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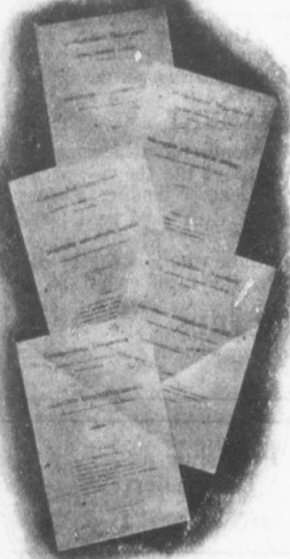
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The Teachers Monthly

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

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No. 8

A Fivefold Challenge

The challenge of the Sunday School to the church has seldom been better put than by Rev. A. Macgillivray, the Convener of the General Assembly's Sabbath School Committee, on Sabbath School night at the General Assembly in June.

There is first, he said, the challenge of the 160,000 homes of our church, whence the Sunday School scholars come, that the School should cooperate with them in the vital task of bringing to Christ and bringing up in Christ's service the children and the young people.

There is the challenge of the 75,000 little ones, too young to come to the Sunday School. "What are you attempting for us", is the cry of these babes, "in the name of Him who came to earth as a little Child?"

There is the challenge of the 176,000 boys and girls, no longer infants on the Cradle Roll, but not yet candidates for the Bible Class or the Young People's Society. "I never knew a child", said Mr. Macgillivray, "who at a certain period of life, did not want to come to Sunday School, did not love to come to Sunday School." "Incomparably the greatest asset of this church and of this nation is the child", he added with emphasis.

There is the challenge of the 60,000 youths and maidens. They have had given them, if the church has been faithful in its Sunday Schools and its homes, a taste and a bias towards the things of Christ and God. It has been a blessed work; for a mature person saved is simply a unit. A young life saved is a multiplication table.

There is the challenge of the newcomers. It is a sad fact that 80% of the immigrants who are coming to us from Scotland speak of the church with contempt. These throw

down the challenge,—“As the church of Jesus Christ, show what your gospel can do for us.” We should establish two hundred new Sunday Schools every year, in order to keep up with the incoming population.

There are 47,000 in the Bible Classes,—the flower of chivalry and consecration, this young manhood and young womanhood of the church.

“And what of the army of 26,000 teachers and officers? What are you doing for our teachers?” the speaker asked. “What are the 6,000 elders who are not teachers doing? What are the ministers doing, who are not in this work? Teachers, elders, ministers banded together, what might they not accomplish?” Mr. Macgillivray made a strong appeal to pastors to take up classes for the training of teachers for the Sunday School.

“And then, what of the Home Department, with its vast field of opportunity, the 160,000 homes of our church, and the other homes which have no church connection? The Home Department can be introduced in 99 homes out of every 100 successfully.”

“Such is the challenge”, he exclaimed in closing. “What will be the answer of the church?”

“But If It Be of God!”

By Rev. F. W. Murray

The mob was angry, the crowd was prejudiced, the preachers were standing practically alone. They had delivered their message. That was their only crime—the crime for which the mob demanded their life.

Dr. Gamaliel made a speech—a short speech. But it contained one conditional phrase of mighty import then and since. As to this work, if it be of men it will come to nothing, “but if it be of God”, what then?

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TORONTO

There was only one conclusion, so had Dr. Gamaliel read the experience of the past. And the conclusion was this,—“ye cannot overthrow it.”

The truth of the conclusion has not been mitigated by history. Over and over again through the ages has experience iterated the doctor's dictum, “ye cannot overthrow it.”

The apostles, Gamaliel, and the council chamber are indeed of the past. But the truth of that day is not of the past. It is the truth of this day and all succeeding days,—“If it be of God, ye cannot overthrow it.”

As to opposition by mobs and councils or any other force whatever, they cannot overthrow it. Kings, courts, and standing armies on the other side, notwithstanding, the truth howsoever poorly uttered, one and all of them are powerless against it.

Simply “if it be of God”, the teacher may labor on in supreme confidence that the power behind his message is unvarying yesterday, to-day, and forever.

Glassville, N.B.

Our Holidays

By Rev. K. J. Macdonald, B.D.

Jesus had sent forth His disciples on their first preaching tour, and, after a season of great success, they reported to Him what they had said and done. The multitude had become enthusiastic, crowds flocked from all parts to hear the new missionaries, so great in fact was the excitement that the “disciples had no leisure so much as to eat”.

The Master, who knew the disciples and also the multitude, called His followers away from their work, and commanded them to rest. “Come ye yourselves apart into a desert place, and rest a while.” We might suppose that He would rather have said: “This is the opportune moment, the people are anxious to hear the gospel, anxious to learn more. Strike while the iron is hot, spare not yourselves. Now is the accepted time, now is the day of salvation.” Instead of that, He commanded rest.

According to the methods and teachings of Christ, rest is as imperative as work. We have all listened to the doc-

trine of the strenuous life and obeyed it; we have laid due emphasis on the value of work; we must also understand the nature and value of rest.

There is no more need of an apology for taking a holiday than there is for engaging in work. The constitution of things demands both. Rest presupposes work, and the best work is largely conditioned on the rest that comes through a wise use of our holidays. We are told that men can do more and better work in eleven months than they can do in twelve.

It must be remembered, however, that the secret of enjoying rest is not merely found in a relaxation from our daily work, in an outing to mountain or seaside, but rather in the state of one's own mind. There are many who spend much time and money amidst some of the most delightful spots of God's world and yet never enjoy rest; while others are confined day after day within the narrow limits of their office or home experience and enjoy the blessing of a calm and contented life in harmony with God and man.

John Bunyan as a prisoner in Bedford jail took one of the most interesting trips of which we have ever read. What strange countries he visited! What quaint people he met! What a variety of experiences he passed through! And this because the pilgrim had learned the secret of finding joy and peace and rest, not in outward conditions, over many of which we have no control, but in the inner life which, if rightly related to God, enjoys “the peace which passeth all understanding”.

Montreal

The Secret of Service

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

Is not the secret of Christian service very largely bound up in our personal recognition of what we owe to Christ, in view of the ransom which He has effected? The voluntary offering of ourselves, in living sacrifice, cannot be otherwise viewed than as our “reasonable”, or logical, “service”. For if the great truths of the gospel have any logical bearings at all, it is out of the question that, after all Christ has done for us, we should

withhold service from Him, who has said of Himself that He came, "not to be ministered unto, but to minister, and to give His life a ransom for many". The worth of that ransom, and its uniqueness, have set an entirely new valuation on life as a sphere for personal ministry.

The secret of service, in no small degree, unveils the secret of greatness. Tennyson, in his, *Idylls of the King*, sends Gareth, with a heart and will eager to do great things for Christ, into Arthur's court, only to be turned into the kitchen to move spits and wash ladies.

"And Gareth bow'd himself

With all obedience to the king, and wrought
All kind of service with a noble ease
That graced the lowliest act in doing it."

The early followers of Jesus received a similar disillusionment. They had been debating who should be greatest. They reached the house, road-stained, and in the absence of any attendant to wash the dust from their feet, each acted like a sulky school-boy. Jesus, in performing the task none of them would bend to do, taught them that he alone is great who greatly serves. Peter so mastered the lesson, that afterwards when advising Christians to be "clothed" with humility, he chose a word meaning to put on a slave's costume. That standard, no doubt, seems exacting: but in reality it is Christ's. We instinctively shrink from it. We think if we always wear the garb of service it may become threadbare. We dread, that, if we continually exert ourselves in the interests of others, we may often be called upon to do more than can be reasonably expected of us till in the end we feel like slaves indeed and find life irksome, if not intolerable.

But let us not forget that in the secret of service is wrapped up very largely the secret of happiness. Happiness, when you think of it, is a curious compound. Make it a deliberate quest, and, according to Nathaniel Hawthorne, it will lead you a wild goose chase. If it comes at all, it comes incidentally. By most of us it is to be found only in the studied self-forgetfulness of service that has become absorbed in the application of great principles to small duties. You are

likely to experience the largest measure of happiness when you so steep your heart in the central truths and realities of the gospel that you become able to enter with sustained willingness into the minutest details of "divine service", not on Sundays only, but on every day of the week.

New Glasgow, N.S.

The Why of Sunday School Work

By Rev. A. L. Fraser, B.D.

There are many reasons why we should make the most of our opportunities as Sunday School teachers. I will mention but two:

First, we have a *psychological* reason. A study of conversion reveals the fact that the great majority of people who come to a knowledge of the truth as it is in Christ, do so within the Sunday School period. While there are exceptions, statistics are against this occurring to any great extent afterwards.

Again, a study of mental phenomena shows us that the mind is more retentive at his time than at any other time. It is easy to "get by heart". I heard a missionary from China recently tell of a class of five girls who repeated the entire New Testament! We should encourage the committing to memory of hymns, catechisms, and above all else the text of the Bible—all of which would mean permanent, personal enrichment.

Then, too, we know that the Sunday School years form the period when habits are formed. We hear it said that a man does not change after forty. We might even say that most of his habits are formed before the boy leaves the Sunday School. During that time we, being auxiliary to the home, can impress the importance of punctuality, reverence, church going, Bible study.

Secondly, there is another great reason for Sunday School work—an *economic* one. This is an age of economizing. Utility leads us to our discarded dumps, which have grown all too big, and she asks, "To what purpose is this waste?" Movements have been organized to protect our forests and our fisheries. These, however, are not our greatest assets, nor yet our fields or mines—but our boys and girls.

The great problem of the church is to make the world good. Horace Bushnell, a good many years ago in his original lecture on the "Out-populating Power of the Christian Stock", showed that if we succeeded in saving the young people from sin, when the old generation, whose habits were largely fixed, died off, we would have a Christian commonwealth.

This work carried on successfully would put our jails out of business and be a great saving directly and indirectly to the country; it would save to the service of industry the young people of the land; and years wasted, and ineffectually wept over, would be conserved to high and noble uses.

Great Village, N.S.

PRIMARY CLASS HUMOR

By Miss J. Niven

If one could gaze into all the little minds before one on a Sunday afternoon, and see the various impressions that are forming there as the teacher presents the Lesson, one would many times be pleased, often surprised, and sometimes amused at the little thoughts that take shape and find expression in some odd remark.

Before the opening exercises, a teacher was impressing on the little ones the fact that it was wrong to have the eyes open at prayer time. After the prayer was over, one little hand was waving and a voice piped out, "Teacher, Bobby had his eyes open." "How do you know that?" "I saw him." "Then you must have had your eyes open, too." "Oh no, I just had mine like this", narrowing them till they were just slits, evidently thinking there was no fault to be found with him.

Sometimes the teacher is nonplussed by the questions that arise, as, for instance, in a lesson on John on the Isle of Patmos. It had just been explained what a desert was like,—no people to talk with, no stores where one could buy anything, etc., while the children's eyes followed the colored lesson picture on the chart, which portrayed John seated on a rock with an open scroll in front of him in which he was writing. "Teacher", said a little philosopher, "if there were no stores, where did he get the ink?"

One word in a lesson will often set the little minds roving into strange byways. The lesson one Sunday was a temperance one. The teacher was speaking of the pure juice of the grape in opposition to alco-

hol. All were very attentive. At the conclusion of the lesson, she asked, "Now tell me something you have learned to-day from the lesson." Suddenly a voice from the back of the room called out: "Teacher, them's grapes on your hat ain't they? Alice says they're cherries." It is needless to say the teacher decided that her Easter hat had made more impression than the lesson itself.

A little foreigner had moved from a crowded part of the city, and now formed one of the class. She seemed lonely at first as the class was small. In an adjoining room a group of larger children were in session. When their voices were raised in song, the tone was so loud it disturbed the Primaries, though the little new girl seemed highly pleased. "Teacher", she said, "it was like that in the School I come from, only the bawlin' was worse." I don't know which class was complimented.

Once, when the lesson was about Joseph sending wagons and asses to bring his father and brethren down to Egypt, a new interpretation was given to Joseph's injunction to his brethren, "See that ye fall not out by the way", by one bright little fellow who asked, "Teacher, how many of them fell out of the wagons before they got home."

On another occasion, before taking up a new lesson, it was thought well to see how much of the previous week's lesson, which happened to be on Jonah, had been remembered. The teacher proceeded to question the class: "Now who can tell us what our last Sunday's lesson was about?" "A whale", came the ready answer. "Who

can tell the name of the man who was swallowed by the whale?" Out of a number of waving hands the teacher selected one. "Well, Jimmy, you may tell me." Jimmy was not expecting to be singled out, so he stammered, hesitated and at last said: "O teacher, I just forgot his name, but my father knew him well."

Toronto

A Neglected Factor in the Sunday School

By Marion Wathen

"Show me the books on the sitting-room or library table of a home, and I can tell you the character of the inmates of that home", said a wise man. Not only do books tell the character of the individuals who read them, but they help to determine character.

Said a speaker at a recent Sunday School Convention,—“I have known one book read at the junior stage to change the whole course of a life.” These words might well be written in golden letters over every Sunday School library. The junior and intermediate years are the most impressionable period. It is the hero-worship stage. Then the boys and girls are looking about for their life ideals. The right book placed in their hands at these years, may give the whole life a bias in the direction of what is good; it may, and very often does, “insinuate truth into the mind of the child without arousing antagonism to it; it shows the beauty of right habits without his feeling their constraint; it allures towards goodness, and gives such visions of ideals that his heart becomes inflamed towards them”; and before he realizes what has happened, he has set up a standard for himself, and “wills” to attain to it.

When a new book,—the right kind of book,—is added to a library, the name should be placed on the blackboard in sight of the whole School, and kept there until the name has become familiar to all. No book should ever be in a Sunday School library that is not worth such advertising. Tell some little incident about the writer of the book, how it came to be written, or quote two or three of its brightest sentences, or introduce the story, adding: “Would you like to read the book boys? Do you know where I read that?”

Well, it's all in a new book we have in our Sunday School library.” Of course they'll want the book—who wouldn't?

Not long ago I saw a boy of fifteen years sit for a whole evening absorbed in a book, “What is the name of your book?” I asked. A little to my surprise, came the answer. “An Artisan Missionary on the Zambesi”; and this is not even a book written particularly for young people. Yet why should any one be surprised that a boy should be interested in such a book? It was the “adventure” in it that the boy liked. This love of adventure was the key by which that life would doubtless, like so many others, be unlocked to missionary interest and zeal. Very many of our missionaries have received their first spark of missionary enthusiasm, their first call to their life-work from some missionary book read in childhood.

Was there ever a boy or girl who was not a hero-worshiper? Give them then such hero books as Spear's, Servants of the King. They do not read the book because it is a book about missionaries; they read it because it is about heroes; they soon discover that the bravest heroes are missionaries.

But how far-reaching the influence of such a book—who can tell? Did you ever try to tabulate the influence of one good book? It cannot be tabulated,—not here. It is like the ripples that have gone on widening and widening, whose final volume can only be known on the farther shore.

In your School may be started the mighty flood of influence for the building up of Christian manhood and womanhood, and for the evangelization of the world, that will come from the reading of such missionary books as are now so easily available.

Toronto

The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

VI. QUESTIONING

Questions fall naturally into three classes. The first is the introductory or preliminary question. This prepares the mind of the learner for the new lesson. Every lesson should be built upon a sure foundation. Pupils acquire the habit of using words, and

at times using them fluently, without any clear understanding of their meaning. It is the business of the teacher to discover the condition of the pupil's mind, and thus be in a position to help him to a clear comprehension of the subject, to arouse his interest, and to win his sympathy.

The second is the teaching or developing question. Its great purpose is to arouse self-activity in the child. Teaching questions compel the pupil to take an active part in teaching himself, by directing his mind into new channels and causing him to discover new truths for himself. These questions are asked while the lesson is proceeding and serve to keep the pupil alert.

The third kind is the examination or test questions. These are asked to test the result of the teaching. The best kind of test question is that which calls for an answer that embraces a considerable part of what has been taught; the worst kind is that which merely asks the pupil to repeat the information contained in a verse of the lesson.

In order that the work of teaching may be efficient, the following requirements of good questioning must be observed:—

1. The questioner must be energetic, earnest and enthusiastic. To possess these qualities, he must know his subject so well that he is quite independent of the book.

2. The questions must be pointed, clear and definite. The teacher must have thought out the entire subject and fixed in his mind the questions he proposes to ask.

3. The questions should be so arranged that a new question follows directly from the answer to the previous one, that is, the subject should be logically arranged in the mind of the teacher so that one part leads clearly to the next.

4. The questions should be addressed to the class and, after a reasonable time, some particular pupil should be called upon to give the answer. As a general rule, the pupils should not be called upon to answer in turn.

5. The question should not be repeated. It should be spoken clearly, and the teacher should cease talking until an answer is given. The question should not be modified by the teacher while the pupil is considering his answer.

6. The pupil who is inclined to be restless and inattentive should be questioned closely and often.

7. To prevent guessing, few questions requiring an answer "Yes" or "No" should be given. When such a question is asked, the answer, whether right or wrong, should be followed by "Why?"

8. The questions should be of such a nature as to arouse mental activity; hence, questions which suggest the answer desired should not be asked. For example: Who brought the letter to Hezekiah? *The messengers*. Whither did Hezekiah go? *To the house of the Lord*. What did he do with the letter? *He spread it before the Lord*. Such questions, by suggesting the answer, foster laziness.

The most skilful teacher is the one who so conducts the lesson that his pupils are encouraged to ask questions. This shows that they are interested and intellectually alert.

Normal School, Toronto

The Teacher's Dream

The teacher was dreaming. Sunday School teachers often dream, and sometimes their dreams are nightmares.

But this dream contained the Lord Jesus. He was standing with His arms stretched out, and in His eyes was an eager look.

"Where are the souls of My children?" He asked the teacher.

"Here are the bodies", the teacher was able to reply. "They come to School very regularly and promptly."

Jesus took the bodies, and they turned to dust in His hands.

"Where are the SOULS of My children?" Christ insisted.

"Here are the manners", faltered the teacher. "They are quiet and respectful; they listen carefully. Indeed, they are beautifully behaved."

Jesus took the manners, and they turned to ashes in His hands.

Our Lord repeated His question, "Where are the SOULS of My children?"

"I can give you their brain", the teacher answered. "They can name all the books of the Bible, forward and backward. They can repeat the list of the Hebrew kings. They

know in order the seventy events of your life on earth. They can recite the Sermon on the Mount from beginning to end. Really, they are excellent scholars."

Jesus took their brains, and lo! they dissolved to vapor, and a puff of wind blew them away.

"Where are the souls of My children?" urged our Lord, with sorrowful longing.

Then the teacher was filled with an agony of shame that broke the bands of sleep.

"Alas!" cried the teacher, "I have done much for my children, but it is all nothing, because I have not also done the one thing. Henceforth my teaching, though it traverse many ways, shall have one goal, and perhaps it will be given me to dream that dream again!"—Exchange

A Typical Instance

By T. A. Arthurs, B.A.

He was an Englishman, still on the younger side of thirty, though one would think he was fifty. He knew books, for at twenty-five he had graduated with high standing from an English University. But, college days past, he wanted to know men and see the world. So he came out to see life and try his fortunes in Canada.

Life in the old land had given him a knowledge of books, and, sad to say, of gambling and the wine glass. These he did not forsake in the new world. Soon he was the centre of a group in Montreal who spent their evenings around the gambling table, and where wine flowed freely. But luck was against him, and ere many months he was penniless.

The early spring of 1908 found him taking advantage of the boom in the Montreal River district, hoping thus to replenish his fortunes. There, too, he thought he would be free from his enemies, the saloon and gambling den. But if in mining camps they lack the licensed saloon, they have the "blind pig" to take its place, while any shack or bunk-house may harbor gamblers. So his efforts to escape these by seeking a mining camp in an isolated district thirty-five miles from civilization was a failure.

He secures employment with the Canadian Silvers, Limited, on their property some

twenty miles north of Gowganda. There they put him at surface work, digging trenches, removing the earth from above the crevices in which they hoped to find silver. It was monotonous work amidst monotonous scenery, nothing but rocks, water and trees, trees, water and rocks. The "grub" was monotonous too. For breakfast beans and pork; for dinner pork and beans; for supper the same menu as for breakfast. But he was making good wages, \$3.50 per day and board, so he remained.

Three months passed. Then he could endure it no longer. To town he must go, and to town he did go, with some \$237 to deposit in the bank. But it was night when he reached the town, and the banks were closed. Supper over, the best he has had in three months, he seeks some jovial companions, and they, alas, lead him to the "blind pig". And back there in the room is a gambling table. The "booze" and the excitement are too much for him. Soon he is betting high against the proprietor of the unlicensed saloon, who in this case is a "tin horn" gambler.

Next morning he has no further need for the bank; he is begging for drinks and meals. A week later he returns to his task of digging trenches and eating pork and beans. And every morning, as he takes up his pick and shovel to go to work, this is what his companion overhears,— "Get to work, you slave, you were a fool to be born poor."

The pity of it all, the folly of it all, that men should suppose they may escape temptation merely by leaving the city and burying themselves in the bush or among the mountains, where they suppose no evil lurks. They need another power to help them in the struggle, even the power of Jesus Christ, who can assist them everywhere.

Knox College, Toronto

The Work of a Presbytery Convener

By Rev. A. Macgillivray

Two years ago the General Assembly's Committee on Sabbath Schools adopted a forward policy:—"The establishment of a School wherever possible, that is, wherever

needed, and a helpful, quickening touch to every School by means of conferences and institutes for workers, or visitation of the School." But policies, no matter how ideal, must, to be of value, be wisely planned and effectively worked. The Presbytery Convener holds the key. When he believes the end sought is worth the price, the work is taken up and is being successfully done. The average Presbytery has about 50 Schools; one may be found with 100 and another with not more than 15. One can easily imagine a Convener in the course of three years visiting all the Schools in his Presbytery. Certainly no one sees it to be impossible for him to touch in a quickening, helpful way the life and work of each School.

The Presbytery of Maitland in the Synod of Hamilton and London is an average Presbytery. It reports 31 Schools. The Convener, Rev. A. C. Wishart, B.A., Brussels, Ont., promised himself to make the Assembly's Committee's policy effective. In May 1910, he arranged, in cooperation with pastors and superintendents, for a series of meetings that would touch one third or more of the Schools of the Presbytery. He was fortunate in securing the assistance of Mr. Robertson, General Secretary, and of Mr. Murray of Erskine Church, Toronto. The congregations and Schools visited are feeling, and will continue to feel, the quickening and uplifting influences of the conferences, children's gatherings and public meetings then held.

A few weeks ago the second series of meetings was held. Brussels, Ashfield and Luck-

now were the centres visited, and 20 Schools were represented. The afternoon session, in each case, was of the nature of a conference. Practical questions bearing on the work of the Sunday School were frankly discussed.

The gathering of children at the close of the public school hour was a feature at each place. The addresses of the Convener of the Assembly's Committee and of Mr. Armstrong of the Foreign Mission office, were listened to by the many children present with an attention that more than met the expectations of the speakers, and which was most creditable to the little people.

The large congregation each evening showed the interest of the public, and how heartily minister, superintendent, teachers and officers cooperated with the Presbytery Convener in making the meetings a success. The choir in each place greatly helped the evening meeting. The social opportunities afforded by the meetings were not overlooked. Those in attendance were the guests of the ladies.

It was gratifying to hear such expressions as: "This has been the best day we ever had in this place"; "I have been greatly encouraged"; "The work to me will be more precious than ever"; "I will set up a family altar", etc. The Presbytery Convener and his brother pastors who so cordially cooperated with him felt that it was "worth while".

In the course of the next twelve months, the third and last section of the Presbytery will be visited, and the feasibility and helpfulness of the Committee's policy fully demonstrated.

Toronto

Lesson Calendar

1. July 2.....Isaiah's Prophecy Concerning Sennacherib. Isaiah 37 : 21-36.
2. July 9.....The Suffering Servant of Jehovah. Isaiah 52 : 13 to 53 : 12.
3. July 16.....Manasseh's Wickedness and Penitence. 2 Chronicles 33 : 1-13.
4. July 23.....Josiah's Devotion to God. 2 Chronicles 34 : 1-13.
5. July 30.....The Finding of the Book of the Law. 2 Chronicles 34 : 14-21, 29-33.
6. August 6.....Jeremiah Tried and Acquitted. Jeremiah 26 : 7-19.
7. August 13.....Jehoiakim Burns the Prophet's Book. Jeremiah 36 : 20-32.
8. August 20.....Jeremiah Cast into Prison. Jeremiah 37 : 4-21.
9. August 27.....Judah Carried Captive to Babylon. Jeremiah 39 : 1-10.
10. September 3.....REVIEW.
11. September 10.....Daniel and His Companions. Daniel 1 : 8-20.
12. September 17.....Daniel's Companions in the Fiery Furnace. Daniel 3 : 13-28.
13. September 24.....Daniel in the Lions' Den. Daniel 6 : 10-23.

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Lesson VI.

JEREMIAH TRIED AND ACQUITTED

August 6, 1911

Jeremiah 26 : 7-19. *Commit to memory vs. 13, 14. Study Jeremiah, ch. 26.

GOLDEN TEXT—The Lord is my light and my salvation ; whom shall I fear ?—Psalm 27 : 1.

7 ¹ So the priests and the prophets and all the people heard Jeremi'ah speaking these words in the house of the Lord.

8 ² Now it came to pass, when Jeremi'ah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people ³ took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without ⁴ an inhabitant ? And all the people were gathered ⁵ against Jeremi'ah in the house of the Lord.

10 ⁶ When the princes of Ju'dah heard these things, ⁷ then they came up from the king's house unto the house of the Lord, and ⁸ sat down in the entry of the new gate of the Lord's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy ⁹ to die ; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremi'ah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God ;

Revised Version—And the : ² And it : ³ laid hold on him ; ⁴ Omit an ; ⁵ unto ; ⁶ And when ; ⁷ Omit then ; ⁸ they sat in ; ⁹ of death ; ¹⁰ But as ; ¹¹ is good and right in your eyes ; ¹² Only ; ¹³ Omit surely ; ¹⁴ Micah the Morashite ; ¹⁵ he ; ¹⁶ as ; ¹⁷ intreat the favour of the ; ¹⁸ should we commit ; ¹⁹ own.

LESSON PLAN

- I. The Accusation, 7-11.
- II. The Defence, 12-15.
- III. The Acquittal, 16-19.

DAILY READINGS

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

M.—Jeremiah tried and acquitted, Jer. 26 : 1-11.
T.—Jeremiah tried and acquitted, Jer. 26 : 12-24.
W.—Another message, Jer. 7 : 1-16. Th.—Shiloh forsaken, Ps. 78 : 53-61. F.—Micah's prophecy, Micah 3 : 5-12. S.—Fearless ! Acts 4 : 13-21.
S.—Confidence in God, Ps. 27.

Shorter Catechism—*Ques. 98. What is prayer ?*
A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

The Question on Missions—(CANADIAN PROBLEMS : August, The Indians in Canada).—6. How do we educate the Indians ? The Indian children between five and eighteen years of age are sent, when their parents are willing, either to day schools upon the Reserves near their homes or to residential

and the Lord will repent him of the evil that he hath pronounced against you.

14 ¹⁰ As for me, behold, I am in your hand : do with me as ¹¹ seemeth good and meet unto you.

15 ¹² But know ye for certain, that if ye put me to death, ye shall ¹³ surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof : for of a truth the Lord hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets ; This man is not worthy ⁹ to die : for he hath spoken to us in the name of the Lord our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 ¹⁴ Micah the Morashite prophesied in the days of Hezeki'ah king of Ju'dah, and ¹⁵ spake to all the people of Ju'dah, saying, Thus saith the Lord of hosts ; Zi'on shall be plowed ¹⁶ like a field, and Jeru-salem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezeki'ah king of Ju'dah and all Ju'dah put him at all to death ? did he not fear the Lord, and ¹⁷ besought the Lord, and the Lord repented him of the evil which he had pronounced against them ? Thus ¹⁸ might we procure great evil against our ¹⁹ souls.

schools. They have the same studies as in the Provincial public schools, and in addition learn cooking, sewing, laundrying, nursing, farming and simple trades.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson) ; 250 ; 262 ; 100 (Ps. Sel.) ; 576 (from PRIMARY QUARTERLY) ; 251.

Special Scripture Reading—Acts 21 : 26-39. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 749, Jeremiah Preaching Repentance ; B. 1097, Jeremiah Speaking to the People. For Question on Missions, H. M. 168, Indian Children at School.

Stereograph—For Lesson, On Sacred Ground, the Site of the Temple, From the South (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 10 stereographs for Quarter's Lessons, \$1.67 ; 4 for August, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—About the beginning of Jehoiakim's reign, B.C. 608 ; Jerusalem.

Connecting Links—Josiah was slain in the battle of Megiddo, B.C. 608, at the southern extremity of the Plain of Esdraelon, against Necho, king of Egypt. He was succeeded by Jehoahaz, who, however, had reigned only three months when he was dethroned and sent to Egypt in chains by Necho, who placed on the throne of Judah Eliakim, brother of Jehoahaz, changing his name to Jehoiakim.

To the reign of Jehoiakim belongs a great part of Jeremiah's preaching. The prophet takes his stand in the place of religious concourse, the court of the temple, and announces that unless the people repent of their evil-doing, the Lord will abandon the temple to the enemy. Vs. 1-6.

I. The Accusation, 7-11.

V. 7. *The priests* ; whose interests were identified with the temple. Many of them, therefore, resented Jeremiah's threats regard-

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

ing it. *Prophets*; of the merely professional sort, courtiers rather than true spokesmen for Jehovah. *All the people*; meaning perhaps the multitude in the temple court at the time (compare vs. 8, 9, 11, 16, 24). It may well have been the time of some great festival or assembly. *Heard*. The prophet's words provoked great excitement and contradiction.

Vs. 8, 9. *Laid hold on him* (Rev. Ver.). Those who had vested rights in the established order, priests and prophets, seized the prophet to hurry him to judgment and death. *Thou shalt surely die*. The desolation of the city and sanctuary was to them unthinkable. To affirm it was to defy Jehovah; instead of bringing a true word from Jehovah, Jeremiah was surely taking the divine name in vain. For such blasphemy the death penalty was prescribed in the law (Deut. 18 : 20), and was inflicted in practice. *Like Shiloh*; the modern Seilûn, ten miles north of Jerusalem on the road to Shechem. During the time of the Judges it had been the chief sanctuary of Israel, but had been utterly destroyed. *All the people . . . against Jeremiah*; that is, the followers of the priests and prophets of v. 7.

Vs. 10, 11. *The princes of Judah*; perhaps the heads of the chief families of Judah, who acted as judges. *Came up from the king's house*; adjoining the temple on the south side and on a lower level than the temple area. Whether some one called the princes to quiet the uproar, or they heard the noise themselves, the occasion justified their appearance. *Sat down*; to hear the case against Jeremiah. *In the entry of the new gate*; probably the gate, built by Jotham (2 Kgs. 15 : 35), leading into the temple court on the north side, the gate by which the people usually entered. *Spake the priests and the prophets*; charging Jeremiah with an offence deserving death. *To all the people*; who had formed themselves into a regular congregation to take part in the trial. In weightier matters of law, amongst the Israelites, the decision was sometimes left to the whole community.

II. The Defence, 12-15.

Vs. 12-15. *Then spake Jeremiah . . . The Lord sent me*; the first point in his defence, a declaration of simple confidence that the

message was of divine origin. *Now amend your ways and your doings*; the second point, the message itself. "Ways" are settled habits of wrong-doing; "doings" the separate acts which go to form these habits. *Obey . . . the Lord your God*; who speaks through His prophets. *The Lord will repent him*. The message was meant to turn aside the calamity, not bring it to pass. *I am in your hand*; the third point, submission to the court. "Kill me if you choose", said the prophet, "but that will not save you or your nation." *Bring innocent blood*. See Light from the East. *Of a truth the Lord hath sent me*. Behind Jeremiah's words were the power and authority of Jehovah; hence the prophet's courage and firmness.

III. The Acquittal, 16-19.

Vs. 16-19. *All the people*; those friendly to Jeremiah. *This man is not worthy of death* (Rev. Ver.); the verdict in the case. The judges were impressed by the personality and message of the prophet. *Certain of the elders of the land*; either judges who sat on the bench with princes, or very old men who had the facts from their grandfathers. *Assembly*; the congregation (see v. 9). *Micah . . . prophesied* (see Mic. 3 : 12); a testimony to the impression a prophet's words of doom might make,—remembered after a hundred years. *Heaps*; of ruins. *Mountain of the house*; the hill on which the temple stood. *High places of a forest*; a wooded height, wild and uninhabited. *Did Hezekiah, etc.?* That king, instead of putting Micah to death, had repented at his warning, and the Lord had removed the threatened evil. *Procure great evil, etc.*; commit a sin which will result in great misfortune to ourselves.

The episode of vs. 20-23 is added to show in what danger Jeremiah had been placed; Uriah did not escape.

Light from the East

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

BLOOD—The ancients regarded the blood with a certain measure of awe, because they thought it was the seat of the vital principle. To them the life of the flesh was in the blood. When we remember how little we know even yet of the mystery of life and death, we can

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understand the dread with which the early tribes looked on the shedding of human blood. It was the blood that made an atonement in their sacrifices, and it was too sacred to be used as food. When they entered into a solemn agreement with each other, they sacrificed an animal, divided the carcass in two, and the covenanting parties passed between the pieces, thus imprecating the same fate on themselves if they should be unfaithful to the covenant. When one man was slain by another, even accidentally, the

nearest of kin to the one killed became the avenger of blood, and was bound to pursue and kill the man who had taken the life of his kinsman. When the slayer could not be discovered, the guilt lay on the city or village nearest to the spot where the body was found, and the elders were bound to purge away the guilt by an appointed ritual. All the provisions of the law regarding blood were to impress men with the value of human life, and the sin of taking it away, as a desecration of the image of God in man.

APPLICATION

By Rev. F. H. Larkin, B.D., Seaforth, Ont.

Thou shalt surely die, v. 8. Often, in history, this sentence has gone forth against those guilty of no crime but that of seeking to teach God's Word to their fellow men. John Huss, because he proclaimed the simple gospel of Jesus Christ, to the people of Bohemia, was burned at the stake, and his ashes were thrown into the Rhine, to be carried down to the sea. Hugh Latimer, who, as Bishop of Worcester, labored in a continual round of teaching, preaching and reforming, at last suffered martyrdom along with Nicholas Ridley. Such men suffered because their teaching ran counter to the prejudices and opinions of those in authority. Their names now shine out amongst those of the greatest benefactors of our race. We should count those as our truest friends who bring to us God's message, even when that message sternly condemns our faults and sharply warns against the dangers of paths in which we should like to walk, but which lead, at last, to disaster and ruin.

Why hast thou prophesied . . . This house shall be like Shiloh? v. 9. In ancient Athens, the statue of Athena stood as the protectress of the city; and the people were confident that, so long as it remained, they were secure. So the Mohammedan regards the sacred city of Mecca, and the Roman Catholic, the Cathedral of St. Peter's at Rome, with a passionate devotion. But no shrine or temple, however sacred, can bring safety and peace. These depend upon the presence amongst us of the living God, regarding us with His favor, and

protecting us by His never-failing power. And that Presence the humblest may enjoy, on the simple condition of forsaking sin in whatever form it has been practised and doing His will from the heart.

For he hath prophesied against this city, v. 11. John Bright came to be called the "Conscience of Great Britain", so great was the authority with which he spoke against wrong and injustice of every sort. But in his earlier years he was denounced as a "disaffected vagabond" and "a dangerous fanatic". "For twenty-five years", he said in 1863, "I have stood before great meetings of my countrymen, pleading only for justice. During that time, as you know, I have endured measureless insults and passed through hurricanes of abuse." The name of "traitor" has been flung many a time, many a time against men who have loved righteousness and hated iniquity; but the truest patriot is he who is brave enough to speak out against the evils of his time in spite of the unpopularity, or even persecution and suffering, which such a course may bring to him.

Do with me as seemeth good . . . unto you, v. 14. When John Bunyan had lain two years in prison, he was offered liberty if he would promise not to preach. He replied, "No, I may be here till the moss grows on mine eyelids, but I must and will preach God's gospel as soon as I have liberty." We may not be called to endure such hardships as Bunyan and others have had to pass through; but in every-day life there will come to us oppor-

Our True
Friends

The True
Patriot

Our Sure
Defence

Every-day
Heroism

tunities for the same kind of heroism. If there is in us the spirit that is resolved to do right whatever may happen to us, we shall prove ourselves worthy of a place along with the noblest souls who have ever lived and labored amongst men.

Did he not fear the Lord...? v. 19. Last year the people of Paris were warned that the River Seine would overflow its banks. Men skilled in measuring rivers knew that the stream was rising rapidly, and that the

When the
Floods Come

the River Seine would overflow its banks. Men skilled in measuring rivers knew that the stream was rising rapidly, and that the

heavy rains and the melting of an unusually heavy fall of snow would produce a flood that would tear away bridges and inundate the city. The French people ridiculed the prophecies. As they crossed the bridges, they called out gaily to one another, "Look out or you will get your feet wet." But the flood came. And just as surely will God's warnings against the perils of sin be fulfilled. The wise man is he who heeds these warnings, and finds his safety by accepting gratefully and without a moment's delay the offers of divine mercy.

TEACHING HINTS

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

For Teachers of Bible Classes

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

Trace the events leading to the death of Josiah (see Jeremiah's reference to the national lamentation, ch. 22 : 10), the authority over Judah assumed by Necho, king of Egypt, and the succession of Jehoiakim. (See 2 Kgs. 23 : 29-34.) The character of Jehoiakim should be understood, as it throws light on the Lesson. Jeremiah, in ch. 22 : 13-17, denounces him for his oppression of the weak and his shedding of innocent blood. Direct attention to :

1. *Jeremiah's earnest warnings*, vs. 1-6. These reveal his faithfulness and courage, and the wickedness of people and rulers. Why did Jeremiah so speak? Point out the unpopularity of the message. This dramatic incident should be fully considered as indicating the prophetic spirit and method. Question as to what was the essence of his message.

2. *His impeachment and trial*, vs. 7-11. Why was it a popular movement to seek to put him to death? Was it that the temple was believed to be inviolable, and anything said to the contrary was regarded as blasphemy deserving of death? Compare the enemies of Jesus and His testimony concerning the temple, Matt. 26 : 59-62. Are there any who still shut their eyes to facts, because they believe consecrated things have power to ward off judgment due to their personal sin? Discuss this theory in the light of the teaching which we find in God's Word.

3. *His reply*, vs. 12-15. There is nothing finer anywhere, so clear, strong and God-fearing. Bring out the elements of its strength,—the prophet's assurance of divine authority for his message, his clear declaration of repentance as the condition of deliverance, and his readiness to die, if necessary, for the truth's sake. Compare Jesus' words to the disciples concerning what they should do when called to trial, Mark 13 : 9-11.

4. *His release*, vs. 16-19. Bring out the grounds on which the release was granted,—the conviction of the judges that the prisoner was innocent of wrong-doing, and the treatment in a former age of the prophet Micah by King Hezekiah.

This Lesson illustrates the stern conflict between righteousness and unrighteousness. Study Jesus' teaching concerning faithfulness even to death (see Mark 13 : 13, etc.). In what forms do conflicts come now? The class should be led to consider the various local conditions which are antagonistic to the Christian life. Why are so many deadly compromises made with the world spirit? Is it because we fail in courage? Must the godly suffer persecution in this world? Is our ease and peace with the world an evidence of our compromises?

For Teachers of the Senior Scholars

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

We have four Lessons in the Book of Jeremiah. In this first Lesson it will be well to get the members of the class to understand what kind of a man Jeremiah was,—his timidity as a young man (ch. 1 : 6), the way he got over his timidity (ch. 1 : 7-10), his

picturesque method of teaching, chs. 13, 19, 24. When did this prophet live? (See ch. 1: 2, 3.) Who was king of Judah at the time of the Lesson? What kind of a king was he?

1. *A Divine Message Delivered*, vs. 1-6. What was this message? Was there any hope? Is it true that

"While still the lamp holds on to burn
The vilest sinner may return?"

Impress upon the class that the way indicated in the Lesson is the only way of escape. What is the New Testament way of expressing this thought? (Acts 16: 31.) Under what circumstances was the case of the Jews utterly hopeless? (Vs. 4-6.) If the divine conditions are not complied with, the Bible holds out to the sinner no hope. Impress this upon the class. Is there anything in this passage to indicate that God realized that this was a difficult message for Jeremiah to deliver? (See last clause of v. 2.) Teachers need to hear God saying to them, "Diminish not a word."

2. *The Messenger Arrested*, vs. 8, 9. Everybody was enraged against Jeremiah for delivering such a message. What did they propose to do with their prisoner? This implies that they thought him a false prophet. (See Deut. 18: 20.) They seemed to think that it was easier to put Jeremiah to death than to turn over a new leaf. Refer to other illustrations of this kind from history or life.

3. *The Trial of the Prisoner*, vs. 10-15. Who were the judges? (V. 10.) What was the charge? Who were the witnesses against the prisoner? (V. 11.) Who defended the prisoner? Get one of the scholars to indicate Jeremiah's defence (see vs. 12-15). Note how Jeremiah clings to the hope that they may amend their ways. There was something grand and heroic about this defence.

4. *The Acquittal*, v. 16. The judges realized that this was no false prophet. The man who could stand up in the face of death and speak as he did, without retraction, without fear, was a man of God. There is often a tone of voice which convinces of innocence or guilt. Apart altogether from the spirit of the prisoner-prophet, the judges knew that what he said was true. Their

own hearts were witnesses of the prophet's innocence.

5. *The Sentence of the Court Confirmed*, vs. 17-19. What had the elders to say? Bring out the force of the appeal to history.

For Teachers of the Boys and Girls

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

Link the Lesson with the last by recalling Josiah's death in the battle of Megiddo; the accession and brief reign of Jehoahaz and his dethronement by Necho, king of Egypt; and the placing of Jehoiakim on the throne of Judah by the same foreign sovereign. (See 2 Kgs. 23: 30-37.)

Now try to make the three striking pictures of the Lesson stand out vividly before the minds of the scholars:

I. **THE PREACHING**, vs. 1-6. Bring out, in dealing with the unprinted portion of the Lesson, the Lord's command to Jeremiah to take his stand in the outer court of the temple, his summoning the throngs of worshippers to repentance and obedience, and his warning to them that, unless they should give heed to God's message, He would utterly destroy the temple and make Jerusalem a curse.

II. **THE ARREST**, vs. 7-9. The points to be brought out here are: the opposition of some of the religious leaders in Jerusalem ("priests and prophets") and of the people to Jeremiah; the fear that kept them from interfering with him until he had finished his address; the reason of their opposition to the prophet, namely, what they thought was his unpatriotic words regarding the temple and the city of Jerusalem; and their determination that he should be put to death.

III. **THE TRIAL**, vs. 12-19. Question about the judges before whom Jeremiah was brought,—“the princes” of Judah, and with them “all the people” formed into a regular congregation to take part in the trial; the place where the trial was held,—a broad Eastern gateway, perhaps the usual place for courts; and the accusation,—that Jeremiah had spoken against the city, and was therefore deserving of death.

Follow out the defence which Jeremiah offered,—that the Lord had sent him to speak the words which his enemies had heard; that, instead of persecuting God's messenger,

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they should obey the message and thus avert from themselves divine wrath and punishment; and that while he was willing to die rather than be silent when God had bidden him speak, putting him to death would only make the destruction of the city more certain.

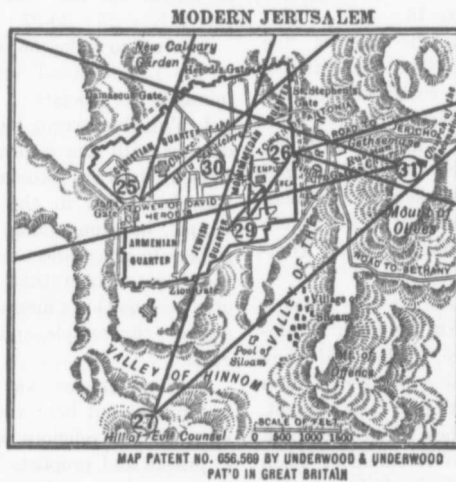
Then comes the decision of the judges. Bring out, by questioning, the declaration that Jeremiah had done nothing worthy of death; the citing of Hezekiah's example when Micah had threatened the destruction

of Jerusalem; and the warning of the ruin that slaying God's messenger would bring upon Jerusalem.

The Lesson to impress is, that we should welcome the warnings against wrong-doing which come to us from God's Word and through God's messengers, and forsake the evil against which we are warned. We should hate, not those who tell us of our sin, but the sin itself which, if not given up, will prove our ruin.

THE GEOGRAPHY LESSON

Consult the map of modern Jerusalem, and find near the southern limits of the temple area the point of a large V, marked with an encircled 29. At your feet you see an open, level space, partly paved, partly grassy, with olive trees growing here and there and one tall, straight cypress holding up its slender spike of dark green foliage. A few rods ahead, five stone steps lead up to another level, grassy terrace; and again, a few rods still farther away, a long flight of stone steps, with an arched gateway at its head, leads to a terrace higher up. Straight ahead on that



uppermost terrace you see a curious, eight-sided building about 180 feet in diameter, its walls covered with marble and colored tiles. The central part of the building is carried up higher than the rest, like a circular tower, and capped with a beautiful great dome. That building called the Dome of the Rock, is a comparatively modern Mohammedan shrine.

It stands over part of the temple site; the ancient foundation rock of the Jewish altar is still beneath that dome. Use the stereograph entitled, *On Sacred Ground, the Site of the Temple, from the South.*

ADDED HINTS AND HELPS

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

Lesson Points

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

Hearing God's Word without obeying it, will only add to the weight of our condemnation. v. 7.

Men may kill God's prophets, but they cannot overthrow His purpose. v. 8.

He is the truest friend of his country who contends most earnestly against the evils that threaten its welfare. v. 9.

God's messenger can always count upon God's might. v. 12.

It is only the key of repentance that can open the door of divine mercy. v. 13.

The true soldier fears death less than disloyalty. v. 14.

Our business is to do our duty; God will take care of the consequences. v. 15.

Behind the words of the ambassador is the authority of the sovereign. v. 16.

God's threats are goads to drive men to seek the salvation He is ever ready to bestow. v. 18.

Those who fear God need have no other fear. v. 19.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. A wise man once said, "Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish." Find this saying.

2. Where does David say that although a whole army should encamp against him his help will not be afraid, for he is sure that God will defend him?

ANSWERS, Lesson V.—(1) John 5 : 39.
(2) Deut. 10 : 12, 13.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Patriotism, true and false.
2. National evils in Canada to be removed.

Prove from Scripture

That persecution is sure to fail.

The Catechism

Ques. 98. *Prayer—its definition.* 1. To whom should we offer prayer? To God only. Not to angels, for, though they minister to us (Heb. 1 : 14), we are never told that we can speak to them. Nor to saints: we shall go to them (Luke 16 : 9), but they never come to us, vs. 27-31. But to each of the three Persons in the Godhead we may pray—to the Father (Matt. 6 : 9); to the Son (Acts 7 :

59); to the Holy Spirit, Rom. 8 : 26. What authority have we to pray? Our authority comes from Christ. We may pray in His name, and God will answer as if Christ Himself were asking. In what spirit should we pray? With submission to God's will, being willing that our prayers should be answered in His time and way, not ours.

The Question on Missions

By Rev. W. W. McLaren, M.A., Birtle, Man.

Ques. 6. Day schools upon Reserves and residential schools upon or near Reserves, are used to educate the Indians. The secular studies of the Provincial public schools are followed. In addition, even in the day schools, domestic science and gardening are taught. In the residential schools, the girls are given a thorough course in sewing, cooking and laundrying. Some also teach them gardening, dairying, the care of fowls, and nursing. The boys are taught farming, or some trade suitable to the locality of their home. Only healthy children, whose parents send them, enter the residential schools. All children, unless having some infectious disease, are supposed to attend the day schools. Nearly 7,000 Indians are now in school every day, and nearly 11,000 go more or less during the year. The Indians are now becoming more anxious to have their children taught.

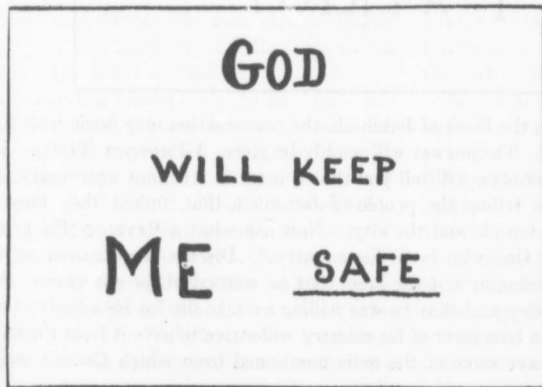
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

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

Introduction—Did you ever "go a message" for father or mother? One day I watched

a very small messenger going down the street. He was a little curly-haired, red-cheeked laddie about four years old. He was toddling along very quickly and kept looking back every few minutes. I looked back too, and saw standing at the door of his home his mother watching him. She had promised she would watch till he got safely inside the door of Auntie's house, where she had sent him on an errand; and still she stood and watched till he came out and trotted back with the



parcel held tightly in his hands.

Lesson—God watches and protects His messengers. Our story to-day is about one of God's messengers,—JEREMIAH (Print). The message God gave him was to the people of Judah (Recall the two kingdoms). All God's warning messages to the people of Israel came true, and king and people were carried away prisoners to a far-off land. Their punishment had to come, for they would not obey God's laws.

Jeremiah in the Temple Court—Now God sends Jeremiah to Jerusalem to go up to the temple and to stand in the court (Outline) of the Lord's house and tell God's message to the people of Judah. If they would listen and turn from their evil ways, God would not send the punishment He had ready for them. If they would not listen and do what is right, Jeremiah is to tell them that God will destroy their temple and city. This was not an easy errand, but Jeremiah was very brave and stood up in the temple court and said all God told him to say.

Jeremiah Tried—When he stops talking, see! there is a rush of people at him. They are angry. They seize him and make him a prisoner, and say they will kill him for daring

to say that their temple and city will be destroyed. "The message is not from God", they say. When the princes of Judah (the judges) heard of this, they came up to the temple to hear for themselves what Jeremiah had to say. Jeremiah gives the message once again, vs. 12, 13. "Now do with me what seems right to you to do, for truly the Lord sent me", he says.

Jeremiah Found True—"This man should not be put to death; his message is from God", the judges say; but the people are still angry and Jeremiah's life was in danger, but God raised up a friend to help him (see v. 24).

Golden Text—Repeat. We need not fear if God is our Friend. He will watch over us if we are doing what is right.

God's Care Over Little Ones—You are not messengers like Jeremiah, but if you are obeying father and mother and trying to please Jesus, God looks upon you with as much loving care as He does upon His greatest messengers and preachers; but remember, God does not promise to take care of us if we are doing wrong.

Something to Think About—God will keep me safe.

FROM THE PLATFORM

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

A PROPHET PATRIOT

As this is the first Lesson from the Book of Jeremiah, the conversation may begin with the question, "Who was Jeremiah?" The answer will readily be given, A PROPHET (Print). In answer to further questions, the scholars will tell you that a prophet is a man who speaks for God, and that Jeremiah had been telling the people of Jerusalem that, unless they obeyed God's law, He would destroy the temple and the city. Now ask what a PATRIOT (Print) is. You will likely get the answer, "One who loves his country." Discuss the question as to whether Jeremiah was a patriot, bringing out the facts that he warned his people against the evils that were injuring their country and that he was willing even to die for his country (see v. 14). Impress the lesson that the true lover of his country will strive to save it from the evils which are its greatest danger. Have some of the evils mentioned from which Canada needs to be saved.

Lesson VII. JEHOIAKIM BURNS THE PROPHET'S BOOK August 13, 1911

Jeremiah 36 : 20-32. Commit to memory vs. 23, 24. Study Jeremiah, ch. 36.

GOLDEN TEXT—The word of our God shall stand for ever.—Isaiah 49 : 8.

20 And they went in to the king into the court, but they ¹ laid up the roll in the chamber of Eli'shama the scribe, and ² told all the words in the ears of the king.

21 So the king sent Jehu'di to fetch the roll : and he took it out of ³ Eli'shama the scribe's chamber. And Jehu'di read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house in the ninth month : and *there was a fire* ⁴ on the hearth burning before him.

23 And it came to pass, ⁵ that when Jehu'di had read three or four leaves, ⁶ he cut it with the pen-knife, and cast ⁷ it into the fire that *was* ⁸ on the hearth, until all the roll was consumed in the fire that was ⁹ on the hearth.

24 ⁷ Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 ⁸ Nevertheless Elna'than and Delai'ah and Gemari'ah had made intercession to the king that he would not burn the roll : but he would not hear them.

26 ⁹ But the king commanded Jerah'meel the son of Ham melech, and S-ra'ah the son of As'riel, and Shelemi'ah the son of Ab'del, to take Bar'uch the scribe and Jeremi'ah the prophet : but the Lord hid them.

Revised Version—¹ had ; ² they ; ³ the chamber of Elishama the scribe ; ⁴ in the brasier ; ⁵ Omit that ; ⁶ that the king cut ; ⁷ And they ; ⁸ Moreover ; ⁹ And the ; ¹⁰ king's son ; ¹¹ concerning Jehoiakim ; ¹² thou shalt say ;

LESSON PLAN

- I. The Roll Read, 20-22.
- II. The Roll Destroyed, 23-26.
- III. The Roll Rewritten, 27-32. 4

DAILY READINGS

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

M.—Jehoiakim burns the prophet's book, Jer 36 : 1-10. T.—Jehoiakim burns the prophet's book, Jer. 36 : 11-19. W.—Jehoiakim burns the prophet's book, Jer. 36 : 20-32. Th.—Refusing God's Word, Jer. 11 : 1-11. F.—Folly of rejectors, Prov. 1 : 20-33. S.—Christ's reproof, John 5 : 36-47. S.—Power of God's Word, Heb. 4 : 1-12.

Shorter Catechism—Ques. 99. *What rule hath God given for our direction in prayer ?* A. The whole word of God is of use to direct us in prayer ; but the special rule of direction is that form of prayer which

27 Then the word of the Lord came to Jeremi'ah, after that the king had burned the roll, and the words which Bar'uch wrote at the mouth of Jeremi'ah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoi'akim the king of Ju'dah hath burned.

29 And ¹¹ thou shalt say to Jehoi'akim king of Ju'dah, ¹² Thus saith the Lord ; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast ?

30 Therefore thus saith the Lord ¹¹ of Jehoi'akim king of Ju'dah ; He shall have none to sit upon the throne of Da'vid : and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity ; and I will bring upon them, and upon the inhabitants of Jeru'salem, and upon the men of Ju'dah, all the evil that I have pronounced against them ; but they hearkened not.

32 Then took Jeremi'ah another roll, and gave it to Bar'uch the scribe, the son of Neri'ah ; who wrote therein from the mouth of Jeremi'ah all the words of the book which Jehoi'akim king of Ju'dah had burned in the fire : and there were added besides unto them many like words.

Christ taught his disciples, commonly called *The Lord's Prayer*.

The Question on Missions—7. How do we seek to make the Indians independent ? The Dominion Government has instructors to teach the older Indians farming and to oversee the graduates of the schools at their work. They are encouraged to increase their stock and acreage, improve their homes, avoid debt and save money.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson) ; 119 ; 593 ; 10 (Ps. Sel.) ; 450 (from PRIMARY QUARTERLY) ; 118.

Special Scripture Reading—Ps. 33. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 754, Jehoiakim Burns the Prophet's Book. For Question on Missions, H. M. 153, Pupils of the Indian School at Work on the Farm.

Stereograph—For Lesson, Mosque El Aksa, Jeru'salem (Underwood & Underwood, see page 371).

EXPOSITION

Time and Place—In Jehoiakim's fourth (v. 1) and fifth (v. 9) years. He came to the throne B.C. 608. Jerusalem.

Connecting Links—Jehoiakim was the impious son of a pious father. Josiah did "judgment and justice" (ch. 22 : 15), but Jehoiakim was accused of oppression and violence, ch. 22 : 17. Much of Jeremiah's preaching was directed against the evils of his government. He proclaimed the speedy overthrow of the land, the city and the temple. The Chaldean was at the door ; the terrible hosts of Babylon were marching from victory to victory under the enthusiastic leadership of the young prince Nebuchad-

nezzar. His victory over the Egyptians at Carchemish, in B. C. 605, spread dismay through Syria and Palestine.

Jeremiah was instructed by Jehovah to write in a roll the message he had for twenty-two years been preaching to Judah. He dictated it to Baruch, a scribe, and sent him to read it to the crowds assembled at the temple on some fast day. A young man reported the matter to the princes, the king's chief counsellors of state, as they sat in the palace grounds. Baruch was immediately summoned thither and made to read his roll a second time. The reading made such an impression that the princes were perplexed ;

they must indeed report the affair to the king, but they hid Jeremiah and Baruch from his royal indignation. Vs. 1-19.

I. The Roll Read, 20-22.

Vs. 20-22. *They*; the princes and nobles (see v. 12). *To the king*. The palace grounds lay immediately to the south of the temple area, and on a slightly lower level. *Laid up*; for safe keeping. *The roll*. See Light from the East. *The scribe*; the secretary who read and wrote for the king. The princes and nobles seem to have regarded the roll with some of the dread with which they looked on its author and its writer. *Sent Jehudi*; one of his officers. *To fetch the roll*; that the king might know its contents at first hand and not merely by hearsay. It was likely Jehoiakim's intention from the first to destroy the roll. *In the winterhouse*; not necessarily a separate palace, but the part used in the cold and rainy season of winter. The part used in summer would be open, airy and unprotected. The *ninth month* corresponds roughly to our December. *The brasier burning before him* (Rev. Ver.); a pot with glowing coals, placed in a depression in the middle of a room, at which to warm oneself, such as is still used in Palestine.

II. The Roll Destroyed, 23-26.

V. 23. *Three or four leaves*. In the roll there were no leaves, only a single long sheet, the columns of writing running across it and separated by spaces or lines. The Hebrews said "three or four" as we say "two or three", for an indefinite small number. *The king* (Rev. Ver.) *cut it*; enraged, perhaps, by such a passage as ch. 25: 9-11. *Cast it into the fire*; to show, it would seem, that he was not to be imposed on by the prophet's forecast of destruction. In Hebrew the verse reads as if the process were repeated again and again. As often as Jehudi read a couple of columns, the king would cut off the piece and throw it into the brazier; he would let his ministers see how little he cared for the prophet's words.

Vs. 24-26. *Were not afraid*; though the king was throwing away the last chance for himself and his people. Baruch records how he was greatly shocked by the conduct of the king and his courtiers,—testimony to his simple confidence in the divine origin of Jeremiah's

words. He could not understand how men could be so hardened. *Nor rent their garments*; as men did when greatly agitated by bereavement or the like,—as Josiah did in similar circumstances (see 2 Kgs. 22: 11). *Servants*; not the princes, but the king's attendants. *Made intercession*; earnestly besought the king. *To take Baruch . . . and Jeremiah*; as if imprisoning the messengers would prevent the message from being fulfilled. *The Lord hid them*; that is, their hiding-place was not discovered, for Jehovah protected His own.

III. The Roll Rewritten, 27-32.

Vs. 27-32. *Another roll*. God's Word is not to be cut away by a penknife. *The king of Babylon . . . shall certainly come*. Nebuchadnezzar had already come and made Jehoiakim his vassal; but he would come again and utterly *destroy this land* because of Jehoiakim's revolt contrary to the advice of Jeremiah. (See 2 Kgs., ch. 24.) *None to sit upon the throne*. Jehoiachin the son of Jehoiakim reigned only three months, 2 Kgs. 24: 8. With the rest of v. 30 compare ch. 22: 19.

V. 31 declares that the people of Jerusalem and Judah will be punished with the king, for they had shared his sin.

V. 32 pictures the process by which the Book of Jeremiah gradually grew to its present dimensions.

Light from the East

ROLL—Ancient books were written on papyrus or parchment, and no doubt on account of its importance and use this one was on parchment. The separate sheets were attached to one another to make a strip long enough to hold the whole treatise or book, which was written in columns across it on one side only. No printed book may yet be read from the pulpit of the synagogue, and many minute directions are given for the preparation of the written rolls that are used. The skins must be those of clean animals, and the fastenings of the same material. Every skin must contain a certain number of columns throughout the entire roll. Each column must not contain less than 48 lines nor more than 60, and the width must consist of 30 letters. The ink must be black, and the

letters must be written on a true line. Between every consonant the breadth of a thread or hair must intervene, between every word the breadth of a narrow consonant, between every section the breadth of nine consonants, and between every book

three lines. The parchment has a wooden roller at each end; at the beginning of the reading it is wound round the roller at the close of the writing; and as each section is read, it is wound round the roller at the beginning and another new section unwound.

APPLICATION

They told all the words in the ears of the king, v. 20. There is a story of an Indian who lay down to rest in his boat. Somehow the moorings broke, and the canoe soon drifted into the power of the current. The poor Indian remained asleep, while the canoe was rapidly borne on by the stream. Yet he had good reason to be awake, for there was a tremendous cataract ahead. There were persons on shore who saw the canoe and also the man in it asleep. In vain did they cry out to awake him. Not until he was on the very edge of the cataract could he be aroused, and then it was too late. Of all follies, none is greater than to harden our hearts and close our ears when God lifts up His voice like a trumpet. Indifference is the pathway to a fearful and agonizing awakening later on.

Cut it with the penknife, v. 23. Many years ago there were certain men living on the Bahama Islands who were very desirous that all the lighthouses on the islands should be torn down. These men were "wreckers", who made their living by robbing the ships that went to pieces on the rocky shores. The light-houses lessened the number of wrecks and so interfered with their evil gains.

Cast it into the fire, v. 23. Archæus, the Grecian despot, was going to a feast, and on the way a messenger brought a letter and urged him to read it without delay. There was good reason for instant attention, for the letter contained tidings of a conspiracy formed to kill him at the feast. He took the letter and put it in his pocket. In vain the messenger pressed him with the reminder that it concerned serious matters. "Serious matters to-morrow, feasting to-night", was the reckless reply. That night the dagger reached his heart, while he had the warning on his person. That was folly indeed; but

it was even worse folly to have actually heard the warnings and threatenings of the written Word of God, and then to treat these warnings with neglect and contempt.

Yet they were not afraid, v. 24. People are very often afraid when they ought not to be; and again, they are not afraid when circumstances are such as cause well grounded fear.

The mouse caught in a trap by the tail may go on eating cheese. One may buy comfort by ignoring facts. There is a freedom from care which is the result of blindness and ignorance. There is a peace which is false. There is a hope which is like the spider's web. The man in a burning house does not show himself wise by remaining in bed when the alarm of fire has been given; and the sinner is playing the part of enemy to himself who refuses to be aroused by God's solemn declarations.

The Lord hid them, v. 26. One tells of his experience in the Eiffel Tower in Paris, during a thunder-storm. Near to the top of that wonderful structure is an aerial chamber, round which the lightnings play on every side, the lofty summit attracting the electric currents and drawing them to the ground. But the chamber is so built that one within remains unscathed. In that centre of the storm, encircled by the electric blaze, where all the tempest was raging, one was safer than in the most sheltered retreat. Have we not here a symbol of the believer's security in God, who is a Hiding-place from the storms and perils so common in our voyage across the ocean of the years?

Thou hast burned this roll, v. 29. History tells of a vain and haughty queen who was so displeased at noticing the wrinkles beginning to form in her face that she angrily smashed the looking-glass to pieces on the floor because of its unwelcome revelation. But

Drifting to
Death

When to Be
Afraid

Wreckers and
Lighthouses

In the Centre
of the Storm

"Feasting
To-night"

Smashing the
Mirror

the breaking of the informing glass did not remove the wrinkles—they remained just the same. We are living in a moral universe, which means that God will not pass by iniquity, transgression and sin. People live in dread of poverty. Sin is the thing above all others to be dreaded. Its consequences are most dreadful and most certain.

Therefore, v. 30. On the dangerous reef known as Incheape Rock, in the North Sea, east of the Firth of Tay in Scotland, now stands a lighthouse built in Incheape Rock 1810 with great difficulty. It is said that in earlier days a bell attached to a buoy was placed here by an abbot of Aberbrothock to warn sailors. The bell was cut from its support by a pirate, Ralph the Rover, who was afterwards lost on the same spot. The story in verse is given

in Southey's, Incheape Rock. Defiance of God is sure to bring its own punishment.

Another roll, v. 32. God has never been at a loss for means of multiplying His own Word. In the middle ages the Bible was forbidden to the common people and scarcely known even to the priests and preachers of the church. Then Luther was raised up to make his translation of the scriptures, and the newly discovered printing press gave them an audience immensely greater than the human voice could reach. Again, at the beginning of the nineteenth century, the great Bible Societies were called into existence, which have published and circulated the Bible by scores of millions. Nothing can prevent the spread of the divine Word until it is known throughout the whole world.

Multiplying the Scriptures

TEACHING HINTS

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

For Teachers of Bible Classes

By way of introduction bring out the reasons why Jeremiah began to write his message. For years he had taught orally; but on account of persecution it was unsafe to speak in public, so he turned to writing. He put into literary form his utterances past and present, dictating them to his disciple Baruch, a scribe. The "scribe" was an important character. Question about the reading of the message to the people, the way in which it was brought before the princes and nobles, and by them before the king. Discuss:

1. *The conduct of the king*, vs. 20-26. Why did he send for the roll? Was he seeking firsthand knowledge? Was it in his mind from the first to destroy the roll? Bring out: (a) The force of "cut" indicating the repetition of the action. (b) The indifference of the onlookers. There was no dread or reverence. Contrast the spirit of Ahab (1 Kgs. 21 : 27), Josiah (2 Kgs 22 : 11), and the princes, v. 16. (c) The faithful protest and results, vs. 25, 26. Dwell on the bravery of these men in the light of the murder by Jehoiakim of the early prophet who warned him, ch. 26 : 20-23. (d) Why the king was

angry, v. 29. He simply hated to be warned. This Lesson illustrates why many people to-day are opposed to religion, the church and Bible: they hate to be warned of danger or the judgment.

2. *The rewriting of the prophecies*, vs. 27-32. They were enlarged and made permanent. The additions were no doubt Jeremiah's personal experiences, and the references to the approaching doom of king and people: (a) The king would die dishonored and disgraced (compare ch. 22 : 18, 19). (b) The people would be punished for their iniquity (compare ch. 19 : 15 ; 35 : 17).

The Golden Text has the heart of this Lesson. Emphasize the permanence of the Word of God. The attacks against the Word of God have been persistent. Illustrations abound on every hand, such as the Roman Emperors, infidelity and worldliness of all sorts. For answer, point to the growing popularity of the Bible. Illustrate from the history of the Bible Societies, as the British and Foreign Bible Society, the remarkable interest in the Bible, and also from the organizations for its study, which attest the personal place it has in the experiences of the Christian life.

Further, dwell on the retribution which falls upon those who disregard the law of God. Jehoiakim is a case in point. Un-

belief and infidelity will supply many illustrations. To destroy the lighthouse is fatal, and to destroy the Bible is spiritual and moral suicide. Press for increased devotion to Bible study.

For Teachers of the Senior Scholars

It will interest the class to start out with the thought that we are studying a book today which was once burned by an angry king. What other story have we in the Bible of books burned? (See Acts 19 : 19.) Some books can be destroyed by burning; others cannot be so destroyed. Some books ought to be burned; others contain the thoughts which go to the saving of the world. Warn the class against tainted books, and advise them what to read.

I. THE BOOK WRITTEN, vs. 1-4. Have a talk with the class about the author of the book and the circumstances under which it was written. Who was the author? We always like to know the author of a book. We need to remember that the books of the Bible are God's books. Are there any other books that are God's books. All good books are God's books, but in a lower sense than the Bible. What did this book of the Lesson contain? God's predictions and God's promises. Why was the book written? (V. 3.) It is always interesting to know a writer's purpose. What New Testament writer is always careful to tell his purpose? (See John 20 : 31, and 1 John 5 : 13.) What is the purpose of the Bible as a whole? (See 2 Tim. 3 : 15.)

II. THE BOOK READ, vs. 20, 21. This was not the first time that this book was read. Get some member of the class to tell about when and where the book was first read (vs. 8-10); where and why it was read a second time, vs. 11-15. Tell about this third reading of the book. How did the king learn about this new book?

III. THE BOOK BURNED, vs. 22-26. The class will be able to describe this scene, and tell why the king burned the book. Do not forget the three men who interceded with the king to save the book, v. 25. Tell about how Bibles were burned during the persecutions of Reformation times. It has always proved

a bad business. If the blood of the martyrs was the seed of the church, the ashes of the Bible have contributed to make it by far the most popular book in the world. Talk about the circulation of the Bible to-day, about the demand for it in China and Korea, and other non-Christian countries. The frontispiece of Wycliffe's Bible, which represents Satan, the pope, and infidelity, trying in vain to blow out the light of the gospel, is a good illustration to make use of.

IV. THE BOOK REWRITTEN, vs. 27-32. What did the new book contain that was not in the one burned?

Emphasize the danger of despising God's Word and the blessedness resulting from obedience to it.

For Teachers of the Boys and Girls

The Lesson may be called, The Story of a Book, and the conversation should elicit the main points in the story. Some such outline as the following may be used:

1. *What was the book like?* Get the scholars to describe the materials and form of an ancient book.

2. *By whom was the book written?* Bring out, from the unprinted portion of the Lesson (vs. 1-19) how, in the fourth year of Jehoiakim's reign, the Lord commanded Jeremiah to write down his warnings and teachings in a book roll, so that, if possible, the people of Judah might be led to repent of their wickedness; and how Jeremiah had Baruch, a scribe (Explain, if necessary), write down his words for him.

3. *Where, and to whom, was the book read?* Have the scholars tell, still from the unprinted portion, of Baruch's going, at Jeremiah's bidding, to the temple court on a fast day, and there reading the book to the crowds assembled there, and afterwards reading it also to the princes and nobles.

4. *How did the king learn of the roll?* V. 20 is the answer: the princes and nobles, having taken the roll from Baruch and laid it up for safe keeping in the room of the royal scribe or secretary, told Jehoiakim its contents.

5. *By whom, and where, did the king have the book read to him?* The answers to this question (vs. 21, 22) will bring out the send-

ing of Jehudi for the roll, and his reading it to the king, surrounded by the princes, in a room in the royal winter house, with a fire burning in a brazier placed in the centre of the apartment.

6. *How did the king treat the book?* Get the scholars to describe (vs. 23-25) how the king, when three or four columns had been read, seized a scribe's sharp penknife and cut the portion of the roll that had been read into pieces, casting these into the fire; and so on, till the whole roll had been read and destroyed; and this in spite of the remonstrances of the princes.

Find on the Jerusalem map, the V which is numbered 30. If you stand to-day at the point of that V, and look a bit west of south over the space included between the arms of the V, you see at your feet a level pavement extending to where several beautiful, tall pillars, standing in a row, hold up a sort of high screen of stone-masonry, with arched openings giving passage through. The ground drops suddenly at the farther side of the gate. On that lower level, beyond the trees, you see a low, broad stone building, with seven arches in its front portico and a dome rising from

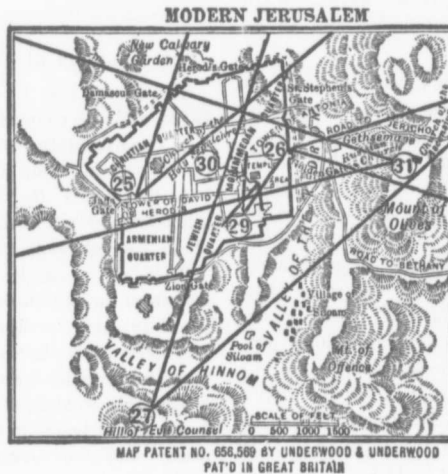
7. *What did the king order to be done with Baruch and Jeremiah, and how were they saved?* For the answer, see v. 26.

8. *How was the book reproduced?* With a little guidance and help, the scholars will give the details of vs. 27-29.

9. *What did the Lord say concerning Jehoiakim?* Vs. 30, 31 declare that his land would be destroyed, that he would have no successor of his own family to sit upon his throne, and that his people, who had sinned with him, would share his punishment.

Impress the lesson of reverence for God's Word and obedience to its commands.

THE GEOGRAPHY LESSON



the roof. That is the Mosque El Aksa, one of the most sacred of all Mohammedan shrines. Almost exactly on that site King Jehoiakim had his palace. This higher ground from which you are looking, used to be part of one of the temple courts.

To see with your own eyes where parts of the scripture that we nowadays hear read in our own churches, were at first heard with such insolent contempt, use the stereograph entitled, Mosque El Aksa, Jerusalem. See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.

ADDED HINTS AND HELPS

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

Lesson Points

Happy the king whose counselors honor the Word of God. v. 20.

King and commoner are alike subject to the laws of heaven. v. 21.

"It is not preeminent seamanship to put the lookout man in irons because he sings out, 'Breakers ahead!'" v. 23.

Foolhardiness is the counterfeit of true courage. v. 24.

Our best friends are those who oppose us when we are doing wrong. v. 25.

The Lord always has a hiding-place for His people in times of danger. v. 26.

Bibles may be burned, but God's truth cannot be destroyed. v. 28.

"The Bible is a divine-human book, as Christ is a divine-human Saviour." v. 29.

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We can prevent the doom of sin only by avoiding sin itself. v. 29.

Every attack upon the Bible has caused it to be read more and to exert a greater influence. v. 32.

Something to Look Up

1. Ungovernable anger is a dreadful thing. Where does the Bible say that the man who rules his own spirit is better than he who takes a city?

2. Find where Jeremiah says that God's Word is like a hammer.

ANSWERS, Lesson V.—(1) John 5 : 39. (2) Deut. 10 : 12, 13.

For Discussion

1. God's Word indestructible.
2. The spread of the Bible.

Prove from Scripture

That God's Word is better than gold.

The Catechism

Ques. 99. *Prayer—its rule.* The Question gives us a twofold rule for prayer: (1) A general rule. (2) A special rule. The general rule is "the whole Word of God". This guides us in our prayers, by teaching us what God is, by showing us our own sinfulness and need, and by telling us how to approach God. Then, also, in the Bible, we find ex-

amples of what our prayers should contain—adoration, confession, petition, thanksgiving, consecration, communion. Besides, in all parts of the Bible, there are invitations to pray, and encouragement to believe that our prayers will be answered. The special rule is "the Lord's Prayer", so called because Jesus taught it to His disciples. This is not a form we are bound always to use, but a guide to direct us. It contains three parts: (1) The Preface. (2) The Petitions. (3) The Conclusion.

The Question on Missions

Ques. 7. By restricting the Indian's power of sale, the Government, through its agents, aims at increasing the natural wealth of the Indian, at teaching him economy and thrift, and at showing him the real value of money as a means of providing against not only present but distant wants. Through farm instructors he is led to forsake the precarious modes of livelihood, such as trapping, hunting and fishing, for the more civilized and assured mode of farming. As his wealth increases, and his manner of life conforms to that of his white neighbor, the Government decreases its assistance, lessens its supervision, and gives to the Indian an ever-increasing share in the management of his business. The more capable ones are left entirely to their own resources.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God warns against wrong-doing.

Introduction—Can you remember anything we heard about JEREMIAH (Print) last Sunday (Recall Lesson). God kept him from being put to death. He had more work for Jeremiah to do. God kept giving Jeremiah messages of warning, and Jeremiah was very brave and kept on telling these messages.

A Written Message—God said to Jeremiah, "Take thee a roll of a book, and write therein", etc., vs. 2, 3. Picture Jeremiah standing, with Baruch seated beside him at a table, with a parchment roll (Outline) before him. As Jeremiah repeated



the words of the Lord, the writer wrote them upon the roll.

The Roll Read—Jeremiah cannot go to the temple himself to speak to the people, but sends Baruch. "Take this roll and read it so all the people will hear the warnings that God sends them, and maybe they will turn to the Lord and forsake their wickedness", vs. 6, 7. Afterwards he read it to the princes and nobles, vs. 14, 15. They said, "We will surely tell the king of all these words (v. 16). How did you get them written?" "Jeremiah spoke the words to me, and I wrote them with ink in the book", was the reply, vs. 17, 18. The princes and nobles told Baruch that he and Jeremiah must both hide some place, for fear of the anger of the king when he would hear the words of the book, v. 19.

The Prophet's Book Burned—The king sat in the winter house of his palace (see Exposition). It was the cold time of the year. Here in the centre of the room we see a hollow, and in it a brass pan with bright coals burning in it. King Jehoiakim was enjoying the warmth while he listened to the roll being read. He was angry at the words of warning, and when Jehudi had read a part of it,

the angry king seized the parchment roll and cut it with a penknife, and threw it bit by bit on the fire, and soon all the roll was burned. The princes begged the king not to do this, but he would not listen to them. Would burning the book stop God's words from coming true?

More Warnings—God told Jeremiah to take another roll, and write all the words that were written in the one Jehoiakim the king had burned and many more words besides, and told him to tell the king that every word of it would come true.

Golden Text—Print and repeat.

God's Warning to Me—Are all God's warnings meant for kings of long ago and grown-up people of to-day? If we look through God's Word, we shall find many warnings against sin that are meant for you little people here to-day. (A list of simple ones may be selected and printed on the board.) Jesus gave us one very earnest warning that you can all understand. We'll print it,—
WATCH YE AND PRAY, LEST YE ENTER INTO TEMPTATION. Name some temptations and the punishment that is sure to follow.

Something to Think About—God warns me against sin.

FROM THE PLATFORM

A "FIRE-PROOF" BOOK

The scholars will all have heard of fire-proof buildings. Tell them that you are going to speak of A FIRE-PROOF BOOK. Relate the story of Tyndale, who, prevented from publishing his English translation of the scriptures in England, went to the Continent and had them printed there. Copies began to flow into England, where the Bishop of London burned as many as he could get. The Bishop collected enough money to buy all the copies that were printed, and a merchant friend of Tyndale's agreed to go to the Continent and purchase the books. Tyndale was glad to have the books sold even to be burned; for the money enabled him to get out a much better translation. Recall, by a question or two, Jehoiakim's failure to destroy the Word of God, and impress the value of the book over which God Himself keeps such constant and careful watch. How diligently we should study it, and how lovingly we should obey its commands!

Lesson VIII.

JEREMIAH CAST INTO PRISON

August 20, 1911

Jeremiah 37 : 4-21. Commit to memory v. 15. Study Jeremiah, ch. 37.

GOLDEN TEXT—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matthew 5 : 11.

4 Now Jeremi'ah came in and went out among the people ; for they had not put him into prison.
5 Then Phar'ah's army was come forth out of E'gypt : and when the Chalde'ans that besieged Jeru'salem heard tidings of them, they² departed from Jeru'salem.

6 Then came the word of the Lord unto the prophet Jeremi'ah, saying,

7 Thus saith the Lord, the God of Is'ra'el : Thus shall ye say to the king of Ju'dah, that sent you unto me to enquire of me ; Behold, Phar'ah's army, which is come forth to help you, shall return to E'gypt into their own land.

8 And the Chalde'ans shall come again, and fight against this city, and² take it, and burn it with fire.

9 Thus saith the Lord; Deceive not yourselves, saying, The Chalde'ans shall surely depart from us : for they shall not depart.

10 For though ye had smitten the whole army of the Chalde'ans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

11 And it came to pass, that when the army of the Chalde'ans was broken up from Jeru'salem for fear of Phar'ah's army,

12 Then Jeremi'ah went forth out of Jeru'salem to go into the land of Ben'jamin, to⁴ separate himself thence in the midst of the people.

13 And when he was in the gate of Ben'jamin, a captain of the ward² was there, whose name was Iri'jah, the son of Shelemi'ah, the son of Hanani'ah ; and he² took Jeremi'ah the prophet, saying, Thou fallest away to the Chalde'ans.

Revised Version—¹ And Pharaoh's ; ² brake up from ; ³ they shall take ; ⁴ receive his portion there, in ; ⁵ laid hold on Jeremiah ; ⁶ And the ; ⁷ come into ; ⁸ house ; ⁹ cells ; ¹⁰ fetched him ; ¹¹ He said also, Thou shalt ; ¹² Wherein have I sinned against ; ¹³ now are ; ¹⁴ And now hear ; ¹⁵ and they committed Jeremiah ; ¹⁶ guard, and they gave him ; ¹⁷ loaf ; ¹⁸ was ; ¹⁹ guard.

LESSON PLAN

- I. Jeremiah's Warning, 4-10.
- II. Jeremiah's Arrest, 11-14.
- III. Jeremiah's Imprisonment, 15-21.

DAILY READINGS

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

M.—Jeremiah cast into prison, Jer. 37 : 1-10.
T.—Jeremiah cast into prison, Jer. 37 : 11-21.
W.—Zedekiah made king, 2 Kgs. 24 : 10-20. Th.—Warning, Jer. 5 : 14-25. F.—Bold for the truth, Jer. 38 : 1-13, 28. S.—Suffering for Christ, Phil. 1 : 12-21. S.—The reward, Matt. 5 : 1-11.

Shorter Catechism—Ques. 100. *What doth the preface of the Lord's prayer teach us ?* A. The preface of the Lord's prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us ; and that we should

pray with and for others.

The Question on Missions—8. How do we teach the Indian to be a good citizen ? The Indians are all wards of the Government, and are governed under the Indian Act, a law which seeks to prevent outsiders injuring the Indians, and at the same time leads the Indian to know and to obey our laws and to govern himself.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson) ; 320 ; 313 ; 65 (Ps. Sel.) ; 533 (from PRIMARY QUARTERLY) ; 293.

Special Scripture Reading—Matt. 14 : 1-12. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 755, Jeremiah Delivered from the Dungeon ; B. 1098, Jeremiah Cast into Prison. For Question on Missions, H. M. 419, At Tea in an Indian Young People's Home.

Stereograph—For Lesson, Jerusalem, The City of the Great King, From the Mount of Olives (Underwood & Underwood, see page 371).

EXPOSITION

Time and Place—Between B.C. 588 and B.C. 586 ; Jerusalem.

Connecting Links—Jehoiakim, who had, after Nebuchadnezzar's victory over the Egyptians at Carchemish (B.C. 605), transferred his allegiance from Pharaoh to Nebuchadnezzar, had still leanings towards his old master. The Egyptians made a bid for Judean alliance, and the Babylonian tribute was withheld. It was not long before a Babylonian army invested Jerusalem. During

the siege the king died and his youthful son, Jehoiachin, was crowned. The new king was, however, forced to surrender within a few months. The city was spared, but the king and several thousand of the best and ablest men of Jerusalem were carried to Babylon. This was in B.C. 597. The brother of Jehoiakim, Mattaniah, was made king by the Babylonians, and his name was changed to Zedekiah. Jerusalem was again involved in an Egyptian alliance, and was again besieged

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by an army from the East. The incident of our Lesson belongs to this period of siege (B.C. 588-586).

The weak king Zedekiah found himself a tool in the hands of his patriotic nobles, but he had a secret dread of the terrible words of Jehovah's ambassador Jeremiah. He sent messengers to consult the prophet just before the siege began (ch. 21), and now when the siege is raised for a little he sends again: "Pray now unto Jehovah for us." Vs. 1-3.

I. Jeremiah's Warning, 4-10.

Vs. 4, 5. *Jeremiah came in and went out*; still a free man. The writer has his eye on the imprisonment of vs. 12-16. *Pharaoh's army was come forth*; to the assistance of their allies in Judea (see Ezek. 17: 15). The Pharaoh was Hophra. *Chaldeans* (or Babylonians) *brake up from Jerusalem* (Rev. Ver.). To prevent the Egyptians from passing up the Philistine plain the Babylonians had to abandon the siege of Jerusalem. King Zedekiah would fain think that it meant that his city was saved. *Say to the king of Judah*. This was to be Jeremiah's answer to the king's request (see v. 3). *Pharaoh's army . . . shall return*. The men of the Nile were never a match for the armies of Babylon. Josephus says a pitched battle was fought; the Egyptians may, however, have retired without fighting.

Vs. 6-10. *The Chaldeans shall come again*; to resume the siege. *This city . . . they shall take it, and burn it* (Rev. Ver.). It is perfectly certain to Jeremiah that the city will be captured, perfectly certain that this time the Babylonians will destroy it utterly. *Deceive not yourselves*; with the vain hope that they should see no more of their enemies. *Smitten the whole army*; with a crushing defeat. *Remained but wounded men*. The Hebrew means that though only a few of the besiegers remained, and those severely wounded (literally "transfixed"), these would be more than a match for the Jews, since the overthrow of the city had been determined in the counsels of the Almighty.

II. Jeremiah's Arrest, 11-14.

Vs. 11-13. *Army . . . broken up*. See v. 5. *Jeremiah went . . . into the land of Benjamin*; as many others of the country folk were doing. They would leave the villages, and flock

behind the walls of the capital in time of danger, but when the danger passed they would go back. Jeremiah's home was at Anathoth, a little hamlet about three miles northeast of Jerusalem in the ancestral territory of Benjamin. *To receive his portion there* (Rev. Ver.); to secure his share in the produce of the priestly lands. This was the more necessary because the siege had made the necessaries of life in Jerusalem scarce and costly.

V. 14. *In the gate of Benjamin*; in the north wall. *A captain of the ward*; literally, "a lord of the watch", the officer responsible for the inspection of all who passed through the gate. *Thou fallest away to the Chaldeans*. Color was given to the charge by Jeremiah's advice (ch. 21: 9) that the city should be yielded to the Chaldeans. *Brought him to the princes*; a new body of men since Jehoia-kim's day. The princes who had been friendly to the prophet (chs. 26, 36) would be in Babylon, 2 Kgs. 24: 14.

III. Jeremiah's Imprisonment, 15-21.

Vs. 15-17. *Prison in the house of Jonathan the scribe*; likely the official residence of the secretary of state. (See Light from the East.) *Zedekiah . . . fetched him* (Rev. Ver.). Too weak to resist the princes, he had to do it secretly. *Thou shalt be delivered*; become a prisoner and an exile.

Vs. 18-21. Jeremiah protests his innocence, and challenges the king to bring forward the false prophets who had predicted the city's deliverance, either to defend their predictions or admit their falsehood. Jeremiah requests that he be not sent back to Jonathan's cellar cistern, and the king has him shut up in the *court of the guard* (Rev. Ver.), the quarters of the sentries who watched the royal palace. Here he was supplied with a *loaf of bread* (Rev. Ver.), that is a round cake, three of which were required for the meal of one person; one a day, therefore, would barely sustain life. *Out of the bakers' street*. In Jerusalem all the bakers carried on their business in one part of the city.

Light from the East

DUNGEON—This prison was in a private house, and was probably a cistern from which

the water had been drawn. "Cabins" here mean vaulted cells, and in prisons proper the entrance to one cell was through a round hole in the floor of one above it. The mire in which Jeremiah sank was the mud which gathers at the bottom of every cistern, and when we remember the almost total want of light and ventilation, it is surprising that any human being could have survived any lengthened imprisonment in it. Twenty-six centuries have made little change in the prisons of the East. The Turks rivet heavy chains to the hands and feet of their criminals, keep

them for years in loathsome prisons, often underground, and work them at hard labor on public works, where they carry their chain with one hand while they work with the other. Maniacs are often confined in the same place with criminals, in intolerable filth and swarming vermin, and it is a wonder that any retain their reason there. The old cisterns and underground granaries are still used in cases of war and emergency, and men are cooped up for weeks in these pits, with only a small hole twenty feet above them to let in light and air.

APPLICATION

The Chaldeans shall take it, v. 8. Hugh Latimer was once ordered to preach before King Henry VIII., and make an apology for

The Preacher
and the King

certain bold utterances in a former sermon which had given offence to the king. Thus did the preacher begin his discourse: "Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offendest. Therefore, take heed that thou speakest not a word that may displease. But, then, consider well, Hugh, dost thou not know from whom thou comest? Upon whose message thou art sent? Even by the great and mighty God, who beholdest all thy ways. Therefore, take heed that thou deliverest the message faithfully." Nothing will help us more to speak fearlessly than to know that the words which are spoken are such words as God would have us speak. If we are sure on this point, then we can afford to let the question of giving offence or not giving offence take care of itself.

Deceive not yourselves, v. 9. On one of his northern trips, Peary, the explorer, left his ship, and with his dogs and sleds started over the ice-fields. The men were fresh, the dogs were strong, the ice was good, and hopes ran high. On the company went day after day. Then Peary, with his instruments, took an observation, and, to his surprise, he found that they were as far south as when they left the ship. There was but one conclusion,—the ice had drifted them south as fast as they

had traveled north. Peary and his men got off that ice-field as soon as they could. Neither nations nor men can make any progress towards real well-being while they are under the control of evil desires and ambitions. To yield oneself wholly to the pure and holy will of God is the only way to strength and peace.

Wounded men should rise up and burn this city, v. 10. At one time Garibaldi, the Italian patriot, lay terribly wounded. It seemed as if his efforts to free

Wounded
Victors

Italy would end in failure. Against him were the Pope and the Emperor of France, who declared that the Italian people would never gain possession of Rome and with it the sovereignty of Italy. But the "wounded man" prevailed at last. Italy threw off the yoke of France and of the Vatican. God is always on the side of righteousness and justice, and it matters not how great are the opposing forces or how certain, for the time being, seems their triumph; victory will at last come to those for whom God fights. Although all might and majesty are arrayed in favor of the wrong, and only "wounded men" contending for the right, there can be no doubt as to the final result.

Thou fallest away. It is false, vs. 13, 14. John Wesley used to say that when he gave himself to the Lord he gave his reputation as well, and was therefore little troubled by what people might say against him. To answer slander by silence is a very good rule for general application; but there are times

Silence or
Speech?

when vigorous self-defence becomes a necessity. It was Christ Himself who said to a hostile crowd, "Which of you convicteth me of sin?" Paul also protested his innocence of the charges brought against him, when he stood before the Roman tribunal. Jeremiah did well to fling back the falsehood which would brand him with treacherous designs. Common sense and the spirit of Jesus will guide the good man who is the victim of evil speaking when to keep silent and when to speak words of self-vindication.

The princes . . . put him in prison, v. 15. The nation's best friend was thus treated as her worst enemy. Folly and injustice could go no further. It reminds one of the foolish farmer, into whose house burglars were breaking at the dead of night. They did not intend to spare either life or treasure. Chained in the yard was a dog that barked loudly and ever more excitedly. "I cannot sleep; my dog makes too much noise", said the farmer. He took his gun, loaded it, crept to the window, fired the gun and killed the dog. "It's all right now", he muttered to himself; "I shall have peace and quiet." In the

Killing the
Dog

the foolish farmer, into whose house burglars were breaking

meantime the burglars were at work. Men have often shown a similar lack of perception by the way they have treated God's servants in their faithful warnings. We have no truer friend than the one who points out the ruinous consequences of some foolish and sinful course on which we have entered.

Put him in prison, v. 15. An old legend professes to explain how red roses first appeared. It is said that a fair young maid in Bethlehem had learned to trust in and love Jesus. Most of her neighbors hated Him, and threatened to burn the girl if she would not give up her faith in Him. That she would not, could not do, so they bound her to a stake, piled fagots about her and attempted to set them on fire. But when they put the flaming torch to the fagots, up rose, not wreaths of smoke and flames of fire, but living branches and sprays, bearing clusters of red roses. It is only a legend, but it reminds us that we owe the most precious and beautiful things in life to the courage of brave men and women, yes, and boys and girls, who have suffered to win them for us. We should on this account value them the more and seek to be worthy of our inheritance.

Why the Roses
Are Red

Bethlehem had learned to trust in and love Jesus. Most of her neighbors hated Him, and

TEACHING HINTS

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

For Teachers of Bible Classes

Trace the history since last Lesson (see Exposition). Make Jeremiah's view-point clear. He was opposed to the policy of the nationalist party, declared the Chaldeans would capture the city, and therefore urged the people to yield to the foreign invader. The nationalist party favored an alliance with Egypt, and violently opposed Jeremiah. Note the opposition to the prophet of the priests (ch. 20), his townspeople (ch. 11 : 21), the king (ch. 36 : 26) and the military leaders, ch. 38 : 4. The time is important. Jehoiakim had been replaced by Zedekiah (compare 2 Kgs. 24 : 17), the last king of Judah. The points to bring out are :

1. *The raising of the siege*, vs. 4, 5. Question about the coming of Pharaoh's army and the consequent temporary withdrawal

of the Chaldeans from Jerusalem. To the period of the besiegers' absence belongs:

2. *Zedekiah's request*, vs. 1-3 (the unprinted portion of the Lesson). Refer to Jer., ch. 21. Bring out the vacillation of Zedekiah between fear of Jehovah and dread of the nationalist leaders. Refer to ch. 21 as throwing light on the king's appeal to Jeremiah and the prophet's reply.

3. *Jeremiah's prediction*. Jerusalem shall be utterly destroyed, vs. 6-10. Discuss the details,—the certainty of the Chaldeans' return, and the capture of the city, which should be burned, and the impossibility of success against the invaders, since God was fighting for them.

4. *The imprisonment*, vs. 11-21. Follow out the story,—the attempt of Jeremiah to leave the city and its purpose, his arrest by the officer at the city gate, the charge against him of being a traitor, the prophet's indignant denial, his treatment by the princes

(see Exposition for the contrast with the attitude of the princes in chs. 26, 36). Continue the questioning on the secret interview with the king, the renewed declaration that Zedekiah should fall into Nebuchadnezzar's power, the assertion of the prophet of his own innocence, his bold challenge regarding the false prophets, his appeal for better treatment and its result.

Discuss, in closing, the question of duty to God and one's country. Which did Jeremiah make supreme? Who is the true patriot, the man who agrees with his country right or wrong, or the man who sees his country's conduct in God's light, and warns or approves accordingly? Dwell on the temptation there was for Jeremiah to go with the nationalist party,—the majority. Jeremiah put loyalty to God above party, country, majorities, personal suffering and death. This is highest devotion and purest patriotism. Impress the demand for a higher patriotism in Canada. Speak of the evils of the party system. Consider ways of overcoming these.

For Teachers of the Senior Scholars

No wonder Jeremiah is called the "weeping prophet". His lot was cast in a corrupt age, when he could hear the death knell of the nation, and see the fearful doomsday which was fast approaching. Picture the fearful condition of things in Jerusalem at the time of to-day's Lesson. Who was the king? What kind of a man was he (see v. 2)? Jerusalem was besieged by the Chaldeans and was in such dire straits that the king sent to Jeremiah beseeching him to pray for them.

1. *God's Message to Zedekiah*, vs. 6-10. What was contained in this message? What a dreadful message,—no hope of help from Egypt, complete destruction of Jerusalem by the Chaldeans. Note that up to this time God's messages to the apostate Jews always contained some element of hope, but now there is no hope. They had sinned away their day of grace: they had rendered themselves incapable of being saved. (See 2 Chron. 36: 16.) Does such a time ever come in the experience of the individual?

2. *Jeremiah Imprisoned*, vs. 11-15. Get some one to describe the circumstances

which led to his arrest and imprisonment,—the raising of the siege for a little time, the people rushing out of the doomed city to get something to eat. Why was Jeremiah arrested when he sought to escape to his own country of Benjamin? What made them suspect that he was deserting to the Chaldeans? The message which he brought from God seemed to the Jews to be the message of a Chaldean sympathizer. They would not listen to Jeremiah, but cast him into prison, into a fearful dungeon. Dwell upon the fate of some of the noblest patriots in the history of the world,—Socrates, and Savonarola, and the Covenanters, and above all upon the fate of Jesus, the world's greatest Patriot.

3. *Zedekiah's Secret Interview with Jeremiah*, vs. 16-21. What did Zedekiah want? Did he think that God had changed His mind since word came from Him last? Had Zedekiah himself changed for the better? (See 2 Chron. 36: 13.) Dwell upon the thought that if we expect God's method of dealing with us to change for the better, we must change for the better; we must be willing to do what God wants us to do. Point out to the class that this question which Zedekiah asked of Jeremiah indicates that down deep in his heart he realized that God was the only One who could tell for sure what was about to happen, and that Jeremiah was the only one who was near enough to God to hear what He had to say. What personal request did Jeremiah make of the king and with what success?

For Teachers of the Boys and Girls

In order to make the Lesson events clear, it will be necessary to dwell for a little on vs. 1-3, the unprinted portion. Zedekiah, another son of Josiah, was now king in place of his brother Jehoiakim. He was a vassal of Nebuchadnezzar, king of Babylon, but had rebelled against his master, who thereupon had sent an army to besiege Jerusalem. Zedekiah sent to Jeremiah, asking him to pray for the deliverance of the city. The Lesson Plan may now be followed in the questioning and explanation.

I. JEREMIAH'S WARNING, vs. 4-10. What are we told about Jeremiah? What army

had come to the help of Zedekiah? What did the besieging Babylonian army then do? What did the Lord direct Jeremiah to say to Zedekiah regarding Pharaoh's army? To what request was this an answer?

What army would return to Jerusalem? What would they do to the city? Why was it impossible for the city to be delivered? How certainly was it God's purpose that Jerusalem should be overthrown?

II. JEREMIAH'S ARREST, vs. 11-14. Whither did Jeremiah attempt to go from Jerusalem? For what purpose? Why was this necessary? Why did many people seek to leave the city? At which gate of the city was Jeremiah stopped? By whom? What charge was laid against him? What gave color to this charge? What answer did Jeremiah make to it? What was done with him?

III. JEREMIAH'S IMPRISONMENT, vs. 15-21. Who were angry with Jeremiah? How did they show their wrath? In whose house was the prophet imprisoned? Describe the dungeon in which he was kept. How long did he remain there?

Who sent for Jeremiah? Why did the king do this? What did he ask? What did Jeremiah answer? What complaint did he make? What challenge did he utter against the false prophets? What request did he make of the king? Where was he then put? What provision of food was made for him? Why was "the bakers' street" so named? How long did this continue?

Having brought out the facts of the Lesson by some such course of question and answer as the above, ask for the Golden Text. Discuss with the class some of the ways in which Jeremiah, though suffering persecution, was "blessed", that is, happy. Such points should be elicited as that he enjoyed God's protection and favor, that his own conscience approved of him, that he enjoyed the respect and confidence of good men and that, in the end, it would be proved that he was in the right.

Should not we, too, be ready to endure persecution, if that comes to us in doing God's will?

THE GEOGRAPHY LESSON

Find on the Jerusalem map, page 376, the number 31 on a slope of Olivet. If you stand to-day at the point of the large V which is marked 31, and look west over the space included between the arms of the V, you find at your feet a hillside, made into step-like terraces, descending steeply into a valley. Beyond the valley, its farther bank rises steep and high, with a solid wall of stonemasonry all along its upper line; that is the present city wall. Beyond the wall you see an open, level space, partly grassy, partly paved, with a large, eight-sided stone building near its centre, a building crowned with a

great dome,—the Dome of the Rock on the temple site.

The royal palace and a number of connected courts and buildings stood south of the temple, that is, just out of range at the left. George Adam Smith, one of the best authorities on the topography of old Jerusalem, believes that Jeremiah's prison was in that immediate neighborhood.

To see the ground for yourself, use a stereograph entitled, Jerusalem, the City of the Great King, from the Mount of Olives. See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.

ADDED HINTS AND HELPS

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

Lesson Points

All human plans are under divine control, and help to work out the purpose of God. v. 7.

Victory is impossible when God is on the other side. v. 10.

"It is the greatest courage to be able to

bear the imputation of want of courage." v. 13.

Integrity is the best armor against slander. v. 14.

An angry heart makes a biased judgment. v. 15.

An innocent prisoner in a dungeon is freer than a guilty king on a throne. v. 17.

Our duty is always to speak the truth whatever it may cost. v. 17.

Time is always on the side of truth. v. 19.
A just king will use his power for the protection of his poorest subject. v. 20.

"We are not all called to be martyrs, but all are called to have the martyr spirit." v. 21.

Something to Look Up

1. In a letter to the Corinthians, Paul tells of the sufferings he went through for Jesus' sake. Find the passage.

2. Many years after Jeremiah's persecution Jesus said that Jerusalem killed the prophets and stoned God's messengers. Where are His words?

ANSWERS, Lesson VII.—(1) Prov. 16 : 32. (2) Jer. 23 : 29.

For Discussion

1. The folly of fighting against God.
2. Plain speaking a proof of friendship.

Prove from Scripture

That Christians can rejoice in suffering.

The Catechism

Ques. 100. *The Lord's Prayer—its preface.*
Note three points in this question : (1) *The Fatherhood of God.* Even the heathen had some dim idea of God as a Father in the sense of being our Maker, the One to whom we owe our existence. (See Paul's address on Mars' Hill, Acts 17 : 28.) In the Old Testament

God is more clearly revealed as a Father in such passages especially as Ps. 68 : 5 ; 103 : 13. In the teachings of Jesus recorded in the Gospels God's Fatherhood is very prominent (see Matt. 11 : 27 ; Luke 12 : 32 ; John 1 : 12). So also in the Epistles (see Rom. 8 : 15-17 ; Gal. 4 : 3-6 ; 1 John 3 : 1 ; 5 : 1). (2) *The greatness of God.* He is "in heaven", far above us. We must come to Him with reverence, Ps. 11 : 4 ; 123 : 1. (3) *The unity of believers.* God is "our" Father. Then we are all brethren, Matt. 23 : 8, 9.

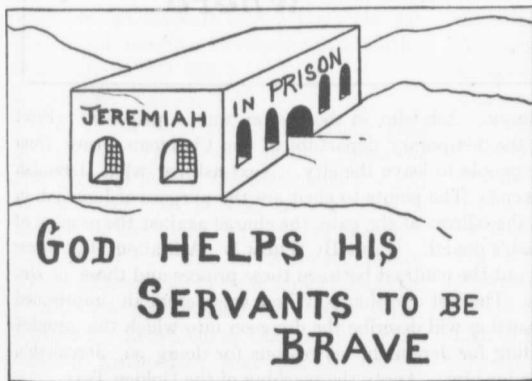
The Question on Missions

Ques. 8. All Indians are minors, under the guardianship of the Dominion Government. They are in the same position as white children before the law. They are treated thus so that they may be protected from unscrupulous white men until the Indian learns to take care of himself. The Government has agents to protect them and to guide them in self-government. The Indian Act defines what particular laws are to govern the Indian, his property, his relation to the law in general and his relation to the rest of Canadians. Under this Act the progressive Indian, if he be law-abiding, industrious and saving, can in time become a full-fledged citizen of Canada, with all the liberties and privileges enjoyed by his white neighbors.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God helps His servants to be brave.

Introduction—Here is a picture of a house in Jerusalem (Outline). It looks something like the other houses but look at the windows! They have iron bars across them. It is a prison as well as a house, and down below in the dark dungeon we shall find the good prophet Jeremiah. We shall hear how he came there.



like the other houses but look at the windows! They have iron bars across them. It is a prison as well as a house, and down below in the dark dungeon we shall find the good prophet Jeremiah. We shall hear how he came there.

Review—Do you remember what the king did with the prophet's roll? Yes! He burned the message, and now he has put the messenger in prison, but doing this will not stop the punishment from coming.

Lesson—There is now a new king, Zedekiah, but neither he, nor his servants, nor the people of the land paid any attention to the warnings God sent through His prophet Jeremiah. But now when the enemy is around the wall of Jerusalem (Outline) Zedekiah sends for Jeremiah. "Pray now unto the Lord our God for us." Jeremiah prays, but no word of comfort comes to the wicked king and people. "Tell them the Chaldeans (Babylonians) shall come again, and fight against this city, and take it, and burn it with fire", is God's message to them. Nothing can stop God's punishment except sorrow for sin, and these people were not sorry and would not repent.

The soldiers of the army went away from Jerusalem for a short time. When the gates were opened Jeremiah thought he would go to his old home (see Exposition). He is going out of one of the gates of the city (Sketch). Here stands "a captain of the ward". His duty is to watch who goes out and who comes in, and to find out their business, etc. He stops Jeremiah. "You are going out to the army of the enemy", he said. Jeremiah told him that was not true, but the captain would not listen to him,

but took him a prisoner and brought him to the princes. The princes who had been friendly to him were gone, and these princes were very angry at him and put him in this prison. See Light from the East for a description of this place.

Brave Jeremiah—The king secretly sent for Jeremiah, and brought him from the prison to his own house and asked, "Is there any word from the Lord?" He was anxious to know if the enemy was going to come back or not. "Yes; there is a message", Jeremiah bravely answers. "God says the enemy will come back and will destroy your city, and you will be taken captive by the king of Babylon." Continue the story, telling of the treatment given to Jeremiah by the king and by the princes. V. 21 tells of the provision of food made Jeremiah at the king's command.

Golden Text—Repeat and explain Golden Text. We should be brave in doing what is right. Be brave to warn other boys they are doing wrong. (This may be enlarged upon, and evils that children may seek to warn against may be mentioned.)

Something to Think About—I should be brave.

FROM THE PLATFORM

A PRISONER — *Who*
— *For what*
— *By whom* ?
— *Where*

Print on the blackboard, A PRISONER. Ask who, in the Lesson, was a prisoner. (Print WHO?) Bring out, by questioning, the temporary departure of the Chaldean army from Jerusalem, which made it possible for people to leave the city. Next ask for what Jeremiah was made a prisoner. (Print FOR WHAT?) The points to elicit are the purpose of Jeremiah in seeking to leave the city, his arrest by the officers at the gate, the charge against the prophet of siding with the Chaldeans, and Jeremiah's denial. (Print BY WHOM?) Ask about the anger of the princes, and its reasons. Bring out the contrast between these princes and those of chs. 26, 36, in their treatment of Jeremiah. The last question is, Where was Jeremiah imprisoned (Print WHERE?)? Answers to this question will describe the dungeon into which the prophet was cast. Ask about the king's sending for Jeremiah, his reasons for doing so, Jeremiah's request and the provision of food made for him. Apply the teaching of the Golden Text.

Lesson IX. JUDAH CARRIED CAPTIVE TO BABYLON August 27, 1911

Jeremiah 39 : 1-10. Commit to memory vs. 9, 10. Study Jeremiah, ch. 39. Read 2 Kings, ch. 25 ; 2 Chronicles, ch. 36.

GOLDEN TEXT—Be sure your sin will find you out.—Numbers 32 : 23.

1 In the ninth year of Zedeki'ah, king of Ju'dah, in the tenth month, came Nebuchadnezzar king of Bab'ylon and all his army against Jeru'salem, and they besieged it.

2 And in the eleventh year of Zedeki'ah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Bab'ylon came in, and sat in the middle gate, even Ner'gal-share'zer, Sam'gar-ne'bo, Sar'sechim, Rab'saris, Ner'gal-share'zer, Rab'mag, with all the residue of the princes of the king of Bab'ylon.

4 And it came to pass, that when Zedeki'ah the king of Ju'dah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls ; and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedeki'ah in the plains of Jericho ; and when they had taken him, they brought him up

Revised Version—¹Omit they ; ²Omit And ; ³a breach was made in the city ; ⁴that all ; ⁵rest ; ⁶and all the men of war saw them ; ⁷Arabah ; ⁸army of the Chaldeans ; ⁹Nebuchadnezzar ; ¹⁰and he gave judgment ; ¹¹in fetters ; ¹²residue ; ¹³the deserters also that

to ⁹Nebuchadnezzar king of Bab'ylon to Rib'lah in the land of Ha'math, ¹⁰where he gave judgment upon him.

6 Then the king of Bab'ylon slew the sons of Zedeki'ah in Rib'lah before his eyes ; also the king of Bab'ylon slew all the nobles of Ju'dah.

7 Moreover he put out Zedeki'ah's eyes, and bound him with chains, to carry him to Bab'ylon.

8 And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jeru'salem.

9 Then Nebuzzar-ad'an the captain of the guard carried away captive into Bab'ylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzzar-ad'an the captain of the guard left of the poor of the people, which had nothing, in the land of Ju'dah, and gave them vineyards and fields at the same time.

LESSON PLAN

- I. The City Taken, 1-3.
- II. The King Captured, 4-7.
- III. The City Destroyed, 8-10.

DAILY READINGS

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

M.—Judah carried captive to Babylon, Jer. 39 : 1-8. T.—Judah carried captive to Babylon, Jer. 39 : 9-18. W.—The temple treasures, 2 Kgs. 25 : 11-21. Th.—Sin and consequences, 2 Chron. 36 : 11-21. F.—Ezekiel's prophecy, Ezek. 12 : 8-16. S.—The captive's cry, Lam. 1 : 1-11. S.—A solemn warning, Luke 20 : 9-18.

Shorter Catechism—Review Questions 98-100. The Question on Missions—9. How do we lead the Indians to become Christians ? We send mis-

sionaries to proclaim the gospel and bring Christian influences into the homes of the Reserves ; teachers to instruct them in the Bible ; nurses to care for their sick ; and gifts of clothing and other necessities to reveal the charity which is in Christ.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson) ; 161 ; 151 ; 103 (Ps. Sel.) ; 579 (from PRIMARY QUARTERLY) ; 152.

Special Scripture Reading—Ps. 130. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 278, Jeremiah at the Fall of Jerusalem ; B. 756, The Flight from Jerusalem. For Question on Missions, H. M. 379, Group of Presbyterian Indian Missionaries and Two Christian Indians.

Stereograph—For Lesson, Jordan Valley and Distant Moab, East from the Jericho Jerusalem Road (Underwood & Underwood, see page 371).

EXPOSITION

Time and Place—B.C. 586 ; Jerusalem.

Connecting Links—Jerusalem was twice besieged and taken by the Chaldeans. In B.C. 597 Jehoiachin (the eighteen-year-old son of Jehoiakim), who had become king during the siege, was carried away with some 10,000 of his subjects (see 2 Kgs., ch. 24). The Lesson describes the second capitulation of the city in B.C. 586.

I. The City Taken, 1-3.

V. 1. In the ninth year of Zedekiah ; that is, B.C. 588. In the tenth month. Since the year began in March, the tenth month would be December. In 2 Kgs. 25 : 1 there is added "in the tenth day of the month". Nebuchadnezzar ; that is, Nebuchadnezzar, a great general who became king of Babylon in B.C. 605 and reigned forty-three years. Besieged it. Zedekiah, at the instance of the fanatical nationalists and upstart nobles,

had withdrawn his allegiance from Nebuchadnezzar. We are not to think of the Chaldean king himself being at Jerusalem : according to v. 5, he was at Riblah.

Vs. 2, 3. In the eleventh year ; B.C. 586. In the fourth month ; July. Ninth day. The siege lasted a year and a half less one day. An ancient siege was carried on by building lines of forts to prevent any going out or coming in at the city gates, beating against the walls with battering-rams, erecting "mounts" or high movable towers, which brought the assailants on a level with the defenders on the city walls, using machines for hurling large stones and others for shooting arrows, sometimes tipped with fire. A breach was made (Rev. Ver.). In 2 Kgs. 25 : 3 the capitulation is connected with the lack of food, but one would gather from Jer. 37 : 21 ; 38 : 9 that there was a shortage of

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provision some time before the city was captured. *Princes*; the officers of the Chaldean army. Four of these are named, *Rab-saris* and *Rab-mag* being official titles. *Came in*; at midnight, Josephus says. *Sat*; in order to survey and control all that went on. *In the middle gate*; perhaps the gate between two divisions of the city.

II. The King Captured, 4-7.

V. 4. *Zedekiah. .men of war saw them* (Rev. Ver.). Probably for "them" we should read "it", the reference being to the "breach" of v. 2. *Fled. by night*; eager to save their own lives, brave patriots that they were! *By the way of the king's garden*; that lay to the south of, and below, the palace, at the southern end of Zion. It would not be far from the pool of Siloam. *By the gate betwixt the two walls*. Some think of the fountain gate near the pool of Siloam, by which one would get out into the lower Kidron valley where it leads off to the Dead Sea. There were, it seems, two walls at this corner of the city, with the pool and the royal gardens between them. *He went out the way of the Arabah* (Rev. Ver.). See Geography Lesson.

Vs. 5-7. *Plains of Jericho*; where he would emerge from the wilderness of Judah to cross the Jordan. *They brought him. .to Riblah*; where the Babylonian headquarters were, a strategic point on the Orontes river between the Lebanon and Anti-Lebanon mountains, about 200 miles northeast of Jerusalem. Nebuchadnezzar had selected this as a convenient centre for directing military operations against Tyre as well as Jerusalem. *Land of Hamath*; the region about Hamath, about 50 miles northeast of Riblah. *Slew the sons of Zedekiah. .also. .the nobles*; the last sight Zedekiah ever saw. *He put out Zedekiah's eyes*. See Light from the East.

III. The City Destroyed, 8-10.

Vs. 8-10. *Burned the king's house. .houses of the people. .brake down the walls*; a picture of complete desolation. The rebellion was to be thoroughly stamped out. (See also 2 Kgs. 25: 13-17.) *Captain of the guard*; literally, "chief of the executioners", that is, of the king's bodyguard, to whom the duty

of executing prisoners fell. *Carried away captive, etc.*; few in comparison with those taken in B.C. 597 (see Connecting Links), only 832 in all (ch. 52: 28, 29),—the leading people who might stir up a fresh revolt against Babylon. *Those that fell away*; "deserters" (Rev. Ver.). *Left of the poor*; presumably the vast majority of the population: those were not likely to rise in rebellion. *Gave them vineyards and fields*; which they might, in the meantime, cultivate for their own, but which might at any time be resumed by the conqueror.

Jeremiah (vs. 11-14) was set free by the Babylonians and assigned to the care of Gedaliah, the new governor of Judea. Vs. 15-18 contain a message from Jeremiah to Ebed-melech, who had rescued the prophet from a dungeon (see ch. 38: 7-13).

Light from the East

PUT OUT—This terrible refinement of cruelty, in which the last sight that the weak and wretched king saw was the violent death of his own children and nobles, was characteristic of the Babylonians. A slab from Nineveh represents a prisoner tied down by the hands and feet, with a face expressing intense agony, while the savage executioner takes off his skin with a knife. Even in modern times Mohammedans who have changed their faith have been wrapped in tar cloth and set on fire, built up to the neck with masonry, the head smeared with honey, and left to be tormented to death with bees and flies. Slaves who kill one of the faithful have their legs and arms broken and are dragged behind a horse until they are dead.

CAPTIVITY—The Babylonians deported all the principal inhabitants of a conquered country and settled it with colonists of their own, either from the mother country, or from a subject state, who would be entirely subservient to the conqueror's will. Those who were carried captive were not all enslaved; numbers of them were allowed to settle on land, build houses, and exercise all the rights of citizens, under the government of their own elders.

APPLICATION

In the ninth year . . . in the tenth month, v. 1.
 To-day the golden grain has been gathered in or awaits the reaper. Only a few weeks ago the seed was cast into the ground and buried there to die.
 Sowing and Reaping The harvest is of the same sort as the sowing. From wheat has come wheat, from barley has come barley, and this by a law that never fails. God's laws in the moral and spiritual world are as sure and unchanging as those in the world of nature. The sad harvest of ruin and despair inevitably springs from the sowing of sinful words and deeds. If we would reap happiness we must sow holiness. It is the sowing time in a very special sense for the young. Let them be sure that the seed they are scattering is such as will produce a blessed harvest in the reaping time sure to come. *King Zedekiah*

Zedekiah, v. 2. The career of *this king* is a vivid illustration of the truth that "the way of the transgressor is hard". And that way is hard, not merely because of the certain punishment at the end, but also because of the many barriers that must be broken down before we can go on in paths of sin. Some of the barriers are the love of God, the warnings and reproaches of conscience, the Word of God, the influences of the Holy Spirit, the sacrifice of Christ, early training and the influences of religion. All these must be trampled under foot by him who is resolved to go on in sin. God makes the way so hard that, if possible, we may be kept from entering upon it. *✕*

A breach was made in the city (Rev. Ver.), v. 2. Many years after this siege of Jerusalem, when the Jews returned from exile were facing the formidable task for them of rebuilding the ruined walls, the Lord sent them a message through the prophet Zechariah,— "I will be unto her a wall of fire round about." What a striking picture of the perfect safety of those whom God protects! Before any foe can reach them he must make his way through the roaring, raging flames. But a condition is attached to this promise of safety,— "and will be the glory in the midst of her". Those who are to enjoy

God's protection must make Him their Glory; they must honor Him in heart and life. Because Zedekiah and his people had failed to do this, the walls of their city were as a spider's web before the attack of their enemies. ✕ And if we would be safe behind God's protection, we must give Him due glory. When we give Him the first place, He will care for all our interests.

Zedekiah . . . fled, v. 4. History relates that when Attila, the warlike king of the Huns in the middle of the fifth century, was expecting an attach by the Romans and their allies, he stationed his best archers in front of the cars and wagons drawn up as a fortification along his lines and made every preparation for a desperate resistance. But the general resolved that no man should ever boast of the honor of having either captured or slain him. He therefore caused to be raised in the centre of his encampment a huge pyramid of the wooden saddles of his cavalry; round it he heaped the spoils and wealth he had won; and on the summit he placed himself, ready to perish in the flames should the enemy succeed in penetrating his defences. Such resolution won the respect of his antagonists, and he was allowed to march away without molestation. It is such a spirit, rather than the cowardice of Zedekiah, that we should show in the conflict with evil. When we take a firm stand in God's strength we shall surely prevail. On that vantage ground our victory is assured.

Put out Zedekiah's eyes . . . bound him, v. 7. This is a true-to-life picture of how sin treats its victims,—it first blinds them and then binds them. No one would enter upon a sinful course if its terrible consequences were squarely before his sight. But the tempter promises freedom, happiness, prosperity, and so covers the eyes that they do not see aright. But when sin gets a stronger and surer hold, how it binds with cords which it is next to impossible to break! Practices that were once like silken threads become like iron chains, and the sinner is led away to ruin and misery. Take a stand against sin at the beginning,—that is the only safety.

Barriers in the Sinner's Way

Defence and Glory

At the Beginning

TEACHING HINTS

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

For Teachers of Bible Classes

Get clearly before the minds of the scholars the two captivities: (a) That of Jehoiachin, who, with 10,000 captives, was carried to Babylon, 2 Kgs. 24: 11-16. (b) That of the Lesson. A good map will be helpful. Question as to the time and the conquerors, the brief siege showing the energy of the conquerors and weakness of the defenders. Had sin honeycombed their character? The main points in the Lesson are:

1. *The destruction of Jerusalem.* Bring out the elements in the tragedy: (a) The severity of the punishment meted out to the king as a rebel, vs. 6, 7. Discuss the character of the king, his aggravated guilt, his rebellion against Nebuchadnezzar and opposition to God. (See 2 Kgs. 24: 19, 20.) (b) The severity of Jerusalem's fate. The temple was spoiled, ruined, razed to the ground; royal palaces and homes destroyed; city walls cast down, left a ruined heap, v. 8. Why? Jerusalem was a centre of sedition and guilty before God (see chs. 7: 9-11; 23: 11-14; Ezek. 8: 7-16). (c) The leaders were all slain at Riblah, v. 6.

2. *The place of captivity.* Get all the information possible from the scholars regarding the country and people.

Now gather up the great truth of the Lesson. The Golden Text is one view of sin, namely, the impossibility of its being hid. The Lesson is the fulfillment of warnings long sounded. It shows the progress and power of sin in a people. Briefly review the nature of their sin, as idolatry, unfaithfulness, iniquity, blasphemy. This was persisted in, in spite of God's love and discipline.

The Lesson is an account of how God works out His plan. Discuss the meaning of the captivity: (1) Sad experience on account of sin (Ps. 137); (2) the destruction of national hopes; (3) the development of hope amid the gloom, and the creation of a new type of character, 2 Chron. 36: 21, 23; ch. 25: 11; 29: 10. Impress the thought that God does not forsake His people when He is afflicting them for their sins. It is His grace which gives pain a sanctifying power.

Apply these principles to individual sin and chastisement.

For Teachers of the Senior Scholars

We have come now to the closing chapter in the history of Judah. What a terrible chapter! What makes it so terrible? What had God done for Judah? (See 2 Chron. 36: 15.) What is God doing for us? How does this increase our responsibility? (See Matt. 11: 20-24.)

1. *Jerusalem Captured*, vs. 1-3. How long had the siege lasted? It will be necessary to refer to the parallel accounts of this siege and capture in 2 Kgs., ch. 25; 2 Chron., ch. 36, and Lam., ch. 4. These passages reveal the dire straits of the people during the last days of the siege. It will be interesting to the class to compare the methods employed in besieging a city then and now. (See Exposition.)

2. *The King's Fate*, vs. 4-7. Ask one to tell the story of the ill-fated king,—his flight, his capture, his torture. What was the last thing that his eyes looked upon? Why was this? Refer to the wonderful prophecy of Ezek. 12: 10-13. Dwell upon the awful cruelty of war in that age. Is it much better to-day? Have a talk with the class about what can be done to prevent war. Impress the thought that the only sure way of saving the world from war is to hasten the coming of the kingdom of Christ. When

"Jesus shall reign where'er the sun
Does his successive journeys run",
war shall be no more.

3. *Jerusalem Destroyed*, v. 8. For a fuller account of the destruction of Jerusalem, refer to 2 Chron. 36: 17-19. It will be interesting to refer to the destruction of Jerusalem six hundred years later by Titus.

4. *The Jews Captive*, v. 9. How long did the Captivity last? The great lesson to be learned from all this is that the way of transgressors is hard, that God's ways are ways of pleasantness, and that all His paths are peace.

For Teachers of the Boys and Girls

Let the teaching of to-day's Lesson gather about four points:

1. *The Fall of Jerusalem*, vs. 1-3. Get the scholars to tell, in answer to well directed questions, the story of the siege that

ended in the fall of Judah's capital ; the year of Zedekiah's reign in which the siege began ; the reason that led Nebuchadnezzar, the famous Babylonian general, with his great army, to march against Zedekiah ; the methods employed in the siege ; the time occupied by it ; the breaking down, at last, of the walls ; and the entrance of the chief officers of the conquering army.

2. *The Flight and Capture of Zedekiah*, vs. 4-7. Help the scholars to follow the flight of the king, with his followers, out through the gate to the south of Jerusalem, between Zion on the right and Moriah on the left, down to the Plains of Jericho (see Geography Lesson, HOME STUDY QUARTERLY) ; the capture there of the hapless king, who was carried away to Riblah, 200 miles northeast of Jerusalem, where Nebuchadnezzar had fixed his headquarters as a convenient place for directing operations against Tyre as well as Jerusalem ; the cruel slaughter of

Zedekiah's sons and nobles before his very eyes ; the barbarous punishment inflicted on the king of having his eyes put out ; and his being carried away to Babylon, a captive bound in chains.

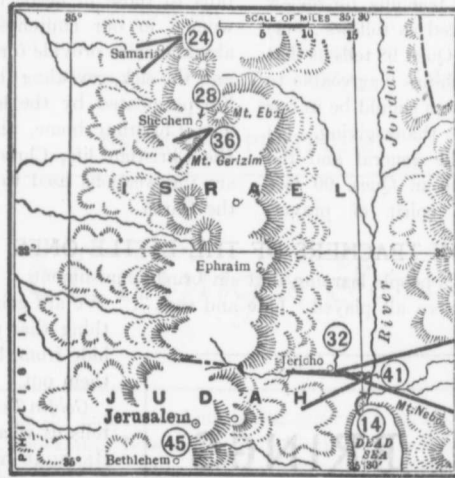
3. *The Destruction of Jerusalem*. v. 8. Bring out the details of v. 8,—the burning of the royal palace and the houses of the people, and the breaking down of the city walls.

4. *The Captivity of Judah*, vs. 9, 10. Question as to the name and position of the officer in charge of the captives ; the character and number (see ch. 52 : 29) of those who were carried away ; those who were left,—for what reason and how they were treated.

After a question or two on vs. 11-18, enforce the truth of the Golden Text,—the certainty that sin will bring its own punishment. The only way to avoid the punishment is to shun the sin.

THE GEOGRAPHY LESSON

Consult the map which covers parts of Samaria and Judea, and find, a few miles northeast of Jerusalem, the point of a large V, whose diverging arms reach off to the eastern limits of the map. If you stand to-day at the point of that V (marked 32) and look east over the space included between the two spreading lines, you find at your feet a dusty highway descending a hillside in broad, irregular zigzags



which make the slope a bit easier to travel. Some horsemen are coming along the road now. At the foot of the steep incline the road crosses a broad, level space of nearly bare ground ; then it descends to a still lower level where there are bush-grown pastures and some cultivated fields. That pasture level

reaches off five or six miles ahead (eastward), and then the long, dim bulk of a great ridge of higher ground (in Moab) looms hazily up like a wall and meets the over-arching sky. King Zedekiah and his party probably came down this very road when they fled from Jerusalem up among the hills behind you. On part of that bare level ground just below the hill, the

city of Jericho had stood in earlier times. To see for yourself the scene of Zedekiah's capture and the route of the long procession of exiles, use a stereograph entitled, *Jordan Valley and Distant Moab, East from the Old Jericho Jerusalem Road*. See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.

ADDED HINTS AND HELPS

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

Something to Look Up

1. A great apostle once wrote to the Christians at Rome that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Who was he, and where are these words written?

2. Find and read in the New Testament the story of a man and his wife who told a lie, thinking no one would know of it, but whose sin soon found them out.

ANSWERS, Lesson VIII.—(1) 2 Cor. 11: 23-29. (2) Matt. 23: 37.

For Discussion

1. The connection of sin and punishment.
2. Can God be turned from His people?

Prove from Scripture

That sin is slavery.

The Catechism

Ques. 98-100 (Review). Ques. 98-100 are on prayer, and their teaching, for review purposes, may be arranged as follows: (1) The contents of prayer. Ques. 98 tells us that we should ask only for things "agreeable to God's will", and that there should be in our prayers confession and thanksgiving. (2) The rule of prayer. The general and the special rule are set forth in Ques. 99 (see Lesson VII.). (3) The spirit of prayer.

FON TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that sin brings punishment.

Introduction—You have all played "hide and seek".

We are going to hear of something that people would like to hide from, but it is sure to find them out.

Golden Text—Our Golden Text tells us what this is (Print),—**BE SURE YOUR SIN WILL FIND YOU OUT.** That means if people keep on being bad and doing wickedly, their sin will surely be punished. The king and people of Judah found this out to their sorrow. They would not listen to the warnings God sent, and to-day we are going to hear the sad, sad story of their punishment.

**SIN BRINGS
PUNISHMENT**

Jerusalem Burned—Here we see the beautiful city of Jerusalem (Outline), with the soldiers of Babylon encamped all around outside the walls (tents and strokes). At last they rush upon the city and break down the walls and enter the city. Look at the proud king of Judah now! When he sees the enemy inside the walls, he and his soldiers flee for their lives. At night they creep out of the city by way of the king's garden, etc., and away they go to seek a place of safety.

The King Tortured—But look! The Chaldean army is after them. They overtake them. Zedekiah is taken prisoner and brought to their king (let us say his long name,—Nebuchadnezzar). This cruel king put to death Zedekiah's sons and all the nobles of the land of Judah. They made Zedekiah blind and bound him with chains (Outline) to carry him away to Babylon. They burned the king's house and the houses of the people with fire, and broke down the wall of the city.

The People Captured—Here we see Nebuchadnezzar leaving the once beautiful city of Jerusalem a heap of ruins, and taking with him her people as captives. So God's warnings always came true.

Jeremiah Saved—What about the good prophet Jeremiah? (Vs. 11-14.) King Nebuchadnezzar is speaking to his chief soldier about Jeremiah,—“Take him, and look well to him, and do him no harm; but do whatever he says to you to do.” So they took Jeremiah out of prison and sent him home to live among his own people. God told Jeremiah to take a message to the servant who had helped him to escape from the dark well,—“I will deliver thee”, etc., vs. 17, 18. God rewards all who help those who are doing His work.

Sin the Cause of Sorrow—We have heard this sad story about the people of Judah and their king and their beautiful city. What was the cause of all their trouble? We'll print it in big letters. It was SIN. What causes most of the troubles that come now? It is sin.

Hymn—Sing Hymn 530, Book of Praise: Yield not to temptation, for yielding is sin; Each victory will help you some other to win; Fight manfully onward; dark passions subdue;

Look ever to Jesus—He will carry you through,

Something to Think About—I should shun sin.

FROM THE PLATFORM

A King's Fate

Ask the scholars for the name of a king which occurs six times in the Lesson. They will answer, of course, Zedekiah. Now write on the blackboard, A KING'S FATE, and question about what happened to Zedekiah. Who besieged his capital? In what year of his reign did the siege begin? How long did it last? How did it end? What “princes” of Babylon entered the city? By what way did Zedekiah and his followers leave the city? Whither did they flee? Who pursued them? Where were they captured? Whither was Zedekiah taken? Why had Nebuchadnezzar fixed his camp here? What was done with the sons of Zedekiah? Who else were slain? How was Zedekiah tortured? With what was he bound? Whither was he taken? How did the Chaldeans destroy the king's house? What other houses were destroyed in the same way? What was done to the walls of the city? Why did God permit Zedekiah to be treated in this way? The Lesson to impress is the certainty of sin's punishment.

* AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. SILENCE.

II. SINGING.

Again, O loving Saviour,
The children of Thy grace
Prepare themselves to seek Thee
Within Thy chosen place.
Our song shall rise to greet Thee,
If Thou our hearts wilt raise ;
If Thou our lips wilt open,
Our mouths shall show Thy praise.

*Glory be to Jesus,
Let all His children say ;
He rose again, He rose again
On this glad day !*

—Hymn 364, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 119 : 9-11.

Superintendent. Wherewithal shall a young man cleanse his way ?

School. By taking heed thereto according to Thy word.

Superintendent. With my whole heart have I sought Thee :

School. O let me not wander from Thy commandments.

All. Thy word have I hid in mine heart, that I might not sin against Thee.

IV. SINGING.

Jesus, stand among us
In Thy risen power,
Let this time of worship
Be a hallowed hour.

—Hymn 358, Book of Praise

V. PRAYER. Closing with the Lord's Prayer repeated in concert.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Hymn 97, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

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

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

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn selected.

II. PRAYER.

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

IV. RESPONSIVE SENTENCES. Philippians 2 : 4, 5.

Superintendent. Look not every man on his own things,

School. But every man also on the things of others.

All. Let this mind be in you, which was also in Christ Jesus.

V. SINGING.

Jesus, I live to Thee,
The loveliest and best ;
My life in Thee, Thy life in me—
In Thy blest love I rest.

—Hymn 284, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

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QUARTER, 1911

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

A-bed'-ne-go. The Babylonian name given to Azariah, one of Daniel's three companions.

As-syr'-ia. A country on the Tigris. For 700 years after B.C. 1300 it was the leading power in the East.

Az-a-ri'-ah. See Hananiah.

Bab'-y-lon. The capital of the Babylonian empire, a city on the river Euphrates, 500 miles east of Jerusalem.

Ba'-ruch. The devoted friend and secretary of Jeremiah (Jer. 36 : 1-8).

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

Dan'-iel. A Jewish youth carried captive to Babylon by Nebuchadnezzar. He rose to one of the highest positions in the kingdom.

De'-i'-ah. One of the "princes" or officers of state at the court of King Jehoiakim.

E-lish'-a-ma. A scribe of Jerusalem in whose chamber Jeremiah's prophecies were placed for safe keeping.

El'-na-than. A person of influence at King Jehoiakim's court.

Gem-a-ri'-ah. One of those who vainly sought to deter Jehoiakim from burning the roll containing Jeremiah's prophecies.

Ha'-math. A place 50 miles northeast of Riblah.

Han-a-ni'-ah. 1. One of the prophets of the anti-Chaldean party in Jerusalem in the reign of Zedekiah, Jer., ch. 28. 2. One of Daniel's companions in Babylon.

Hez-e-ki'-ah. King of Judah, from about B.C. 725 to B.C. 697, a devoted servant of God, who began his reign by cleansing and repairing the temple.

Hil-ki'-ah. The high priest in the reign of Josiah who found the book of the law in the temple.

I-sa'-lah. The son of Amoz, the great prophet of Israel, whose labors extended from B.C. 740 to B.C. 701.

Je-hoi'-a-kim. Second son of Josiah, who was made king of Judah in B.C. 609 by Necho, king of Egypt, in place of his brother Jehoahaz, who was dethroned.

Je-hu'-di. The messenger sent by King Jehoiakim to ask Baruch for the roll of Jeremiah's prophecies and afterwards employed to read them.

Jer-e-mi'-ah. A great prophet of Judah, from B.C. 626 to B.C. 586.

Jo-si'-ah. King of Judah, B.C. 640 to B.C. 608. He destroyed idolatry in his kingdom and repaired the temple.

Ko'-hath-ites. The family descended from Kohath, son of Levi, whose duty it was to carry the sanctuary and its vessels in the wilderness.

Ma-nas'-seh. King of Judah from about B.C. 695 to B.C. 640, son and successor of Hezekiah.

Medes. A nation belonging to Asia, south of the Caspian Sea, who took part with the Persians in the capture of Babylon under Cyrus in B.C. 538.

Mel'-zar. From a Persian word meaning "steward". It is a title, not a proper name.

Me-ra'-ri. Son of Levi, and founder of one of the great Levitical families.

Me'-shach. The Babylonian name given to Michael, one of Daniel's three companions.

Mish'-a-el. See Hananiah.

Mo'-ras-thite. A native of Moresheth, a town southwest of Jerusalem towards the Philistine country.

Neb'-u-chad-nez'-zar. The king of Babylon who carried the people of Judah as captives to Babylon in B.C. 586.

Neb'-u-zar-a'-dan. The chief of Nebuchadnezzar's bodyguard, who, after the capture of Jerusalem, was entrusted with the carrying out of the king's wishes and policy.

Ner'-gal-sha-re'-zer. One of the chief Babylonian officers who entered Jerusalem after its capture.

Per'-sians. The inhabitants of Persia, a country in Western Asia, whose king, Cyrus, conquered Babylon in B.C. 538.

Rab'-mag. Meaning "Chief of the Physicians", a high official title amongst the Babylonians.

Rab'-sa-ris. Meaning "Chief of the Princes", a Babylonian title of office.

Rib'-lah. A place between the two ranges of Lebanon and Anti-Lebanon where Zedekiah was brought before Nebuchadnezzar and had his eyes put out.

Sam'-gar-ne'-bo. See Nergal-sharezer.

Sar-se'-chim. See Nergal-sharezer.

Sen-nach'-e-rib. King of Assyria, from B.C. 705 to 681. He threatened Jerusalem with a siege in the reign of Hezekiah, but his army was destroyed. Twenty years later he was himself slain by his two sons, Adrammelech and Sharezer.

Sha'-drach. The Babylonian name given to Hananiah, one of Daniel's three companions.

Sha'-phan. A scribe in the reign of Josiah. To him Hilkiah gave the book of the law found in the temple. He read it privately, and afterwards to the king.

Shi'-loh. Between Bethel and Shechem, the chief Israelitish sanctuary during the period of the Judges.

Zed-e-ki'-ah. The name given by Nebuchadnezzar to Mattaniah, one of Josiah's sons, when he made him king of Judah in place of his nephew Jehoiachin.

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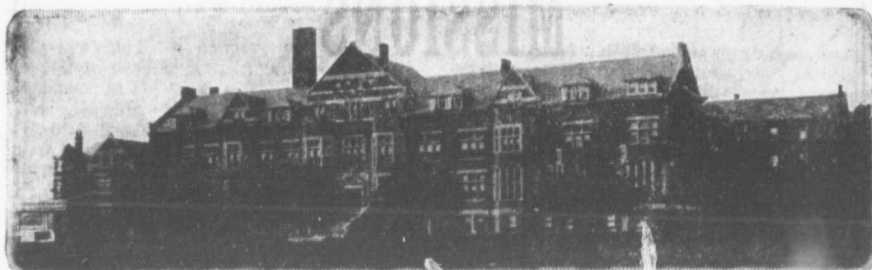
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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, 60 Bond Street, Toronto.

There are few better qualified to write on the subject of Evangelism than Professor Kilpatrick, of Knox College, Toronto, the author of **New Testament Evangelism** (Westminster Company, Toronto, 313 pages, \$1.25). The son of an evangelist, who, as the dedication states, "after seventy years in the service of evangelism, still lives to bear witness that the gospel is the power of God unto salvation", Professor Kilpatrick, a scholar and teacher and preacher of high rank, is himself of the evangelistic temperament, and has rendered efficient service in noted evangelistic campaigns. Besides, he has made a thorough study of the topic in the New Testament, in history, and in the modern church, and in this volume treats it exhaustively under these three headings. The subject is of ever fresh interest. In our Canadian Presbyterian Church it has risen to new importance through the General Assembly's Committee on Evangelism, and Professor Kilpatrick's exposition of it is therefore most timely. The book should be in the hands of every minister, of all the churches. To win men to life in Christ and service in His name, is the great work of the church and its ministry. Professor Kilpatrick shows clearly and convincingly why this should be, how it has been, and how it may be, done.

In a fresh and most entertaining fashion, Arthur E. Copping describes, and Harold Copping illustrates, "the true story and experiences of British settlers in Canada", in **The Golden Land** (Mussion Book Company, Toronto, 263 pages, 24 colored illustrations, \$1.50). As passengers in the stage and on the immigration train, and as wide-awake, diligent and sympathetic visitors to every part of Canada,—city and country, Old Canada and New North and West, the two brothers studied conditions at first hand, and here set down their impressions. There is not a dull nor stale line in the volume; and it is a picture true to life, and therefore optimistic. Canadians who want to see their country and its new settlers from beyond the seas with the eyes of strangers who have seen many things among us that many of ourselves have not noted, and who want, as well, something bright and breezy for summer reading, should buy this book.

It would hardly be possible to find a more lovable and natural group of growing girls and boys than the six cousins and two friends in Miss L. M. Montgomery's new book, **The Story Girl** (L. C. Page & Co., Upper Canada Tract Society, 365 pages, colored frontispiece, \$1.50). The story describes the children's summer together on a Prince Edward Island farm, their games and work and the mischief they get into, and above all the tales told by one of them, Sara Stanley, the Story Girl. Many of her tales were traditions of the Island, others were gathered from

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books, and still others evolved in her imaginative little mind, but always they were touched with the magic of the Story Girl's way of telling them. As in Miss Montgomery's other books, there is much delicate humor. Young people will like to read *The Story Girl* because it is so "real", and older people will thoroughly enjoy it because of this too, for it brings back with a sweep boyhood and girlhood days.

Mary C. E. Wemyss is an English writer, and Popham is an English village (*The People of Popham*, The Musson Book Co., 338 pages, \$1.25). The typical "characters", rich and poor, of an old, old, quiet country village are sketched in the keen but gently humorous style recalled with pleasure by readers of Miss Wemyss' earlier book, *The Professional Aunt*. Several pretty love stories are interwoven.

Table d'Hôte, from the same publishers, is by a well-known English writer, W. Pett Ridge (248 pages, \$1.25). It is a collection of short stories which make up a bill of fare likely to suit all tastes, as the title suggests. Most of the tales are vignettes of life among London working people, told with delightful cheeriness, sympathy and clearness of style.

John G. Paton became a world-wide celebrity through his "Autobiography" published a score of years since, and through his fight against the Kanaka labor traffic and canvass for the New Hebrides Missions, carried on in three continents.

Four years ago the veteran missionary passed away, and in this work, **John G. Paton, D.D.**: *Later Years and Farewell* (Hodder & Stoughton, London, U.C. Tract Society, Toronto, 286 pages, 12 illustrations, \$1.25), his friend A. K. Langridge and his son Frank H. L. Paton—both fellow-workers with him—re-sketch the chief incidents of his long and singularly interesting life, and tell the story of its closing years. There is much interesting material for the admirers of the beautiful old missionary, and a few new and characteristic stories. The portrait of Mrs. Paton, and an account of the heroic close of her heroic life, are welcome additions, for, by not a few, that brave and brilliant woman's "Letters" were as much admired as her husband's famous Autobiography.

Past years in Pickering, by William R. Wood (William Briggs, Toronto, 316 pages, 22 illustrations, \$1.50), is a book of the sort of which there should be many more. It is the story of a township, its pioneers, its villages, its churches, schools, farms and industries—a township on the north shore of Lake Ontario, in the very garden of the Province. The task should be done by some one for every Canadian municipality, for this is the stuff of which histories are made. In the present instance the work has been exceedingly well done—with fulness, care, enthusiasm and in capital literary style. The book was a valuable contribution to the centennial celebration of the township's erection recently held, and will have, as it deserves, a far wider reading than by residents of the township past and present.

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