themselves in right speech and action, and to help them to carry out in their lives the lessons learned.

1. **Self-Expression.**—Through retelling the Bible and Mission Stories, through simple handwork, through class or department exercises, and through the cultivation of kind and unselfish words and acts, at home, at school, and at play.

Take part singly or in groups in four special services each year, such as Birthday, Cradle Roll, Promotion, Patriotic, Christmas, Rally Day, etc.

2. **Giving.**—Adequate provision for seeing the need clearly, and for giving to the work of the church regularly and systematically.

Weekly offering to Missions as a part of the Sabbath School's share of the Budget.

**"The Conquering Christ"**

This is the appropriate title of the little booklet issued by the Board of Finance of our church, outlining the requirements for the work of the church for 1918.

This booklet has been sent to all congregations in sufficient numbers that every

member may have a copy. It is hoped that every Sunday School officer and teacher will secure one of these booklets and not only read but carefully study the message from the Moderator and the brief, clear statements as to what our church is undertaking through its various Departments, for the extension of the kingdom of Jesus Christ.

For the carrying on of the work during 1917, the sum of \$1,100,000 will be required, and for 1918, \$1,200,000. The Sunday Schools are expected to provide one tenth of this amount. It is true that \$110,000 does seem to be a very large amount to expect from Sunday Schools alone, but when it is put over against the total enrolment of our Sunday Schools of 300,000 the request seems a very reasonable one.

Will the superintendent, officers and teachers of each School therefore please see that this matter is carefully considered before the end of the year, and that the very best possible is done toward helping to reach our goal. This must always be the first claim, among all the many important demands on the generosity of our Sunday Schools.

HOW THE WORK GOES ON

On Thanksgiving Day, the Conquerors Club, a class of boys in College Street Presbyterian Church, Toronto, were taken in automobiles, by the minister and some of his men helpers, to Woodstock, where they defeated at baseball a boys' team from Knox Church.

The American Sunday School Union in 1916 established 1,413 new Sunday Schools with 7,376 teachers and 68,804 scholars. This is an average of nearly four a day, summer and winter, week day and Sunday. Since its organization one hundred years ago in May, it has set agoing 120,000 Sunday Schools.

During the past two years the Sunday School has increased by 40,000 in Japan. So much is the importance of this branch of the church coming to the forefront in the Sunrise Kingdom, that those of three religious and educational institutions, one of them a Presbyterian, are making provision for departments in religious education and Sunday School science.

The Ontario Sunday School Association, following the practice of recent years, held its 52nd Annual Convention in two sections.

Section "A" met at Chatham from Oct. 23-25 and "B" met at Peterboro from Oct. 30 to Nov. 1. A new song book was introduced, and the singing was led by Prof. E. O. Excell of Chicago.

Westminster Sunday School, Weston, Ont., had a Rally Day programme about three times as long as the special Service for that day, which was the basis upon which the longer programme was prepared. The whole was gone through in an hour's time, and was followed with unwearied interest on the part of even the smallest scholars.

"The Fall Drive of the Allies in Boys' Work" started on Oct. 4th at Ottawa, and finishes on Dec. 6th at Barrie and Port Hope, Ont. The plan included 22 Cooperative and Provincial Leadership Boys' Work Conferences held between the Pacific and the Atlantic, the Leadership Conferences being held on Thursday evening and Friday for pastors, Sunday School Superintendents and other workers with boys, the Boys' Work Conferences for teen-age boys of 15 years or over and their leaders from Friday evening to Sunday evening. Eight Summer Training

Camps were held, with programmes following suggestions sent out early in the year by the Canadian National Advisory Committee for Cooperation in Boys' Work.

From the beginning of the year the Sunday Schools at Ham Heung, Korea, were held in the afternoon in various parts of the city. This worked well for the children but not for the adults and later on this was changed back to adult Sunday School in both churches at 10 a.m. with the whole grown congregation

present, while the children meet in the School for recitation work, the good old Shorter Catechism and Bible Catechism being used. In the afternoon the children of both churches come out, this time for the Bible lesson and bring with them all the little new believers and heathen they can find. A strict account is kept of all the heathen children brought in by each child; the creditable number of 539 for one year was reached by one of our Christian girls. This did not mean that number of different children, as those brought back by her Sunday after Sunday were counted.

A WORD FROM THE BUSINESS MANAGER

THE 1918 CATALOGUE

Have you examined our 1918 Catalogue? One has been sent to your minister; one to the Sunday School superintendent; and one to each name on our list as having sent orders during the year. We are anxious that every one concerned with ordering for congregation, Sunday School or Y.P.S. should have a copy of our Catalogue. If any one else wants to examine it, we shall be glad to mail a copy. The Catalogue is our way of talking with our customers and friends all over the Dominion, and beyond.

NEW THINGS

The 1918 Catalogue is just as handsome and just as interesting as its predecessors, and that is saying a good deal. With its covers in beautiful colors and its profusely illustrated pages, the Catalogue is a work of art. It contains many new items in the way of supplies.

MR. POGUE'S BOOK FOR THE CHILDREN

Notable among these is Mr. Pogue's charming little book, *The Child's Guide to Christ and the Lord's Supper*. We are so anxious, for the sake of the good it is likely to do, to attract wide notice to Mr. Pogue's little book that we have given it a chief place of honor, the whole of the outside back page of the cover of the Catalogue.

THE NEW INTERMEDIATE GRADED QUARTERLIES

The popularity and success of the *Beginners*, *Primary* and *Junior Departmental Lessons*, have produced a strong demand for

the extension of the series to include the critical and difficult ages of 12, 13, 14. Beginning, therefore, with October, 1917, a new *Intermediate Teacher's Quarterly* and a new *Intermediate Scholar's Quarterly* have been issued. They are of a popular handy pocket size, and up to the very best standard in contents and style of printing. It is not too late to take advantage of the offer of free samples and reduced cost for the October-December issues. May we hear from you?

CHRISTMAS IS AT HAND

We are prepared for it with a fine assortment of Christmas things for Sunday Schools. Early orders are asked for, in your own interest. Late comers are liable to find stocks depleted; and the Christmas rush is apt to dislocate the Post Office. We mail all orders the same day that they are received, but customers who want to make sure that their orders will get through the congested mails in the Post Office will do well to order well in advance.

THE BUSINESS MANAGER

heartily thanks his thousands of correspondents and customers for the orders that have been received during the year now closing. They have been largely in advance of those of any previous year. The advances, here and there in prices, which it has been necessary to make, have been cheerfully met. They have been taken as one of the necessary additional burdens of the War time.

PRESBYTERIAN PUBLICATIONS is the Board

of Publication of our church. Every one connected with the church is a partner in the business, and the business will reach its fullest prosperity, and, therefore, its largest possibility of service to the church, only when

every partner does his full share in making it a success.

To all our partners the Business Manager wishes

A GOOD NEW YEAR

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date.)

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 30c. per year, 9c. 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, 64c. per year, 16c. per quarter.

PATHFINDER. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 44c. per year, 11c. per quarter.

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

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

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

HOME STUDY LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

PRIMARY LEAFLET. 5 or more to one address, 9c. per year, 2½c. 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), 14c. each per year, 3½c. each per quarter. (Includes American postage.)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNER'S TEACHER'S QUARTERLY. 60c. per year, 15c. per quarter.

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

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 24c. per year, 6c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 60c. per year, 15c. per quarter.

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

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 24c. per year, 6c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope.) 40c. per year, 10c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 60c. per year, 15c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 40c. per year, 10c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (for teachers of 12, 13 and 14 year old scholars), 60c. per year, 15c. per quarter.

INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars), 50c. per year, 12½c. per quarter.

CLOSELY GRADED LESSONS (Ages 15 and upward)

INTERMEDIATE TEACHER'S MANUAL (For ages 15 and 16.) 60c. a year, in four parts; 15c. a part. (Specify the age.)

INTERMEDIATE PUPIL'S TEXT-BOOK. (For ages 15 and 16.) 50c. a year, in four parts; 12½c. a part. (Specify the age.)

SENIOR TEACHER'S MANUAL. (For ages 17 and upward.) 60c. a year, in four parts; 15c. a part. (Specify the age.)

SENIOR STUDENT'S TEXT-BOOK. (For ages 17 and upward.) 50c. a year; 8 pages in four parts; 12½c. a part. (Specify the age.)

THE MISSIONARY LESSON

For teachers of Uniform or Departmental Graded Lessons, published quarterly, 10c. a year, 3c. a quarter.

Lesson Calendar : Fourth Quarter

1. October 7....Psalms of Deliverance. Psalms 85 and 126.
2. October 14....Returning from Captivity. Ezra, ch. 1.
3. October 21....The Temple Rebuilt and Dedicated. Ezra 3 : 8-13 ; 6 : 14-18.
4. October 28....Ezra's Return from Babylon. Ezra 8 : 21-32.
5. November 4....Defeat through Drunkenness. (Temp. Sunday). 1 Kings 20 : 12-21.

6. November 11....Nehemiah's Prayer. Nehemiah 1 : 1-11.
7. November 18....Nehemiah's Prayer Answered. Nehemiah 2 : 1-11.
8. November 25....A Psalm of Thanksgiving. Psalm 103.
9. December 2....Nehemiah Rebuilds the Wall of Jerusalem. Nehemiah 4 : 7-21.
10. December 9....Ezra and Nehemiah Teach the Law. Nehemiah 8 : 1-4a, 5, 6, 8-12.
11. December 16....Nehemiah Enforces the Law of the Sabbath. Nehemiah 13 : 15-22.
12. December 23....Christmas Lesson—Preparation for the Messiah : Advent of the Messiah. Malachi 3 : 1-12 ; Matthew 2 : 1-12.
13. December 30....REVIEW—God's Redeeming Love. Read Psalms 123 and 124.

AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

- I. SINGING. Hymn 90, Book of Praise.
All hail the power of Jesus' name !
Let angels prostrate fall ;
Bring forth the royal diadem,
To crown Him Lord of all.
- II. SHORT PRAYER. All remain standing.
- III. RESPONSIVE SENTENCES. Proverbs 3 : 13-17.
Superintendent. Happy is the man that findeth wisdom, and the man that getteth understanding.
School. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.
Superintendent. She is more precious than rubies : and all the things thou canst desire are not to be compared unto her.
School. Length of days is in her right hand ; and in her left hand riches and honor.
Superintendent. Her ways are ways of pleasantness, and all her paths are peace.
- IV. SINGING. Hymn 250, Book of Praise.
The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?

V. PRAYER

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE

PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES.)

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental JUNIOR, PRIMARY and BEGINNERS TEACHERS QUARTERLIES.)

IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES.)

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. 2. Catechism. 3. The Question on Missions.

IV. Lesson Study.

Closing Exercises

- I. SINGING. Hymn 464, 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, Memory Hymn (see also Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Romans 8 : 27, 28.

Superintendent. He that searcheth the hearts knoweth what is the mind of the Spirit.

School. Because he maketh intercession for the saints according to the will of God.

All. And we know that all things work together for good to them that love God.

IV. BENEDICTION.

V. NATIONAL ANTHEM.

Lesson IX.

NEHEMIAH REBUILDS THE WALL OF JERUSALEM

December 2, 1917

Nehemiah 4 : 7-21. Study Nehemiah, ch. 4. *Scripture Memory Verses.

GOLDEN TEXT—The Lord is my helper; I will not fear: what shall man do unto me?—Hebrews 13 : 6 (Rev. Ver.).

7 But it came to pass, that when Sanbal'at, and Tobiah, and the Arabians, and the Am'monites, and the Ash'dodites, heard that the walls of Jeru'salem were made up, and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come and to fight against Jeru'salem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Ju'dah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which

is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Ju'dah.

17 They which builded in the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated from the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

Revised Version—1 repairing of the walls; 2 went forward; 3 they; 4 Omit to; 5 cause confusion therein; 6 But we; 7 into; 8 of them; 9 times from all places, Ye must return unto us; 10 lowest parts of the space; 11 in the open places; 12 Omit the other; 13 Omit both; 14 coats of mail; 15 that; 16 Omit on; 17 burdens laded themselves; 18 Omit hand; 19 his; 20 and the; 21 soever ye; 22 wrought.

LESSON PLAN

I. The Plans of the Enemy, 7, 8.

II. The Counter Plans of Nehemiah, 9-15.

III. Watching and Working, 16-21.

DAILY READINGS

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

M.—Nehemiah rebuilds the wall of Jerusalem, Neh. 4 : 1-14. T.—Nehemiah rebuilds the wall of Jerusalem, Neh. 14 : 15-23. W.—The Lord my helper, Ps. 121. Th.—Safety of God's people, Ps. 125. F.—Repairing the breach, Isa. 58 : 8-12. S.—The building of character, 1 Cor. 3 : 9-16. S.—The right foundation, Eph. 2 : 13-22.

Primary Catechism—Ques. 59. What warning is

given us in the Bible about the Holy Spirit? The Bible tells us not to grieve the Holy Spirit. Ques. 60. How may we grieve the Holy Spirit? All sinful thoughts, words, or actions grieve the Holy Spirit.

Shorter Catechism—Review Questions 1-19.

Lesson Hymns—Book of Praise: Memory Hymn—Primary 17; Junior, 19, 246, 116, 273, 247.

Special Scripture Reading—Phil. 4 : 4-9; given also in Departmental Graded Teacher's Quarterlies. (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.

Hymn for Opening Worship—Hymn 21, Book of Praise; given also in Departmental Graded Quarterlies.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the various grades in the School. For Form of Application for the awards, and also for a scholar's Card Certificate to be given for the recitation of any one of the yearly Parts and exchanged later for Certificate or Diploma in Colors when all the Parts have been completed, with a sample copy of Lists of Passages, write to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

Lantern Slides—For Lesson, 1583C, Nehemiah Rebuilds the Walls of Jerusalem. For Question on Missions, H. M. 548, Settlers Leaving Edmonton for Peace River District. (These slides are obtained from the

Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—B.C. 445 or 444 ; Jerusalem.

Connecting Links—Nehemiah, having obtained permission from King Artaxerxes, set out with a number of companions for Jerusalem. On his arrival, after three days' rest, he acquainted himself by a night survey with the state of the city's dilapidated defences, and undertook at once to set about organizing the people for work on the walls.

The enemies of the Jews tried to hinder the undertaking by ridicule, but Nehemiah made his prayer to God, and went steadily on with his work. Vs. 1-6.

I. The Plans of the Enemy, 7, 8.

V. 7. *Sanballat* ; of Beth-horon, some 18 miles northwest of Jerusalem, on the main road leading to the plain of the coast and commanding the pass into the mountains,—hence a place of great strategic importance. The name means "Sin (the Assyrian moon god) gives life." He seems to have been the governor of the Persian province of Samaria: *Tobiah* ; an Ammonite, a member of a tribe dwelling east of the Jordan. He is called "the servant" (ch. 2 : 10), probably because he held some position under the Persian government. *Arabians* ; either from east of the Jordan, or from the Negeb, as the region south of Judea was called. *Ashdodites* ; people of the old Philistine city on the coast plain, three miles from the sea. *The repairing . . . went forward* (Rev. Ver.) ; literally, "healing went up upon the walls," the breaches being likened to an open wound or cut requiring to be stopped by a bandage. *Very wroth*. The more the work progressed, the hotter the anger of these hinderers became.

V. 8. *Conspired*. The word denotes secret treachery. This conspiracy against Judah included the Samaritans to the north, the Ammonites to the east, the Arabians to the south and the Philistines to the west. *To cause confusion* (Rev. Ver.) ; to bring about

a panic by encouraging the disaffected among the Jews and terrifying the timid.

II. The Counter Plans of Nehemiah, 9-15.

V. 9. *Prayer unto our God* ; ever the chief and unfailing source of aid. *Set a watch*. Nehemiah did not despise human means to accomplish his purpose. He posted sentinels to keep guard while the men were at work and while they rested. *Day and night*. While the builders were at work on the wall, the city was almost as defenceless against a surprise as in the dead of night.

V. 10. *Judah said* ; that is, the Jewish people, said, speaking to Nehemiah through their leaders. *Strength . . . decayed*. The working people were giving out under the strain. *There is much rubbish*. The removal of broken stones and the clearing of the wall line was discouraging work. The higher the wall rose, the harder it would become for "the bearers of burdens" to carry materials to the top ; and the more stone they used, the more difficult it would become to get suitable stone from the rubbish. *We are not able to build*. Thus, to external dangers, was added the people's discouragement ; Nehemiah's path was full of difficulty.

Vs. 11, 12. *Our adversaries said*. The plan of the enemies is given as if in their own words. Nehemiah either reports the information brought by spies or describes, by a use of his imagination, what the intentions of the enemy were. *They shall not know*. A surprise was planned. *The Jews which dwell by them* ; in the towns of the conspirators, Jericho, Tekoah, Gibeon, Mizpah, Zanoah (see ch. 3 : 2, 5, 7, 13). *From all places* ; such as those just mentioned. *Ye must return unto us* (Rev. Ver.). The Jews left in the country towns sent asking their brethren who were helping at the walls to return to protect them in their homes.

V. 13. *Therefore set I* ; to meet the needs of the situation. Nehemiah was compelled to suspend part of the building operations

and to employ some of his available men for purposes of defence. *In the . . . space behind the wall, in the open places* (Rev. Ver.) ; where they would be sheltered, and where houses and other buildings would not hinder their free movement. *After their families* ; probably so that the soldiers would defend the portion of the wall on which their own families were at work.

Vs. 14, 15. *I looked* (the word seems to denote an inspection by Nehemiah of the guards whom he had stationed) . . . *said . . . Be not ye afraid.* Nehemiah urges upon leaders and people two reasons why they should fight bravely : (1) because *the Lord . . . great and terrible* is with them and will give them the victory ; (2) because the safety of their homes and families is at stake. *Our enemies heard*, etc.; and knew that they had been out-generaled. They dared not face God's people prepared for battle. *We returned . . . work* ; the danger of an immediate attack being removed.

III. Watching and Working, 16-21.

Vs. 16-18. *My servants* ; his bodyguard. Half were told off to work, and half to keep their weapons in readiness. *Rulers were behind*, etc. ; ready to lead in the repelling of an attack whenever the alarm should sound. *They that builded . . . they that bare burdens* (Rev. Ver.) ; the two classes of workers generally, masons and laborers, the actual builders and those who carried the materials. The bearers of burdens did their work with one hand, holding a weapon in the other. The builders, who needed both hands for their work, kept their swords girded by their sides. *He that sounded the trumpet . . . by me* ; ready, in case of need, to summon the widely separated parties working on the walls.

Vs. 19-21. *Nobles* ; the heads of tribes or portions of tribes. *Rulers* ; the chief magistrates or officials of the city. *Large* ; literally, "wide," referring to the extensive character of the building operations, which caused the defenders to be so scattered. *Resort ye thither* ; "thither shall ye collect or assemble

yourselves together." *Our God shall fight for us* ; and therefore the Jews, even against foes superior in strength and numbers, should prevail. *We* ; Nehemiah and his men. *Half of them held the spears.* Nehemiah's bodyguard was divided into two companies, who alternately worked at the wall and mounted guard, holding the weapons of their comrades in readiness.

Vs. 22, 23 continue the story of the building of the walls.

Light from the East

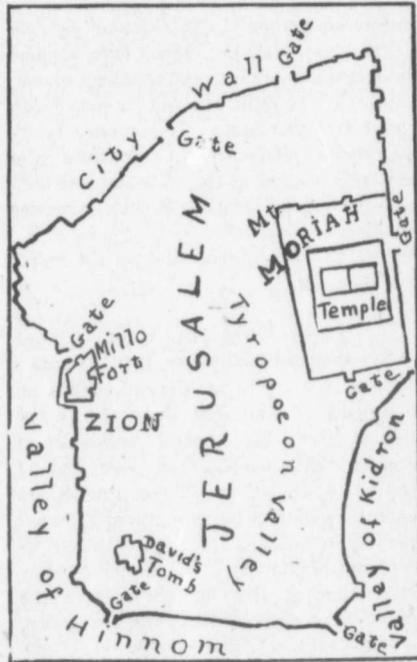
By Rev. Professor E. Davidson, D.D., Toronto

THE WALLS OF ZION—Jerusalem lies on two tongues of land that shoot out to the southeast from the central backbone of mountain that reaches from one end of Palestine to the other. These tongues are flanked by valleys that grow rapidly deeper as they draw together into one at the southeast corner of the city ; the westerly valley is the valley of Hinnom, the eastern the Kidron. A shallower valley, the Tyropæon, runs down through the city to the same southeast corner. The tongue to the west of the Tyropæon is the higher and broader, that to the east is the narrower and harder to reach from the valleys. In David's time there was apparently a town on the western hill and a sanctuary on the eastern. Solomon built walls around each and joined the two enclosures with connecting walls at north and south across the Tyropæon. The eastern enclosure contained the royal palace, the courts of justice, the barracks, the temple, and some small towns. Perhaps the western enclosure contained a larger number of common houses. In time double settlement grew to the north ; Jerusalem could never grow in any other direction. To protect his people Nehemiah had to take in a good deal of land to the north with his strong wall. On the other hand, the wall on either side of the Tyropæon he did not need to rebuild. The settlements had grown into one, and one stout wall around all was sufficient for every need.

THE GEOGRAPHY LESSON

"Jerusalem stands on the summit of the ridge of the Judean mountains, at an elevation of 2,500 feet above the sea-level. The ele-

vated plateau on which the city is built is intersected by deep valleys, defining and subdividing it.



Nar, about one eighth mile above the mouth of the Wady er-Rababi. There is also a smaller depression running axially across the city from west to east, intersecting the Tyropoeon at right angles. These intersecting valleys are now almost completely filled up with the accumulated rubbish of about four thousand years, and betray themselves only by slight depressions in the surface of the ground." (Hastings.)

THE LESSON APPLIED

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

The good are often envied by the bad, v. 7.
How odious in the sight of God must be that quality of the heart which makes us sad because others are glad and glad because others are sad. Of all the enemies that is most hideous which holds spite because some one else is better than ourselves. The ugly toad spat upon the beautiful glowworm, and this was what happened :

"What have I done," said the worm,
'As I sat here in silence nightly?'

'Nothing,' replied the toad,

'But why did you shine so brightly?'"

Selfishness makes strange bed-fellows, v. 8.
Sanballat, Tobiah, the Arabians and the others had no love for each other. Indeed they were former enemies, but a common

"1. The defining valleys are : (1) the Wady en-Nar, the Biblical Valley of the Kidron or of Jehoshaphat, which, starting some distance north of the city, runs at first (under the name of Wady el-Joz) in a south-east direction ; it then turns southward and deepens rapidly, separating the Jerusalem plateau from the ridge of the Mount of Olives on the east ; finally, it meanders through the wild mountains of the Judean desert, and finds its exit on the west side of the Dead Sea. (2) A deep cleft now known as the Wady er-Rababi, and popularly identified with the Valley of the son of Hinnom, which commences on the west side of the city and runs down to and joins the Wady en-Nar about half a mile south of the wall of the present city. In the fork of the great irregular Y which these two valleys form, the city is built.

"2. The chief intersecting valley is one identified with the Tyropoeon of Josephus, which commences in some olive gardens north of the city (between the forks of the Y), and runs, ever deepening, right through the modern city, and finally enters the Wady en-Nar, about one eighth mile above the mouth of the Wady er-Rababi. There is also a smaller depression running axially across the city from west to east, intersecting the Tyropoeon at right angles. These intersecting valleys are now almost completely filled up with the accumulated rubbish of about four thousand years, and betray themselves only by slight depressions in the surface of the ground." (Hastings.)

hatred united them. O that a common love of our Lord and master would unite us all so that we might truly sing :

"Like a mighty army, moves the Church of God ;

Brothers, we are treading where the saints have trod :

We are not divided, all one body we—

One in hope and doctrine, one in charity."

Pessimism sees all of the darkness and none of the light, vs. 10-12. From three different quarters the discouragers came, and from every quarter they still come to throw cold water on "the grand adventure." Carlyle was a pessimist and is described by some one as a body who believed in a God who left off

governing the world at the death of Oliver Cromwell. In all our congregations there are those who believe in a God who left off giving of his grace in the good old days of our grandfathers. Let no idealizing of the past ever keep us from believing in a God who now is governor and grace giver and ever more shall be.

Remember God but fight, v. 14. Self-reliance and God-reliance go together. We are ever to invoke the aid of the heavenly powers and at the same time to put forth our entire strength. Oliver Cromwell gave good and spiritual advice to his troops on the eve of battle: "Trust in the Lord and rely on your pikes." God fights with those who fight for themselves, provided, of course, that they fight in a good and just cause. God helps those who help themselves unselfishly.

Let every one do his bit, vs. 16-18. There were no drones in Jerusalem in that trying day. Every one was enlisted for some form of service. Some fought and some worked and others held themselves ready to work or fight according to occasion. It was a fine instance of national service and preparedness against possible attack. We should all be doing our "bit" in both church and state. It is a very great multitude of "bits" well done, that means success and victory. Any one person can only do a small bit of the great job, but let him do it. The great cause depends upon the faithful performance of multitudinous "bits."

The work is great, v. 19. The workers and the fighters were scattered over a great space and for that reason were liable to lose touch with one another. Any one boy or girl in the

Presbyterian Church in Canada can do all the better service if only each one is somehow kept in contact with the work in general. We should read carefully our Sunday School papers and the Presbyterian, or the Presbyterian Witness and the Presbyterian Record and any other paper which may have it for its object to tell about the great work of the Presbyterian Church in Canada.

Only a man, but what a man, v. 21. So they labored in the work in spite of discouragement. We give Nehemiah the credit for that. He did not come back with a battalion of wall-builders; he came alone but with a great conviction in his heart that things should and could be done. By the inspiration of his personality he awakened into renewed activity a host of others who had grown slack at the work of church and nation building. In our own age men like Dr. Robertson of the Northwest and Lloyd George of England have done wonders through sheer force of personality. Who now of us will give of himself for the inspiring of this world's workers?

The Lord is our helper (Golden Text). The work is great and so we need a great many persons to do that work and great men to be leaders of the rank and file, but above all else we need God. It is "not by might, nor by power, but by my spirit, said the Lord." Indeed, unless God is with us it is in vain that the builders build. In his farewell address Jesus said, "Without me ye can do nothing," and St. Paul says, "I can do all things through Christ which strengtheneth me." In all our endeavors let us seek the help and gracious favor of Almighty God.

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. Professor W. E. Taylor, Ph.D., Toronto

In Lesson VII. we read of Nehemiah's arrival at Jerusalem. In this lesson we see the first practical results of his presence in the city. He viewed the situation there through the eyes of a God-fearing statesman. How long had the walls of Jerusalem been in ruins? How many years had passed since the first band of exiles had settled on the

ruined site of Jerusalem? Why was it necessary to build the walls of Jerusalem? Was such a project out of accord with prophecy? (See Zech. 2:1-4.) What value is to be given to Zechariah's prophecy? Why did the people mentioned in v. 7 oppose the building of the walls?

1. *Difficulties*, vs. 1-12. Nehemiah's plans encountered: (a) the ridicule of hostile neighbors, (b) their vigorous and open opposition, (c) their secret plots, (d) the faint-heartedness of the Jews. The worst of all

his difficulties was the last. Opposition from without is never so serious as the pessimism of friends. What circumstances in the life of the Jews since their return seemed to school them to expect defeat? How did Nehemiah meet the situation? Do spiritual movements meet the same hindrances to-day? Unity and boldness are necessary factors in successful work.

2. *Prayer and organization*, vs. 9, 13-20. "Trust in God and keep your powder dry" is a more modern way of stating Nehemiah's methods of action. Prayer and planning go together. Some persons emphasize the former, and in our day, many emphasize the latter. But we must pray to learn God's will and we must plan to effect it. Does such a method of work seem to question God's sovereignty and power? Can God do what he will apart from us? (Read Mark 1:35; John 9:4.)

3. *A leader*. Throughout this lesson we see the qualities of a great leader. Through his vision and consecration he was able to rescue a community from despair and so to create a Jewish state. Note, too, that like most leaders he had to work alone for a long period. Only after he had achieved success, did men understand him. The story of Mazzini, the Italian patriot, is one of the greatest modern examples of a leader who like Nehemiah was obliged to travail in loneliness for the birth of his nation.

Let the teacher, after eliciting the important features of this lesson, apply them to conditions in his community. What are the problems? What can the class do to solve them? Has the class been a failure? Why? Donald Hankey says that in the army the recruit soon learns "to endure without complaint, to be unselfish without 'making a song about it,' to risk life itself for the good of the world, the honor of the regiment and the safety of his comrades." Can we get the spirit of the army into our workers?

For Teachers of the Senior Scholars

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

Point out that Nehemiah was one of the great Old Testament builders, a man like David and Solomon, and remind the class that we are in a very true sense all builders,

and quote a verse or two from Longfellow's *The Builders*, such as—

"For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build."

As Nehemiah had to put the very best of himself and his materials into the work which he was doing, we need to do the same in our immortal work of character-building. Impress upon the class that Christ must be the architect if we are to succeed. How did Nehemiah succeed?

1. *Foes*, vs. 7, 8, 11. Who were these enemies of Nehemiah? Question the class about the ridicule which these men heaped upon the Jews in hope of stopping the work. (See chs. 2:19; and 4:1-3.) Bring out that ridicule is often a powerful weapon, but in this case it only made Nehemiah the more persistent and dependent upon God. When ridicule failed, what plan did these enemies adopt? They hoped to take the Jews by surprise, but they mistook their man if they expected to catch Nehemiah napping.

2. *Fears*, vs. 10, 12. Note that if there were foes without there were fears within the little Jewish colony. Some of those engaged in the work of rebuilding got discouraged and felt that they were not able to complete the work. The higher the walls rose the harder the work. Point out also that those who lived in Jewish communities on the frontier, and who were exposed to the ravages of the enemy, were so fearful of what might happen that they called upon their fellow villagers, who were engaged in rebuilding the walls, to return and defend their homes. Show that our fears are often worse than our foes in making work a failure.

3. *Faith*, vs. 9, 13-21. Bring out that Nehemiah's faith was two-fold,—it was faith in God and faith in himself and his men. Question the class about his disposition of his forces and the wisdom of his plan; and make clear that real success in any undertaking demands the two-fold faith of Nehemiah, and quote Lord Roberts' message after his greatest victory in South Africa, that by the blessing of God and the magnificent spirit manifested by his brave soldiers he had won the day.

For Teachers of the Boys and Girls

By Rev. John Mutch, B.D.

To-day's lesson passage is only a portion of the story of the rebuilding of the walls of Jerusalem. The story runs from ch. 2 : 11 to 6 : 15. Picture the whole undertaking : the walls in ruins since the raid of Nebuchadnezzar ; the rubbish and the scattered stones left by the great fire ; Nehemiah's night ride of inspection ; the need of a walled city by an ancient tribe and the people coming in from outlying parts to help ; the scorn and wily plans of their enemies ; the division of labor ; the "pacifists," traitors and "profiters ;" the wall becoming harder and harder to build as it mounted higher and higher ; and finally its completion. In the midst of it all stands Nehemiah, the shrewd, hard-working, generous, praying statesman !

Ask what "living stones" (1 Peter 2 : 5) means, and point out how each who is true to God, is building a part of the wall of God's kingdom, as Nehemiah and his followers built the walls of Jerusalem.

Which count for most, words or actions ? Suppose Nehemiah had told Sanballat (vs. 7, 8) that he was "going to" build the walls but never got at it ! Would Sanballat have been so angry ? Bring out the idea that according as actual work for good begins opposition grows apace. The boy who is merely "going to," will never stir up as much opposition and trouble for himself as the one

who really does.

When six people disapprove of the action of one, is that a proof that the one person is in the wrong ? How many were against Nehemiah ? (V. 7.) Did their number prove he was mistaken, or foolish, or wicked ? What is the difference between "might" and "right."

"We made our prayer unto our God, and set a watch," v. 9. Recall Wellington's words, "Trust God and keep your powder dry." Why must a Christian pray ? Why is that not enough ? For what does he watch ?

Which does the soldier fear most, the traitor or the open enemy ? Is a "quitter" as bad as a "traitor ?" In verses 10 and 11 we see that Nehemiah had not only enemies without but "quitters" within. Has everybody these "within" and "without" enemies ? What is meant by the common saying, "He is his own worst enemy ?" And what by, "The heart is deceitful above all things" ?

Show (v. 11) that the planned attack was to be sudden and unexpected like an Indian raid ; how (v. 12) the news was brought by Jews outside Jerusalem ; how (vs. 13-15) Nehemiah foiled it ; and how even when he and the people went back to work all kept prepared (vs. 16-21). Point out the unexpected nature of our temptations, and stress the truth, that one must be ever ready for the known dangers which are common to all.

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. "If God be for us, who can be against us ?" Find these words spoken by Paul.

2. "Fret not thyself because of evildoers," says the psalmist. Give the chapter and verse.

ANSWER, Lesson VIII.—(1) Rom. 8 : 39.

(2) Luke 6 : 36.

For Discussion

[FROM THE HOME STUDY QUARTERLY and LEAFLET.]

1. Is enthusiasm or knowledge the more important qualification for success in life ?

2. Does trust in God increase courage ?

Prove from Scripture

That Christ is the Christian's only foundation.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—Our lesson shows us God teaching his people that his servants should be watchful.

Lesson Thought—Teach the little ones that they should be watchful against certain things that would harm and watchful for op-

portunities of helping people.

Approach to the Lesson—Print WATCH. Let the little ones show you how they would watch for anything (gesture). Speak of aeroplanes that are the watchers in the great War.

Our lesson is about a leader and his men who watched for enemies.

Review—Recall Nehemiah (Lesson VII., November 18). (Show the picture used in that lesson.) We heard how Nehemiah prayed to God to take them safely to Jeru-

salem. (Nehemiah had watched for an opportunity to help his people in Jerusalem.) How did God help him? Continue the story, ch. 2 : 9-20.

Lesson—When their enemies heard that the repairing of the walls of Jerusalem was going on, they were very jealous, for they did not want to see Jerusalem rebuilt, and they plotted together to go and fight against Jerusalem and frighten the workmen so they would not go on with the building.

Setting a Watch—Nehemiah did what all good soldiers ought to do. First he prayed; then he set a watch against the enemy day and night (explain). But trouble began amongst the workers. Those who were clearing away the broken stones and rubbish began to grumble. They said they could not go on with the work. "The piles of rubbish were too big for them to move." "They were tired." "They were afraid that any day the enemy might pounce upon them while they were at work and not able to defend them-

selves." Friends who lived close to the enemy came and told these workers (v. 11) and begged them to come back to their own homes.

As soon as Nehemiah heard this, he set a



guard at every broken down part of the wall. What do you suppose these guards had in place of guns? (Outline a sword, a spear and a bow and arrow. Let the children show how the bow and arrow were used.) Tell of the man with the trumpet

(outline; gesture) who stood near Nehemiah to call all the people together in case of attack. Listen to brave Nehemiah encouraging his men: "Do not be afraid," v. 14. Here come the enemy; but they find the builders ready for them. How angry they were that Nehemiah had found out their plans. Continue the story, vs. 15-21.

Golden Text—Repeat.

Set a Watch—Can the children think of any enemies they should "set a watch" against? (All repeat, "Set a watch, O Lord, upon my lips, that I sin not with my tongue.") Think of some things we should watch for (opportunities of being helpful, etc.).

"Lord Jesus, thou who lovest

Each little child like me,

Oh, take my life and use it,

And let me shine for thee.

Oh, give me lots of work to do

To show how much I love Thee, too."

What the Lesson Teaches Me—I SHOULD BE WATCHFUL.

FROM THE PLATFORM

Begin with a few questions, such as, How far had the rebuilding of the wall gone at the time when the lesson opens? Who were the four leaders of Nehemiah's enemies? What did these conspire together to do? What two steps did Nehemiah take to defend the city against them? What hindrances did Nehemiah find in his own followers? What did he do to encourage them to go on with their work? What arrangements were made for work and defence? Having brought out in some such way as this the main points in the lesson, tell the scholars that the success of Nehemiah and his followers was due to two "looks," found in

v. 19. A little help will bring the answer that the "prayer unto God" was A LOOK UP (Print), and the "watch," a look OUT (Print). Impress the lesson that it is in this same way alone

A LOOK UP OUT

that we can overcome our difficulties and temptations,—by seeking help from God and being constantly on our guard.

Lesson X. EZRA AND NEHEMIAH TEACH THE LAW December 9, 1917

Nehemiah 8 : 1-4a, 5, 6, 8-12. Study Nehemiah, ch. 8. Scripture Memory Verses.

GOLDEN TEXT—Thy word is a lamp unto my feet, and a light unto my path.—Psalm 119 : 105.

1 And all the people gathered themselves together as one man into the ¹street that was before the water gate; and they spake unto Es'ra the scribe to bring the book of the law of Mo'ses, which the LORD had commanded to Is'rael.

2 And Es'ra the priest brought the law before the congregation both ²of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the ³street that was before the water gate from ³the morning until midday, ⁴before the men and the women, and ⁵those that could understand; and the ears of all the people were attentive unto the book of the law.

4 And Es'ra the scribe stood upon a pulpit of wood, which they had made for the purpose.

5 And Es'ra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Es'ra blessed the LORD, the great God. And all the people answered, A'men, A'men, with ⁶lifting up ⁶their hands: and they bowed their heads, and

Revised Version—¹broad place; ²Omit of; ³early morning; ⁴in the presence of the men; ⁵of; ⁶the; ⁷And they; ⁸they; ⁹so that they understood; ¹⁰was; ¹¹him; ¹²grieved.

LESSON PLAN

- I. The Reading of the Law, 1-4a, 5, 6, 8.
- II. The Effect of the Reading, 9-12.

DAILY READINGS

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

M.—Ezra and Nehemiah teach the law, Neh. 8 : 1-8.
T.—Ezra and Nehemiah teach the law, Neh. 8 : 9-18.
W.—Joshua teaches the law, Josh. 8 : 30-35. Th.—To be read publicly, Deut. 31 : 9-14. F.—To be read daily, Josh. 1 : 1-8. S.—To be taught to children, Ps. 78 : 1-8. S.—To be treasured in the heart, Deut. 11 : 13-23.

Primary Catechism—Ques. 61. *How may we*

worshipped the LORD with *their* faces to the ground.

8 ⁷So they read in the book in the law of God distinctly, and ⁸gave the sense, ⁹and caused them to understand the reading.

9 And Nehemi'ah, which ¹⁰is the Tir'shatha, and Es'ra the priest the scribe, and the Le'vites that taught the people, said unto all the people, This day *is* holy unto the LORD your God; mourn: not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto ¹¹them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye ¹²sorry; for the joy of the LORD is your strength.

11 So the Le'vites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

please the Holy Spirit? We may please the Holy Spirit by doing what he puts into our hearts.

Shorter Catechism—Review Questions 20-38.

Lesson Hymns—Book of Praise: Memory Hymn—Primary 17; Junior, 19, 110, 117, 555, 119.

Special Scripture Reading—Ps. 65; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 403, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1385, Ezra and Nehemiah Teach the Law. For Question on Missions, H.M. 546, Mr. and Mrs. Forbes' First View of the Peace River (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—B.C. 444; Jerusalem.

Connecting Links—In ch. 7 we have an account of Nehemiah's arrangements for the protection of Jerusalem, and also a register containing the names of the Jews who returned from Babylon to Jerusalem under

Zerubbabel (see Ezra 2 : 1-70).

I. The Reading of the Law, 1-4a, 5, 6, 8.

V. 1. *All the people*; including the inhabitants of Jerusalem and those dwelling in other places throughout Jerusalem. *Gathered themselves together*; on "the first day of the

seventh month" (see v. 2), the day fixed in Lev. 23:24, 25 and Num. 29:1-6 for the observance of the Feast of Trumpets, which took its name from the blowing of the sacred trumpets by which it was ushered in. This was the civil New Year's Day of the Jews, while their sacred year began with the Pass-over in the spring of the year. *The broad place* (Rev. Ver.); or as we should say, "the square," lying between the southeast angle of the temple area and the eastern wall of the city. *Before the water gate*; probably the gate in the eastern city wall by which one passed out towards the Virgin's Fountain known in earlier days as the spring of Gihon, on the flank of the Kidron valley. *Ezra the scribe*; called "the priest" in v. 2 (compare Ezra 7:11). But because his chief work was the study and teaching of the law, he is more commonly called a "scribe." *The book*; formed of skins fastened together, so as to form a roll, with sticks at either end for rolling it up. *The law of Moses*. The Old Testament in Hebrew was divided into three parts. The Law included the five books of Moses, or the Pentateuch. The Prophets designates the prophets proper and the history from Joshua to Kings. The rest of the books, miscellaneous in character, belong to the third division. *The Lord had commanded*; so that the book was the Word of God.

Vs. 2, 3. *Ezra . . . brought the law*; probably from his own house, since the temple is not mentioned and the priests take no part in the events that follow. *Congregation*; Israel, the company of God's chosen people. *All . . . with understanding*; fathers and mothers, with their sons and daughters,—all except very young children. *First day . . . seventh month* (see on v. 1); that is, Tishri, our September—October, the month of the Feast of Tabernacles or Hebrew harvest home. *Read therein*. The method is explained in vs. 4-8. *From early morning until midday* (Rev. Ver.); for six or seven hours. *Were* (Omit "attentive") *unto the book*. Their minds were riveted upon it, so that they paid attention to nothing else.

Vs. 4a, 5. *Pulpit*; literally, "what is high," "a tower." Here a platform is meant large enough at least for the fourteen men here named. This is the first mention of a

pulpit or reading desk. *For the purpose*; literally, "for the word." *Ezra opened the book*; unrolled it (compare Luke 4:17). *Stood up*; to show reverence for the Word of God. In the later synagogue worship men stood up as the law was being read.

Vs. 6, 8. *Ezra blessed . . . God*. He pronounced some doxology before he began to read. So, in the services of the modern Jewish synagogue, prayers are offered when the book of the law is taken from its keeping place and when it is returned. *Amen*; literally, "firm," "established," then "certainly," "assuredly," the people's response, making Ezra's words their own. *Lifting up their hands*; open the palms upward as if to receive the blessings asked for. *Faces to the ground*; in humility and adoration. *They read . . . distinctly, and gave the sense*. Perhaps Ezra read a section of the book, and the Levites (v. 7) read a prepared explanation, and so on. The people would sit during the explanation. *Understood the reading* (Rev. Ver.); took in the meaning of what they heard.

II. The Effect of the Reading, 9-12.

V. 9. *Tirshatha*. This Persian word, which is rendered in the Revised Version Margin by "the Governor," was a title something like our "His Excellency," applied to the viceroy who had full control of the civil and military power in a province or smaller district. It was also employed to denote an extraordinary officer with a viceroy's powers, sent out by the king personally on a special mission, even into provinces which had a governor, in which case friction often arose. When his special mission was ended his appointment ceased and his power lapsed. *This day is holy*; set apart for the Lord. *Mourn not, nor weep*; but be joyful, as is fitting on a day belonging specially to the Lord. *People wept*; distressed when they heard the divine law which they had not kept.

V. 10. *Eat the fat . . . drink the sweet*; feast on the best, a proverb for great gladness. *Send portions*. It was and is the Eastern custom to share feasts with the sojourner, the orphan, the widow, etc. *The joy*; gladness from the assurance that Jehovah is your keeper. *Your strength*; literally, "your refuge," from which no one can drive you.

Vs. 11, 12. *Hold your peace; cease weeping aloud (compare v. 9). Great mirth, because they . . . understood.* They now saw God's love in the law, which before they had thought to contain only threatenings and curses.

Vs. 13-18 tell of the observance of the Feast of Tabernacles prescribed in the law just read to the people.

Light from the East

FOUR BIBLES—We say that "the scriptures principally teach what man is to believe concerning God, and what duty God requires of man." Scripture began with the second of these things. The first Bible we know anything about taught men what to do, what God required them to do. That is, the first Bible was mainly law. It was, indeed, that part of the Old Testament which the Jews to this day call "The Law," the first five books of the Old Testament. It was this "Law" that Ezra and Nehemiah brought to

the attention of the newly revived community at Jerusalem. The people listened while it was read; they received it as the very word of God, showing them what God required of them; and they solemnly undertook to keep it. The Law was the first Bible the Jews knew. A second they got when a group of prophetic sermons and prophetic histories (such as Kings, Isaiah) was added to the Law. Their second Bible consisted of Law and Prophets. Their third Bible had a third group added, a miscellaneous group of books of which the Psalter is the most notable. The Bible of Jesus and his disciples was their third Bible, the Law and the Prophets and the Psalms (Luke 24:44); and it is the Bible of the Jews to this day. But in the Christian churches of the second century A.D. a collection of Christian writings (27 Books,—New Testament) came to be recognized as of equal value and authority, so that our Bible—the fourth Bible—has consisted ever since of the threefold Old Testament and of the New Testament.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

"The site of Jerusalem is not well provided with water. The only natural source is an intermittent spring in the Kidron Valley, which is insufficient to supply the city's needs. Cisterns have been excavated for rain-storage from the earliest times, and water has been led to the city by conduits from external sources, some of them far distant. Probably the oldest known conduit is a channel hewn in the rock, entering Jerusalem from the north. Another (the 'low-level aqueduct') is traditionally ascribed to Solomon: it brings water from reservoirs beyond Bethlehem; and a third (the 'high-level aque-

duct') is of Roman date. Several conduits are mentioned in the Old Testament: the 'conduit of the upper pool, in the highway of the fuller's field' (Isa. 7:3), which has not been identified; the conduit whereby Hezekiah 'brought the waters of Gihon straight down on the west side of the city of David,' also referred to as the 'conduit' whereby he 'brought water into the city' (2 Kgs. 20:20; 2 Chron. 32:30), is probably to be identified with the Siloam tunnel, famous for its (unfortunately undated) Old Hebrew inscription." (Hastings.)

THE LESSON APPLIED

Know God, v. 1. "Know thyself," was the intellectual slogan of the Greeks. "Know God" was the watchword of the pious Hebrew. The worst kind of ignorance is not to know what God requires of you and me in particular and what way God is going in the general progress of this world. There is no more hopeful sign of an individual and a nation than a great desire to know what the will of

the Lord is. Let our cry then be that of Paul, "Lord, what wilt thou have me do?"

Go to church, vs. 2, 3. This meeting was in the open but the scribe stood upon a pulpit of wood. The preached word was the chief attraction. What a blessed thing it would be if each congregation of the church could say every Sabbath day, with Cornelius, "Now therefore are we all here present before God,

to hear all things that are commanded thee of God." All there and all there in time, not to size up the anthem or the sermon, but to size up their own souls in the light of eternal revelation.

Be reverent in worship, v. 5. Time works changes. We stand up to sing and bow to pray. These people stood up to hear the word of God. They were reverent. Massillon, the famous French preacher, wishing to get his audience into a fit frame of mind, told the people to imagine the roof of the lofty cathedral in which they worshiped to be removed, and that in the depths of the sky above they saw all the countless hosts of stars, and high above these the great white throne of God, while an angel song rang in their ears, "Glory to God in the highest," and then, with that hush of awe which such a sight would bring, to listen to what he had to say. In such a reverent spirit should we always worship God.

Cultivate the "Amen" of a better life, v. 6. Better than the lifting up of our hands is the lifting up of our lives to God. To obey is better than sacrifice in the sight of God and men. Dr. Horton of London tells of a young man who went out as missionary to China and was unable to learn the language. After two years' trial he tendered his resignation. When the natives heard of this they sent in a plea to the mission house that he should remain. They said, "He has done us more good than any one else in the Mission, although he does not know our language and cannot preach to us."

The truth shall make us glad, v. 9. "Mourn not, nor weep," said Nehemiah to the people. The truth of God is not for depression of spirits but for the exhilaration of the entire man. Without this truth of God our existence would lose all its sacred romance and become a poor, tawdry thing, bounded by the gaping of the grave. "You call me only a breaker of stones," said the old roadmender. "I call myself a maker of the King's high-

way." God's truth can make our common day take on all the glory and the freshness of a dream.

"Bear ye one another's burdens," v. 10. Those who had in excess of a bare necessity gave to those who fell short of it. This is our Christian duty. The late Right Hon. W. H. Smith, when First Lord of the Admiralty of Great Britain, was leaving his office one afternoon, when his secretary, seeing him packing up a number of letters and other government papers, asked him to leave them and have them forwarded to him by post as the other ministers did. "No," was the answer, "the fact is, our postman has plenty to carry. I watched him one morning coming up the approach and determined to save him as much as I could."

The joy of the Lord is our strength, v. 10. There are many things which tend to fortify our patience and perseverance in the stern struggle of this life, but the joy of the Lord may remain when all else is laid in ruins. Dr. Jowett says of an old castle which he went to see in England: "I noticed the massive outer walls and measured the inner walls which constitute the keep and saw within a well. The water supply was independent of the invading forces." Such a well of water does God cause to spring up at the very centre of a man's life. The joy of the Lord is our strength.

The word of God is the true light of life (Golden Text). Many know this but some would make themselves believe that the word of God is obsolete. Some one tells of reading a story of a Frenchman who was being entertained by a Christian chief in one of the Pacific Islands. The chief had a Bible, which the Frenchman sneered at, saying that in Europe they had got past that. The chief led his guest out of the house and showed him where they used to cook and eat their meals in cannibal days, and said, "My friend, if it were not for that Book I would be dining upon you now."

THE LESSON GRADED

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

For Teachers of Bible Classes

In this lesson we see the two great leaders,

Ezra and Nehemiah, working together. The demon of jealousy had not been able to come between them and weaken their power in reconstructing the Jewish state. What was

the book of the Law of Moses which the leaders undertook to explain to the people? Why were the people ignorant of its contents? Was this Law one of the contributions of the Babylonian Jews to their fellows in Palestine? Did this Law become a blessing or a curse to Jewish life? (Read Matt. 23 : 15-28.) What was the New Testament attitude to this Law? (See Gal. 3 : 24, 25.) The teacher might briefly outline the growth of that body of scripture which we call the Old Testament, since this lesson bears on the subject.

1. *A thirst for the Word of God.* The great trials through which the people had passed led them to believe that the source of their misfortune was their ignorance of God's will concerning them. Accordingly, they asked instruction in the Law of God, and it is still true that calamity, perplexity, loneliness, the burden of responsibility, drive men to seek guidance and comfort in the Word of God. In the preface of a publication of the British and Foreign Bible Society, we read: "Public and social movements, emigrations, wars, fires and floods and the like are regarded as so many opportunities to introduce God's Word into new channels and let it speak to fresh hearts. Wherever it goes and in whatever version, it can still awaken the conscience and purify the life. For through it the almighty Spirit reveals that message of divine love which enlightens the mind, touches the heart, curbs the passions, and makes wise unto salvation."

2. *The reading of the Law*, vs. 1-6. Here we have a picture of the great assembly as Ezra reads the Law. We note that the Word of God seemed *precious* to them, for they listened from morning until mid-day. All who could understand, that is, the *children* as well as the men and women, were present. They showed great reverence to the book, vs. 5, 6. Can we learn anything from this assembly in respect to: (a) the study of God's Word, (b) those who should study it?

In the history of the New England States we meet an interesting parallel. When in June 1639 all the free planters of the colony of New Haven assembled in a meeting to consult about settling civil government ac-

ording to God, the first question laid before them by John Davenport was, "Whether the scriptures do hold a perfect rule for the direction and government of all men in all duties which they are to perform to God and men." This was answered in the affirmative. The second question was: "Whether all do hold themselves bound by that covenant in all public offices." This was assented to, and, therefore, it was voted unanimously that "the Word of God shall be the only rule to be attended unto in ordering the affairs of government in this plantation." This incident is characteristic of New England Puritanism and it was such an attitude to scripture which put iron into the blood of the American commonwealth.

3. *Explaining the word*, vs. 8-12. What methods did they follow in teaching the people the Law? What was the result of hearing the Law? (Compare Acts 2 : 42-45.) What makes you believe that the Bible is an inspired book?

For Teachers of the Senior Scholars

Remind the class that we have in the passage an account of a great revival of interest in Bible study, and lead them to see that the greatest men and women that ever lived have been the most devoted students of God's Word. Quote such testimonies as the following: Queen Victoria: "The Bible is the secret of England's greatness;" Dr. Chalmers: "If I were to live my life over again I would read the Bible more and other books less;" Abraham Lincoln: "In regard to the great Book, I have only to say that it is the best gift which God has given to man." May our prayer be +

"O may these heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light."

1. *A Great National Gathering*, v. 1. Note that the people as a whole were hungering for the bread of life, that they had come to realize that in order to make good as individuals or as a nation it was necessary that their lives should be God-led. Refer to other scenes like this in history,—to the scenes witnessed in England at the time of the Reforma-

tion, when the great Bible stood on its desk, chained to a pillar in the cathedral, and the people gathered in throngs, standing on the stone floor, listening hour after hour to the reader. Refer to scenes like this in Korea where the people are hungering for the Word. Note that the religious leaders meant more to the people than the political leaders. There comes a time in every life when the man of God means more to us than anybody else.

2. *A Devotional Spirit Manifested*, vs. 2-6. Ask some one to describe the scene,—the pulpit, the man in the pulpit, the book, the attitude of the people, the reading of the Word, the prayer, the responses, the worshipful spirit. Note that under such circumstances the Word had a splendid chance to make an impression on the heart and conscience, and remind the class that we cannot hope to get the best out of a lesson unless we approach it in this way.

3. *The Teaching*, vs. 8-12. Who were the teachers? In what did the teaching consist? (V. 8.) Why did the people mourn when they heard the Word explained? Why were they told to rejoice instead? God had forgiven them and a forgiven soul should always be a glad soul. Weeping weakens, joy strengthens.

For Teachers of the Boys and Girls

Tell the scholars something of the trouble and expense often undergone to reconstruct scenes of bygone days for the "movies." Ask them to suppose they had been asked for suggestions as to what should go into such a picture of to-day's lesson. Get them to picture the high pulpit, Ezra and his 13 helpers, the new walls, the large open place, rubbish and stones, the great crowd, their Eastern dress and their agitated interest.

Centre attention on the appearance of the roll in Ezra's hand. Make it clear how difficult it was to produce such rolls and how precious they were. Show that only a few centuries ago books were rare and expensive,

and also how highly a Bible was prized. Such a sentence as "In the time of Wycliffe it took ten months to pen a single copy of the Bible, and in the time of Tyndale crowds gathered around chained Bibles in the churches, while to-day the Oxford presses are printing a whole Bible in a minute," is suggestive of the progress that has put the Bible in every one's hands. Point out that because the Bible is to-day easy to get does not prove that it is of less value than to our ancestors, and that such common things as air, water, light, are of priceless worth. Indeed the very accessibility of the Bible is an obligation to know it.

Ask the scholars what each would like to be, a doctor, nurse, farmer, etc., and whether Ezra was such. Bring out his great national importance at the time of our lesson as an upbuilder of manhood and the great need there is to-day for ministers and missionaries.

Ask the pupils why the people wept, v. 9. Make it clear how the reading of the law brought to their minds all the sins of Israel for which God had sent them into captivity. Ask whether "crying" is by itself enough to prove that a person is really sorry for wrongdoing, or what is the best proof of repentance. Ask whether the "gladman" or "sadman" would be the right name for a Christian (see vs. 8, 12). Hymn 559 is suggestive.

Question as to whether any one who has lots to eat has any excuse not to share with another who has nothing. Bring out as one of the reasons for such sharing, the fact that all we have comes from God. "Every good gift and every perfect gift is from above," James 1: 17. Indicate how Nehemiah got the Jews to share with one another (v. 10) and how they were so willing to do so because God had done so much for them. Point out the two great commandments of Jesus (Matt. 22: 37-40) and that if God is love, if he is always caring for and doing good for others, and if we really love him it follows that we must love to love.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Thy word have I hid in mine heart, that I might not sin against thee." Look up the

verse.

2. The psalmist says that God's law is perfect, converting the soul. Where is the saying found?

ANSWER, Lesson IX.—(1) Rom. 8: 31.

(2) Ps. 37 : 1.

For Discussion

1. Can we be Christians without attending church ?

2. Is true religion a help or a hindrance to joy ?

Prove from Scripture

That our true life is in Christ.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear how God taught his people that his Word is a guide.

Lesson Thought—Teach the children that they should learn, love and obey God's Word.

Approach to the Lesson—Print OUR BIBLE

SCHOOL. How is it different from dayschool? What book do we study? Print HOLY BIBLE. About whom do we study? Print GOD, JESUS. Would you like to hear about a big Bible school long, long ago? It was held in a very strange place, right in

the middle of a street leading from the temple in the city of Jerusalem. The name of the teacher was Ezra. He was a scribe or teacher who knew God's law, as the Bible was then called. Tell where Ezra had come from and why he had come to Jerusalem.

Lesson—Picture v. 1. There Ezra stands on a high pulpit with the book of the Law in his hands (show a roll, or outline). He is reading and telling them the meaning of the words, for these people had lived in a heathen land so long that they had forgotten their own language.

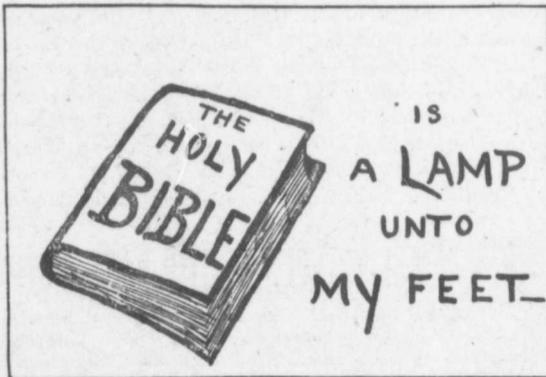
Nehemiah (recall) is with Ezra teaching his people, vs. 4-8. All show how the people clapped their hands and cried, "Amen, Amen" (explain meaning), and how they bowed their heads with their faces to the ground and worshiped God.

The people wept when they heard God's law (v. 9), for they knew that they were not obeying it and feared the punishment. Nehemiah told them to go home and eat and drink and be joyful and share their good things with the poor people around them, because they

had been able to hear and understand God's law, vs. 10-12.

Golden Text—Repeat. One dark night Fred's father took a lantern to show them the way along a country road. "Father, it just

shows us where to step," Fred said, "it is dark all around." That is the way God's Word guides us,— shows us the right way that our feet should walk. God will guide us through our life if we follow the commandments in this "lamp."



Different from the Rest—A gentleman found in a village away in the heart of Mexico, a boy who seemed "different" from the rest of the boys who were quarreling in the street. The gentleman spoke to the boy and found out that he did not smoke nor drink nor swear nor tell lies, and asked him, "Why?" "Oh," he said, "we have a book at our house, and in this book are many things. I read and then I find out it is wrong to do this and that. This book is called 'The Holy Bible.' It makes us 'different' from the rest of the people. We are happier and heathier, and I wish there were more of these books here so that more people could read it and be 'different.'" God's Word was a "lamp" to that boy.

Bible Schools in Foreign Lands—Bible schools are taught by our missionaries. They gather the village children in some vacant place, under a tree, on a veranda, or in the street. (Speak of the "School Homes" in our own land. See *The Story of Our Mission*, W.M.S. Publications, Toronto.)

What the Lesson Teaches Me—I SHOULD OBEY GOD'S WORD.

FROM THE PLATFORM

"The people gathered . . . together"
 "Ezra . . . brought the law"
 "The ears of . . . the people were attentive"
 "They had understood the words"

Have the scholars open their Bibles, that they may read in order four sentences, which give the gist of the lesson. Ask them to read, first, from v. 1, "*The people gathered . . . together*" (Write). Get an account of the place and time and purpose of this gathering. Next, have read, from v. 2, "*Ezra . . . brought the law*" (Write). Get the scholars to tell you who Ezra was, and ask for a description of the form of the "book." Let the scholars now read, from v. 3, "*The ears of . . . the people were attentive*" (Write), and point out that listening with attention was their part, as the reading was Ezra's. The last sentence to be read and have its meaning brought out is from v. 12, "*They had understood the words*" (Write). The application is evident,—the duty of coming to hear God's Word, and striving to understand and obey it.

Lesson XI.

NEHEMIAH ENFORCES THE LAW OF THE SABBATH

December 16, 1917

Nehemiah 13 : 15-22. Scripture Memory Verses.

GOLDEN TEXT—Remember the sabbath day, to keep it holy.—Exodus 20 : 8.

15 In those days saw I in Ju'dah some treading¹ wine presses on the sabbath, and bringing in sheaves, and lading asses²; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jeru'salem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought³ fish, and all manner of ware, and sold on the sabbath unto the children of Ju'dah, and in Jeru'salem.

17 Then I contended with the nobles of Ju'dah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Is'rael by profaning the sabbath.

19 And it came to pass, that when the gates of Jeru-

Revised Version—¹ winepresses; ² therewith; ³ in; ⁴ doors; ⁵ commanded; ⁶ over the; ⁷ purify; ⁸ unto me; ⁹ Omit concerning.

LESSON PLAN

- I. The Sabbath Profaned, 15-18.
- II. The Sabbath Defended, 19-22.

DAILY READINGS

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

M.—Nehemiah enforces the law of the sabbath, Neh. 13 : 15-22. T.—The law of the Sabbath, Ex. 20 : 1-11. W.—Sabbath burdens forbidden, Jer. 17 : 19-27. Th.—Polluting the Sabbath, Ezek. 20 : 12-21. F.—"It is holy unto you," Ex. 31 : 12-17. S.—"As his custom was," Luke 4 : 16-22. S.—A song for the Sabbath, Ps. 92.

Primary Catechism—*Ques. 62. What is a Christian? A Christian is one who loves and follows Jesus*

salem began to be dark before the sabbath, I commanded that the⁴ gates should be shut, and⁵ charged that they should not be opened till after the sabbath: and *some* of my servants set I⁶ at the gates, that there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jeru'salem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Le'vites that they should⁷ cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember⁸ me, O my God, ⁹ concerning this also, and spare me according to the greatness of thy mercy.

Christ. *Ques. 63. What does following Jesus Christ mean? To follow Jesus Christ is to trust and obey him.*

Shorter Catechism—Review Questions 39-81.

Lesson Hymns—Book of Praise : Memory Hymn—Primary 17 ; Junior, 19, 383, 388, 381, 599.

Special Scripture Reading—Mark 12 : 41-44; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 427, Book of Praise : given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 832, Nehemiah Enforces the Law of the Sabbath. For Question on Missions, H. M. 931, Presbyterian Church, Grande Prairie. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—B.C. 427 or 426 ; Jeru-salem.

Connecting Links—Some sixteen or eight-

een years, probably, intervene between the last lesson and that for to-day. Nehemiah came first to Jerusalem in B.C. 445 and re-

mained there until B.C. 433. His leave of absence having then expired^d he returned to the Persian court. After remaining there for perhaps four or five years, he obtained a second leave and went again to Jerusalem. The lesson belongs to the period of this second visit.

"During Nehemiah's absence at the Persian court, serious evils had made their appearance in Jerusalem. Sanballat and his allies had been checkmated; Jerusalem had been freed from external enemies; but internal disorders had sprung up which affected the life of the people harmfully. Eliashib (the high priest) had housed Tobiah in one of the temple chambers (ch. 13 : 4, 5); and the Levites were not supplied with their lawful portions (see Mal. 3 : 7-12), so that they were compelled to seek their living as laymen, or wander about homeless, ch. 13 : 10. On the Sabbath day, work in the fields went on as usual (ch. 13 : 15); produce was carried to the market in Jerusalem; and the Tyrian merchants sold fish and merchandise on that day, v. 16." (Hastings.) Our lesson tells how Nehemiah dealt with the profanation of the Sabbath.

I. The Sabbath Profaned, 15-18.

V. 15. *In those days*; after Nehemiah's return from Persia to Jerusalem. *Saw I*. His knowledge came, not from hearsay, but from an actual observation of the facts. *In Judah*; that is, in the country around Jerusalem. *Treading wine presses*. The wine-press usually consisted of two troughs, one higher than the other, cut out of the solid rock. The grapes were trodden in the upper trough, and the juice was collected in the lower one. *Sheaves*; Rev. Ver. Margin, "heaps of corn" or "grain." The time of treading the grapes would be later than that of carrying the sheaves. Perhaps the grain was being brought from the country to be threshed in the city, or sheaves of straw are intended. *Lading asses*. Rev. Ver. adds "therewith." The Sabbath law made provision for the rest of the beast of burden as well as for that of man. *On the sabbath day*. "Next to circumcision, Sabbath-keeping was the principal mark of the Jew. . . Nehemiah knew that if the sacred day of rest were to be abandoned, one of his bulwarks of separation would be lost." *I testified against them*; protested against the practice. *In the day*,

etc.; the next or some following day after the Sabbath in which the wares were brought into the city.

V. 16. *There dwell men of Tyre . . . therein*; that is, in the city of Jerusalem. Tyre and Sidon were the two great cities on the coast of Phenicia, northwest from Jerusalem. Tyre was particularly famous for a peculiarly splendid dye with which its cloths were colored, and Zidon, meaning "fishery," was noted for its fish. There had long been trade relations between Jerusalem and these Phenician cities, and now there was actually a colony of these people in Jerusalem, practising their heathen customs. *Sold on the sabbath*; to the Jews so influenced by their heathen neighbors as to yield to the temptation to buy.

Vs. 17, 18. *Contended with the nobles*; the social and political leaders of the people. The profaning of the Sabbath was not the only evil with which Nehemiah grappled. V. 11 tells how he contended with the nobles about their forsaking of God's house. *Did not your fathers thus . . . ?* Nehemiah appeals to history and reminds his hearers that their present condition was a result of God's anger. *De- 17 : 27 and Ezek. 20 : 13* contain prophecies of doom for Israel if its people did not hallow the Sabbath.

II. The Sabbath Defended, 19-22.

Vs. 19, 20. Nehemiah was not content with mere words of protest. His zeal and energy were shown in his taking definite measures to enforce the Sabbath law. *Began to be dark*. The Jewish Sabbath began at dark on the preceding evening. *That the gates . . . be shut*; so that no merchandise could be brought in. *Some of my servants*; an additional precaution. Nehemiah's own personal attendants were set to guard the gates. *No burden . . . brought in*. "Foot passengers were, no doubt, allowed to enter and leave the city on the Sabbath." *Lodged without Jerusalem*; an attempt to evade Nehemiah's ruling by carrying on trade just outside the city gates.

Vs. 21, 22. *I will lay hands on you*. The law-breakers had to do with a man of force and resolution. Nehemiah did not stop with moral suasion; he put down law-breaking by the stern hand of force. *Came they no more*. The lesson of obedience had been learned.

Commanded the Levites. Nehemiah's use of his own servants to guard the gates on the Sabbath was only a temporary measure. The law having been established, the Levites were to see to its enforcement. *Cleanse themselves ; purify themselves.* The duty of guarding the gates was a distinctively religious one, and the Levites must prepare themselves accordingly. *Remember me, O my God.* Nehemiah was conscious that he had done something right. *Spare me according to . . . thy mercy.* At the same time he was humble and realized his need of mercy and forgiveness.

Light from the East

"MEN OF TYRE" (v. 16)—It is noteworthy that the Sabbath of 2,400 years ago was in danger from aggressive, hard-headed business men. The men of Tyre were the traders of the Mediterranean world. Tyre was the London of those days,—the greatest seaport of the world and the chief emporium of inter-

national trade. From Armenia, from Nineveh and Babylon and Persia, from Arabia and India the trade routes converged on Tyre, and Aramæan merchants led in their long caravans. The men of Tyre themselves navigated all the waters to the Atlantic and handled most of their merchandise. Ezekiel (ch. 27) describes the trade of Tyre in eloquent detail. You see the full ships unloading their treasures from Egypt and Morocco, from Spain and Gaul and Italy and Greece and the coasts of Asia Minor,—silver and iron, tin and lead, cloth and ebony and ivory. Armenia sends in her horses and mules by caravan; the far East sends carbuncles, purple, embroidery, fine linen, pearls and jasper; Damascus sends across the Lebanon her wine and her wool; Israel, the fruits of nature, wheat and honey and oil; and Arabia, cassia and spices, precious stones and gold. Ezekiel calls her the proud "merchant of the people."

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

The following description of Eastern city gates is taken from Hastings' Dictionary of the Bible:—"These were as few as possible, as being the weakest part of the defence, and for the same reason the strongest towers are found on either side of the gates. The most effective arrangement was to make the gateway a passage through a single gate-tower, which projected beyond both the outer and inner faces of the wall. In such cases two gates were provided, an outer and an inner, at either end of the passage, as was the case at Mahanaim, where David is found sitting 'between the two gates,' 2 Sam. 18 : 24. Here we further learn that it was usual to have a stair leading up to an upper story in the gate-tower (v. 33), the roof of which was apparently on a level with the top of the city wall, v. 24. In place of a straight passageway through the tower, a passage bent at a right angle like the letter L increased the possibilities of defence. In most cases the base of the L would be on the inside, towards the city, but in one of the

Taanach forts above referred to the outer gate is in the side of an outer tower, and it is the inner gate that is in line with the walls. The average width of the numerous gateways laid bare by recent excavation is about nine feet.

"The gate itself, called the 'door of the gate' in Neh. 6 : 1, consisted ordinarily of two parts or leaves (Isa. 45 : 1) of wood. For greater security against fire these were often overlaid with bronze, the 'gates of brass' of Ps. 107 : 16 ; Isa. 45 : 2. The leaves were hung on pivots which turned in sockets in the sill and lintel, and were fastened by bolts into the former. A strong bar or bars of wood, bronze (1 Kgs. 4 : 13), or iron (Job 40 : 18), secured the whole gate, passing transversely into sockets in the gate-posts, as we learn from Samson's exploit at Gaza, Judg. 16 : 1-3. 'To have the charge of the gate' (2 Kgs. 7 : 17) was a military post of honor, as this passage shows. In war time, at least, a sentinel was posted on the roof of the gate-house or tower, 2 Sam. 18 : 24 ; compare 2 Kgs. 9 : 17."

THE LESSON APPLIED

The native-born Canadian and the Sabbath, v. 15. Some people of Judah, whose for-

bears would have been shocked to know it, trod their winepresses and brought in their

sheaves on the holy Sabbath. To-day sons and daughters of Canada play and work on the Sabbath after a fashion never thought of by our pioneer fathers and mothers, who came out to this latest land of promise from what seemed to them a land of narrower liberties. There may have been a time when the Sabbath was too austere, but now we have swung to the opposite extreme. The holy day has become too much of a holiday.

The foreign-born Canadian and the Sabbath, v. 16. Canada after the War will face the greatest immigration problem that has ever confronted any nation. Before the War the United States was receiving about one million immigrants a year, with about 90,000,000 of people to absorb them, while Canada with only 8,000,000 was called upon to absorb nearly half a million. When the War is over the nations will begin again to flow into our country, and they will come with their broken Christianity and their Continental Sabbath. We do well to guard our heritage.

Our captains of industry and the Sabbath, v. 17. It is a well known fact that most who have charge of the big business enterprises of our country have strongly encouraged the immigration of the non-Anglo-Saxon European for the sake of cheap labor, and that for the sake of dividends they have not hesitated to do an enormous amount of unnecessary work on the Sabbaths. We need to contend with these powers that be, as did Nehemiah with the aggrandizing nobles of his day.

The Sabbath and experience, v. 18. In the days of the Revolution, the French nation abolished the Sabbath only to discover that more and better work could be done in 313 days out of the year than in 365. Beecher says that no Christian can truly fight the battle of the week without the quiet Sabbath to cool his guns, to lift off earth-lowering shadows and to replenish his stores of strength from the secret place of the Most High.

The Sabbath and legislation, v. 19. To remedy the situation Nehemiah gave command that certain restrictions should be placed upon the activities of the people. We have the Lord's Day Act which is often spoken of as the best piece of Sabbath legislation in the world. Thank God for those who agitated on its behalf.

The Lord's Day Act and its evasion, v. 20. The sellers of all kinds of ware soon found a way of evading the law of Nehemiah, and although quite generally the Lord's Day Act is pretty well observed, there are very many still who by some trick or other seek to evade its prohibitions. Indeed there is one element in our land who make no concealment of the fact that they would have this truly beneficent piece of legislation wholly repealed. These put private gain and pleasure far above the rights of man and the glory of God.

The Lord's Act and its enforcement, v. 21. When the Sabbath breakers heard Nehemiah say, "I will lay hands on you," they desisted. Henceforward there was little trouble. It is not enough to educate, agitate and legislate, good as these activities may be. There is need of the strong arm of law enforcement. Law enforcement against any public evil is a mighty factor in a nation's life. Crimes and wrongs winked at beget a contempt of law which makes for anarchy, but the just punishment of all crime and wrong makes for a respect of law and the stability of the social order.

The Sabbath and Jesus Christ, v. 22. The Jews were supposed to sanctify the Sabbath because on that day of the week God himself rested from the immense labor of creation. This was on Saturday, but we observe the day of rest on Sunday, a day later, because on that day of the week God raised from the dead our Lord Jesus Christ. What a witness is the Lord's Day, as we now call it, to the truth of Christianity. Something out of all sight important must have happened on the first day of the week to make it possible to take the Sabbath off its hinges and to put it one clear day farther on.

The Sabbath and ourselves (Golden Text). We are to remember the Sabbath Day and to keep it holy. We are to do this for our own sake and for the sake of our country and the world to whose noblest institutions the Sabbath has been in time past such a strong buttress. Let us set ourselves against those tendencies which would turn the Sabbath of our fathers into a holiday or a day of work. Let us be in the spirit on the Lord's Day,—in the spirit of worship and social service.

THE LESSON GRADED

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

For Teachers of Bible Classes

Nehemiah was an earnest reformer. What social reforms did he effect? (Read ch. 5.) In chs. 12, 13 we are given an account of his religious reforms. Indicate the nature and purpose of these reforms. Nehemiah regarded the failure to observe the Sabbath as one of the worst evils in the community.

1. *Desecration of the Sabbath.* The Sabbath was an old institution. (See Ex. 20 : 8.) In earlier times it was not so strictly sacred as it was later. Shortly before the Exile and during the Exile the Jews emphasized its importance as a day of prayer and reflection. They realized that their national calamities had been due to the neglect of such a season for spiritual reflection. (See Jer. 17 : 21, 22, 27 ; Ezek. 20 : 13 ; Isa. 58 : 13, 14.) Therefore they believed that the future of the nation depended on the careful observance of the Sabbath, v. 18. They saw clearly a principle which we must not overlook. Any weakening of those institutions which contribute to the religious and moral life of a state, is a direct attack upon the stability of the state. It is a bad sign when the people of a country treat the Sabbath with contempt.

2. *Sophistries.* There were good excuses for trading in Jerusalem on the Sabbath. What were they? But such excuses are generally sophistries. Covetousness, in some form, whether it be seeking more gain or seeking more pleasure, is the real enemy of the day of rest. (See Amos 8 : 5-8.)

3. *An appeal to the leaders.* Nehemiah was not afraid to confront the "big men" of Jerusalem. They were the most blameworthy. By reason of their knowledge and their power they were in a position to direct public opinion. Moreover, in their hands as ruler of the city, there lay the authority to remedy conditions. But their greed of gain weakened their sense of responsibility. Nehemiah did not hesitate to use the authority of the state in order to effect his reforms. In order to protect the liberty of those of present and future generations who wish to use the Sabbath aright, it is often necessary to invoke the

power of the state against the careless, the godless and the selfish.

4. *The principle of the Sabbath.* Nehemiah had a proper regard for the principle of the Sabbath. The principle that the soul needs regular seasons for its culture, arises out of human nature and, therefore, its sanction is older than the law of Moses. Accordingly, the principle is more important than the day. Unfortunately, later Jews made the day greater than the principle. (Read Matt. 12 : 10-12 ; Mark 2 : 23-28, v. 1-6.) There are some modern legalists who commit the same error. Our relation to Christ, rather than to the Law (Rom. 7 : 4), sanctions a change of the day (John 20 : 1, 19-26 ; Acts 20 : 7), so long as the principle is not disturbed.

We need a Sabbath for : (1) Humanitarian reasons. Our physical nature needs regular periods of rest. A laboring class forced to work for the seven days of a week means slavery. (2) Religious reasons. No life can be strong if commerce with God is neglected. How can we best use the Sabbath? How did Christ use it?

For Teachers of the Senior Scholars

Point out that it is a difficult matter to make the Sabbath what it ought to be, the brightest and best day of the week. Question the class about what the difficulties are, and bring out the two extremes to be avoided. The day must not be made burdensome with man-made additions to the law, after the Jewish and Puritan fashion, and, on the other hand, it must not be robbed of all its sacredness by human laxity, as is often the case in our day. In a happy Christian home where the Sabbath is a delight, the members of the family always sing at Sabbath morning prayers the hymn, "O day of rest and gladness," Hymn 383, Book of Praise. This hymn is one of the most beautiful interpretations of what the Sabbath ought to be ever given. Note that when Nehemiah returned to Jerusalem, he found that some abuses had crept in which needed to be reformed. One of these was utter disregard of the Sabbath.

1. *The Sabbath Profaned*, vs. 15, 16. Note that many of the Jews had eliminated the Fourth Commandment from the divine laws which regulated their lives. Since it inter-

ferred with business it must go. Refer to illustrations of this kind in the life of to-day, and bring out that pleasure is doing even more than business in profaning the Sabbath. and quote the old saying that a Sabbath profaned, whatever be gained, is a certain precursor of sorrow.

2. *A Stern Rebuke Administered*, vs. 17, 18. Nehemiah never compromised with evil. Note that in words which burned and blistered he rebuked the nobles who were largely responsible for the evil condition of things prevailing, and recalled incidents in their past history in which a course of conduct like this has brought disaster to the nation. It will not be hard for the teacher to find illustrations of lives ruined and hearts broken through the profane revelries of Sabbath-breakers. It requires a reformer, made of the heroic Nehemiah stuff, to rebuke those who are secularizing the day, and are converting it into a day of business and pleasure, rather than a day of rest and worship.

3. *New Regulations Enforced*, vs. 19-22. What were these new regulations to safeguard the Sabbath? What penalty was threatened against a violation of these laws? Note that Nehemiah succeeded as a reformer because he went about his work in humble reliance upon God. Impress upon the class what strength the divine presence brings into human life.

For Teachers of the Boys and Girls

What a change from last Sunday! There we saw the Jews enthusiastically making great resolutions to serve God. Here, at a time a few years later, we find them desecrating God's day, vs. 15, 16. Get a point of contact with the scholars by telling a story such as that of a boy going to school without his lessons prepared and putting in such an uncomfortable day that he resolves never again to miss his homework, and then, in the course of a week or so, once more skipping his preparation. Bring out the similar failure, on the part of the Jews, to keep solemn vows. Show that high resolutions made when we

feel like being good should be clung to in times when it is hard to feel good. They are to steer by like the compass of the sailor in the dark.

During those few years between last Sunday's lesson and to-day's, Nehemiah had been away in Babylon. If he had been in Jerusalem the Jews might not have broken the law. Show what an influence he had, vs. 17, 18. Indicate how often one boy or girl, making a stand for right, may swing a number of others into line.

If Nehemiah had not loved Jerusalem he would never have come away again from Babylon to correct the Jews. Review how formerly he had sacrificed and struggled for them in the rebuilding and how much his heart was with them. Show that it is the very love of parents for their boys and girls that makes them anxious about them, that if they did not love they would not care what their children did.

Nehemiah made his own servants work on the Sabbath, v. 19. Ask if he did wrong, and point out that such a watch was needed to ensure the Sabbath rest for the whole city. Ask why preachers and doctors work on Sunday. Show that such work is necessary to help men. Contrast it with the spirit of that work which, in order to make lots of money, would injure men by not giving them proper rest, time to worship God, and a day with their own boys and girls. Point out how much more precious these things are than is "having lots of money."

In v. 21, "I will lay my hands on you," we get a sample of "the physical argument." If these traders persisted in their course of wrong-doing, Nehemiah would stop reasoning with them and put forth the strong arm of the law. In the face of such a threat he had no more trouble with them. Ask the scholars whether a teacher or a parent ever has a right to punish a boy. (Show that fines, etc., are imposed by law upon Sabbath breakers and are necessary for the same reason.) Point out that fear of punishment is only a beginning which grows into love of the good because it is good.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Jesus said that the Sabbath was made

for man, and not man for the Sabbath. Find the saying.

2. While the children of Israel were in the wilderness they found a man gathering sticks on the Sabbath. Read in Numbers about what happened to him.

ANSWER, Lesson X.—(1) Ps. 119 : 11.
(2) Ps. 19 : 7.

For Discussion

1. Is the Sabbath necessary to human welfare ?
2. Should the keeping of the Sabbath be enforced by law ?

Prove from Scripture

That the Sabbath is for worship.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to learn how God taught his people that they should honor his day.

Lesson Thought—Teach the little ones that they should love and honor God's day and spend it in worshipping him, doing only necessary work, and helping those in sickness or trouble.

Approach to the Lesson—Let us count on our fingers how many days there are in the week and name them. Show the seventh finger.

What did God say about the seventh day ?

Golden Text—Repeat the Fourth Commandment, part of which is our Golden Text. Print REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

Review—This is one of God's laws that Ezra and Nehemiah taught the people of Jerusalem in that big Bible Class in the streets of Jerusalem, when Ezra read God's law out of that strange looking book and taught the people the meaning of it. (Recall last lesson.)

Lesson—Explain that those people who had lived in a heathen land so long needed to be taught how to keep God's law, for they had only lately heard it read and been told the meaning of the words. Now they must be taught, little by little, how to obey it. Tell some of the things Nehemiah their leader saw them doing on the Sabbath day. Picture him as he walked along the country roads on

the Sabbath day. There were men busy making wine in the winepresses in the field (see Lesson Explained). Here were others carrying sheaves of grain from the fields and putting them into their storehouses. Others

were loading great baskets full of grapes, or casks of wine, etc., onto the backs of camels. And what do you think they did with these things on the Sabbath day ? (V. 15 tells us.)

Sabbath Day Sellers—What would you think if you saw our

farmers bringing in loads of grain and fruit and butter and eggs to the market on the Sabbath day? Impress the thought that *nothing* should be bought or sold on Sunday. Many children have the idea that it is quite right to buy candy or ice cream on Sunday because there are places open for the sale of it on Sunday, and a warning is needed along this line.

Besides the farmers there were other sellers who were breaking God's law, v. 16. Picture the fishermen from the seaport of Tyre bringing their loads of fish, etc., and selling them in the streets of Jerusalem on the Sabbath day.

Nehemiah Enforces God's Law—Nehemiah gathers the noblemen of Jerusalem (v. 17) and tells them that God will punish his people if they break his law in regard to the Sabbath day, as he had done before when his laws were disobeyed. Tell about Nehemiah's plans for keeping the day holy and the results, vs. 19, 20.

REMEMBER
THE
SABBATH DAY.

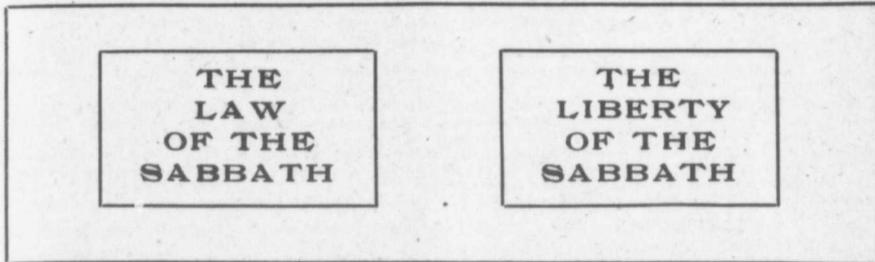
Sabbath Breaking—Boys and girls may not be tempted to break this law of God in any such way as those people of Judæa did, but you can think of ways in which boys and girls of to-day may be tempted to break this

law (illustration). How should we spend God's day ?

Sing—Hymn 573, Book of Praise.

What the Lesson Teaches Me—I SHOULD LOVE GOD'S DAY.

FROM THE PLATFORM



Draw a square on the blackboard, and print in it, THE LAW OF THE SABBATH. Ask the scholars what "the law of the Sabbath" is. They will probably quote, in answer, the Fourth Commandment. If they do not, continue the questioning until you have elicited it from them. Proceed to discuss with them the authority of this law, bringing out the points that God gave it to Moses along with the rest of the Ten Commandments which contain the moral law, that the prophets emphasized the importance of this law and that it was carefully observed by the Lord Jesus himself. Next, start the question : Why do some people object to the law of the Sabbath ? A little questioning will bring out the answer that it is because they think the law interferes with their liberty. Discuss this question frankly with the scholars, with a view of showing that the Sabbath law, instead of interfering with, actually secures the liberty of workers from the toil that fills the other six days of the week. Having shown this, erase LAW and print LIBERTY. In a few closing words impress the value of the Sabbath and the importance of keeping it sacred.

Lesson XII. CHRISTMAS LESSON—PREPARATION December 23, 1917
FOR THE MESSIAH : ADVENT OF THE MESSIAH

Malachi 3 : 1-12 ; Matthew 2 : 1-12. Scripture Memory Verses.

GOLDEN TEXTS—Repent ye : for the kingdom of heaven is at hand.—Matthew 3 : 2. There is born to you this day in the city of David a Saviour, which is Christ the Lord.—Luke 2 : 11 (Rev. Ver.).

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4 Then shall the offering of Judah and Jeru'salem be pleasant unto the Lord, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

6 For I am the Lord, I change not; therefore ye sons of Ja'cob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

Matthew 2 : 1 Now when Je'sus was born in Beth'lehem of Judæ'a in the days of Her'od the king, behold,

¹ there came wise men from the east ² to Jeru'salem,
² Saying, Where is he that is born King of the Jews?
 for we ³ have seen his star in the east, and are come to
 worship him.

³ ⁴ When Her'od the king ⁵ had heard these things,
 he was troubled, and all Jeru'salem with him.

⁴ And ⁶ when he had gathered all the chief priests
 and scribes of the people ⁷ together, he ⁸ demanded of
 them where ⁹ Christ should be born.

⁵ And they said unto him, In Beth'lehem of Judæ'a:
 for thus it is written by the prophet,

⁶ And thou Beth'lehem, ¹⁰ in the land of ¹¹ Ju'da,
 art ¹² not the least among the princes of ¹¹ Ju'da: for
 out of thee shall come ¹³ a Governor, that shall rule
 my people Is'rael.

⁷ Then Her'od, ¹⁴ when he had privily called the
 wise men, ¹⁵ enquired of them ¹⁶ diligently what time
 the star appeared.

Revised Version—¹ Omit will; ² and the; ³ cometh; ⁴ and they shall offer; ⁵ offerings; ⁶ ancient; ⁷ judge-
 ment; ⁸ the Lord change not; ⁹ O sons; ¹⁰ Omit Even; ¹¹ have turned aside from; ¹² say; ¹³ rob me; ¹⁴ the;
¹⁵ the whole tithe; ¹⁶ happy. (Matt. 2: 1-12)—¹ Omit there came; ² came; ³ saw; ⁴ And when; ⁵ heard it;
⁶ gathering together all; ⁷ Omit together; ⁸ inquired; ⁹ the; ¹⁰ Omit in the; ¹¹ Judah; ¹² in no wise least;
¹³ forth a governor, which shall be shepherd of my people Israel; ¹⁴ Omit when he had; ¹⁵ and learned; ¹⁶ care-
 fully; ¹⁷ out carefully concerning the; ¹⁸ Omit again; ¹⁹ also; ²⁰ Omit also; ²¹ And they, having heard; ²² went
 their way; and lo; ²³ they came into the house and saw; ²⁴ they; ²⁵ opening; ²⁶ offered unto.

LESSON PLAN

- I. The King Heralded, Mal. 3: 1-12.
 II. The King's Coming, Matt. 2: 1-12.

DAILY READINGS

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

M.—Advent of the Messiah, Matt. 2: 1-12. T.—
 Preparing the way, Isa. 40: 1-9. W.—The Prince of
 Peace, Isa. 9: 1-7. Th.—The triumph of peace, Isa.
 11: 1-10. F.—Christ's advent, Luke 2: 8-19. S.—
 Simeon's thanksgiving, Luke 2: 25-33. S.—We
 beheld his glory, John 1: 1-14.

Primary Catechism—*Ques. 64. Can a little child
 be a Christian? Yes. Jesus said, "Suffer the little*

8 And he sent them to Beth'lehem, and said, Go
 and search ¹⁷ diligently for the young child; and when
 ye have found him, bring me word ¹⁸ again, that I
¹⁹ may come and worship him ²⁰ also.

⁹ ²¹ When they had heard the king, ²² they departed;
 and, lo, the star, which they saw in the east, went before
 them, till it came and stood over where the young child
 was.

¹⁰ ⁴ When they saw the star, they rejoiced with ex-
 ceeding great joy.

¹¹ And ²³ when they were come into the house, they
 saw the young child with Mar'y his mother, and ²⁴ fell
 down, and worshipped him: and ²⁵ when they had
 opened their treasures, they ²⁶ presented unto him
 gifts; gold, and frankincense, and myrrh.

¹² And being warned of God in a dream that they
 should not return to Her'od, they departed unto their
 own country another way.

children to come unto me, and forbid them not, for of
 such is the kingdom of God."

Shorter Catechism—Review Questions 82-107.

Lesson Hymns—Book of Praise: Memory Hymn—
 Primary 17; Junior, 19, 26, 30, 535, 31.

Special Scripture Reading—Isa. 9: 2-7; given
 also in Departmental Graded Teacher's Quarterlies. (To
 be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 34, Book of
 Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, 15803, Wise Men Fol-
 lowing the Star. For Question on Missions, H.M.
 1346, Hospital at Grande Prairie. (Slides are obtained
 from the Presbyterian Lantern Slide Department, 96
 Queen St. East, Toronto.)

THE LESSON EXPLAINED

I. The King Heralded, Mal. 3: 1-12.

Time and Place—About B.C. 450; Jeru-
 salem.

Connecting Links—The evils denounced
 by Malachi are those which Nehemiah and
 Ezra sought to reform.

Judah's indifference and worldliness pro-
 voke Jehovah to intervene. "He is at
 hand," is the prophet's message.

V. 1. *Behold, I*; that is, God; a message
 of hope. *Send my messenger*. The word
 "Malachi" means "my messenger;" per-
 haps the title was taken from this. The mes-
 senger of the Messiah was John the Baptist,
 Luke 7: 27. *Prepare the way*. Messengers
 were sent before an Eastern king to prepare
 for his coming. *The Lord*; God himself.
Shall suddenly come. The actual coming,
 however long expected, was to find them un-
 prepared. *To his temple*. Zechariah had
 prophesied to this effect, Zech. 8: 3. *Mes-
 senger of the covenant*. The Messiah was so
 called because he fulfilled all the ancient
 promises given to Israel. In Heb. 8: 6 he is

called "the mediator of a better covenant."

Vs. 2-6. *Who may abide . . . his coming*. His
 coming is to be a test. *Like a refiner's fire*;
 as searching as the fire that separates gold
 from dross. *Fullers' soap*; soap of the wash-
 ers. There will be cleansing as well as separa-
 tion. *Sit as a refiner*; who closely watches
 the process; a vivid picture of God's certain
 searching. *The sons of Levi*. The purifying
 begins in the temple. In the opening chapters
 Malachi rebukes the sins of the priests.
Against the sorcerers; users of witchcraft.
Turn aside the stranger; deny him justice.
 The Jewish law recognized the stranger. *I
 change not*. God's unchangeableness is as
 true of his hatred of sin as of his love.

V. 7. *From the days of your fathers* (ances-
 tors). The prophet charges the whole race of
 Israel with defection from Jehovah. *Turned
 aside* (Rev. Ver.); from obedience to God,
 likened to a straight path. *From mine ordin-
 ances*; the laws relating to the worship of
 Jehovah and religious duties in general. *Re-
 turn unto me*; the Old Testament way of

saying "Repent:" it includes turning away from sin and turning back to the love, worship and service of Jehovah. *I will return unto you. I will again show you favor. Wherein shall we return?* What have we to repent of? Sin had so deceived them that they believed and declared that they had not sinned.

Vs. 8, 9. *Will a man rob God?* The meaning is rather "deceive God." The sin was like the blasphemy of Ananias, Acts 5:3. *Wherein . . . robbed thee?* So hardened has the people's conscience become that they do not even yet realize their sin. *In tithes*; the tenth of the annual increase of the field which every Israelite was required to give to the service of God. *Offerings*; voluntary gifts, over and above the required tithes. *Cursed with a curse.* Jehovah had withheld the rain in its season, and the land famished for lack of water; blight and famine were actually upon the land.

Vs. 10-12. *Bring ye the whole tithe* (Rev. Ver.). Their "return," their "repentance," was to be a specific course of conduct, a "new obedience," as the Shorter Catechism (Ques. 87) puts it. "Whole" is emphatic: no part is to be kept back. *Into the storehouse.* The storehouse of the priests and Levites were chambers of the temple buildings, Neh. 10:39; 13:5, 6. *Meat* (food); provision for the priests and the sacrifices. *Prove me now herewith*; by faithfulness in the tithing. *Open you the windows of heaven.* Jehovah will send rain. He will remove the curse as soon as the people fulfil the condition of obedience to his law. *Not . . . room enough.* Until God's supply is exhausted, some take the meaning to be: that is, forever. *The devourer.* The locust is meant,—next to drought the chief enemy of the Palestinian farmer (see Joel 1:4). *Neither . . . vine cast her fruit*; fail to ripen it. *Happy . . . a delightful land* (Rev. Ver.); prosperous because obedient to God.

II. The King's Coming, Matt. 2: 1-12.

Time and Place—B.C. 5 or 4, the common reckoning being in error; Jerusalem and Bethlehem.

Vs. 1, 2. *When Jesus was born*; as narrated in ch. 1:18-25. *Bethlehem*; "House of Bread," a village about six miles south of Jerusalem. *Of Judaea*; not of Zebulun in

Galilee (see Josh. 19:15). *Herod the king*; of all Palestine, B.C. 37-B.C. 4: called Herod the Great, "great in energy, in magnificence, in wickedness." *Wise men from the east*; properly Magi, originally a class of Persian priests, then, generally, astrologers, who read in the movements of stars the destinies of men and nations. Some say they came from Arabia, some from Babylonia, some from Persia; but no one knows for certain. *Where is he that is born King of the Jews?* They knew by the star that such a king had been born; they ask, "Where is he?" *Are come to worship*; prostrate themselves with faces to the earth.

Vs. 3-6. *Herod . . . was troubled*; at thought of a king who should be just and should fulfil the nation's hopes. Herod was looked on as a usurper, and the menial of the Roman government. *Chief priests and scribes.* The Sanhedrin, composed of, (1) members of the high priestly family, many of whom had been high priest for a period, (2) scribes, men versed in the law, (3) elders, chief men of leading families, was to answer the Magi's question. *In Bethlehem.* For so the prophecy of Mic. 5:2 had declared.

Vs. 7-10. *Herod . . . learned . . . what time the star appeared* (Rev. Ver.); when it appeared first. V. 16 explains the wicked king's cruel purpose. *Bring me word, that I also may come* (Rev. Ver.); not to worship, as he pretended, but to slay. *Star . . . stood, etc.*; and now they were at the goal of their journey. *When they saw the star, they rejoiced*; either because they saw it again after it had been invisible for a time, or because it now marked the exact spot they were in search of.

Vs. 11, 12. *They offered . . . gifts* (Rev. Ver.). An Oriental does not approach one in higher station without a gift. These bring the finest treasures of the East, gold and the sweet-smelling resins used for incense. The gold has been thought to indicate the kingship of Jesus; the frankincense his divinity (see Ex: 30:6, 7) and the myrrh, used in anointing dead bodies, his humanity. V. 12 tells how Herod's plot was foiled.

Light from the East

"THE DAY OF HIS COMING" (Mal. 3:2)—The Hebrews knew that God intervened, on

occasion, in the affairs of men. Of course all that happened happened in his providence, but some of his acts were particularly arresting and impressive. He came down and burnt up the cities of the plain; he came down and divided the Red Sea; he came down in fire and smoke and spake the thunderous words of the Law from Mount Sinai. The people believed that he would again intervene if great need should call him. If their enemies pressed them hard, they looked for God to come and overwhelm their enemies. For was he not their mightiest champion,—“a man of war” from of old? (Ex. 14 : 14 ; 15 : 3.) He fought as no human warrior could fight; for he wielded the most terrible weapons. He had all the terrible forces of

nature at his disposal. He was the scorching east wind, the wind of death; his the fire that swept over the dry grass, the very vipers fleeing before it (Matt. 3 : 7); his was the terror of earthquake and volcano; his the storm and the thunder and lightning. Many a time he came to his own on the storm-cloud, “on the wings of the wind,” Ps. 18 : 10. In times of disappointment and cruel oppression they cried to God to come,—to come with all these demons of nature and confound their enemies and his; to confound his enemies even if they were in Israel itself. And prophet after prophet assured the people that the “day of his coming” was just at hand, that deliverance was near. In this confident hope John and Jesus joined hands with Malachi, Mal. 3 : 1 ; Matt. 3 : 2 ; 4 : 17.

THE LESSON APPLIED

Preparation for the Messiah, Mal. 3 : 1-12:

(1) As the monarch of an Oriental country was preceded by an outrider who clears the street for the royal procession, so the coming of the great king was to be announced by a forerunner. There is a sense in which Jesus is still to come. Will we go forth and prepare the way before him? He has given us the divine orders. “Go ye into all the world, and preach the gospel to every creature.” Let us go before his face and enlighten the peoples.

(2) “Return unto me, and I will return unto you, saith the Lord of hosts.” It is not enough to proclaim a message. There must be repentance. There must be a turning away from the irreligion and social injustice and want of liberality which were the chief characteristics of the Jewish people in the dark age between the Old Testament and the New. If we would hasten that coming of Jesus Christ which is now beginning through the redeemed life of humanity, we must know what it is to say contritely, “I have sinned.” At that point all hopeful progress takes its rise.

The law is come, Matt. 2 : 1. It is related of a celebrated musician that, when asked to compose a national anthem for the people of another country, he went and lived among them, studied them from within, shared their poverty, became one with them that he might become one of them and was thus, and only

thus, enabled to express their feelings in music. That was what the Son of God did at the incarnation. He qualified himself from the human standpoint to know our frames and to remember that we are dust.

All things point to him, v. 2. The stars of heaven and the wisdom of this world began to gravitate toward the new-born king. He is the centre of centres, the wonder of wonders. The great Spurgeon was converted through the preaching of this truth. As a young man he wandered from chapel to chapel and at last turned in where he heard a thin, pale man preach from the words: “Look unto me, and be ye saved, all the ends of the earth.” The manner in which the preacher cried, “Look! look! look!” was peculiarly effective, and Spurgeon felt immediate relief.

He is not wanted by the bad, v. 3. Herod and all of Jerusalem that had an axe to grind were troubled at the coming of the king. There are many still who will have nothing to do with Jesus because they love darkness rather than light, and they love darkness rather than light because their deeds are evil. Hence it is that the attitude of any one to the Christ is the supreme test of character. What will you do with Jesus, that is called Christ? That is the question of the hour.

He is welcomed by the good, vs. 10, 11. The wise men from the East were open to the good spirit of God and because they followed

the light they knew they came at last to him who is the light of life, and when they saw that central star of glory which is the hope of all mankind, they rejoiced with exceeding great joy. A preacher approaching his new appointment asked a boy, "Do people at M— enjoy religion?" "Them that has it, does," was the neat reply. Let us go to him with all our gifts and fall down and worship him and the joy of the Lord will fill our hearts.

Christianity is worthy of our best gifts (Golden Text). If the Son of God was willing to be our Saviour, how willing we should be to open our treasures before him,—all the gold and the frankincense and myrrh of this life. J. Campbell White, in a lecture at Nashville, said, "Would it not be Christlike to take the attitude that my friends Mr. and

Mrs. Paton did over at Pittsburg three years ago, when their only child, a beautiful, clever, tender girl came to them one day and said she wanted to be a missionary out in Africa. They were so much in sympathy with Christ that they said, "We shall be very glad to have you go." Then they decided that they could not let anybody else support their daughter, and so they sent word to the Mission Board that they wished to have the privilege for the rest of their lives of paying their daughter's salary while she worked over yonder in Africa. And when friends protested against this madness of sending an only child to bury her life in the heart of Africa, their simple answer was, "Our Lord has given his best to us, and our best is none too good for him."

THE LESSON GRADED

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

For Teachers of Bible Classes

In the lessons of this Quarter we have been studying some important events in Jewish history. In the vicissitudes of the Jews we see that they were still looking for the light which should be revealed, Isa. 60 : 1. The great teacher who should give the final revelation of God was still awaited, Isa. 42 : 1-4. In this lesson we see the fulfilment of the hopes of Jewish history. Let the teacher briefly indicate how Jesus filled up that which was lacking in the Jews' knowledge of God. Has every hope of the Jews been fulfilled? (Read, for example, Isa. 60 : 5-22 ; Ezek. ch. 47.) Explain.

1. *Seeking the king.* Who were the Magi? They represent the world's search for a Messiah (compare John 12 : 20, 21.) For more peoples than the Jews were seeking a revelation of God. Plato had taught that our final knowledge of the truth must come through one from above. Vergil, in his fourth Eclogues, says that a child was looked for, who would restore the golden age and take away sin. Confucius also prophesied a deliverer. The wild confusion of religions at the time of Jesus' birth was an evidence of the world-hunger for a living voice from God.

This lesson indicates that earnest seekers

after truth shall find truth. Moreover, it suggests that God meets men where they are. The Magi were men of science, seekers after truth, according to their age, and astrology and dreams were subjects of their study. So God speaks to them by a star and by a dream. To the shepherds a revelation came in another form. "The wise woman of Medina traveled many years and over many countries to find God, but she sought in vain and returned home to her daily duties. But there in the midst of her duties God appeared to her and showed her that he was ever near, if only she could see." See Henry Van Dyke's story, *The Other Wise Man*. What are the stars which guide men to-day to Christ?

2. *Enemies of the king.* Why were Herod and Jerusalem troubled? What were the political conditions of Palestine which seemed to justify official interest in a Messiah? Is Matt. 2 : 8 a good index of the character of Herod? Why did the Jewish authorities seem indifferent to the quest of the Magi? In this lesson we see, as some one has said, four types of men : (1) those who earnestly seek truth, as the Magi ; (2) those who are guardians of the truth, as the parents of Jesus ; (3) those who hate the truth ; (4) those who are indifferent to the truth. Of the last two classes which proved to be the worst enemy of Jesus? Have they modern counterparts?

3. *Worshipping the king.* The Magi alone

proceeded to find the king. Those who have little light are often more anxious to find more light than those who have the fullest light. The heathen in their desire to know the truth about Jesus put even our Christians at home to shame. When the Magi found the king, they yielded him obeisance, then offered him gifts. Is this the proper order? What gifts has the king given us? What gifts may we give the king? (See Matt. 22 : 37 ; 25 : 31-46.)

This lesson may be used to show how the deepest quests of the heart shall find their fulfilment.

For Teachers of the Senior Scholars

Question the scholars about what they consider the greatest event in the history of the world, and remind them that the reckoning of time from the birth of Christ in all Christian lands implies that that is the real beginning of history. Bring out that the ages preceding were a preparation for that great event, and that the ages succeeding have been a slow but gradual extension of the kingdom of Christ, who is destined to reign in every land under the sun. Note that our lesson embraces an Old Testament prophecy, and a New Testament passage containing the beginning of the fulfilment of the prophecy.

1. *The Prophecy*, Mal. 3 : 1-12. Bring out the leading features of this prophecy,—that the work of Christ would consist in purifying the world (vs. 1-4), in judging evil-doers (vs. 5-9), and in blessing those who do well, vs. 10-12. Point out the touch of severity about the picture of this prophecy, and refer to some Old Testament prophecies in which other aspects of Christ's character and mission are brought out, such as Gen. 12 : 3, in which the Messiah is represented as bringing blessings to all the world ; and Isaiah, ch. 53, in which he is represented as giving himself a sacrifice for sinners ; and Ps. 72 : 8, in which he is represented as ruling over the whole world.

Phillips Brooks used to say that the conception he got of Christ from the Gospels was that of a great dear figure standing with outstretched hands. No one could get so winning and wooing a conception of Christ's character from this Old Testament prophecy which we are studying, but we must not forget that Christ's hatred of sin sometimes led him

to manifest a tone of severity while living out his great life of love.

2. *The Beginning of the Fulfilment of this Prophecy*, Matt. 2 : 1-12. What length of time intervened between the prophecy and its fulfilment? Ask some one to tell the story of the Wise Men,—why they came, how they found their way, what religious inquiry they started at Jerusalem, the joy they experienced in finding the Christ, the warning they received. Note that this is only the beginning of the fulfilment of Malachi's prophecy, that the prophecy is still being fulfilled in the history of the world, and that we can do something to help by making the little world of our influence more Christlike, by getting the Christmas song sung into the life of the world. Make clear that we need to get the reverent, loving, obedient, unselfish spirit of the Wise Men into our hearts, if Christmas is to be full of joy and helpfulness.

For Teachers of the Boys and Girls

Ask the scholars what was the greatest of Christmas gifts. In getting them to state their reasons point out that one proof for saying that Jesus was, is that men, who lived and died before he was born, longed to see him come. Prophet after prophet would have given anything to know Jesus as we know him to-day. Tell them that one who longed for his coming was Malachi, and get one to read Mal. 3 : 1. Then pass on to Matt. 2 : 1, 2 and 11, and show that when Jesus did come three of the Wise Men of his day went a long way to bring him precious gifts and to worship him. Surely these prophets and Wise Men teach us what a great gift Jesus was.

Direct attention to the word "King" in v. 2 and v. 3 of Matt., ch. 2. Here we have two kings placed side by side. Bring out the picture of the first king in v. 11, and of the second in vs. 3-8. Here we have a powerful, old king trying to kill a weak, baby king. Ask why Herod wished to kill Jesus. Point out as one reason, that Herod was afraid that, if Jesus lived, he would become king in the place of Herod. In other words, Herod was looking out for what he could get for himself, not for what was best for the Jews, or what was right. Contrast this grasping for self on the part of Herod with Jonathan's sacrifice for David,

1 Sam. 23 : 14-18, and with that greatest of all giving for others, God's great gift of his Son. Ask which should rule the world, the spirit of Herod, who wanted to lord it over others and get all he could, or that of Jesus, who came to serve and give. Make clear how the conflict between these two spirits is going on in every heart. Are we to live for self or for others?

Some such introduction as that indicated above will prepare for effective Christmas instruction, which may be developed by asking such questions as the following : Should it be our greatest aim to give or to get presents for Christmas? Suppose we have no money to buy Christmas gifts, is there anything left we can give? Do parents and friends, do the poor themselves, value real kindness, sympathy and love more than five cents or a

dollar? Should our giving be confined to Christmas, or should we take Christmas into the whole year? Do church and Sunday School collections give an opportunity all through the year of giving to God? What gift does God value from us far more than our money?

Refer to the preciousness of the gifts which the Wise Men brought to Jesus, v. 11. They gave the very best that they had. Speak of how those who, on the battle front, are defending us from terrible enemies to-day are giving their best, their very lives. Jesus gave his best—his own life—for us. Such examples teach us not to stint our giving for what is right and good. And the way we may give both Jesus and all the world the most precious of all gifts is by making Jesus the lord of our lives.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Unto us a child is born, unto us a son is given." Isaiah wrote this about the birth of Jesus. Find the words.

2. Where does Jesus call himself the "light of the world?"

ANSWER, Lesson XI.—(1) Mark 2 : 27. (2) Num. 15 : 32-36.

Prove from Scripture

That we should be ready for Christ's coming.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We hear God teaching his people that Jesus is the Saviour of the world.

Lesson Thought—Aim to make the children understand that Jesus is their Saviour.

Approach to the Lesson—Let your room or "corner" suggest the Christmas season as much as possible. How strange it would seem to live in a land where there is no "Christmas!" No Christmas story, no Santa Claus, no Christmas tree, no Christmas presents! Our lesson story takes us away back to the land of God's people long before the Christmas story was ever told, before there was a "Christmas Day."

Messages—Every once in a while God sent messages to his people telling them that sometime he was going to send a Saviour to them. (Look up these messages and read to the class.)

Lesson—At last the prophet Malachi went through the land of Israel telling the people

that the Lord was surely coming. And he also told them that they were not ready to receive him because they were doing many things that were not right, vs. 5-9.

God's Promise—Repeat the Lord's promise that if they would return to serving him he would return to them and bless them, vs. 10-12. God was thinking of the time when his people would have the happy Christmas days, when the boys and girls would be hearing the Christmas story. He was going to send them his great gift, Jesus Christ, who would be for all nations.

Golden Text—"Repent ye : for the kingdom of heaven is at hand" (all repeat). This is another message God sent by his messenger John, when Jesus was ready to begin his work in the world.

Angel Messengers—Tell how God's angel messengers brought the glad news to the world, for God did keep his promises that he made to his people long ago, and at last the

Christ-child was born in Bethlehem. Tell the Christmas story, old but ever new, which the children all love to hear. Here is a picture of the shepherds to whom the angel messengers sang the glad message.

Golden Text—

That message is our Golden Text (all repeat). THERE IS BORN TO YOU THIS DAY IN THE CITY OF DAVID A SAVIOUR WHICH IS CHRIST THE LORD (Print).

*Christmas Story—*What did the shepherds do when they heard the message?

Far away in another part of the country others heard the glad news too. Who came from the East to worship the young child Jesus? How did they travel? (Show picture.) What led them (all point upward)? (Let some one draw a star. Some one may sing v. 1, Hymn 31, Book of Praise. Continue the story.) Picture the arrival of the Wise Men in Bethlehem, and the finding of the baby Jesus. (Some one sing v. 2, Hymn 31.) Now we see them going out to where their camels are

waiting and bringing in boxes and bags. They open them and present their gifts to Jesus,—gold, and very precious perfumes (outline bags of gold and jars of perfume). (Sing v. 3, Hymn 31.) What gifts can we

give to Jesus now?

*Our Gifts to Jesus—*All sing Hymn 535, Book of Praise.

*Child Messengers—*You have all heard the Christmas message. Where does God want you to carry it? All repeat, "To every part of the big round

world." (Some one may draw a big circle. All describe a big circle with their arms.)

*The Reason Why Jesus Came—*Tell the children why Jesus came, why we all need him, what he has done for us.

*Jesus' Message for the Little Ones—*All repeat, "Jesus said, Suffer the little children to come unto me," etc.

*What the Lesson Teaches Me—*JESUS IS MY SAVIOUR.



FROM THE PLATFORM

THE MESSENGER
IAH

Speak of the Eastern custom of sending messengers in advance to prepare for the coming of a king. Get the scholars to tell you the name of the messenger who came to prepare the way for the coming of Jesus,—John the Baptist, and print THE MESSENGER. Speak of some of Jesus' messengers in the present day,—the ministers who preach the gospel in the homeland, the missionaries who go to heathen lands, and all others who tell people about Jesus. Now ask for the title which, in the lesson, is given to Jesus, and fill in as above. Question about the wise men who came to Jesus at Bethlehem and the gifts which they brought to him. Impress upon the scholars that the one gift above all others which Jesus wants from us is the gift of our heart.

Lesson XIII.

REVIEW—GOD'S REDEEMING LOVE December 30, 1917

TO MAKE READY FOR THE REVIEW—The scholar should read over each lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 48-64), Shorter Catechism (Questions 1-107), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—With the Lord there is mercy, and with him is plenteous redemption.—Psalm 130 : 7.

Read Psalms 123 and 124.

HOME DAILY BIBLE READINGS

M.—A psalm of deliverance, Ps. 85.

Th.—The temple rebuilt and dedicated, Ezra 3 : 8-13; 6 : 14-18.

T.—The advent of the Messiah, Matt. 2 : 1-12.

F.—Ezra and Nehemiah teach the law, Neh., ch. 8.

W.—Returning from captivity, Ezra 1 : 1-11.

S.—Nehemiah enforces the law of the Sabbath, Neh. 13 : 15-22.

S.—A psalm of thanksgiving, Ps. 103.

Prove from Scripture—*That Christ's blood redeems us.*

Lesson Hymns—Book of Praise : Memory Hymn—Primary 17 ; Junior, 19, 477, 474, 542, 251.

Special Scripture Reading—Ps. 67 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 477, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

REVIEW CHART—FOURTH QUARTER

2 KINGS, EZRA AND NEHEMIAH (WITH THE PROPHETS)	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Psalms 85 and 126.	Psalms of Deliverance.	They that sow in tears.—Ps. 126 : 5.	1. A memory of the past. 2. A prayer for the present. 3. A hope for the future. 4. The harvest of tears.
II.—Ezra, ch. 1.	Returning from Captivity.	The Lord hath done great things.—Ps. 126 : 3.	1. The decree of Cyrus. 2. Gifts for the temple.
III.—Ezra 3 : 8-13 ; 6 : 14-18.	The Temple Rebuilt and Dedicated.	Enter into his gates.—Ps. 100 : 4.	1. Organising for building. 2. The laying of the foundations.
IV.—Ezra 8 : 21-32.	Ezra's Return from Babylon.	The hand of our God.—Ezra 8 : 22.	1. Ezra's fast and prayer. 2. Ezra's care. 3. Ezra's arrival.
V.—1 Kgs. 20 : 12-21.	Defeat through Drunkenness.—World's Temperance Sunday	Let not him that girdeth.—1 Kgs. 20 : 11.	1. A drunken king. 2. An encouraging prophet. 3. A mighty victory.
VI.—Neh. 1 : 1-11.	Nehemiah's Prayer.	whatsoever we ask.—John 3 : 22.	1. The report from Judah. 2. Nehemiah's deep sorrow and prayer.
VII.—Neh. 2 : 1-11.	Nehemiah's Prayer Answered.	Ask, and it shall.—Matt. 7 : 7.	1. Nehemiah's sadness. 2. Nehemiah's confession and request. 3. Nehemiah's success and difficulties.
VIII.—Ps. 103.	A Psalm of Thanksgiving.	Bless the Lord, O my soul.—Ps. 103 : 2.	1. The psalmist's call to his soul. 2. The psalmist's picture of God. 3. The psalmist's call to the whole universe.
IX.—Neh. 4 : 7-21.	Nehemiah Rebuilds the Wall of Jerusalem.	The Lord is my helper.—Heb. 13 : 6.	1. The plans of the enemy. 2. The counter plans of Nehemiah. 3. Watching and Working.
X.—Neh. 8 : 1-4a, 5, 6, 8-12.	Ezra and Nehemiah Teach the Law.	Thy word is a lamp.—Ps. 119 : 105.	1. The reading of the law. 2. The effect of the reading.
XI.—Neh. 13 : 15-22.	Nehemiah Enforces the Law of the Sabbath.	Remember the sabbath day.—Ex. 20 : 8.	1. The Sabbath profaned. 2. The Sabbath defended.
XII.—Mal. 3 : 1-12 Matt. 2 : 1-12.	Christmas Lesson—Preparation for the Messiah: Advent of the Messiah.	Repent ye.—Matt. 3 : 2. There is born to you.—Luke 2 : 11.	1. The king heralded. 2. The king's coming.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES : Return, Reformers, Foes

The lessons of this Quarter deal with the closing years of the Exile and the period of the reconstruction of a Jewish state in Palestine. They cover an epoch in Jewish history stretching from B.C. 536 to B.C. 432. To understand this epoch will assist us in understanding some features of Jewish life and religion in the time of Jesus. For Ezra was the founder of that

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

phase of Jewish religion which we call Judaism. From his time there flowed certain influences, some of which tended to preserve the Jewish religion against the assaults of hostile people, others of which tended to harden it into a worship of the letter of the law.

If the teacher has a good knowledge of the history of the Jews, he can sketch the main events of this period, indicate the work of Nehemiah and Ezra, enforcing the lessons to be learned from them, and then briefly outline the history of Judaism up to the time of Jesus.

Another method of review may be employed by grouping the lessons under the following headings :

I. THE RETURN

1. *Lessons of the Exile*, Lesson I. What is the date of this psalm ? What are the conditions reflected by it ? How does this psalm illustrate the new religious viewpoint which the Jews gained in the Exile ?

2. *The release*, Lesson II. What events had prepared the way for the proclamation of Cyrus ? How did the Jews respond to their opportunity ?

3. *The new colony*, Lesson III. How many years were spent in building the second temple ? What prophets lived in this period ? What service did they render ? What principle did the temple represent in the new state ?

II. THE REFORMERS

1. *The priest*, Lesson IV. Why did Ezra come to Jerusalem ? What was the date of his arrival ? How does this lesson illustrate Ezra's character ? What were the reforms that Ezra initiated ?

2. *The statesman*, Lessons VI., VII. How was Nehemiah's interest in Jerusalem stirred ? When did he arrive there ? Point out the personal qualities which seemed to aid Nehemiah in his plans to go to Jerusalem ?

3. *Building the walls*, Lesson IX. Who were the enemies of the Jewish community ? Why were they hostile ? How did they seek to circumvent the plans of Nehemiah ? Show how this lesson gives us further light on the character of Nehemiah.

4. *The Law introduced*, Lessons X., XI. What were the contents of this Law ? Explain the situation which led to the introduction of the Law. What effect had this incident on Jewish religion and literature ? What were the reforms introduced by Nehemiah ? In what respect did they differ from Ezra's ? The work of these men illustrates the value of men of diverse gifts for the kingdom.

III. THE FOES

The lessons of this Quarter have emphasized the conditions which are necessary for the healthy life of a state. Lessons V. and VI. may be studied together in order to set forth the principles on which the state must rest.

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS : Great Men of the Lessons

What constitutes human greatness ? Is it true that some are born great, some achieve greatness, and some have greatness thrust upon them ? Or is it true that they only are truly great who are truly good ? Note that the great men of this period are all great in goodness.

1. *The Psalmist*, Lessons I. and VIII. Bring out that if the psalmist had written nothing else but these three psalms he would have immortalized his name. Where in hymnology can we find anything equal to them in spiritual thought beautifully expressed ? Ask for quotations from these psalms.

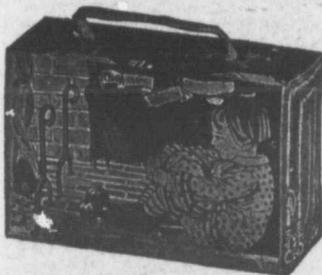
CHRISTMAS CANDY BOXES

for Christmas Trees, Entertainments, Bazaars, etc.

The small boy or girl who attends the Sunday School Entertainment or Christmas Tree looks forward to receiving a box of candy to take home. These Folding Candy Boxes just fill the bill. Each box has tape for hanging, and holds One-Half pound. Ten pretty designs in bright, attractive colors.

PRICE, 25 for 60c. ; \$2.00 per 100, POSTPAID

In any Design or Assorted



No. 95—A most effective design in attractive colors. One side shows a Christmas Party, the other is as illustrated. Happy New Year is on one end, Christmas Greetings on the other.



No. 90—Another new one in bright Christmasy colors. One side shows a smiling tot surrounded by a wreath of holly, the other side is as illustrated.



No. 96—Attractively printed in red, green and black. On one side children are playing with toys left by Santa Claus. The other side is as illustration.



No. 56—A striking design of green holly leaves, and red berries on a white background, as illustrated.

Send for a copy of our New Illustrated Catalogue which illustrates and describes other designs.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada
CHURCH AND GERRARD STREETS, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

2. *Cyrus*, Lesson II. Who was Cyrus, and how did he manifest a beautiful spirit towards the Jewish exiles of his kingdom? How can we account for such a man? How can we account for any man who is great in goodness? Refer to Paul's interpretation of his own life that it was by the grace of God that he was what he was.

3. *Haggai and Zechariah*, Lesson III. Who were they? What part did these two prophets take in the life of the returned exiles? Bring out that the prophets—the poets are often our greatest prophets—have much to do in developing a national spirit, in inspiring higher ideals, and in encouraging the people to work out these in the national life. Ask for quotations from these two prophets.

4. *Ezra*, Lessons IV. and X. Who was Ezra? Tell about his prosperous journey to Jerusalem. How did he account for this? Question the class about Ezra's pulpit services. He filled the pulpit that day most acceptably, and the congregation filled the pews just as acceptably. There was a great revival. What is necessary to a great revival of religion? Can we have a revival whenever we like? A love for God's Word is an unmistakable indication that a revival has begun.

5. *Nehemiah*, Lessons VI., VII., IX., X. and XI. Who was Nehemiah? Ask some one to tell in a few words about his prayer and its remarkable answer. Is prayer always answered? "God answers in kind or in kindness." Call attention to Nehemiah's ejaculatory prayers, and show what a helpful thing it is to live in this spirit. What great work did Nehemiah do? What reform did he effect? In what did Nehemiah's greatness consist? It is possible for every life to be great in prayer and purpose.

6. *Jesus*, Lesson XII. Here we have "the greatest man who e'er wore earth about him." This greatest man is our best friend. How can we show our appreciation of such a friendship?

"O Jesus, ever with us stay,
Make all our moments calm and bright;
Chase the dark night of sin away;
Shed o'er the world Thy holy Light."

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: God Teaching His People

A Look Backward—We have been hearing stories about God teaching his people, and we have seen what a loving God he is and how he showed his love for his people.

Review Thought—Teach the children that God loves them.

Golden Text for the Quarter—Ps. 130 : 7.

Lesson Pictures—We are going to imagine that we are looking at twelve pictures, and will see what you can remember about each picture. Prepare twelve large sheets of paper with the names of the pictures printed on them. Let twelve children present these to the class, one at a time, while the story is briefly recalled, and the Golden Text and Lesson Thought repeated.

Picture No. I.—People singing songs of gladness and joy. Who are the people? Where have they been living? Why are they happy now? Who has done great things for them? *I should be joyful.*

Picture No. II.—Messengers going from place to place carrying good news to some people. Who are the people? What is the good news? What gifts were given to them? Who put it into the king's heart to be kind to them? *I should be kind.*

Picture No. III.—Workmen working at a great building. Who are the workmen? What is the building? What did they sing while they worked? *I should love God's house.*

The BEST New Books For CHRISTMAS Gifts

You who teach will soon be dismissing your classes for the Christmas holidays, and you look forward to many hours of quiet reading. You will enjoy turning your mind to books other than educational. Those that follow are all leaders this season, for the name MACMILLAN on a story means as much as it does on a text-book. We suggest you spend some time with

H. G. WELLS

WINSTON CHURCHILL

ALICE CHOLMONDELEY

ST. JOHN G. ERVINE

UPTON SINCLAIR

JACK LONDON

In many ways the most notable War Book is
CHRISTINE

By Alice Cholmondeley. Cloth, \$1.25

It strikes the human note in a degree rarely achieved. Controversy has been raging round the question of whether **CHRISTINE** is fact or fiction. No other novel does so much to discover the incompatibility of the Hun with decent men and women: which, after all, is the keynote of the Great War.

THE SOUL OF A BISHOP

By H. G. Wells. \$1.50

A powerful epoch-making novel.

Mr. Wells thrashes out for himself and for all of us the question of the inability of religious dogma to be ample enough for the needs of the world to-day. Broadly, Mr. Wells tells us that to follow Christ one must rid oneself of mere CREEDS, and to be sincere one must estimate much lower the worth of mere SYMBOLS.

THE DWELLING PLACE OF LIGHT

By Winston Churchill. \$1.50

America, dynamic, changing, diverse, with new laws and old desires, new industries and old social rights, new people and old—this is the environment in which Mr. Churchill places the heroine of his new book.

The author has never written a more entertaining story; he has never written one that is more significant in its interpretation of human relationships to-day.

CHANGING WINDS

By St. John G. Ervine. \$1.50

This is a remarkable book. It is the story of four young men, the Great War, and the Irish situation. It bristles with interest and as a war story has no equal but "Mr. Britling."

KING COAL

By Upton Sinclair. \$1.50

A novel of the coal mines. It is a clear, convincing picture of the situation. The setting is vividly realized. We get every odour of the mines and the squalor and dread of the territory over which despotism extends.

MICHAEL, BROTHER OF JERRY

By Jack London. \$1.50

A wonderfully close second to "Call of the Wild," if indeed it is a second at all. A dog story such as Jack London alone could write.

AND FIVE CHARMING BOOKS FOR BOYS AND GIRLS

Each, \$1.25

A MAID OF OLD MANHATTAN

By Alden A. Knipe and Emilie Benson
Knipe. Illustrated.

PEGGY OF ROUNDABOUT LANE

By Edna Turpin. Illustrated.

ISABEL CARLTON

By Margaret Ashmun. Illustrated.

ELIZABETH BESS

By B. C. Scott. Illustrated.

THE ISLAND OF APPLEDORE

By Adair Aldon. Illustrated.

These are all published by **MACMILLANS, TORONTO**

Please mention THE TEACHERS MONTHLY when writing to advertisers

Picture No. IV.—A crowd of people praying. Who are they? Where are they? Who is their leader? Why are they praying? How did God answer their prayers? *God is my guide.*

Picture No. V.—An army encamped around a city. Whose army? What city? What men are drinking wine in a tent? What message does God send to his people? What message is brought to the drunken king? What happened to him and his army? Why? What does God say about strong drink? *Strong drink would do me harm.*



Picture No. VI.—A king's palace. Whose? Who is the man praying? What bad news has he heard? What is he asking God to do? *I may ask God for all that I need.*

Picture No. VII.—A king and queen seated at a table in their palace. Who? Who is the sad looking man who is handing the king a big silver cup of wine? What is the king saying to him? What is he asking the king? How did God answer the man's prayer? *God answers prayer.*

Picture No. VIII.—A man telling about God's goodness to his people. Tell something he said. *I should be thankful.*

Picture No. IX.—A great many men building a wall around a city. What city? Why have the workmen swords and spears and bows and arrows? Who did their leaders say would help them against their enemies? What became of the enemy? *I should be watchful.*

Picture No. X.—A street full of people and a man reading. What street is it? Who is the man? What is he reading? Why are the people weeping? Who had sent a "lamp" to guide them? *I should obey God's Word.*

Picture No. XI.—Men working in vineyards and fields. Who are they? What day is it? Who is the angry looking man who saw the men working? What law of God did those people forget? What does the man tell his officers to do? How does God want us to spend his day? *I should love God's day.*

Picture No. XII.—(1) A man telling people that some one is coming. Who? Who sent this message to those people? (2) Three men on camels. Who? For whom are they looking? Where did they go first? Where did they find the baby Jesus? What did they do then? Why did God send Jesus into the world? What is his birthday called? *Jesus is my Saviour.*

Sing Hymn 542, Book of Praise.

What the Lessons Have Taught Me—God Loves Me.

IMPORTANT BOOKS

THE STUFF OF MANHOOD

Some needed notes in American Character

By ROBT. E. SPEER Price, \$1.00 net

LIFE'S TERMINALS

The Terminal of Despair, of Neglect, of Denial, of Hope

By JAMES I. VANCE, D.D.
Price, 35 cents net.

WHEN HOME IS HEAVEN

By J. WILBUR CHAPMAN, D.D.

Price, \$1.25

THE COMRADE IN WHITE

By the REV. W. H. LEATHAM, M.A.
Introduction by HUGH BLACK.

Price, 50 cents net

MONEY MAD

How Can I make Money and be a Christian? How Can I Save Money and be a Christian? How Can I Spend Money and be a Christian? How Can I Give Money and be a Christian?

By CORTLAND MYERS, D.D.

Price, 50 cents net

WHAT DID JESUS REALLY TEACH ABOUT WAR?

How Would Jesus Regard a Slacker?

By EDWARD LEIGH PELL

Price, \$1.00 net

THE MANHOOD OF THE MASTER

By HARRY EMERSON FOSDICK

Price, 60 cents net

THE MEANING OF PRAYER

By HARRY EMERSON FOSDICK

Price, 60 cents net

THE CHILDREN'S YEAR (Second Edition)

Fifty-two Five-Minute Talks with Children

By WALTER RUSSELL BOWIE, D.D.

Price, \$1.00 net

CHILDREN'S MISSIONARY STORY SERMONS

By HUGH T. KERR, D.D.

Price, \$1.15 net

THE NORTH AMERICAN IDEA

The Cole Lectures for 1917, delivered before Vanderbilt University

By JAMES A. MACDONALD, LL.D.

Price, \$1.25

A QUIET TALK WITH THOSE WHO WEEP

By S. D. GORDON. Price, 35 cents net

A PICTURE OF THE RESURRECTION

An Exposition of the Fifteenth Chapter of First Corinthians

By JAMES M. GRAY, D.D.

Price, 35 cents net

CHRIST AND THE KINGDOM OF GOD

By S. H. HOOKE, Jesus College, Oxford, and Victoria College, Toronto

Price, 60 cents net

THE LIFE IN CHRIST

By EDGAR YOUNG MULLINS, D.D., LL.D.

Price, \$1.55 net

AN AMBASSADOR

City Temple Sermons

By JOSEPH FORT NEWTON

Price, \$1.00 net

MARY SLEESOE OF CALABAR

Pioneer Missionary

By W. P. LIVINGSTONE Price, \$1.25 net

THE JESUS OF HISTORY

By T. R. GLOVER

Price, \$1.00 net

PAUL, THE DAUNTLESS

The Course of a Great Adventure

By BASIL MATHESW

Price, \$2.00 net

JOHN'S GOSPEL

By ROBERT E. SPEER

Price, 60 cents net

TARBELL'S TEACHER'S GUIDE

\$1.25; by mail \$1.35

PELOUBET'S SUNDAY SCHOOL LESSONS

\$1.25; by mail \$1.35

THE PRACTICAL COMMENTARY

60 cents; by mail 70 cents

THE GIST OF THE LESSON

By TORREY

25 cents

Upper Canada Tract Society (James M. Robertson 2 Richmond St. E. Depository) **TORONTO**

Please mention THE TEACHERS MONTHLY when writing to advertisers

THE BOOK PAGE

We will mail to your address any book noticed on this page, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

The recent issuing of Dr. J. C. Robertson's *Teacher Training Book, The School*, completes the first year of the New Standard Teacher Training Course (Presbyterian Publications, Toronto, 4 vols., 20c. per vol. post-paid) and places in the hands of our Sunday School teachers and older scholars an unprecedentedly excellent series of Training Books. The ruling principle in the series is "The child in the midst." In *The Pupil*, Professor Weigle exhibits the child in his varying stages of development from year to year. In *The Teacher*, by the same writer, the teacher is led to an understanding of his relation to the pupil and of the best means of reaching his mind and heart and will through divine truth. Rev. Dr. W. C. Barclay, in *The Teacher's Study of the Life of Christ*, again with the child in view, displays the material in the life of our Lord appropriate to the various ages and shows how this material is to be utilized in teaching. Dr. Robertson's book, *The School*, tells how the School is to be organized and carried on so as to meet the precise needs of the various periods of development in the young life. All the books of the series are characterized by simplicity and directness, as well as by fulness and accuracy of knowledge and the pedagogically correct point of view. The series is a very real contribution to the religious education of the young.

My Four Years in Germany (McClelland, Goodchild & Stewart, Toronto, 448 pages, with many illustrations and facsimile reproduction of letters, German War passes, the famous personal telegram from the Kaiser to President Wilson of the tenth of August, 1914, etc. Price \$2.00) is likely to have an immense Canadian sale. Who, if not we, should be interested in what has been going on in Germany—behind the scenes—at the outbreak and during the progress of the War? The author, James W. Gerard, who, till the entering of the United States into the War, was the United States Ambassador to the German Imperial Court, speaks without reserve, plainly, often bluntly. The unevenness of the literary quality of the book is forgotten in the face of the vast mass of information and personal experience drawn upon for fact and incident and opinion. One feels, after reading the book, that he has been upon the spot, and that he has therefore a better understanding of how things came to be as they are with, and in, Germany. It is often a repulsive picture, but Gerrard portrays it fearlessly for what it is. It is not often an ambassador takes the public so fully into his confidence; and the public will be correspondingly grateful.

The Dwelling Place of Light (The Macmillan Company of Canada, Toronto, 462 pages, frontispiece, \$1.50) is Winston Churchill's tenth story. It reveals the characteristics of most of its predecessors—a thoroughly intimate knowledge of the American people, especially of the prevailing political and big business types, a vigorous style, and no hesitancy in calling ugly things by plain names. It is therefore readable, although in

some parts a trifle revolting. It is a story of New England, and the interest and struggle of the tale turn upon the conflict between the consciencelessness of a very modern, driving business man of rather coarse type and the vital remnant of the "Puritan conscience" of a young New England girl who is confronted by the materialistic conditions which modern manufacture brings. It is a story of the headstrong manager, a fierce strike, a heartless love, which ends in tragedy, but with a single streak of light at the end, in the fact that smothered conscience reasserts itself and human pity and tenderness seek to heal an unhealable wound.

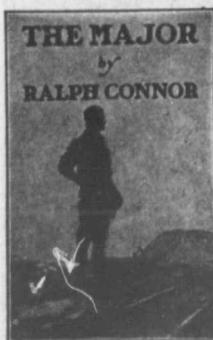
At the time of this writing (*THE TEACHERS MONTHLY* is printed some weeks in advance, in order to reach its distant subscribers in time for use of Lesson material) Ralph Connor's new story, *The Major* (McClelland, Goodchild & Stewart, Toronto, illustrated, \$1.50) has not yet appeared (it will be on the market by the time this is in print). From the publisher we learn, however, that it is likely to be one of the leading books of the season, and is "without doubt the finest novel of this popular writer." Ralph Connor already knows his Canada. He has seen service at the front as "a Sky Pilot of No Man's Land;" and hence is well fitted for the task he undertakes in *The Major*, namely, to trace the influences which, in school, college and frontier life shaped a Canadian man into the red hot lover of liberty and the gallant soldier in his country's battles, which he became. *The Major* is evidently to be as great a success as Ralph Connor's previous stories.

Mrs. Nellie L. McClung is always sure of a Canadian audience. Sowing Seeds in Danny made her known as a very human writer. Her subsequent books and her great platform work for Prohibition and the War have increased her reputation. In her newest book, *Next of Kin* (Thomas Allen, Toronto, price \$1.25 net), she gives many stories of these War times—of the heroism of the soldier boys, of the patience and courage of the women at home, of the slacker, and all the rest. Even in dealing with war subjects, Mrs. McClung's invariable humor has not forsaken her.

From the same publisher there comes another extremely interesting Canadian book, *Crumps, A Plain Tale of a Canadian Who Went*, by Louis Keene, Canadian Expeditionary Force (Illustrated, \$1.25). The writer, a college boy and artist, who went across with the Canadian First Contingent, transformed by three years of war into a veteran Captain of the Machine Gun Section, tells his story with pen and pencil of experiences on board transport, in the mud and rain of Salisbury Plain and in the fighting in France and Belgium. The story is in the form of letters written under the tragic shadow of desolated Ypres amid the perils and horrors of that memorable time. They are sure of a wide reading because of their fresh and first-hand impressions.

Social Activities for Men and Boys, by Albert M. Chesley (Associated Press, New York, 292 pages, \$1.00). At this time of year when so much life is confined indoors, teachers and leaders in the church are fined indoors, teachers and leaders in the church are often nonplussed as to what arrangements may be made for social evenings. Real help may be secured from

THE CREAM OF CANADIAN LITERATURE



THE MAJOR
by
RALPH CONNOR

THE NEW RALPH CONNOR BOOK

THE MAJOR

From the trenches Ralph Connor has looked backward over the years to discover what were the environment and the influence which went to the making of the Canadian soldier—for he is the finest example of patriotic manhood yet appearing on the battle line.

"The Major" is without doubt the finest novel of Canada's popular writer. It is a book that will appeal to the best that is in every man and woman of Canada.

Cloth, Illustrated, \$1.50

THE NEW L. M. MONTGOMERY BOOK

ANNE'S HOUSE OF DREAMS

Those who have read "Anne of Green Gables" will want this new novel in which Anne's "Dream" comes true.

With Frontispiece in Colors, \$1.50.

THE NEW H. A. CODY BOOK

UNDER SEALED ORDERS

"Under Sealed Orders" has all the elements of a big popular success. From start to finish, as the struggle for control of the Power Company is told, the reader is carried with a fast-moving series of adventures and mysteries that hold the breath.

A novel of interest and power centering around one of the greatest industries on the continent.

Read this big Canadian story of love, adventure and success.

Cloth, \$1.35.



UP THE HILL
AND OVER
ISABEL
ECCESTONE
MACKAY

THE NEW ISABEL ECCESTONE MACKAY BOOK

UP THE HILL AND OVER

A wholesome novel of rural Canadian life, bubbling with romance, pathos, humor.

Here is what Marshall Saunders, the author of "Beautiful Joe," says about "Up the Hill and Over": "This novel is what I call a decoy, that is, a novel that one cannot put down until one finishes it. Mrs. Mackay has an unhurried style—the style we loved in Dickens and Thackeray and all those dear old writers who took time to tell their story. The novel will be a welcome addition to the literature of struggling, fighting, undaunted and heroic Canada."

"No hero and heroine of modern fiction are more likeable than Doctor Callendar and Esther Coombe, who, having kept the faith all the hard way 'up the hill,' find that 'over' lies their 'Land of Heart's Desire.'"—Boston Evening Transcript.

Cloth, with Frontispiece, \$1.35.

ON SALE AT ALL BOOKSTORES

McCLELLAND, GOODCHILD & STEWART, Limited

PUBLISHERS

266-268 King Street West

TORONTO

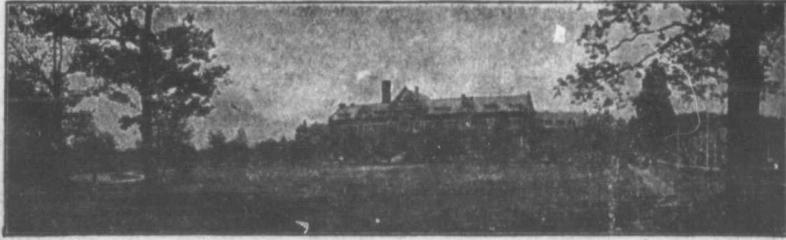
Please mention THE TEACHERS MONTHLY when writing to advertisers

St. Andrew's College

Toronto

Canada

FOR BOYS



Boys prepared for the Universities, the Royal Military College,
and for Business

EXCELLENT STAFF

THOROUGH INSTRUCTION

CAREFUL OVERSIGHT

CALENDAR SENT ON APPLICATION

REV. D. BRUCE MACDONALD, M.A., LL.D.

HEADMASTER

LANTERNS and LANTERN SLIDES

OUR EXCLUSIVE BUSINESS

WE supply lanterns to our Churches and
Sunday Schools at lowest prices.

Victor and Model C lanterns always in stock.

Write for catalogue and rental list.

*Special sets suitable for the
Christmas Season.*

PRESBYTERIAN LANTERN SLIDE DEPARTMENT

96 Queen Street East, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

Of all the articles in daily use on your table none is so economical as 'Salada' tea.

For one cent you may make five cups of delicious tea. Do not be misled by low priced teas which are a real extravagance in use, and which do not, of course, possess the unique "Salada" flavour.

"SALADA"

TEA

8349

BLACK, MIXED AND GREEN

this volume which has been published for Y.M.C.A. workers. While the title specifies "Men and Boys," the book will be found suggestive of stunts, games and entertainments amongst women and girls. All sorts of social activities are dealt with—banquets, dinners, committees, dramatics, entertainments, "socials for less than 20," "socials for more than 20," socials including ladies, and so on. These plans are suggested by leaders who have actually put them to test.

Teachers who are looking for a Christmas present of a book for boys, will not make any mistake in choosing **Northern Diamonds**, by Frank Lillie Pollock (Houghton Mifflin Co., Boston and New York, Thomas Allen, Toronto, 259 pages, \$1.25). The story appeared as a serial in the *Youth's Companion*. It is a Canadian story dealing with the adventures of three young Canadians in the backwoods of New Ontario. The author is a Canadian, who has resided for some time in Stouffville, Ont. The plot revolves about the discovery, a few years ago, of some diamonds in Northern Ontario. Our heroes set out in search of these precious stones. Although they find none they manage to secure something else for which they have to fight and from which they glean a handsome reward. Besides containing these exciting elements, which appeal to every red-blooded boy, the book gives numerous bits of information about camping, canoeing and hunting.

The Mannequin, by Julie M. Lippmann (William Briggs, Toronto, 227 pages, \$1.25). This is a bright, healthy story of unusual adventure in a New York dressmaker's and on a private yacht. Elsie, the heroine, a wealthy, beautiful girl, comes to the metrop-

olis to buy some fashionable gowns. While there she becomes spirited away in mistake for a mannequin pertaining to the dressmaking establishment in which she is shopping. She is placed on a yacht as a means of diversion for a young man supposed to be crazy. The whole plot is an ingenious mystery, involving the crazy man, the steward and a murder. It turns out that the "crazy man" is not so witless but that he can win the hand of the same charming heroine. The book affords some lively reading for idle moments.

"For it's really the story of Kid McCann and the price that a girl will pay
For the fellow she sets her fancy on, as only a woman may."

This is the sweeping, rattling style of "The Poet of the Prairie," who writes with "an open-air gusto which no Westerner can mistake and no Easterner can dislike." And here, it is the world-famed writer of "He Sleeps in Flanders:"

"From every island of the farthest seas,
From desert dunes and lands without a name,
Where'er their banners lapped the breeze
The sons of Britain heard the call—and came ;
None for himself, but each for all, they came,
And each for all, and all for each, they stand,
And in their hearts one end, one aim,
One hope, one purpose, one supreme demand—

*The little lands shall rise again ;
The great shall grovel, stricken, at their feet ;
And from the night of blood and pain
Shall rise a Freedom, perfect and complete."*

For, of both sorts are the fifty-six poems of Robert J. C. Stead, which make up the fine volume of verse, **Kitchener and Other Poems** (The Musson Book Co., Toronto, 161 pages, \$1.00). Racy and free, and yet with a restraint that never topples into roughness or vulgarity, strong and yet tender, Robert Stead is both type and interpreter of Canadian life and Canadian manhood, especially as these are seen on the Western prairies. His "Kitchener," it has been said, is the only Canadian poem that was ever incorporated, complete, into a telegraphic news service. Within a few hours after the great War Lord's tragic death, its merit was instantly recognized, and it speedily gained a world-wide celebrity. Stead is the brightest star in the by no means mean galaxy of present day Canadian writers of verse.

"Blessed is he of whom it has been said that he so loved giving that he even gave his own life." The man who wrote thus was a rich man's son, an Eton boy and Oxford scholar, a young man of means and of brilliant literary gifts, who, after serving six years as an officer in the British Army, resigned his commission that he might devote himself to good works, especially amongst the poor, and who, when the great War broke out, enlisted as a common soldier, that he might keep in touch with the common man, and who gave his life on the battlefields of the Somme. He loved much; he gave all. And because he so loved and had the heart so to give he understood. This was Donald Hankey, from whose manuscripts, written mostly actually in the trenches, we have now a Second Series of **A Student in Arms** (McClelland, Goodchild & Stewart, Toronto, 246 pages, with portrait of the author, \$1.50). The first book gave its author enviable fame as an interpreter of the British common soldier and his part in the great struggle. This Second Series enlarges the field of his wonderful interpretation of men. This time it is more the officer than the common soldier he depicts, for, under persuasion, he later accepted a commission—for he loved "Tommy" and all his ways—and died rallying his men under raking enemy fire. His discussion of The Good Side of Militarism, and The Bad Side of Militarism, The Romance of War, The Fear of Death in War, are notable chapters. An extended sketch by a loving hand of Donald Hankey as boy and college man; characteristic papers by himself on his home and his school; add interest. The readers of the First Series of **A Student in Arms** will want this Second Series, and readers of this book will want the prior one. Donald Hankey was a rare spirit, with a consummate gift of interpretation of his fellow men.

The **All Canadian Entertainment Series**, by Edith Lelean Groves (McClelland, Goodchild and Stewart, Toronto, 7 booklets, 25c. each, and 9 booklets, 15c. each). Workers amongst boys and girls who are continually lacking for suggestions that will provide plays, drills and exercises will be grateful for this series. Amongst them are found such as **Santa Claus and the Magic Carpet**, which is a Christmas comedy; **Eule Britannia**, a fancy flag drill; **Wooing of Miss Canada**, a play; **Holly Drill**; **Britannia**, a play; **Saluting the Canadian Flag**, patriotic exercise; **We Will Fight for the Grand Old Flag**, a fancy flag drill.

The War has emphasized in a preeminent degree the importance of a right training of the children; for it is of those now children that the State is to be constituted. A right training has as its basis the religious element. All Sunday School work is being pursued with increasing ardor, under the War cloud. Three familiar helps to the training the Sunday School gives are on our table. **Tarbell's Teachers' Guide** to the International Uniform Lessons for 1918, by Martha Tarbell, Ph.D. (Fleming H. Revell Company, New York, 464 pages, \$1.25 net), has added to its familiar valuable features, amongst other important items 8 full page reproductions of famous sacred pictures and 2 full page colored maps. "Tarbell" is scholarly, interesting and suggestive.

On a less elaborate scale, and from the same publishers, is **Arnold's Practical Sunday School Commentary** on the same series of Lessons (233 pages, 75c. net), closely packed with information on the Lesson Passage, hints to teachers, illustrations, etc. A useful book.

R. A. Torrey's **The Gist of the Lesson** (same publishers, 154 pages, 25c.) is a convenient vest pocket commentary on the Uniform Lessons for the year, which is valued by many.

Other books received, some of which may receive further notice, are as follows:

McCLELLAND, GOODCHILD & STEWART, TORONTO

Under Sealed Orders, by H. A. Cody, 318 pages, \$1.35.

Red Pepper's Patients, by Grace S. Richmond, 285 pages, \$1.35.

With Our Faces in the Light, Frederick Palmer, 123 pages, 50c. net.

THE MACMILLAN COMPANY OF CANADA, TORONTO

How the Present Came from the Past, by Margaret E. Wells, 176 pages, 56c.

The Soul of a Bishop, by H. G. Wells, 341 pages, \$1.50.

THOMAS ALLEN, TORONTO

Cloud Boat Stories, by Olive Roberts Barton, 138 pages, \$1.50 net.

The Newcomers, by Ella W. Peattie, 187 pages, \$1.25 net.

The Red Indian Fairy Book, by Frances Jenkins Olcott, 338 pages, \$2.00 net.

THE PILGRIM PRESS, BOSTON

The Good Crow's Happy Shop, by Patten Beard, 167 pages, \$1.35 net.

The Outsider at St. Agatha's, by Edith Robinson, 121 pages, 75c. net.

HODDER & STOUGHTON, TORONTO

No Man's Land, by "Sapper," 328 pages, \$1.25.

Have Your Sunday School Class Master the Gospel of Mark

The Improved Uniform Lessons for 1918 are the finest offering ever made to the Sunday School world. The last objection has been removed.

They begin with a six-months' study of Mark—and *every syllable of that Gospel is included.*

While every advantage of the old Uniform System is retained, these lessons are now graded for Primary, Junior, Intermediate, Senior, and Adult.

Additional Scripture material for teachers of all grades is rich and satisfying.

It is impossible to describe here all the many new and wonderful features that make the Improved Uniform Lessons the Sunday School gold mine of our generation—if you would know what they are, send a postal for a free specimen copy of The Sunday School Times, describing them. Think of having all the wealth of this Improved Uniform Series opened up to you, every week, by the tested and proved staff of

The Sunday School Times

lesson writers! You know them,—

Griffith Thomas, sane, scholarly, explaining the hard points and opening up the richest truths;

Ridgway the Ironmaster, dealing with men's problems man-fashion;

Trumbull's "Lesson Pilot," showing how to grip the interest at the start and hold it to the Golden Truth ending;

Oriental Lights straight from Bible lands;

Round Table Illustrations that are remembered when everything else is forgotten;

An entire-school round-up from the Platform by Howard—a five-minute masterpiece;

The now famous Lesson Cartoon, a revelation of sanctified genius in powerful pictures;

Motherly Mrs. Bryner's rare work for Primary Classes—better than ever with the new Primary Grade Uniform Lesson;

Pucker's inimitable "Boy's Eye View" of the lesson;

My Class of Girls, showing just what girls need and how to teach it.

And now America's greatest Bible teacher, Dr. C. I. Scofield, whose Reference Bible is such a gold mine to the entire world, will write regularly during the six-months' lessons in Mark, making plain what each lesson teaches as to our Lord's Return.

Save One-Third of the Single Subscription Rate
No Advance as Yet in Price

**One Copy
Every Week**

\$1.50

One Year

Ask for enough **free** specimen copies to supply all your teachers and officers, mentioning this paper by name when you write, and thus give all the workers in your school an opportunity to join you in securing The Sunday School Times at a saving of one-third from the single subscription rate. One free copy given with every ten paid for in a club. Ask for our offers of valuable books for those who organize new clubs.

**Five or more
to separate
addresses**

\$1.00

Each One Year

THE SUNDAY SCHOOL TIMES CO., 1031 Walnut St., Philadelphia, Pa.

Please mention "The Teachers Monthly" when writing advertisers

WILL FIT YOU TO BE A SUNDAY SCHOOL TEACHER

OUR NEW STANDARD TEACHER TRAINING COURSE

THESE four new Teacher Training books are the most up-to-date, most readable and most helpful available. Specially recommended by our S.S. and Y.P.S. Board and by the General Assembly.

THE PUPIL, by PROF. L. A. WEIGLE.

THE TEACHER, SAME AUTHOR.

THE TEACHERS' STUDY OF THE LIFE OF CHRIST,
by REV. W. C. BARCLAY.

THE SCHOOL, by REV. DR. J. C. ROBERTSON.

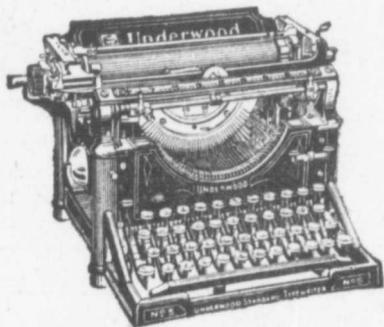
Price, each book 20c., postpaid

Presbyterian Publications

THE BOARD OF PUBLICATION OF THE
PRESBYTERIAN CHURCH IN CANADA

Church and Gerrard Sts.

TORONTO



THE UNDERWOOD is the typewriter which is used in practically every office. It is made in a score of models, for many special business needs.

United Typewriter Co., Ltd.
135 Victoria Street, Toronto

WHEREVER there is writing to be done, there is need for a typewriter.

In the home, as well as in the office, the convenience of a modern writing machine is now recognized.

THE CORONA is the personal writing machine—weighs 6lbs.;—as convenient as a camera; as handy as a fountain pen. Has every modern convenience. Costs only \$70. complete, with travelling case.



Please mention "The Teachers Monthly" when writing advertisers