

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 23.]

DECEMBER, 1889.

[No. 12

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXIII.]

DECEMBER, 1889.

[No. 12.]

Epworth League.

"I desire to form a League, offensive and defensive, with every soldier of Christ Jesus."—JOHN WESLEY.

The growing intelligence and religious needs of the young people of the Methodist Church in Canada have created the necessity for an organization for the promotion of personal piety, intellectual culture, and practical Christian work. It has for some time been evident that it is necessary to supply a connecting link betwixt our Sabbath-schools and our Church; to make our Sabbath-schools feel they are a part of the Church, and the Church, in turn, to realize this vital connection; to lead forth our young people into a larger intelligence and practical work, and give them opportunity for increased mutual acquaintance, Biblical knowledge, and better direction of spiritual power in exercises and employment at home and in conventions and wide organization for the entire field. With these things in view, the General Conference appointed a Committee, named below, "to provide a course for Home Reading and Culture, and this Committee and the General Conference Sunday-school Board, in co-operation, have adopted the system known as the "EPWORTH LEAGUE," a power among the youth of American Methodism, adapted it to our purposes, and now commend it heartily to our people, hoping it may be accepted universally throughout our Connexion. This organization is so flexible as to be adapted to almost any conditions, and so comprehensive that it may embrace in some of its departments any or all of the Young People's Societies now existing in our Church, and combine them in a higher unity and harmony.

*The following Committee was appointed by the General Conference:—

A. CARMAN, D.D.,
J. A. WILLIAMS, D.D., } *General Supts.*

Revs. John Potts, D.D.; E. A. Stafford, D.D.,
LL.D.; Hugh Johnston, D.D.; B. F. Austin,

B.D.; Alex. Burns, D.D., LL.D.; L. C. Peake, Esq.; R. Brown, Esq.; J. B. Boustead, Esq.; and Reva. A. M. Phillips, M.A.; Prof. Shaw, LL.D.; S. Card; Dr. Burwash, S. F. D.; George Bishop, Esq., *Advisory Members.*

W. H. WITHROW, *Secretary.*

THE EPWORTH LEAGUE IN TORONTO.

A numerously attended meeting in the interest of this new movement was held in the Metropolitan Church, Toronto, on October 29. Almost every Methodist church and Sabbath-school in the city was represented. Addresses were given by the Revs. Dr. Withrow and Johnston on the aims and objects and methods of the League, and short addresses, heartily endorsing it, were made by Revs. A. Phillips, M.A., W. S. Blackstock, and by Messrs. Boustead, Awde, Score, Pearson, Paul, Jenkinson, Willmott, Sandham, Peake, Crabb, Massey, Watkins and others. Steps were taken to bring about the speedy organization of branches of the League in as many as possible of the schools and churches of the city. It is long since so much enthusiasm was manifested in any subject of the kind, and arrangements were made for public mass meetings for its promotion. The Rev. Dr. Potts and other ministers not able to be present heartily endorse the project.

A vigorous branch of the Epworth League, numbering 60 members, has been formed in Trinity Church (Rev. Dr. Johnston's), Toronto.

BE careful not to get into a corner. We mean, do not adopt any plans or make any promises which you may not be able to carry out. And by all means avoid threats. If punishment must come, let it come. If it be necessary to state the laws of the school, or class, or of right in general, state them, but make no threatenings. The surest way to convince the class that you mean to carry out any proposed measure is to carry it out.

OUR PUBLICATIONS.

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Sunday School Banner.

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

TORONTO, DECEMBER, 1889.

Report of Secretary of the Sunday-school Board for the Year Ending July 1st, 1889.

THE OPERATIONS of the Sunday-school Board of the Methodist Church during the past year exhibit a very gratifying increase in extent and usefulness. In every department of our Sunday-school work there has been marked progress. It is cause for devout gratitude to God that year after year we are enabled to report a continuous increase in the number of schools, in the number of scholars, and in the number of teachers and officers. The number of scholars enrolled is 218,381, an increase of 7,557. The number of teachers and officers is 27,238, an increase of 1,113, or together, 245,619, an increase of 8,670, in 2,922 schools.

The most gratifying feature of all is that, through the blessing of God upon the self-denying labors of these devoted teachers, 9,728 conversions are reported among the scholars, with 36,166 meetings in class. Although 29,876 scholars are reported as learning the Methodist Catechism, it is felt that the number should be much larger, and teachers are earnestly requested to do all that they can to promote the study of that invaluable compendium of Christian doctrine. In order that every facility may be afforded for the study of the Catechism, the questions are printed in the Sunday-school papers, which circulate in the schools to the extent of over 300,000 copies every Lord's-day.

THE SUNDAY-SCHOOL AID AND EXTENSION FUND.

The number of grants to new or poor schools have reached the large amount of \$2,781.74. The fund had thus been enabled to assist with grants of books and papers a very large number of very poor schools, and to promote to a great extent the establishment of new schools in destitute neighborhoods where none previously existed. This fund pays also for the printing and mailing of Sunday-school schedules and reports, and for express charges and postage on donations of Sunday school libraries. For these there are always numerous requests, and schools replenishing the libraries can do much good by sending their old books to the Secretary of the Board.

TEMPERANCE IN THE SCHOOLS.

It is cause for congratulation that our schools are so efficient in inculcating temperance principles and in pledging the scholars against the twin evils—intoxicating liquor and tobacco. During the year 36,166 are recorded as having taken the temperance and anti-tobacco pledge. This number, added to those previously recorded, makes a great army of pledged abstainers, who in a few years will exert a great influence in public and private life—at the polls and in the homes—against the national evil and crime—the liquor traffic.

MISSIONS.

The amount raised for missions during the year is \$27,851.62. But this is very unequally distributed. The Montreal Conference leads the van with \$6,338. Of this Montreal District raises nearly half, or \$2,902, showing that may be accomplished by systematic effort. Toronto Conference comes next with \$4,418, of which the two Toronto Districts raise \$2,697. Thus these two Conferences raise \$10,756, against \$17,105 raised by all the others. Were all the schools to do as well as those in these two Conferences, the missionary income would be very largely increased. Nevertheless in this respect there is a very marked improvement, the missionary givings of the schools having increased about 70 per cent. since the Union of 1883.

LIBRARIES.

The work accomplished by our schools in supplying instructive and interesting reading, often of a direct religious tendency, is often overlooked or underestimated. The number of books reported in the library is 248,177. The schools are also, more largely than ever, drawing their supplies of books from the publishing houses established by the Church, and they thus possess a better guarantee as to the religious character of the books than when they are purchased from irresponsible houses.

SUNDAY-SCHOOL PERIODICALS.

The circulation of these papers continues steadily to increase, year after year, till now we think there is no Church in Christendom

which so largely supplies its schools with its own authorized Sunday-school periodicals. In these special prominence is given to the Missionary and other interests of the Church. Missionary intelligence and letters from missionaries in the high places of the field serve to bring the young people into sympathy with this important department of Christian work. The valuable co-operation of teachers and officers in so largely extending the circulation of these periodicals in our schools is thankfully acknowledged.

NEW SCHOOLS.

Notwithstanding the rapid increase in the number of our schools, there are still a large number of appointments in connection with which there are no schools yet organized. In many cases there are Union schools where no schools of separate denominations can be maintained. But where there are no such schools, the assistance of the ministers and of lay members is earnestly solicited, that in every place where there is Methodist preaching there may also be a Methodist Sunday-school. It is in helping this work that the Sunday-school Aid and Extension Fund has been most useful in the past and may be expected to be increasingly useful in the future. Many schools established by its aid soon become self-supporting, and in turn contribute to the planting of new schools in still newer neighborhoods. If brethren will only organize in every place in which even a handful of children can be gathered together, a school under Methodist management, the Board will give liberal assistance in grants of books and papers to the extent of its ability. The opinion has been frequently expressed by those cognisant of its operations that no fund of the Church is accomplishing more good in helping the helpless and carrying to the remotest parts of the land a knowledge of religious truth. It will be seen from the Treasurer's Report on pages 383 and 384, that the schools seeking help are required to do something to help themselves, the large amount of \$1,245.11 having been given for this purpose during the year. The Western Conferences which have little missionary territory, it will be seen, contribute far more than they receive, the surplus going to Conferences having large missionary territory, as Toronto, Montreal, New Brunswick and Newfoundland. This is illustrated the apostolic injunction—"We, then, that are strong ought to bear the infirmities of the weak," "bearing one another's burdens and so fulfilling the law of Christ."

(Signed) W. H. WITHROW,
Secretary of Sunday-school Board.

GODLINESS consists not in a heart to intend to do the will of God, but in a heart to do it.—
Jonathan Edwards.

HE that puts a Bible into the hands of a child gives him more than a kingdom, for he gives him a key to the kingdom of heaven.—
Buchanan.

Opening and Closing Services.

OPENING SERVICE.

- I. Silence.
- II. Doxology.
- III. Responsive Service.
Supt. How excellent is Thy loving kindness,
O God!
School. Therefore the children of men put their trust under the shadow of Thy wings.
Supt. They shall be abundantly satisfied with the fatness of Thy house.
School. And Thou shalt make them drink of the rivers of Thy pleasures.
Supt. For with Thee is the fountain of life.
School. In Thy light shall we see light.
Supt. Commit thy way unto the Lord.
School. Trust also in Him and He shall bring it to pass.
Supt. Rest in the Lord and wait patiently for Him.
School. Those that wait upon the Lord, they shall inherit the earth.
- IV. Singing.
- V. Prayer.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

- Supt.* My son, forget not My law; but let thine heart keep My commandments; for length of days, and long life, and peace, shall they add to thee.
School. The Lord our God will we serve, and His voice will we obey.
- Dismissal.

APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN JEWISH HISTORY.

LESSON IX. THE TEMPLE DEDICATED.

B. C. 1004.]

Authorized Version.

1 Kings 8. 54-63.



[Commit to memory verses 62, 63.]
54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Is'ra-el with a loud voice, saying,

56 Blessed be the LORD, that hath given rest unto his people Is'ra-el, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Mo'ses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Is'ra-el at all times, as the matter shall require:

60 That all the people of the earth may know that the LORD is God, and that there is none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 And the king, and all Is'ra-el with him, offered sacrifice before the LORD.

63 And Sol'o-mon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Is'ra-el dedicated the house of the LORD.

Revised Version.

54 And it was so, that when Sol'o-mon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread forth toward heaven. And he stood, and blessed all the congregation of Is'ra-el with a loud voice, saying, Blessed be the LORD, that hath given rest unto his people Is'ra-el, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Mo'ses his servant. The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Is'ra-el, as every day shall require: that all the peoples of the earth may know that the LORD, he is God: there is none else. Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day. And the king, and all Is'ra-el with him, offered sacrifice before the LORD. And Sol'o-mon offered for the sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Is'ra-el dedicated the house of the LORD.

EXPOSITORY NOTES.

BY REV. MILTON S. TERRY, D.D., GARRETT BIBLICAL INSTITUTE.

Verse 54. Solomon...praying all this prayer.

Solomon's prayer at the dedication is one of great length, occupying vers. 23-53 of this chapter. It is often read at the dedication of houses of Christian worship. Its three parts consist of 1) Adoration for the fulfillment of the promise to David (vers. 23, 24); 2) Prayer for the continued fulfillment, and for blessings on the concentration of worship at that place (vers. 25-30); 3) Supplication for specific blessings, as when smitten before enemies, in times of drought, famine, or plague, for the devout stranger, for success in battle and deliverance from captivity. Vers. 31-53. **Before the altar.** According to 2 Chron. 6. 13, Solomon during his address and prayer occupied a brazen scaffold in the midst of the court of the temple, where he was at once in presence of the altar of burnt-offering and the congregation of Israel. **Kneeling...with his hands spread up to heaven.** A most humble and appropriate attitude for the King while in the act of prayer. For the custom of spreading out the hands to heaven, comp. Exod. 9. 33; Ezra 9. 5; Psa. 28. 2; Isa. 1. 15.

55. Stood, and blessed. This benediction, uttered with a loud voice, was to some extent a recapitulation of the prayer. When the soul is intensely wrought up with religious fervor and interest, such repetitions and continuation become very natural.

56. Hath given rest. Israel had now first fully attained that condition of rest and peace for which Moses and his generation longed. All previous periods of rest from enemies had lacked the security and triumph realized by Solomon and his people at that hour. **Not**

failed one word. Such marked fulfillment of his good promise is ever a mighty strengthening of faith in God. **By the hand of Moses.** Comp. especially Deut. 12. 9-12.

57. God with us...not leave us nor forsake. Allusion to Moses also calls up these words of his in Deut. 31. 6. Comp. also Josh. 1. 5.

58. Incline our hearts. The heart does not naturally incline toward God, and only the divine Spirit from above can work within a disposition to turn thus toward him. **Walk...keep.** Devout inclination leads to a holy walking in the ways God has marked out for his people, and such a walk with God requires a strict observance of his commandments. Such an upright life will also be strengthened by attention not only to the letter and spirit of published commandments, but also to statutes and judgments in which one may discover God's love of righteousness and hatred of all evil.

59. Nigh unto the Lord...day and night. There is a peculiar beauty in this thought. He desires that his words of supplication before Jehovah may abide "near Jehovah" all the time, so as never to pass from his notice; thus might they be like so many living voices making everlasting intercession for Solomon and Israel. **As the matter shall require.** The Hebrew is literally, "The word of a day in its day." That is, he would have all his words of supplication abide near Jehovah as so many living tongues, and according to the wants of each day, or, according as calamities or dangers come.

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so may the word of supplication adapted to that day be heard as a continued and potent intercession.

60. All the people of the earth. Comp. ver. 43. His thoughts go beyond Israel, and his heart breathes the true prophetic desire that all nations may come to his name, and forsake their idols.

61. Heart... perfect with the Lord. The Hebrew word for perfect is here *shalem*, and suggests the idea of "complete peace and fellowship" with Jehovah. What higher or grander conception of the truly pious and upright man! *Walk... keep.* See above on verse 58. **As at this day.** Many hearts are full of zeal and piety on great religious occasions, but after the excitement is over they fail to walk in the statutes and commandments of God.

62. The king, and all Israel. The king had doubtless taken ample time to provide for a representative assembly of all Israel, and they came "from the entering in of Hamath unto the river of Egypt," ver. 65. **Offered sacrifice.** As the next verse more fully records.

63. Peace-offerings. The law for these is given in Lev. 7, 11-21, and provides that the flesh of such offerings for thanksgiving shall be eaten the same day that it is offered. Hence the offering of this kind of sacrifices was also the occasion of a joyful feast. **Two and twenty thousand oxen... hundred and twenty thousand sheep.** These numbers will not appear enormous when we consider that such an occasion as the dedication of the temple would probably bring several hundred thousand people to the capital, and most if not all of them probably remained during the fourteen days mentioned in verse 65.

In the study of Solomon's temple we may note:

1. The temple is a symbol of the Church of God, illustrating how and on what terms God will dwell with man and how man may dwell with God.
2. Its formal dedication formed a religious epoch in the history of the chosen nation.
3. In connection with the ceremonies Solomon appeared in the true character of theocratic king.
4. The noblest thing a king can do for his people is by example and precept to encourage them to a godly life.
5. Houses erected for the establishing and perpetuating of religious worship are a great national bond.
6. Great occasions should, when possible, be utilized for inculcating lessons of truth and righteousness.

An English Teacher's Notes on the Lesson.

BY SARAH GERALDINA STOCK.

OUR Golden Text for to-day speaks of keeping silence. There are many kinds of silence. Let us look at four of these. There is (1) the silence of awe—as, when the storm rages, the thunder waxes loud, and the lightning flashes on all sides, the merry voices cease; the laughter is hushed for a time. Then there is (2) the silence of attention and expectation—as when a person comes in who has some news to bring for which all are eagerly looking, or some thrilling tale to narrate which all are anxious to hear. There is (3) the silence of abasement and confusion—when some fault has been committed and there is no longer any possibility of hiding it, no excuse that can be advanced, nothing to urge in extenuation. And there is (4) the silence of submission: when the opposition to the will of another is at length given up, the adverse arguments dropped, and entire surrender made. With one or more of the silences every Sunday scholar must be familiar.

But what is the occasion of the silence spoken of in the Golden Text? It is this: The Lord is in his holy

temple, and therefore the "whole earth" is called upon to "keep silence before him."

It may be asked, why? since heaven is "high above the earth," far off—remote—a place beyond our sight and beyond our ken; if indeed by "holy temple" is meant heaven. If we turn to Psa. 11, 4; Isa. 63, 15, we shall find that heaven is indeed meant. But by "heaven" the Scriptures understand no far-away region, but the place whence the Lord looks down upon this world (see Psa. 14, 2; 33, 13, 14), the place from which he orders all things on earth (comp. Psa. 93, 1, 4), a place where infinite interest is taken and concern in what happens here. Job 38, 4, 7; Luke 15, 7. So the Lord being in "his holy temple" would be, if I may use the comparison, like the king being on his throne, the ruler at the seat of government, the owner on his estate, the father in his home. And therefore the call: "Let all the earth keep silence before him."

What has this to do with the passage for to-day, describing the sequel to Solomon's prayer at the dedication of the temple at Jerusalem? It has this first: that that temple was a type and sign of heaven brought down to earth, in the person of Christ (comp. John 2, 19, 21; 3, 13), and of earth exalted to heaven in the position given to the saints of God. Eph. 2, 6; 21, 22. But upon this I have not space to enlarge.

And it has this secondly: that the silence or silences due to the presence of God, and called for in the Golden Text, are all illustrated for us, in the narrative of what followed the prayer of Solomon.

1. If we turn to 1 Chron. 7, 1, we find that Solomon's prayer was immediately followed by the descent of fire from heaven upon the burnt-offering, thus hallowing it as formerly the altar in the wilderness had been hallowed (Lev. 9, 24); and the "glory of the Lord filled the house." When the people saw this they "bowed themselves with their faces to the ground." There is a moment of silence—the silence of awe and adoration, called forth by the sight of God's glory.

2. After this comes Solomon's address to the people. And here the king fills (for the time) the office of priest, and is the type of Him who came to be a "priest upon his throne." Zech. 6, 13. The silence of attention is given by the people to the words that fall from his lips as he speaks of the faithfulness of God (ver. 56) the insufficiency of man (vers. 57, 58), the sufficiency of God (vers. 59, 60), and the responsibility and duty of man (ver. 61).

3. Then come the sacrifices, in such enormous quantity that the altar is not enough to receive them. Now what is the fundamental idea of sacrifice? For what is the worth and guilt of man before God. See Luke 5, 1. Here, then, we have the silence of abasement, the silence which is equal to a confession of sin and an abandonment of self-righteousness.

4. Then lastly comes the feast kept by all the people of Israel, after which they returned to their homes "joyful and glad of heart." The very core and essence of the rejoicing was this: that they were the people of God; his absolutely and entirely, not their own. The silence of submission was at the root of this gladness.

The silence of awe we all feel at times; we cannot help it; it is kept involuntarily by those who are not living in obedience to God. I have read of a man whose life was given to deeds of lawlessness, that a sublime view from a mountain-top hushed him into reverent awe, and drew from him the words, "I believe there is a God." But this is not enough. Jas. 2, 19. We are bound to give him the silence of attention and to hear what he has to say to us. Psa. 50, 7. Where this is done truly and honestly it will certainly cause the silence of

abasement and confession. Rom. 3. 19. But true peace and gladness can only be reached through the silence of submission; of entire and loyal surrender. What do the members of the class know of these four kinds of silence?

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M.A.

[These notes are based on the Revised Version.]

1 Kings 8. 12-16 (=2 Chron. 6. 1-6; 54-63 (=lb. 7. 1-5).

THE consecration of the temple took place apparently in the autumn of the twelfth year of Solomon's reign. The building is described with the utmost minuteness, but we cannot get with certainty a conception of the whole. With all its magnificence, in many respects it was an earthlier ideal than the humble tent whose age-worn relics were now laid up in the store-chambers of its successor. Not the temple, but the tabernacle, was the emblem used in the Epistle to the Hebrews to set forth the high-priestly work of Christ. Its migrations taught Jehovah's constant presence with his people; its humble splendor did not risk being thought worthy of the God who deigned to accept the offering of love; and further, its pattern was the detailed realization of a divine vision, and not the result of human art. But the retrograde step was necessitated by the people's weakness, and as such it was approved by God. The overwhelming attraction of one central sanctuary was needed to counter-balance perpetual temptations to idolatry from the worship in the "high places;" and the people's pride and affection toward the House of God was to be fostered through centuries of prosperity and affliction, preparing them ultimately for a temple "not made with hands," wide as creation itself. Solomon's dedicatory prayer realizes wonderfully the meaning and purposes of such a shrine, and thoroughly betrays the king's ideal "wisdom." The variations of the text between Kings and Chronicles, and between Hebrews and LXX., show us that the prayer was transmitted by oral tradition, taking slightly different shapes when finally reduced to literary form. VER. 12. The abruptness and obscurity of these words attest their high antiquity. The LXX. inserts them after verse 53, with a clause apparently attributing them to the national anthology known as the Book of Jashar. Josh. 10. 13; 2 Sam. 1. 18. The "thick darkness" within the holy of holies symbolizes the mystery of Providence. The thought is magnificently brought out in Psa. 97. 2, and in Milton's noble line, "Dark with excessive bright thy skirts appear." VER. 14. Throughout notice how entirely Zadok and the priests fall into the background before the Messianic King. There is no reason for questioning their having performed all the sacrifices on this occasion. Solomon is said to have "sacrificed" all these thousands of victims, and must obviously have done it through others. But he is the chief agent even there, and the subsequent priestly function of blessing the people he takes entirely to himself. *Turned.* From looking toward the shrine and the glory-cloud. *Blessed.* See the typical form. Num. 6. 23, *sgq.* Here the words of blessing are not those of ver. 15, *sgq.* (addressed to God); see verse 55. VER. 15. *With his mouth.* Through his mouthpiece, the prophet Nathan. 2 Sam. 7. VER. 16. *That my name.* ... Comp. Exod. 20. 24, etc. A frequent phrase in the Pentateuch, implying the selection of a place of worship, whence the knowledge of God might spread. *There.* The imperfect antithesis is filled up in Chronicles, and the LXX. confirms that reading as probably right here. VER. 54. *Kneeling.* The attitude was most unusual, betokening

the utmost humiliation and intensity of feeling. Comp. Elijah's prayer, chap. 18. 42. But possibly the statement in 2 Chron. 6. 13, being parenthetical, refers to a "previous" prostration when the Shechinah descended. In that case he stood up for prayer and here prostrates himself again. VER. 56. *Rod.* Comp. Psa. 95. 11, and the comments in Heb. 3. and 4. Even now, when David's wars had established his son, the "Peaceful," on the throne of unquestioned empire, the people were to find that Jehovah's promise was not exhausted—"There remaineth yet a Sabbath-keeping for the people of God." *Promised.* The reference seems general, to the promises of the covenant mediated by Moses. See Josh. 21. 44, *sgq.*; also 23. 14. *Failed.* See margin, and the same metaphor in 1 Sam. 3. 19. *By the hand of.* A common Hebrew idiom, used frequently by Jews writing in Greek. Comp. Acts 2. 23; 7. 25, 35, etc. VER. 57. *Let him.* Comp. Deut. 31. 6; Josh. 1. 5. Not quoted, as the Hebrew shows. VER. 58. The phraseology follows closely that which recurs in the Hexateuch; for example, Deut. 30. 16; Josh. 24. 23, etc. The words describing the law of God are among those which alternate throughout Psa. 119. *That he may.* The king asks not for Jehovah's presence to give temporal blessings, but to guard his people from sin. VER. 59. *Be nigh.* The prayer is almost personified, as a messenger who is to "come before" Jehovah and remain to plead at all times. *Cause.* The legal term for again. Comp. vers. 45 and 49 with margin. *As every day.* Note the margin. It is the lesson of daily grace for daily needs, so familiar to us from our Lord's words (Matt. 6. 11, 34), and his final promise (28. 20), "I am with you all the days." VER. 60. Comp. ver. 43; Psa. 67. 1, 2, etc. See note on 2 Sam. 22. 50 (Nov. 17). *May know.* Comp. Deut. 4. 35, 39; Mark 12. 32. *None else.* The heathen should realize that their gods had no such power of blessing. VER. 61. *Perfect.* The word is akin to that for "peace," and denotes entire devotion. Lumbly compares the Mohammedan word for religion, "islam," and the religious man, "moslem." Comp. the recurring formula, chap. 11. 4; 15. 14, etc. *As at this day.* When the motive for consecration was so strong. VER. 62. Here the Chronicler resumes his parallel narrative, our text from ver. 54 being absent from his account. Instead of it he has (2 Chron. 7. 1-3) a statement drawn apparently from some other source, recording the descent of the sacred fire. VER. 63. *Peace.* Comp. Lev. 7. 15, showing that these enormous sacrifices were required mainly as a feast for the vast crowd assembled, bivouacking in Oriental fashion round the city. Only a small portion was burnt, the rest eaten as a eucharistic meal.

The Lesson Council.

Question 9. What was the purpose and idea in the temple of Solomon?

The purpose of Solomon was to establish "a settled place for the Lord to abide in forever." The purpose of God was to establish the Old Testament Church in the inheritance promised to Abraham and his seed; and to preserve pure worship by the heirs of that promise. The idea in the temple was atonement—Jehovah is reconciled to his creature man. Redemption is provided: man by the blood of atonement can stand in the presence of infinite holiness softened into Fatherhood. The sacrifices and services in the temple manifest the necessity of continued trust in Christ and obedience to him.—*Rev. L. C. Quail, D.D. Auburn, N. Y.*

1. Jesus said, adopting Isaiah's words, "My house shall be called of all nations the house of prayer." By

what a token of incalculable cost and unimaguable splendor did God show his willingness to answer prayer! 2. It taught reverence. "Ye shall reverence my sanctuary." "Keep thy foot when thou goest to the house of God." The rabbins say a man must not walk hastily or with dusty feet, or spit on the pavement of the house of God—and there were no abominable spilttoons in the temple! 3. It was a prophetic symbolism, pointing by every altar and victim and priest to the "Lamb of God." 4. It was transient in form, but perpetual in purpose and idea—Solomon's temple lasted four hundred and fifteen years; its successor three hundred and seventy-eight years; that enlarged by Herod ninety years. The mosque of the false prophet occupies the site, the plans of the architect are lost forever. "Neither in Gerizim nor Jerusalem," but in spirit, men worship." 5. As "a spiritual house" "of lively stones," "Christ the chief corner stone."—*Rev. Isaac Crook, D.D., Louisville, Ky.*

The purpose of the temple was the national and religious unification of Israel by centralizing thought and life in one place of worship, and that fitted by its associations, its symbolism, its splendor, and its ceremonial to stimulate patriotism and encourage devotion and faith. Its idea was that of the Incarnation—the meeting-place of God and man. Its central fact was the covenant of mercy (the Ark) between God a Spirit, and man a sinner, for whom atonement through blood was the one door of salvation, and consecration through sacrifice the one way to reach it. 1 Kings 8, 27; John 4, 24. "There was nothing in the innermost sanctuary—and yet that nothing was every thing."—*Stanley.—Rev. F. M. North, Middletown, Conn.*

Lesson Word-Picture.

BY REV. E. A. RAND.

SUCH a great congregation in the house of the Lord at its dedication. They have gathered from the north, from the south, from the east, from the west. They have come all the way from Dan to Beersheba and even beyond, from the desert to the Great Sea. Some have journeyed from other lands, traveling across stretching plains, drifting over misty seas, to be at this great festival-hour. And they are all Hebrews. Mighty princes of the people, hoary elders, revered priests, great captains, here they are in the house of the Lord. And, behold! Who at the altar stands forth in all the splendor of royalty, a dazzling crown upon his head? It is Solomon—a vision glorious to the Hebrew pride. This temple, too, a world-marvel. How many have prayed, longed, toiled, for this hour! It is a hushed throng. It is a bowed congregation. The king is kneeling. You can hear his solemn tones as they echo above the heads of the people. He rises. He stands before the people. They see him in rich purple, in shining gold, Solomon the King, the Wise, the Strong, the Magnificent. They behold his hands spread out to heaven. They see his lifted countenance. They hear his resonant voice. Not an eye is willing to miss this sight. Not an ear cares to lose these pearls of devotion dropping from the royal lips. It is one of the grand epochs of all the century, a turning-point in the nation's history. He pronounces blessed the great promise-keeping Jehovah, the God who fails not to make good all his words. He prays that God may keep them all faithful, that the king's words may be nigh unto God day and night. Such a prayer! Men have heard Solomon give judgment and pronounce oracles; fortunate those who now hear the great king pray at the dedication of the temple, when he, the shepherd of the mighty flock, takes all their hands, joins them,

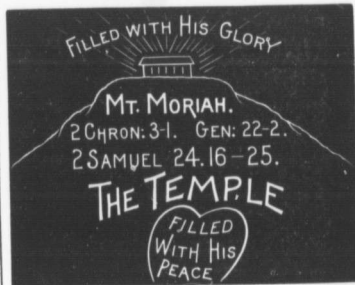
and holds them up as one hand, that all the people may take hold of and cling to God!

The royal supplication has ceased. The hour of sacrifice opens. What a long procession of peace-offerings the people witness! So many oxen—count them if you can! So many sheep—number them if possible! Lowing, bleating, the great procession winds toward the altar. You think of the procession extended beyond this day's limits till it stops far away, and forever, at the foot of the cross, where hangs a greater offering for the people.

It is a marvelous scene witnessed at the dedication of the temple. Long does the smoke of sacrifice ascend. Late do the people tarry. All Jerusalem becomes a rejoicing temple, and every heart an altar, breathing up its offering of hallowed affections to God.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR DRAWING. Draw the outlines of the mount with blue chalk, the temple with white, and the sentence over it with yellow; the words in the outline of the mount with white. Use purple for the words "The temple." Outline the heart with crimson, and write the words inside of it with white.

EXPLANATION. Ask questions from the superintendent's desk to bring out the blackboard lesson. The temple. When begun? May, 1012 B. C. When finished? October-November, 1005 B. C. When dedicated? Where located? What events had heretofore taken place on this mount? [Look up the references named on the board.] How do we know that the temple was filled with God's glory? 2 Chron. 5, 13, 14. Why is the heart put on the board? To teach that our hearts should be living temples, dedicated to God, and filled with his peace.

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *The Lord in His Temple.*

Review. Print "Solomon" and "David." Call back some of the principal events in David's life, dwelling a little upon his desire to build a house for the Lord, and the Lord's promise that his son, Solomon, should build it. Tell of the beautiful gifts the people brought during David's life-time for the temple—gold, silver, brass, beautiful woods, etc. Tell how willing and glad they were to give to the Lord's house, and how it pleased the Lord to see them bring their gifts.

Print "Given to God" in large letters. Tell as much as the class can take in of the great, beautiful house that was built for the Lord, and of the great meeting when it was solemnly given to him. Ask some child of seven

years to rise, and tell that it took more than as long as this child has lived to build the temple. Tell how Solomon gave the house to God by prayer and sacrifice, and how the Lord showed that he took it to be his own by sending a shining cloud to fill the temple with glorious light.



Make a picture of a rock in the form of a cross; upon this outline a church. Tell that the temple is the type of the Church. The Rock upon which the true Church is built is Jesus Christ. It is a place for the worship of God. Prayer and praise and thanksgiving are the offerings God is pleased to have made to him. Explain that when a church is finished it is given to God for his dwelling-place. Speak of ways in which the house of God may be dishonored, and try to impress a sense of the sacredness of the Lord's house.

Draw, or pin up a picture of a child. Tell that when the temple was built by Solomon, every one who had love for God and his worship brought gifts. Even the children could help if they desired. Now that Jesus is here, every heart may be a temple of God. Print "Ye are the temple of God." How can children build their heart-temples?

First, they can bring gifts as the Israelites did. The gifts need not be gold or silver or brass. Not all children could bring such costly gifts, but all can bring love, obedience, patience, etc. Then they can sacrifice: give up their own way—selfish thoughts, unkind words, etc. They can watch their hearts to keep them clean, so that God can live there. He will not stay in an impure place. So develop the thought of making the heart a place for God to live in.

Berean Methods. The Teachers' Meeting.

First, get from the class the "environments" of this dedicatory service. 1. *The date.* What was going on at that time in southern Europe? In northern Africa? Who were the Jews' nearest neighbors? 2. *The city.* Its size? probable architectural characteristics? history up to date? population? 3. *The temple.* Give conjectural estimate of its cost, not in modern coinage so much as by modern valuations. The class would be greatly benefited if some member would master the description given in the earlier chapters of 1 Kings, and with the help of a good commentary turn it into modern English. The Bible account is technical, a sort of official list of specifications. From it the temple should be reproduced in our imaginations, and described vividly as a newspaper reporter might now describe a new State capitol. 4. *The actors.* Solomon: His mother? his age on this dedication day? amid what influences was he educated? the peculiarities of his "wisdom"? Along what lines were his scholarly investigations pursued? Impression made by him on the Oriental mind, apart from sacred history? Describe his subjects—the sort of audience that received his blessing. Who usually did the official praying for the Jewish people? Why did not the high-priest perform this dedicatory service? Have the best reader in the class read the entire prayer; the time will be well spent. (It is recorded in vers. 23-53 of this chapter.) *Second.* Having thus fixed in mind the environments of this dedication, analyze Solomon's benediction. 1. *Thanks,* for the "rest," the wealth, and peace, resulting from David's conquests: and for the fulfillment of all God's promises.

2. *Prayer,* for God's constant presence, for obedient hearts, and for such providential protection as would prove to the world that there was only one God. 3. *Exhortation,* to perfect loyalty of heart.

References. FREEMAN'S HAND-BOOK. [For a description of the temple of Solomon, see No. 235.] Ver. 54: "The altar of the Lord," 145; Uplifted hands, 300. Ver. 63: The peace-offering, 156. . . . FOSTER'S CYCLOPEDIA. Prose, 2502, 5064, 5038, 6206, 6207, 6209, 6211, 6215, 7923, 5896, 9026, 9074. Poetical, 430, 439, 3511, 3512, 4040, 4050, 4052. Prose, 12301, 12305.

ANALYTICAL AND BIBLICAL OUTLINE.

The Lord in His Temple.

I. A GRACIOUS GOD.

They be thy people. v. 51.

"A peculiar treasure unto me." Exod. 19. 5.

"Come out. . . my sons." 2 Cor. 6. 17, 18.

II. A PRAYER-HEARING GOD.

Open unto the supplication. v. 52.

"His ears are open." Psa. 34. 15.

"He shall call. . . I will answer." Psa. 91. 15.

III. A PROMISE-KEEPING GOD.

Not failed one word. . . promise. v. 56.

"Said. . . shall he not do?" Num. 23. 19.

"Faithful God, keeping covenant." Deut. 7. 9.

IV. A PRESENT GOD.

The Lord. . . be with us. v. 57.

"I am with thee." Isa. 41. 10.

"He will not fail thee." Deut. 31. 8.

V. A LAW-GIVING GOD.

His commandments. . . statutes. v. 58.

"God spake all these words." Exod. 20. 1, 2.

"These are the commandments." Deut. 6. 1.

VI. THE ONLY GOD.

The Lord is God. . . none else. v. 60.

"The only true God." John 17. 3.

"There is but one God." 1 Tim. 2. 5.

THOUGHTS FOR YOUNG PEOPLE.

Some Laws in the Spiritual World.

Whether it be fact or fancy that certain natural laws hold over and rule in the realm of spirit (as a prominent English writer has claimed), this truth at least is plainly taught by God's word: That the laws by which the Holy Spirit works on human souls are as inexorable and unchangeable as any laws of nature. Two or three such laws come to notice in this lesson.

1. *God's promises are all conditional.* They are simply the statement, in various phraseology, that if you do certain things, the Lord will do certain others.

2. *God's promises never fail.* If one meet the conditions, he may step out with confidence into the future. Some young women who have more money than brains, and some young men of the same sort, frequent the offices of professional impostors, and pay largely for deceptual glimpses into coming years. They forget that the greatest uncertainty about the future hangs over their own actions. The outcome is never uncertain to one who believes in the promises of God.

3. *God rules in all human events.* ver. 59. He lives to "maintain the cause of his servants." It is fantastically to preach occasional "providential interference" in human affairs, as if God allowed this great terrestrial machine to spin alone, and only interfered with it in some emergency, when a good man might suffer. God works through all affairs.

4. *Life's best safeguard is a heart perfect with the Lord.* The man whose heart is in harmony with God's

will may make some blunders, but he will not willingly offend his God, and no real failure can befall him. God's cause is infallible, and if your cause is identical with his, you cannot fail.

5. *Jehovah is the universal Lord.* ver. 60. Solomon knew very well that Jehovah was the Queen of Sheba's God, whether that queen worshipped him or not; that he was as really the God of the Phenicians and Arabs who came as traders to his capital as he was of the bejeweled and mitred high-priest who served in the holy temple. Let us not forget that God is the God of the heathen to-day, though unacknowledged by them.

HOME READINGS.

M. The temple dedicated. 1 Kings 8. 12-16.
Tu. The temple dedicated. 1 Kings 8. 54-63.
W. Solomon's prayer. 1 Kings 8. 22-30.
Th. God's answer. 2 Chron. 7. 12-22.
F. Acceptance by God. 2 Chron. 7. 1-8.
S. Christ purifies the temple. John 2. 12-22.
S. Better sacrifice. Heb. 10. 1-10.

GOLDEN TEXT.

The Lord is in his holy temple; let all the earth keep silence before him. Hab. 2. 20.

TIME.—1004 B. C.

PLACE.—Jerusalem.

DOCTRINAL SUGGESTION.—Consecration.

LESSON HYMNS.

No. 144, Dominion Hymnal.

Holy, ho'y, holy! Lord God Almighty!
 Early in the morning our song shall raise to thee

No. 130, Dominion Hymnal.

From every stormy wind that blows,
 From every swelling tide of woes.

No. 142, Dominion Hymnal.

With joy we lift our eyes
 To those bright realms above.

All people that on earth.
 Come, let us join.
 Lord, we come before thee.
 Jesus, where'er thy people.
 Angel voices.
 My sabbath song.
 Sabbath home.
 Within God's temple.
 Holy, holy, holy.
 Take my life, and let it be.
 Glorious things of thee.
 I love thy kingdom, Lord.
 With hearts in love abounding.

QUESTIONS FOR SENIOR STUDENTS.

1. Thanksgiving.

What was the occasion of this prayer of thanksgiving?
 What was the temple?
 What had led Solomon to build it? 1 Kings 5. 5.
 How long had he been occupied therewith? 1 Kings 6. 38.

To what historic facts did the king allude in his thanksgiving? Deut. 12. 10, 11.

What solemn services had already occurred this day? Chap. 8. 1-11, 12-21, 22-53.

In what quarter of Jerusalem had this temple been built? 2 Chron. 3. 1.

In what part of the city was the tabernacle of David which contained the ark? Chap. 8. 1.

2. Prayer.

What was the nature of this second prayer?
 What does the first petition of this prayer mean?
 On what condition only had God been with their fathers?

Does the prayer (ver. 58) open the way for escape from personal seeking after God?

In what way does the prayer throw the responsibility upon the people as well?

What must we be willing to do, when we offer prayer, if God is to answer?

3. Sacrifice.

What tendency to display was shown in Solomon's first sacrifice? Chap. 3. 4.

How has this increased in the king, as here narrated?

What instances of a similar custom do classical literature furnish?

What was the nature of peace-offerings? See Lev. 7. 11, ff., and a commentary.

How much time do you think these festivities required? ver. 65.

What does this magnificence show concerning the wealth of the kingdom?

Practical Teachings.

The chief teaching here is of God's fidelity to his promises:

Men sin:	God remains pure.
Men forget:	God forgets nothing.
Men fail:	God fulfills every promise.
Men promise:	God receives and blesses.
Men break promises:	God is long-suffering and patient.

The secondary teaching is of man's duty:

Man ought to know that the Lord is God.
He ought to know that there is none else.
He ought to keep his heart pure.
He ought to walk as God orders.
He ought to keep God's laws.

How far short of it we all come! Let us pray Psa. 90. 12.

Hints for Home Study.

1. As to the building of the temple, study chapter 6, and 2 Chron., chapters 3 and 4.

2. As to the wealth of the kingdom which made this possible, study 1 Kings 4. 22-28.

3. As to the preparation made by David for the temple, 1 Chron. 22. 1-5 and 14, and 1 Chron. 28. 11-21, and 29. 1-9.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Thanksgiving, v. 54-56.

Of whose thanksgiving does the lesson tell?
 On what occasion was this offered?
 What had Solomon before offered to the Lord?
 Where, and in what attitude, had he been?
 Upon whom did the king pronounce blessing?
 For what great blessing did he give thanks?
 How much of God's promise had failed?
 What says Paul about the truth of all of God's promises? 2 Cor. 1. 20.

2. Prayer, v. 57-61.

For whose presence did Solomon pray?
 In what did he ask the Lord to help his people?
 What did he say about his own words?
 Why did he wish the Lord to remember his prayer?
 What did he desire that all people should learn?
 What was his prayer concerning a perfect heart?
 What would a perfect heart require the people to do?
 Who alone can make the heart perfect? Psa. 51. 10.

3. Sacrifice, v. 62, 63.

Who offered sacrifice to the Lord?
 Of what did the sacrifice consist?
 What kind of an offering was this?
 What service was thus concluded?
 With what sacrifice is God better pleased? Psa. 51. 16, 17.

Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of giving thanks to God?
2. The duty of praying to God?
3. The duty of making our offerings to God?

Home Work for Young Bereans.

Read the entire account of the dedication of the temple, as given in this book of Kings.
 Find and read another account of the same event.
 Learn when, and by whom, the temple of Solomon was destroyed.

QUESTIONS FOR YOUNGER SCHOLARS.

What did David want to build? A house for God.
 Why was he not allowed to build it? Because he was a man of war.
 What did the Lord promise David? That Solomon should build it.

When did Solomon begin to build the Lord's house?
In the fourth year of his reign.

How long was he in building it? Seven years.
To whom was the house given when it was finished?
To the Lord.

Who made the prayer of dedication? Solomon.
Whom did he bless after his prayer? All the people.
For what did he praise the Lord? For giving rest to Israel.

What did he say had never failed? One of God's promises.

Who had always been with the people of Israel? The Lord.

What was Solomon's desire? That he would never leave them.

What did he want the people to do? To obey the Lord.

Who may expect the blessing of the Lord? All who obey him.

What did Solomon offer to the Lord? A great sacrifice.

What sacrifice does the Lord love? A willing heart.

Words with Little People.

Solomon built a beautiful temple for the Lord. When it was finished he asked the Lord to come and live in it.

The Lord himself has given each of us a temple—a heart in which he wants to live.
Have we asked him to come and live in our hearts?

THE LESSON CATECHISM.

[For the entire school.]

1. For whom was the benediction in our lesson pronounced? For the congregation of Israel.
2. What was its prayer? That God should abide with them.
3. Why did the king make this prayer? That the earth might know God.
4. What was the service in which king and people were engaged? The dedication of the temple.
5. When the prayer of dedication was done what happened? The glory of God filled the house.
6. How does our Golden Text commemorate this fact? "The Lord is in his holy," etc.

CATECHISM QUESTION.

55. Did God create you?
Yes; He made me, both body and soul.
Know ye that the Lord He is God; it is He that hath made us.—Psalm c 3.
Job x. 11; Numbers xvi. 22; Hebrews xii. 9.

B. C. 992.]

LESSON X. SOLOMON AND THE QUEEN OF SHEBA.

[Dec. 8.]

Authorized Version.

1 King 10. 1-13. [Commit to memory verses 6-8.]



1 And when the queen of She'ba heard of the fame of Sol'o-mon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Je-ru'sa-lem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Sol'o-mon, she commended with him of all that was in her heart.

3 And Sol'o-mon told her all her questions: there was not any thing hid from the king, which he told her not.

4 And when the queen of She'ba had seen all Sol'o-mon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Is'ra-el; because the LORD loved Is'ra-el forever, therefore made he thee king, to do judgment and justice.

10 And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of She'ba gave to king Sol'o-mon.

11 And the navy also of Hi'ram, that brought gold from O'phir, brought in from O'phir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13 And king Sol'o-mon gave unto the queen of She'ba all her desire, whatsoever she asked, besides that which Sol'o-mon gave her of his royal bounty. So she turned, and went to her own country, she and her servants.

Revised Version.

- 1 And when the queen of She'ba heard of the fame of Sol'o-mon concerning the name of the LORD, she came to prove him with hard questions. And she came to Je-ru'sa-lem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Sol'o-mon, she commended with him of all that was in her heart. And Sol'o-mon told her all her questions: there was not any thing hid from the king which he told her not. And when the queen of She'ba had seen all the wisdom of Sol'o-mon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom.
- 2 Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Is'ra-el; because the LORD loved Is'ra-el forever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of She'ba gave to king Sol'o-mon. And the navy also of Hi'ram, that brought gold from O'phir, brought in from O'phir great plenty of almug trees and precious stones. And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for the singers: there came no such almug trees, nor were seen, unto this day. And king Sol'o-mon gave to the queen of She'ba all her desire, whatsoever she asked, beside that which Sol'o-mon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

EXPOSITORY NOTES.

Verse 1. Queen of Sheba. According to Gen. 10. 7 and 28, there was a Sheba both among the sons of Ham and the sons of Shem, and so rival claims have been set up for this distinguished queen, one claiming that she was from Ethiopia (Cush), the other that she was from southern Arabia. But as the Joktan or Arabian Sheba is mentioned in connection with Ophir in Gen. 10. 28, so it seems better here to suppose Sheba to have been not far from Ophir, mentioned in the last verse of the preceding chapter, and situated in the southern section of Arabia, which is now known as Yemen, or Arabia Felix. The title, "Queen of the South," by which our Lord referred to her, would most naturally suggest Arabia to one dwelling in Palestine. Arab tradition gives her the name of Balkis, but the Abyssinians call her Maqueda. **Heard.** By means of the merchant caravans that crossed the deserts, and by the ships that went to the neighboring land of Ophir for gold. **Concerning the name of the Lord.** Or, "in connection with the name of Jehovah." All Solomon's wealth and wisdom had a most notable relation to Jehovah's name, from whom he derived wisdom, and to whom he builded the temple. So wherever Solomon was spoken of, the name of Jehovah was magnified. **To prove him with hard questions.** That is, with riddles and enigmas, a common and favorite method of testing one's sagacity and knowledge, both among the ancient and modern Orientals.

2. A very great train. One royal person would not visit another without a large retinue of ministers of state and other servants, and these would make up a great caravan. **Camels.** Those "ships of the desert," to this day the beasts of burden and of travel in Arabia. **Spices.** Ancient writers, like Herodotus, Diodorus, and Strabo, bear witness to the vast abundance of spices produced in southern Arabia. The queen would naturally bring a variety of the productions of her land. **Gold....precious stones.** These precious things were probably found in Sheba as well as in Ophir. **Communed with him.** Conversed with him, hearing him and asking him questions.

3. Told her all her questions. We are not to suppose that she had nothing but riddles and puzzling words to put to him; but she doubtless propounded important political and religious questions, such as suggest themselves to all thoughtful souls. **Not any thing hid from the king.** He was gifted above all other men of his generation with a wise and understanding heart (comp. 1 Kings 4. 29-34), and was so far superior in these respects to the southern queen that his words were no doubt in great part like a revelation of God to her.

4. Had seen all....wisdom. That is, had witnessed his consummate skill to solve riddles, and perceived his vast knowledge and understanding on all the difficult questions she proposed to him. **The house.** His royal palace, described in 1 Kings 7. 1-12, which he was thirteen years in building.

5. Meat of his table. Which, according to 1 Kings 4. 22, 23, consisted for every day of "thirty measures of fine flour, and three score measures of meal, ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl." **The sitting of his servants.** The word rendered sitting may also mean "dwelling," and so may here denote either the places which these royal servants occupied at the king's table, or the apartments of the palace where they had their seats of office and duty. **Attendance of his ministers.** The standing in attendance of the court officials, a higher class of servants than those just before mentioned. **Their ap-**

parel. They were clothed and adorned in splendid garments, which added to the impressiveness of the scene. **Cup-bearers.** The butlers, whose office was to pour wine and bring to the king and his servants, and also to take charge of the royal plate. Perhaps the reference here is to the manner of serving the wine at royal feasts. **Ascend....unto the house of the Lord.** The Hebrew text is more correctly rendered in the margin of the Revised Version: "the burnt-offering which he offered at the house" of the Lord. The queen may well have wondered at the manner of offering sacrifices at the great brazen altar in the temple court, and also at the number of burnt-offerings there offered up to God. **No more spirit in her.** No more a sense on her part that she was at all competent to rival Solomon. She was overawed by the magnificence and grandeur of all she saw.

6. A true report. She seems to have doubted the things reported to her in her own land, and was herself sufficiently vain or self-conceited to imagine that she could compete in wealth and wisdom with the Hebrew king.

7. I believed not. Here she confesses her unbelief in the reports that had reached her. **The half was not told.** This expression of the queen has become almost a proverb in many languages to express the finding of far more than had been anticipated or imagined.

9. Blessed be the Lord thy God. This was a courteous acknowledgment of Jehovah as the God of Israel, and in keeping with the utterances of the preceding verse. But nothing in her language necessarily implies that she became a convert to the religion of Israel. As a polytheist she might have supposed that Solomon's God delighted in him and had elevated him to the throne of Israel, much as Jephthah implied in his address to the king of the Ammonites (Judg. 11. 24). She would in any case concede that **the Lord loved Israel forever**, and at the same time retain her allegiance to her own gods and her national religion. Nevertheless, she may have been one of those nobler natures, somewhat like Jethro, who rose above the superstitions of their time so far as to recognize one true God, and her journey to Jerusalem may have given that faith a deeper hold upon her heart than it had before.

10. Gold....spices....precious stones. The quantity of gold, a hundred and twenty talents, was exactly the same amount as Hiram had presented to Solomon (1 Kings 9. 14), a very large gift, equal to nearly three millions of dollars.

11. Navy....of Hiram. The ships built at Ezion-geber, which were manned by the servants of Hiram, and carried on a commerce in the gold of Ophir. See 1 Kings 9. 26-28. **Ophir,** as we have noted above, was probably contiguous to Sheba, and hence the reference here to the navy of Hiram, as suggested by the quantity of gold which the queen brought. **Almug trees.** Written "almug" in 2 Chron. 2. 8; 9. 10. The exact kind of wood is not certainly known, but believed by most writers on the subject to be sandal-wood, celebrated in the East from ancient times as a fine-grained tree, and therefore to be desired for rails or balustrades in a costly building, and for musical instruments.

12. Pillars. Rather, railings or balustrades, to guard a stairway. Chronicles (9. 11) has the word "terraces," and in the margin "stairs," "highways." **Harp....psalteries.** The fine-grained and beautiful sandal-wood was specially suitable for the wood portions of such musical instruments.

13. Solomon gave. He responded to the queen's liberal gifts in a manner becoming his royal position and the peculiar occasion. This, royal courtesy required. Her desire no doubt prompted her to ask many things, and this was in accord with Eastern notions of propriety.

This scene from ancient Oriental court life should lead us to consider the following topics:

1. The responsibility of a world-wide fame.
2. The tendency of royal magnificence to exalt worldly glory above spiritual excellence.
3. The blessedness of true wisdom on the throne.
4. The beauty of recognizing all good things as gifts of a loving God.

English Teacher's Notes.

At the time I am writing, England has just taken leave of two royal visitors, the emperor of Germany and the shah of Persia. The latter has paid a visit of some weeks to this country, and has had the opportunity of seeing much of its resources and its industries, and viewing many places and objects of interest. Naturally, the visitor himself has aroused some degree of curiosity, and people have gone distances, and stood for hours, and struggled in crowds, to obtain a glimpse of the shah. I suppose it would have been much the same in America.

No doubt when the queen of Sheba's visit to Solomon was announced there was a good deal of similar interest and excitement in the land of Israel. Many would flock to see the foreign potentate who had come so far, and whose appearance was marked by so much splendor.

In the passage for to-day we have a pretty full though compressed account of the royal visit to Jerusalem, and there is abundant material for picturing. The long train of camels with their dusky drivers, laden with stores of gold and precious stones and costly spices, the chariots bringing the retinue of the sovereign, gorgeously attired, and lastly the queen herself, in all the pomp that accompanied royalty, must have presented an imposing sight. Then comes the enumeration of the things which aroused her wonder and admiration. The "house" which Solomon had built for his own residence is described, together with another palace, the "house of the forest of Lebanon" in chap. 7. 12. The "meat of his table" is spoken of in chap. 4. 22, 23. The "sitting" of his servants with the attendance or "standing" of his ministers and their "apparel," and his "car-bearers" come next in the record, their high position (see chap. 9. 22), their bearing, their readiness, talents, and energy in his service, all showing forth the greatness of him they served. Last in the list comes the "ascent by which he went up into the house of the Lord;" and whether this means the actual road from the valley which separated Mount Zion from Mount Moriah, up the steep slope of the latter to the temple gate, or whether the expression stands for the "burnt-offering," an example of which is given us in chap. 3. 4; 8. 63, 64, we are not surprised that either should have excited the wonder of the royal visitor.

But when all these had been duly inspected, admired, and wondered at, there was something over and above them all which impressed itself on the mind of the queen. What was her exclamation? Not, Happy is the king to whom all this belongs; not, Happy are the servants who serve a master so rich and splendid; but, "Happy are these thy servants which stand continually before thee and hear thy wisdom." Is there not here an echo coming beforehand of what our Lord, a thousand years later, said to his disciples, "Blessed are

the eyes which see the things which ye see," etc. (Luke 10. 24)? Not one in the class but may enjoy a far higher happiness than that which the queen of Sheba esteemed so highly, for, as our Golden Text reminds us, "A greater than Solomon is here," (comp. Rom. 10. 6, 8); and this great King, with all the wonderful and gracious provision made for those who come to him (it is interesting to trace out the spiritual wonders corresponding to vers. 4, 5), is willing to receive each and all, the poor and the worthless (1 Cor. 27. 28), the burdened and the sinful—"whosoever will."

There are three points about the queen of Sheba to be specially noted—two likenesses and a contrast.

1. She saw and heard at the court of Solomon far more than she had ever dreamed of. So it is with those who come to the great King: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what he hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1 Cor. 2. 9.

2. She was fully satisfied. All her "hard questions" were resolved. Solomon "told her all that was in her heart," and gave her "whatever she desired, besides that which he gave her of his royal bounty." And what did others say of the great King? "He told me all things that ever I did" (John 4. 29); "Thou hast the words of eternal life" (John 6. 68); and of those who come to him, "All things are yours." 1 Cor. 3. 21. Christ does fully satisfy.

3. She returned and went to her "own land." Here is a contrast. Those who come to Christ come forever. Psa. 45. 10, 21. His home is theirs. They shall "go no more out." Rev. 3. 12.

Cambridge Notes.

1 Kings 10. 1-13 (=2 Chron. 9. 1-12).

THE Arabian chieftainess was made by One who was "more than Solomon" an example to reprove men's indifference to the most momentous truths. The sacred narrative gives us no precise information as to the nature of her quest, and no historical value attaches to the dense mass of legend. Solomon's practical sagacity would attract one who also had the problems of government to solve. The fame of his intellectual grandeur fascinated a kindred spirit, and although a heathen she was anxious to know something of the national Deity to whom was dedicated a wonder of the eastern world. In any case it is clear that an earnest purpose, and not mere curiosity, brought her thus "from the ends of the earth."

VER. 1. *Sheba.* The ideal king of Psa. 72 receives gifts from "the kings of Sheba and Seba," and the suggestion may have come from the present passage, especially if the psalm was composed when another claimant had arisen for the title "Sheba." Josephus calls Solomon's visitor "queen of Egypt and Ethiopia," showing confusion between Seba, that is, Abyssinia, and Sheba in Arabia Felix. The kings of Abyssinia still claim descent from Solomon and Makeda, as they call her, but it can hardly be doubted that her African extraction is as mythical as her marriage with Solomon. *Concerning.* It seems most likely that this hard phrase describes the temple. Comp. chap. 8. 41, *sqq.*, and Jer. 3. 17. But Klostermann is probably right in supposing words lost: "the fame of Solomon [and of the house which he built] for the name." *Hard questions,* or "riddles." The term is probably inclusive, and might, for example, have described judicial problems, like that of chap. 3. 16, *sqq.* Thus it sometimes means parables (comp. Ezek. 17. 2; Num. 12. 8; John 16. 29); some-

times maxims or epigrams, as Prov. 1, 6; Hab. 2, 6; sometimes poetic thought, as Psa. 49, 4; and sometimes riddles pure and simple, as Judg. 14, 12. The book of Proverbs seems to contain much that would originally be given in answer to riddles, as we learn from traditional examples of these. The legends speak only of subtleties like those Josephus describes as propounded by Solomon to Hiram, an intellectual exercise especially popular with Arabs. But the queen's object was certainly much more serious. VER. 2. In countries where an ordinary visit in common life could not be paid without making presents (comp. 1 Sam. 9, 7), the visit of one sovereign to another would of course mean exceptional magnificence in the interchange of gifts. *Spices*. Characteristic of Arabia. *Heart*. Another hint suggesting serious questions. VER. 3. *Hid*. Too difficult for his penetration. VER. 4. *House*. His own, as the next verse shows. VER. 5. *Meat*. Of course "food" in general. *Sitting*. Of the privileged courtiers who dined in order of rank at the king's table. *Ministers*. Inferior servants who waited on the king and his guests. *Ascent*. This reading, taken from Chronicles, is a correction of the Hebrew text here, which is given in the margin. The "ascent" is supposed to mean a private entrance from the palace. But the LXX. has "burnt-offering" in both places, and Josephus supports this reading, which seems inherently more probable. It only involves the omission in Chronicles of the tiny letter *y* (the "jot" of Matt. 5, 18). Since the fame of the temple had helped to bring her to Jerusalem (ver. 1), it would be strange to omit reference to those splendid functions of worship so calculated to impress a foreigner. *No more spirit*. Comp. Josh. 5, 1. Utter amazement at Solomon's unapproachable grandeur of mind and estate broke down her queenly pride and reserve, and she speaks out. VER. 7. *Prosperity*. Literally, "goodness," as in Job 2, 10; Psa. 104, 28. VER. 8. *Thymen*. The LXX., supported by two other versions, reads "thy wives," both here and in Chronicles an initial *ehy* being dropped. Our text seems rather tautologous, and the LXX. is probably right. The polygamy thus referred to has not reached the aggravated stage described in the next chapter; the queen would hardly have congratulated the members of that vast loveless harem. *Hear*. Comp. Prov. 8, 34. VER. 9. Comp. chap. 5, 7. In neither case did these heathen sovereigns show any intention to relinquish their own national deities. According to Oriental ideas, each people had a god of its own just as much as it had a king. *To set thee*. Note the Chronicler's characteristic phrase. *Because*. Comp. 2 Chron. 2, 11. *For ever*. Chronicles and the LXX. read "to establish them for ever," which is almost certainly right. The reading of the text, striking in itself and recalling such gems of Old Testament religion as Jer. 31, 3, does not suit the context so well. *Justice*. Especially to the poor and oppressed, to defend whom was the glory of the ideal King. See Psa. 72 *passim*. VER. 10. Comp. Psa. 72, 10, no doubt a reference to this. *One hundred and twenty talents*. Over three million dollars. Comp. chap. 9, 14. Josephus, however, makes it only one sixth as much. There is evidence of considerable exaggeration in the statistics of Solomon's magnificence. Jewish scribes were always prone to pile up figures already enlarged by oral tradition. *Spices*. Josephus says that the balsam tree came into Palestine among her gifts. VER. 11. This and the next verse are a parenthetic addition suggested by the mention of other sources of wealth. *Hiram*. See chap. 9, 26-28. Israel had hitherto no experience of ship-building, and Hiram had supplied both timber and sailors. *Ophir*. space forbids discussion. The choice lies between

India and Arabia, and on the whole the former is more likely. The exports in at least two cases have Sanskrit names, and it does not seem probable that Ophir was an emporium. *Aimug*. We cannot fix certainly either form or meaning to this foreign word. Most have accepted the suggestion that it was sandal-wood, but the evidence is very slight. We may, perhaps, be sure that the name and thing came from India. VER. 12. *Pillars*. Chronicles has "terraces," and the LXX. supports the difference. We may have two descriptions of the same thing; for example, a stair with a balustrade (Lamb). It must have been furniture such as could be added to a finished building. *Harps and psalteries*. See note on 2 Sam. 6, 5 (Oct. 13). *Singers*. Comp. Eccl. 2, 8. Perhaps, however, the temple chorists are meant. VER. 13. *Bounty*. This clause is a mere paraphrase, as the margin shows. For "hand" in this sense comp. Esther 1, 7, and 2, 18. The parallel in Chronicles has obviously suffered in transcription.

The Lesson Council.

Question 10. What was the religious significance of the visit of the queen of Sheba?

Her character is vouched for by the unqualified commendation of Christ. In her day, in the absence of the press, sages made long journeys for knowledge. From zealous sailors and servants she heard of Solomon's fame "concerning the name of the Lord." "She came from the ends of the earth," not as a philosophical inquirer only, but as a seeker for religious light. Overwhelmed by the external splendor and the matchless wisdom of the king, amid the sinkings of her heart she "blessed the Lord God," "who delighted in him and in Israel." She "will rise in judgment with the men of this generation" who reject the "greater than Solomon."—*Rev. Isaac Crook, D.D.*

1. The fame and glory of Solomon, because of commerce, wealth, and wisdom, were brightened to a supernatural splendor "concerning the name of the Lord."
2. "The Queen of the South," wishing to know more of the God of Abraham, sought the wisdom of Solomon, his servant.
3. After she had seen the king's house and servants, and looked on the temple of the Lord, and Solomon had answered all her questions, "there was no more spirit in her." The gods and worship of the Queen of Sheba were as nothing.
4. "Behold [Jesus] a greater than Solomon is here."—*Rev. L. C. Qual, D.D.*

Her curiosity was eager, honest, and reverent. She represented a people, rich, ancient, and wise. Her quest for the source of Solomon's wisdom suggests those wise men, who, from a farther east, brought gifts—"gold, and frankincense, and myrrh"—to "a greater than Solomon." Her earnestness is a rebuke to the dead faith of a more favored generation. Matt. 12, 42. Her tribute to Solomon is a prophecy of the world-wide conquests of the Church. Psa. 72, 10, 11; Isa. 63, 6; Ezra 27, 22. Her course shows the characteristics of all search for divine wisdom: 1. Inquiry (ver. 1); 2. Conviction (ver. 4); 3. Confession (ver. 6); 4. Praise (ver. 9); 5. Fruit (ver. 10).—*Rev. F. M. North.*

Lesson Word-Picture.

WHAT is this filling through Jerusalem's gates, this long winding caravan, camel after camel haughtily snuffing the air, dingy with the dust of a long journey over sandy plains and crackling deserts? Their riders shout in a strange tongue. Their baggage is cumbersome and travel-worn. Some band of merchant-men or

pleasure-seekers, may be. But no! All the interest of the caravan centers in one who is born in royal state and yet in a veiled seclusion. It is some woman of princely blood. This is the monarch's train. The monarch is a queen. Who can it be? The royal city is entered. Jerusalem is in an uproar.

Who can it be? Why this visit? Curiosity is intense. People crowd the streets to see that long, richly appareled train. At last the story flies from lip to lip, "It is the queen of Sheba! She has come to see the splendor of our Solomon!"

And now they stand in one another's presence, the king in all his magnificence, the queen in all her eager quest. She asks him questions. His profound knowledge is the deep well in which she sinks her inquiries like empty vessels, only to come up brimming. He shows her his spacious palace. She sees him amid the splendor of his banquet, amid the glittering vessels, the gliding waiters, the ministers in rich apparel, the coming and going cup-bearers. One other thing she witnesses, "his ascent by which he goes up into the house of the Lord." She sees him passing to the highest place, where with bowed head he takes the lowliest posture, the great king with the humility of a little child passing on to meet a heavenly Father.

What can she say to all this? Her tongue hesitates. She can only speak of the rumor of his greatness wafted to her in her far-off land, of her coming to witness it in larger measure, and lifting her hands she pronounces his servants fortunate. Bowing her head, she calls his God blessed that delighted in him. And now she opens the big, mysterious bundles the camels patiently bore within the walls of Jerusalem. What veins of gold run through those packages as if mines, when she opens them! What heaps of precious stones like fragments of rainbows broken and then massed! What spice-gardens and scented airs blowing out of them! Never more will Jerusalem breathe such aromatic odors. All the interviews between kingly host and queenly guest are over at last. The camels, burdened with Solomon's gifts, are once more in line for the homeward journey. Their drivers shout to them in a strange tongue. The haughty gates fall back before the long train of Sheba's swarthy queen. Over the hill-tops disappear the last of the camels, but in Hebrew story long lingered the memory of the famous visit of distant Sheba's queen.

But now what new arrivals are these? Ship after ship comes to Solomon's ports. The cries of foreign sailors echo about the richly loaded fleet. Precious are the stones they bring! Costly are their cargoes of almug trees! Hidden in their trunks are the beautiful pillars that skillful hands will cut out for the house of the Lord, Psalter and harp from thence will be carved for Solomon's sweet singers. No such trees grew again for Jerusalem. No such choirs sang again. No such Solomon reigned again.

Primary and Intermediate.

LESSON THOUGHT. *Jesus our wisdom.*

Talk about the beautiful temple Solomon had built. Speak of some famous building which is talked of far and near, and lead children to see that this temple would not only have Solomon's name known among other nations, but would make known the name of the God of heaven, for whose worship it was built.

Make square for Jerusalem on the board. At a distant point outline a country, in which print "Arabia." Tell that this was a rich and beautiful country, about fifteen hundred miles from Jerusalem. Speak of the

queen of that country, her great possessions, her power and knowledge, and her dissatisfied spirit. She wanted to know what came after this, and who could give her real happiness in this life. She had heard of Solomon and his God, and she said, "I will go and learn about the God of heaven." Show that she was not afraid to take a long, hard journey, to hear about God and heavenly things. Sometimes we think it hard to have to go to church, may be. Make with flat crayon a path from Jerusalem to Arabia. Tell that here was a desert, there a wilderness. There were many robbers on the way. The queen could not hurry along in the steam-cars, or ride in fast sailing boats. Pin up a picture of a camel. Tell that she had to ride on this slow moving animal, and it must have taken her more than two months to get there? Was she not a brave, earnest woman?

Describe her visit to King Solomon: she presents she brought, the hard questions she asked, and the wisdom which she found in Solomon.



Print "A greater than Solomon." Let children name the wisest of all Kings. The queen of Sheba found more than she expected. Those who seek King Jesus find richer treasures of wisdom and love than they had thought. Sing a verse of "The hair was never told."

Our gifts to Jesus. What can we bring to our King? Make a pair of scales on the board. On one side put "our hearts," "our work," "our money." On the other, weighing these down, put the cross, with "Love" printed on it, "Wisdom," "Truth," and "Eternal Life."

Who will choose to-day? Again tell the sweet story of the willingness of Jesus to give us royal gifts, and urge upon little hearts an early and wise choice.

Blackboard.



DIRECTIONS. Outline the heart with crimson crayon, the crown with bright yellow, the words around it with white; the sentence draw with light blue.

EXPLANATION. After speaking of the events in the lesson for to-day, call for the Golden Text, and bring out the facts as to who said these words, and why they were said. Also have some one relate the circumstances connected with the Saviour saying, "Consider the lilies."

APPLICATION. Solomon was a great king, enthroned in a magnificent palace, but Christ, my King, is greater, enthroned in my heart.

Berean Methods.**The Teachers' Meeting.**

1. Select from the class a *geographer*. Let him draw a rough map of Solomon's dominions and their surroundings, carefully locating Sheba; tell what is known about that country, its peculiar source of wealth, the characteristics of its people. Any brief description of the "Yemen," or "Arabia Felix" might be read to the class with profit. Refer to Psa. 72, 15; Job 6, 19; Isa. 60, 6; Jer. 6, 20; Ezek. 27, 22, 24; 38, 13; Matt. 12, 42; Luke 11, 31. 2. Select a *biographer*, or *committee on persons*, to portray Solomon and the queen. If some brief but weird Oriental legend concerning either queen or king could be told, it would add interest. Bring out the characteristics of Solomon (apart from his superhuman wisdom); this lesson exhibits several, love of display, for example. Find out what sort of woman the queen of Sheba was, as evidenced by the impressions she received; what led her to make this journey; what caused her great astonishment; what was her estimate of the sources of happiness enjoyed by Solomon's servants. What a person admires is a pretty sure index to his character. 3. Have the lesson read, as far as possible, between the lines. Deduce Jesus's moral from it: A GREATER THAN SOLOMON IS HERE.

References. FREEMAN. Ver. 1: "Hard questions," 234. Vers. 2 and 10: Presents, 64. Ver. 5: Cup-bearers, 378. Ver. 12: Harps, 61; psalteries, 432. FOSTER'S CYCLOPEDIA. Prose, 1797, 1804, 3349-3376. Ver. 1: Prose, 3414; Poetical, 1258. Vers. 1-10: Poetical, 1258, 3988, 4007, 4008.

ANALYTICAL AND BIBLICAL OUTLINE.**The Seeker After Truth.****I. A GENTILE SEEKER.**

When the queen of Sheba heard, v. 1.
"Gentiles shall come... and kings." Isa. 60, 3.
"Also to the Gentiles," Acts 11, 18.

II. A NOBLE SEEKER.

The queen of Sheba... came, v. 1.
"A eunuch of great authority," Acts 8, 27.
"Not many mighty... noble." 1 Cor. 1, 28.

III. A DILIGENT SEEKER.

She came to Jerusalem, v. 2.
"From the uttermost parts," Matt. 12, 42.
"Give diligence... calling," 2 Pet. 1, 10.

IV. AN ASPIRING SEEKER.

Concerning the name of the Lord, v. 1.
"Seeking goodly pearls," Matt. 13, 46.
"First, the kingdom of God," Matt. 6, 33.

V. AN OPEN-HEARTED SEEKER.

All that was in her heart, v. 2.
"Casting all your care upon him," 1 Pet. 5, 7.
"Lack wisdom... ask of God," James 1, 5.

VI. A SUCCESSFUL SEEKER.

Solomon told her all, v. 3.
"Seek and ye shall find," Matt. 7, 7.
"God hath revealed... unto us," 1 Cor. 2, 10.

VII. A GRATEFUL SEEKER.

The half was not told me, v. 7.
"With the mouth... confession," Rom. 10, 10.
"Shall not be ashamed," Isa. 49, 23.

VIII. A GENEROUS SEEKER.

She gave the king, v. 10.
"Gentiles minister... carnal things," Rom. 15, 27.
"Enriched... to all bountifulness," 2 Cor. 9, 11.

VOL XXI.—12.

THOUGHTS FOR YOUNG PEOPLE.**A Few Disconnected Observations.**

1. *Few people really seek wisdom.* The queen of Sheba made this long and arduous journey to Solomon, not apparently to learn of him, but to puzzle him. Many of the questions propounded, much of the advice asked, in these latter days, has no higher motive. The effort is not to know, but to be smart; not to teach, but to make points; not to learn, but to engage in a profitless intellectual duel. The scribes and Pharisees who strove to "entangle" Jesus were of a piece with the queen of Sheba, and with nine-tenths of the men who are ready to exchange opinions with you. Beware of them, and imitate them not.

2. *The material always makes the deepest impression on superficial minds.* To the queen of Sheba, the "glory of Solomon" seems to have arranged itself in a climax. His wisdom must be great since she could not puzzle him; the house that he had built was greater; that was surpassed by his magnificent table service; that, by the apparel of his servants; and that, by the splendor of his court. When she saw the magnificence of this richest of monarchs put in processional display she fainted. His wisdom had only made her long to ask him riddles, but the rich livery of his servants made her say in humility, "The half of thy wisdom was never told." There are plenty of queens of Sheba now.

3. *Wisdom is beyond rubies.* Not knowledge, but wisdom. The queen made a big blunder when she uttered the words contained in the eighth verse. Men who continually hear wisdom are not necessarily any happier than other men. The advantage is in practice. He who knows two things, and takes advantage of his knowledge, is a happier man, more prosperous, more noble, than he who knows five thousand, but does not mold his ideas and life by his knowledge.

HOME READINGS.

- M.* Solomon and the queen of Sheba. 1 Kings 10, 1-13.
Th. Solomon's greatness. 1 Kings 4, 25-34.
W. Solomon's judgment. 1 Kings 3, 16-28.
Th. Excellency of wisdom. Eccl. 7, 11-19.
F. Wisdom from above. James 3, 13-18.
S. Wise unto salvation. 2 Tim. 3, 10-17.
S. A greater than Solomon. Luke 11, 29-30.

GOLDEN TEXT.

She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. Matt. 12, 42.

TIME.—9:02 B. C.

PLACE.—Jerusalem.

DOCTRINAL SUGGESTION.—Accountability.

LESSON HYMNS.

- No. 118, Dominion Hymnal.
Come, thou Fount of every blessing,
Tune my heart to sing thy grace.
- No. 122, Dominion Hymnal.
Be it my only wisdom here,
To serve the Lord with filial fear.
- No. 142, Dominion Hymnal.
With joy we lift our eyes
To those bright realms above.

I love to tell the story.
 Seeds of promise.
 I love to sing the story.
 The call for reapers,
 Gather them in.
 Tell it out among.
 Best be the tie.
 How happy every child.
 Come with rejoicing.

QUESTIONS FOR SENIOR STUDENTS.

1. The Queen.

Who was the queen of Sheba?
 In what quarter of the world did Jesus say she lived?
 Matt. 12. 42.
 What custom common among Orientals is suggested by verse 1?
 What does this visit show in regard to Solomon's fame?
 What act of the king might have brought him into her notice? Chap. 9. 26.
 What was the character of her country? ver. 2.
 What were the things which she saw?
 What was the ascent to the house of the Lord?

2. Her Wonder.

What was the effect of her observations on herself?
 What was the character of her words to Solomon?
 What commentary was only a few years later furnished on verse 8? 1 Kings 12. 4.
 Did this queen understand the nature of the worship of the true God?
 Would not such a worship as Solomon's, in offerings and sacrifices, seem like a magnificent idolatry?
 What corroboration of the magnificence of the temple equipment does later history give? Ezra 1. 7-11.

3. Her Gifts.

What Oriental custom still remaining is suggested by verses 10 and 13?
 What illustration of the prodigality of kings in giving was once afterward given in Israel's history? 2 Kings 5. 5.
 What was the condition of the people in these Oriental monarchies?
 What light on the causes of their condition do such incidents give?
 What is always the effect of concentration of wealth in the hands of the few?

Practical Teachings.

Here is illustration of the lesson of Jesus: "To him that hath shall be given." There were many lepers in Israel: no gifts for them.
 Jesus taught the great lesson from this visit:
 "The queen visited Solomon and revered him;
 "I am greater than Solomon." Do you reverence him?
 Homage for the king! But let the king be Jesus.
 The queen saw Solomon's riches.
 Have you seen the riches of Christ?
 She saw the power of Solomon.
 Have you felt the power of Christ's love?

Hints for Home Study.

1. To understand Solomon's power read the story of his life in 2 Chron. If you can get Stanley's *History of the Jewish Church*, read about Solomon in vol. 2, pp. 184-287, or in Geikie's *Hours with the Bible*, vol. 3, pp. 337-455.
2. Do not fail to read the remainder of chapter 10.
3. Write from your study a brief story of Solomon's life.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Queen, v. 1-5.

What queen is here referred to?
 What had she heard about Solomon?
 For what purpose did she visit Jerusalem?
 What presents did she bring?
 Concerning what did she question the king?
 What is said of Solomon's reply?
 What eight evidences of Solomon's glory did the queen see?
 How was she affected by what she saw?
 What says the GOLDEN TEXT about this queen?
 What "greater" King is here meant?

2. Her Wonder, v. 6-9.

What did the queen say about a report which had reached her land?
 When did she first believe the report?
 How fully had she heard the truth?
 What did she say about the king's servants?
 To whom did she ascribe Solomon's prosperity?
 Why had the Lord thus honored him?

3. Her Gifts, v. 10-13.

What gifts did the queen give to Solomon?
 What king also brought gifts?
 What treasures were brought from Ophir?
 To what use were the almag trees put?
 Where then did the queen go?
 What better gift does our King ask of us? Prov. 23. 20.

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God keeps his promises?
2. That prosperity is God's gift?
3. That God honors those who honor him?

Home Work for Young Bereans.

Find some reference to the queen of Sheba in three other books of the Bible.
 Find a promise made to Solomon which this lesson shows to have been fulfilled.

QUESTIONS FOR YOUNGER SCHOLARS.

What did the Lord give to Solomon? **Wisdom and riches.**

Who heard of his great fame? **The queen of Sheba.**
 Where did she live? **In a far distant country.**
 What did she determine to do? **To visit Solomon.**
 What had she been told? **That he knew the true God.**

What did she bring to Jerusalem with her? **Many costly presents.**

How did she try Solomon? **With hard questions.**
 How did Solomon answer her? **Very wisely.**

What did the queen see? **That Solomon was very great and wise.**

What had she not believed? **In his riches and wisdom.**

What did she say? **That the half had not been told.**

What did she give to Solomon? **Gold and spices and precious stones.**

What did Solomon give to her? **Costly presents.**

What else did he give her? **Words of truth.**

What is better than gold and silver? **The knowledge of God.**

What should we love to give away? **The truth about God.**

Words with Little People.

The queen gave	Solomon gave
Gold,	Love,
Spices,	Wisdom,
Precious stones.	Truth.

"My fruit is better than gold," Prov. 8. 10.

THE LESSON CATECHISM.

(For the entire school.)

1. From whence did Jesus say the queen of Sheba came? **From the uttermost parts of the earth.**
2. For what did she come? **To test Solomon's wisdom.**
3. What was her own testimony of him and his kingdom? **"The half has not been told."**
4. How does Jesus say she will appear in the judgment? **In condemnation of his generation.**
5. What will be the basis of that condemnation? **"She came from the uttermost," etc.**

CATECHISM QUESTION.

56. Does God care for you?
 I know that He cares for me, and watches over me always by His Providence.
 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.
 —Psalm xxii. 8.

B. C. 984.]

LESSON XI. SOLOMON'S FALL.

[Dec. 15.]

Authorized Version.

1 Kings 11. 4-13. [Commit to memory verses 9-11.]



4 For it came to pass, when Sol'o-mon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the LORD his God, as was the heart of Da'vid his father.

5 For Sol'o-mon went after Ash'to-reth the goddess of the Zi-do-ni-ans, and after Mil'com the abomination of the Am'mon-ites.

6 And Sol'o-mon did evil in the sight of the LORD, and went not fully after the LORD, as did Da'vid his father.

7 Then did Sol'o-mon build a high place for Che'mosh, the abomination of Mo'ab, in the hill that is before Je-ru-sa-lem, and for Mo'lech, the abomination of the children of Am'mon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 And the LORD was angry with Sol'o-mon, because his heart was turned from the LORD God of Is-ra-el, which had appeared unto him twice.

10 And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Sol'o-mon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding, in thy days I will not do it for Da'vid thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for Da'vid my servant's sake, and for Je-ru-sa-lem's sake which I have chosen.

Revised Version.

4 For it came to pass, when Sol'o-mon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the LORD his God.

5 As was the heart of Da'vid his father. For Sol'o-mon went after Ash'to-reth the goddess of the Zi-do-ni-ans, and after Mil'com the abomination of the Am'mon-ites. And Sol'o-mon did that which was evil in the sight of the LORD, and went not fully after the

7 LORD, as did Da'vid his father. Then did Sol'o-mon build a high place for Che'mosh the abomination of Mo'ab, in the mount that is before Je-ru-sa-lem, and for Mo'lech the abomination of the children of Am'mon.

8 And so did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 And the LORD was angry with Sol'o-mon, because his heart was turned away from the LORD, the God

10 of Is-ra-el, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Sol'o-mon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and

12 will give it to thy servant. Notwithstanding in thy days I will not do it, for Da'vid thy father's sake; but

13 I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for Da'vid my servant's sake, and for Je-ru-sa-lem's sake which I have chosen.

EXPOSITORY NOTES.

Verse 4. When Solomon was old. That is, when age began to show itself upon his person. It does not appear that he attained to the good old age of his father. He was probably not over twenty at his accession, so that he would not have been far from sixty at the time of his death. **His wives turned away his heart.** How could it have been otherwise, with Egyptian, Moabite, Ammonite, Edomite, Phœnician, and Canaanite wives and concubines in his palace? See verse 1 of this chapter. **Other gods.** Those mentioned in the next verse. **As....David.** David was guilty of deplorable sins, but his profound penitence and humiliation, his confession and cry to Jehovah, led to his pardon and restoration, and up to the last he maintained his loyalty and devotion to his God.

5. Ashtoreth. The female, as Baal was the male, divinity of the Phœnicians, of whom the **Zidonians** were a colony, so called from their famous city of Zidon, on the sea-coast north of Tyre. **Milcom.** The same as "Molech" in verse 7, and sometimes written also "Moloch," the fire-god of the Ammonites. From being worshiped by human sacrifices (Lev. 18. 21) it might well be spoken of as an **abomination**, that is, an object of loathing and abhorrence, to the worshiper of Jehovah. How far Solomon went after these forms of idolatry is not made very clear. He probably did not forsake the worship of Jehovah as his own God and the God of Israel, or renounce the religious customs of his people, but rather tolerated other worship, and so gave the weight of imperial patronage to the gods of the heathen, and gave out of his own treasures to support a worship that was contrary to the law of God.

6. Did evil. This is the standing expression to denote the disloyalty to Jehovah and toleration of idolatry which distinguished so many of the kings of Judah and Israel. Comp. 1 Kings 15. 25, 26, 34; 16. 25, 30; 2 Kings 3. 2; 13. 2; 21. 2. **Went not fully after.** This im-

plies that he maintained a formal following of Jehovah, that it was not a full-hearted service.

7. Build a high place. Worship in high places was tolerated when there was no house of God yet builded (1 Kings 3. 2), but it was fraught with many dangers, for it brought the people into harmony with certain forms of heathen idolatry. It was a heathen superstition that hill-tops were nearer heaven than other places, and therefore more suitable for worship. **Chemosh.** The national deity of the Moabites, as **Molech** was of the Ammonites. Chemosh appears also to have been worshiped by the Ammonites (Judg. 11. 24), and was worshiped by human sacrifices. See 2 Kings 3. 27. **Hill.... before Jerusalem.** That is, the Mount of Olives, which rises immediately on the east of Jerusalem, and so would be directly before one who looked toward the sun-rising.

8. Likewise did he for all. He made no discrimination in favor of one as against another. Probably most of his **strange wives** were worshippers of one or another of the deities named above, and in erecting altars to Ashtoreth, Molech, and Chemosh he provided for the women of other foreign nations besides Zidonians, Ammonites, and Moabites. **Which burnt incense.** The burning of incense, compounded of various aromatic spices, and giving forth a fragrant perfume, formed a part of the religious worship of most ancient nations, and seems to have been the symbol of prayer and worship acceptable to God.

9. The Lord was angry. No explanation that is at all faithful to the repeated statements of this kind in the Bible can fail to note that the divine nature is intensely opposed to all sin. It is no imperfection in God that he has a burning wrath against the wicked; rather it would be a violation of his holiness to assume that he is not angry with the sinner. In God such holy indignation is a passion as pure as love. **Appeared unto him.**

twice. Namely, at Gibeon and at Jerusalem, as described in 1 Kings 3, 5, and 9, 2.

10. **Had commanded him.** As, for example, in chap. 9, at the second appearance, when he warned him and the other people against going after other gods. See 9, 6-9.

11. **The Lord said unto Solomon.** In what manner or by whom we are not told, but very probably by the ministry of the prophet Ahijah, the Shilonite, who is mentioned in the twenty-ninth verse of this chapter. **I will . . . rend the kingdom from thee.** How similar this prophetic word to that of Samuel, when he said to the disobedient Saul, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better than thou," 1 Sam. 15, 28. **Thy servant.** Jeroboam, son of Nebat, who is introduced as one of Solomon's adversaries in verse 26 of this chapter, and who subsequently headed the revolt of the ten tribes.

12. **Not . . . for David thy father's sake.** It was one of the pledges made to David that his house and kingdom should continue forever. Even the sins of his posterity should not nullify this promise, although such individual transgressors should be severely chastened. See 2 Sam. 7, 12-16.

13. **Not . . . all the kingdom.** It is not to be a revolution, but a secession, a revolt of ten tribes to form a rival kingdom of Israel. **One tribe to thy son.** Namely, that of Judah; and it became the kingdom of Judah. Although the tribe of Benjamin adhered to Judah (see 1 Kings 12, 21), and many individuals out of other tribes (see 2 Chron. 11, 13-17) came and strengthened the house of Judah, yet they all soon became so absorbed in the one powerful tribe that they lost their tribal distinctness.

In Solomon's fall we have many admonitions:

1. The moral danger of a life of wealth and luxury.
2. The manifold mischief and evil of polygamy.
3. The impropriety of marrying one of a different faith and religion.
4. The patronizing of other gods is a culpable leaning to idolatry.
5. Such patronage was virtually a disloyalty that made the worship of Jehovah of none effect.
6. All attempt at neutrality in religion is practical hostility to the true God. "He that is not with me is against me," etc.
7. The piety of a saintly father conferring benefits on successive generations of his children.
8. Personal obedience and piety the permanent condition of the divine favor.

English Teacher's Notes.

STANDING at the base of a cliff you may sometimes see lying close to you a rocky mass imbedded in the sand, which evidently had not been there always. Once it crowned the heights above, looking firm and unassailable, but its supports have given way, and here it lies far below. You can see there has been a fall.

I remember seeing an old man earning his living by errands and odd jobs, who had once been the head of a large business, with many men employed under him. It was a great change of position. Here, too, had been a fall, owing, I believe, merely to circumstances, and not to any fault on the part of the man himself.

But we may see, occasionally, much deeper falls. Men and women who once held a good position in society are sometimes found in the haunts of beggary and misery. And it is usually some moral fall which has led to this. When a young man, who once walked among the servants of God, is found in careless, worldly, un-

godly company, the fall has begun. There is no deeper descent than from the house of God to the "tents of wickedness."

Suppose we take our stand to-day on the slope of Mount Moriah, looking eastward over the brook Kidron to the Mount of Olives—what do we see? Two buildings, or "high places," rising before our eyes, one, perhaps, completed, the other just begun. What are they? Places for heathen worship; shrines of idols; "Ashdoreth, the goddess of the Zidonians," and Milcom, or Moloch, the "abomination" (that is, idol) of the Ammonites. They are erected here—right in front of the place which God had chosen to "place his name there"—by command of the king of Israel. And this is the very man who some years before caused the erection of the temple of Jehovah which rises behind us! To begin with the worship of the one God, who created all things and who rules all things, and go on to the worship of vain idols—which are really "nothing in the world" (1 Cor. 8, 4), and yet which are invested by their worshippers with attributes befitting evil spirits (1 Cor. 10, 20)—what a descent! We see at once that there has been a fall, a moral and spiritual fall of tremendous extent.

But how did it come about? There must be a process of disintegration, of loosening, before the rock falls from its lofty eminence. And no man ever takes an unprepared leap from the heights to the depths. The first step of Solomon's fall is given in verses 1, 2. It was the neglect of God's law for the gratification of his own passions. The second is marked in verse 3: "His wives turned away his heart." He grew cold in the service of God, and eager in the ways of sin. The further descent is pointed out in verses 4-8. To please these heathen women he adopted the worship of their idols, and thus the fall was complete.

Was it to be a moral and spiritual fall only? No; the temporal fall, the change into outward circumstances from prosperity to adversity, was bound to follow, according to the word of the Lord, 2 Sam. 7, 14. On two former occasions Jehovah had appeared to Solomon—once to offer him his choice of good gifts, a second time to promise him blessing and prosperity. But both times a warning had been given (1 Kings 3, 14; 9, 8, etc.)—the second time distinctly against the sin into which Solomon fell. And now we read of nonappearance of the Lord to his unfaithful servant, but of an announcement of coming trouble; whether addressed to him immediately, or through the medium of a prophet, we are not told. There was to be a fall of the splendid kingdom which Solomon ruled. It was to be dismembered, and the unity and strength which had commanded the respect and fear of all the neighboring nations was to have an end. Already the elements were at work which were to issue in this result. See chap. 12, 4. There was merely mingled with the judgment (vers. 12, 13), but the outward fall was to be commensurate with the moral one.

But who that has enjoyed the advantages and privileges of Solomon would fall as low as he did? If there is one who thus reasons with regard to himself, he is the one for whose sake the Holy Spirit of God inspired Paul to write the words of our Golden Text: "Let him that thinketh he standeth take heed lest he fall."

Cambridge Notes.

1 Kings 11, 4-13.

THE fall of Solomon, as that of David, is completely passed over by the chronicler. His compilation was made at a time when the national religion had entered on the final stage which we associate with the name of Judaism—earnest to bigotry, passionately devoted to

the externals of the ancestral faith, and idolizing the heroes of the past with a blindness which resolved to forget their faults. The inspiration of the Book of Chronicles came through priestly channels: "there is no more any prophet." The annals of the kings show the breadth of view characteristic of the prophetic order. Solomon and his far greater sire were men, and like men they fell; that the people of God might realize that for them alone, of all the nations, the Golden Age was in the future, when a King should rule in righteousness, endowed with David's tenderness and Solomon's wisdom, but free from all that made them but broken lights of him.

VERSE 4. Solomon's fatal concession to the polygamy which cost his father so dear was encouraged by political considerations. A monarch so fond of pomp would be strongly tempted to surpass his neighbors in the size of his harem, while the alliance with so many royal houses was a bond of friendship with nations around. The numbers given are not certainly reliable, though supported by Josephus and the LXX. and paralleled in the annals of the East. A nearly contemporary poet (Sol. Song 6, 8) speaks of sixty queens and eighty concubines, which is much more probable: seven hundred "princesses" would be hard to find, unless the title was given very freely. *Old*. Not actually, for he died at about sixty. Solomon was not more than forty or so when the temple was finished, and probably in less than ten years his "strange wives" succeeded in undermining the weakened resolution of a man old before his time. *His wives*. The few favorites: the majority of the state harem would hardly ever see the king. Comp. the warning in Josh. 23, 12 *sqq.* *Perfect*. See chap. 8, 61, and note. Solomon's sin was not abandoning or persecuting Jehovah's worship; no doubt the temple services were carried on with unchanging splendor. But Jehovah will be all in all, or nothing, and Solomon's worship was worse than thrown away. VER. 5. *After*. Comp. Deut. 6, 14. *Ashtoreth*. See note on 1 Sam. 7, 3. No commentary could compare in vividness, and hardly even in accuracy, with the magnificent passage in *Paradise Lost* describing the fallen angels, who, according to medieval belief (comp. Psa. 106, 37), animated these idols of Canaan. (This mainly applies to those of this passage; the poet's fancy produced his Mammon, Belial, and Beelzebub.) *Goddess*. The LXX., whose text in this part differs considerably in order from our Hebrew, leaves out verse 5, and adds "Astarte the abomination of the Sidonians" at the end of verse 7. The change seems probable, and spares our asking why Ashtoreth should be called a "deity" while Chemosh and Molech are "abominations." *Milcom*, also *Molech* (ver. 7) and *Malcham* (Zeph. 1, 5), all being varieties of the word for "king." He is probably mentioned in 2 Sam. 12, 30 (see margin), as deity of the Ammonites. Those who would realize the horror of these heathen cults—and it is worth while to try, if we would understand the isolation divinely appointed for Israel—will find the Molech-worship most vividly presented in Dr. Hubert Parry's magnificent oratorio "Judith." Milton's grim description needs modifying only in his reference to "drums and timbrels loud," which were imported into the traditions from a probably false popular etymology of *Tophet*, a name of the valley of Hinnom (Gehenna; see note on Mark 9, 43, March 10), where the children were sacrificed to the ghastly idol. It is said that the brazen statue of the fire-god received the children in its arms, whence they slipped down into the furnace kindled within the hollow figure. And yet the victims were happy if dedication to Molech saved them from dedica-

tion to Ashtoreth. VER. 6. *Fully*. Comp. Josh. 14, 8, Num. 14, 24. VER. 7. *High place*. See note on chap. 3, 3 (Nov. 24). *Chemosh*. Worshiped also by the Ammonites (Judg. 11, 24), who were akin to Moab. We know nothing certain about him. *The hill*. Olivet. Its name, *Mons Offensivus*, arising from this event, was to be recalled among scenes which fixed associations of a very different character on the hill. Comp. Matt. 23, 31. VER. 8. *All*. Pharaoh's daughter had not asked for a temple, and probably worshiped Jehovah. Most of the princesses would worship either Molech, Ashtoreth, or Chemosh, so the number of shrines added to these would not be large. VER. 9. *Twice*. Chap. 3, 5, and 9, 2. This last tremendous warning suggests he was already in danger; so high a privilege was now forfeited. The message of verse 11 was clearly through a prophet. VER. 10. *Commanded*. Comp. chap. 6, 12, and 9, 6. VER. 11. *Is with thee*. (Margin) Comp. Job 10, 13. *Kept my covenant*. How Jehovah kept the covenant he had designed to make, all Solomon's history showed. *Reed*. Comp. ver. 30, also 1 Sam. 15, 28, which reminds us that "stubbornness is as idolatry," disobedient Saul as idol-worshiping Solomon. *Servant*. Comp. ver. 26-28. VER. 12. Comp. Chap. 21, 29. This divine forbearance on an erring son for the sake of a righteous father is hardly (as Lumby says) "promised in the Second Commandment," which seems rather to promise blessing to a succession of "righteous" descendants. We have examples of this blessing for others' sake in Gen. 18, 26, etc.; Exod. 33, 17; Mark 2, 5. VER. 13. *One tribe*. Judah was so powerful that "little Benjamin" was counted with it, especially as Jerusalem belonged to "both" the tribes. *For David's sake*... and *for Jerusalem's sake*. These are to be closely connected. The line of David, the chosen king, should ever reign in Jerusalem, the chosen city, until the Heir of promise came.

The Lesson Council.

Question 11. *What were the causes of Solomon's fall, and how far did he fall?*

1. In his prosperity he became disobedient to God, and sought happiness in pleasure and sensual delights. 2. To please his idolatrous wives he established the worship of their gods, and fell himself into idolatry. 3. The distance of his fall was from Jehovah to Chemosh and Molech; from a right to a wrong heart; from the favor to the displeasure of God. 4. "Watch and pray, that ye enter not into temptation."—*Rev. L. C. Queal, D.D.*

How unpursuing this memorial! 1. He began his fall where most do, by "trimming." If not precisely forbidden, his marriage into Pharaoh's family was risky. 2. He was politic, and would by marriages tie the nations to himself, but "him did outlandish women cause to sin." 3. He became in religion a "liberal," patronizing the "genetic faiths," creating heathen sanctuaries in sight of Jehovah's temple, as has a modern minister set over his pulpit "Socrates. Jesus, Shakespeare;" "and the Lord was angry." 4. He disobeyed the written prohibition, and "multiplied horses, forty thousand stalls," "multiplied to himself gold," and was "drowned in destruction." How far did he fall? 1. From that bright vision at Gibeon and that "second" vision, in forty years to prove "the wisest, the greatest, and the meanest" of the kings of Israel. 2. From the august scene and the matchless prayer of dedication to old age under the black cloud of divine anger. 3. Was the author of Proverbs and of that prayer lost forever?

Even the Lord was not told; but, when last seen, Solomon's face was toward hell.—*Rev. Isaac Crook, D.D.*

If endowment and opportunity be a just measure of moral distances, Solomon fell into the very depths. That out of them he cried unto the Lord and was saved all hope, some believe, none living know. He fell because "his heart was turned away from the Lord God of Israel." An averted heart will drag into infamy even genius and wisdom. In outward correspondence with this apostasy of heart were ostentatious extravagance, the maintenance of a seraglio, the toleration of the immoral and idolatrous practices of heathen religions, and the development of despotism. His course destroyed purity of life, simplicity of faith, the sacredness of the family, and the true theocracy. He faltered through a conspicuous neglect of his own profound maxims of life.—*Rev. F. M. North.*

Lesson Word-Picture.

WHERE is Solomon: the king that had a wonderful dream one night; that, standing by a great altar, dedicated a grand temple; whose ascent to the house of God a queen of Sheba thought so wonderful? Yes; where is he? Rather, where will he be? What will he come to? For look! Who comes through the gates, one entering with all the pomp of Sheba's queen, a big, swarthy band of idolaters with her? That is proud Pharaoh's daughter; Solomon's bride. O king, was that done wisely?

Who come now, with all that rough, barbarous troop of Zidonians who peep out of their veils with wondering, owl-like eyes? And what is it the leading beauty clasps in her hands? An image of Ashtoreth, the Zidonian god! These are Zidonian women; wives for the great king! O Solomon, Solomon, look where you stand!

And here is another band of travelers. By their jabber you can tell that they are Ammonites. Peeping from behind those veils are female Ammonites. One of them in her seclusion is kissing a hateful idol—that Ammonite abomination, Molech. She and her companions are going to a Hebrew home to be welcomed in marriage. Alas! But other idolatresses are trooping through Jerusalem's streets, and all alight in Solomon's court-yards! Can the king stand on this slippery ground?

The years go by. And now, where is that wise, devout monarch who built a temple-wonder? He has not been seen in Jerusalem for a long while. But here is an old monarch. Wrinkles are in his face. Gray hairs are under his crown. He stoops. But what is this old king doing?

He has given orders for a singular structure in the hill before Jerusalem. The workmen steadily build it up. This gray-haired, wrinkled old king watches the work. Did any one see him go into the temple this morning? Any long train of sacrifices moving that way nowadays? May be; but, if so, that old king's heart is not there. It is here—where this high place is going up that God hates, here where old Molech is leering down at his worshippers, here where the king's wives are screaming and cutting themselves, bowing and dancing! And this old king is prostrating himself also! But who is it? The Solomon that one day, through idolatrous alliances in marriage, let temptation like a flood into Jerusalem; the same Solomon to whom of old God spake the words of midnight blessing!

Hark!

The time comes when God speaks again. Is it at night? Is it in the calm of the early morning? Perhaps some day when he is humbling himself before a

brutal idol, when idolaters are thumping their horrid instruments of music, when Solomon's wives are at their idolatrous antics before the beastly Molech, then a voice thunders in Solomon's ears, "I will surely rend the kingdom from thee!"

He looks up in wonder, this old, gray-haired, idolatrous monarch. He knows who spoke. He turns away his eyes in shame. Does he bow his head in the bitterness of repentance?

Blackboard.



DIRECTIONS. Write the upper and lower sentence all in one color. The path and the letters making the words "Solomon's Sin," write with dark red chalk.

EXPLANATION. We are commanded to walk in the straight and narrow way. Sin makes a crooked path. The very beginning of sin is crooked. The path leads to shame and sorrow. The right road is plain and straight. Keep in the middle of it; do not wander away like Solomon. Little sins grow fast, and stray feet wander far. Sins are social, and soon become familiar.

"Watch and fight and pray,
The battle ne'er give o'er."

Primary and Intermediate.

LESSON THOUGHT. *What Sin can do.*

Review. Print "Solomon," and question about him. Whose son was he? When was he made king? How had the Lord blessed him; etc.

Now Solomon had been king for thirty or thirty-five years. He was fifty years old, perhaps a little more. This lesson will show if he has been growing wise and strong all these years.

With flat blue crayon make a broad perpendicular column, above which print "God's Promise." Help the children to recall this promise, to whom made, at what time, and upon what conditions. Make it clear that Solomon had as real a part in the fulfillment of the promise as the Lord had. Illustrate: Fred had a kind papa, who loved to make his boy happy. But Fred was often self-willed and disobedient. On Fred's tenth birthday his father told him that if he would not disobey once or a whole month he would give him a bicycle. This was something Fred wanted very much, and he tried hard for two whole weeks. Then, one day he wanted to go skating when his father said no. He thought of his bicycle, but thought he could go and his father would not know it. So he went, and the thin ice broke, and he came near drowning. Of course his father had to know it, and Fred did not get his bicycle. Ask who broke the promise, Fred, or his father? In some such way make it clear that God's promises to us call for our co-operation.



Run the eraser through the middle of the blue column. In the clear space print "Self-will." Fred broke his father's promise by taking his own way, and so lost the bicycle. Solomon took his own way, and lost long life and God's favor.

Show an idol. Tell that people all around Solomon were heathen. King Solomon made friends of some of them, and found pleasure in their company. This was wrong, for he did it to please himself, not to please God. We should not "go in the way of sinners," for they will try to lead us in their way. Solomon went with them, and even built altars for the worship of their gods.

Tell how the Lord warned Solomon, and how, at last, he told him that he would rend the kingdom from him. Sin caused all this trouble. Only Jesus can keep us from sin and Satan's power.

Berean Methods. The Teachers' Meeting.

The facts of this lesson lie on the surface, and need but little elucidation. Spend most of the time in drawing out the moral lessons it contains. 1.) The relation of *prosperity to luxury*. David's wars had brought to Jerusalem a rich percentage of the wealth of surrounding nations. Solomon's court had the gathered wealth of many generalions and many races to use for "spending money." Luxury is always the next step after accumulated riches. 2.) The relation of *luxury to idolatry*. Idolatry in its last analysis is the devotion of our hearts to something else than God. Whether Chemosh, or Molech, or gold, or a United States senatorship, or a new bonnet, or the success of a ball game be the object of our absorbing desires, the idolatry is equally sinful. The gathering together of the good things of this life leads inevitably toward idolatry of heart (Mark 10, 24). 3.) The relation of *self-conscious wisdom to foolhardiness*. Read the Golden Text. All history is a comment on it. 4.) The relation of *foolhardiness to ruin*. 5.) The departure of God from the soul and the soul's ruin are the same thing. 6.) The influence of parentage over the prosperity of offspring.

References. FREEMAN. Ver. 5: Ashtoreth, 304; Milcom, 304. Ver. 7: Chemosh, 183; Molech, 163. . . . FOSTER'S CYCLOPEDIA. Phos, 1453, 1471, 1971, 102-106, 2162-2167, 2169, 2171, 8520, 6532-6543, 11922, 11923, 11706.

ANALYTICAL AND BIBLICAL OUTLINE.

Solomon's Downward Steps.

I. A DIVIDED HEART.

Not perfect with the Lord, v. 4.

"No man can serve two masters." Matt. 6, 24.

"How long halt ye?" 1 Kings 18, 21.

II. SENSUAL LUSTS.

His wives turned away his heart, v. 1.

"Solomon loved. . . strange women." 1 Kings 11, 1.

"The lust of the flesh." 1 John 2, 16.

III. WORLDLY COMPANIONSHIPS.

Did he for all his strange wives, v. 8.

"Be not conformed to this world." Rom. 12, 2.

"Love not the world." 1 John 2, 15.

IV. RELIGIOUS INDIFFERENCE.

Went after Ashtoreth, v. 5.

"Shalt have no other gods." Exod. 20, 3.

"Worship the Lord thy God." Matt. 4, 10.

V. LOSS OF PRIVILEGE.

I will. . . read the kingdom, v. 11.

"Take. . . the talent from him." Matt. 25, 28.

"Good part. . . not to be taken." Luke 10, 42.

THOUGHTS FOR YOUNG PEOPLE.

Falling from Grace.

1. *We are greatly influenced by our companions.* It was Solomon's loving union with idolatrous women that led to his wicked worship of their idols.

2. *Sin's first approaches are plausible.* Even idolatry is not loathsome in its earliest appeals to the human heart. We look from the outer standpoint on the miserable little brass and stone images that the Hindoos worship, and we wonder how their hearts' loyalty can ever be turned to such ugly creations. But that is only the outcome. If we had proceeded step by step from the heathen Hindoo's standpoint, we should have come out at the Hindoo's goal. We look with horror at the bloated face of the drunkard: it is wonderful that any one will drink the vile stuff that produces such results. But if we start from the drunkard's standpoint, enticed by a few sips of spiced wine, and gradually increase the dose as the unnatural desire increases within us, we shall eventually reach the drunkard's degradation.

3. *The higher the grace the greater the fall.* Paul vividly remembered, what we should never forget, that the best of us, even after preaching the Gospel of Christ, may become castaways.

4. *God's anger is proportioned to the willfulness of our sin.*

5. *God's plans never change because of men's unfaithfulness.* David's family should still reign—the promises concerning the Messiah should be kept—in spite of Solomon's failure.

HOME READINGS.

M. Solomon's fall. 1 Kings 11, 4-13.

Tu. Vanity of wealth. Eccl. 2, 1-11.

W. Wisdom of the world. 1 Cor. 3, 16-23.

Th. Warning against idolatry. Deut. 7, 1-10.

F. Better than wisdom. Jer. 9, 12-16, and 23, 24.

S. Flesh and spirit. Gal. 5, 14-20.

S. Take heed. 1 Cor. 10, 1-14.

GOLDEN TEXT.

Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor. 10, 12.

TIME.—984 B. C.

PLACE.—Jerusalem.

DOCTRINAL SUGGESTION.—Apostasy.

LESSON HYMNS.

No. 100, Dominion Hymnal.

Yield not to temptation,
For yielding is sin.

No. 96, Dominion Hymnal.

To the work ! to the work ! we are servants of God,
Let us follow the path where our Master has trod.

No. 88, Dominion Hymnal.

Rescue the perishing,
Care for the dying.

Hasten, sinner, to be wise.

Lord, at thy mercy-seat.

Yield not to temptation.

Whiter than snow.

Will Jesus find us watching?

Is my name written there?

O God, my youth is thine.

Keep to the right.

From Greenland's icy mountains.

Over the ocean wave,
Rescue the perishing,
Father, lead thy little children.

QUESTIONS FOR SENIOR STUDENTS.

1. The King's Folly.

What was the natural effect of Solomon's luxurious life?

How did his court differ from that of other Oriental monarchs?

How did his court differ from that of David?

To what sins did he become addicted?

What was the cause of his lapse from righteousness?

Had this sin ever been forbidden? Deut. 7, 3, 4; 23, 3-4.

In what visible forms did he show his idolatry?

What name remained to mark the site of his folly?

2. The Lord's Anger.

What is meant by the Lord being angry with him?

On what two occasions had the Lord appeared unto him? Chap. 3, 5; 9, 2.

By what command had God given him warning concerning this sin? Chap. 9, 6, 7.

What punishment was he to be made to suffer?

What would Solomon know that division must mean for his kingdom?

What was the one saving feature in the coming doom?

How was this prophecy fulfilled? Chap. 12, 16, 19, 20.

Practical Teachings.

Solomon did not become wicked in his old age suddenly. He had been growing so for forty years.

Solomon tried to serve God and mammon. He failed.

Men are still trying and still failing.

David sinned and bitterly repented. Solomon sinned and never thought of repentance.

Had it not been for David's credit, his son's account would have been far overdrawn. It was David's account that saved his kingdom.

Worldliness ruined Solomon. It will ruin every one on whom it fastens.

"Wherefore let him that thinketh he standeth take heed lest he fall."

Hints for Home Study.

1. Study out the causes of Solomon's fall.

2. Find what particular commandments there were against connection with the Ammonites, and the reasons therefor.

3. Locate the Hill of Offense, or Mount of Corruption, as it was called.

4. Learn the character of the worship of Ashtoreth.

5. Find instances in after history of kings who followed Solomon's example.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King's Folly, v. 4-8.

Into what folly was the king led?

By whom was he thus led astray?

After what false gods did he go?

What was the state of his heart toward God?

What defect was there in his service toward God?

What service does Christ pronounce impossible? Matt. 6, 24.

For what false gods did Solomon build altars?

Where were these built?

What idolatrous worship did his wives offer?

What warnings have we against repeating the king's folly? (GOLDEN TEXT.)

2. The Lord's Anger, v. 9-13.

Why was the Lord angry with Solomon?

What command of the Lord had the king broken?

Of what punishment was he assured for his folly?

For whose sake was the punishment delayed?
When would it surely come?
How much was spared for David's sake?
For whose sake is the Lord's anger turned away from us? Rom. 5, 1.

Teachings of the Lesson.

Where in this lesson are we taught—

1. To avoid wicked companions?

2. That the heart is the seat of evil?

3. That God will surely punish sin?

Home Work for Young Brethren.

Learn what command of God Solomon violated in marrying heathen wives.

Learn how many years passed before the kingdom was divided.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did heathen people still live? In Canaan.

What had the Lord commanded Israel? Not to mingle with them.

From whom did he say the heathen would turn them away? From the true God.

Who disobeyed the Lord? King Solomon.

What did he take from these heathen nations? Strange wives.

From whom did they turn away his heart? From the Lord.

What did he begin to do? To worship false gods.

When did he do this? In his old age.

What did Solomon build? Temples for idol worship.

Who was angry with Solomon? The Lord.

What had he done? Disobeyed the Lord.

What is always a great sin? Disobedience.

What does the Lord always do? Punish sin.

What did the Lord say he would take from Solomon? His kingdom.

When did he say he would do it? After Solomon's death.

For whose sake was he merciful to Solomon? For David's sake.

Words with Little People.

LESSONS FOR US.

That to disobey the Lord is to fall into sin.

That evil companions lead us into evil ways.

That the Lord punishes sin because he loves the sinner.

That he shows mercy to us for our King Jesus' sake.

THE LESSON CATECHISM.

1. What was the occasion of Solomon's fall? His heart was not perfect with God.

2. What form did his sins assume? He worshiped false gods.

3. What was the effect on his character? It corrupted and debased him.

4. What was the effect on his kingdom? It caused its division.

5. Why did this come upon him? He had broken God's covenant.

6. How does our GOLDEN TEXT warn us? "Wherefore let him," etc.

CATECHISM QUESTION.

57. What is the Providence of God?

The Providence of God is His preservation of all His creatures, His care for all their wants, and His rule over all their actions.

In Him we live, and move, and have our being. Acts xvii, 28.

Hebrews i, 3; Nehemiah ix, 6; Psalm ciii, 19; Psalm cxlv, 15, 16; 1 Timothy i, 15.

B. C. 980-975.]

LESSON XII. CLOSE OF SOLOMON'S REIGN.

[Dec. 22.]

Authorized Version.

1 Kings 11, 26-43. [Commit to memory verses 42, 43.]

26 And Jer'o-bo'am the son of Ne'bat, an Eph'raim-ite of Zer'o-da, Sol'o-mon's servant, whose mother's name was Ze-ru'ah, a widow woman, even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Sol'o-mon built Mil'lo, and repaired the breaches of the city of Da'vid his father.

28 And the man Jer'o-bo'am was a mighty man of

Revised Version.

26 And Jer'o-bo'am the son of Ne'bat, an Eph'raim-ite of Zer'o-dah, a servant of Sol'o-mon, whose mother's name was Ze-ru'ah, a widow woman, he also lifted up his hand against the king. And this was the cause that he lifted that he lifted up his hand against the king: Sol'o-mon built Mil'lo, and repaired the breach of the city of Da'vid his father. And the man Jer'o-bo'am was a mighty man of valor: and



valor: and Sol'o-mon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Jo'seph.

29 And it came to pass at that time when Jer-o-bo'am went out of Je-ru-sa-lem, that the prophet A-hi'jah the Shi'lo-nite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 And A-hi'jah caught the new garment that was on him, and rent it in twelve pieces:

31 And he said to Jer'o-bo'am, Take these ten pieces: for thus saith the LORD, the God of Is'ra-el, Behold, I will rend the kingdom out of the hand of Sol'o-mon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant Da'vid's sake, and for Je-ru-sa-lem's sake, the city which I have chosen out of all the tribes of Is'ra-el:)

33 Because that they have forsaken me, and have worshipped Ash'to-reth the goddess of the Zi-do-ni-ans, Che'mosh the god of the Mo'abites, and Mil'com the god of the children of Am'mon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did Da'vid his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for Da'vid my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

36 And unto his son will I give one tribe, that Da'vid my servant may have a light always before me in Je-ru-sa-lem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Is'ra-el.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as Da'vid my servant did: that I will be with thee, and build thee a sure house, as I built for Da'vid, and will give Is'ra-el unto thee.

39 And I will for this afflict the seed of Da'vid, but not for ever.

40 Sol'o-mon sought therefore to kill Jer'o-bo'am. And Jer'o-bo'am arose, and fled into E'gypt, unto Shi'shak king of E'gypt, and was in E'gypt until the death of Sol'o-mon.

41 And the rest of the acts of Sol'o-mon, and all that he did, and his wisdom, are they not written in the book of the acts of Sol'o-mon?

42 And the time that Sol'o-mon reigned in Je-ru-sa-lem over all Is'ra-el was forty years.

43 And Sol'o-mon slept with his fathers, and was buried in the city of Da'vid his father: and Re'ho-bo'am his son reigned in his stead.

Sol'o-mon saw the young man that he was industrious, and he gave him charge over all the labor of the house of Joseph. And it came to pass at that time, when Jer'o-bo'am went out of Je-ru-sa-lem, that the prophet A-hi'jah the Shi'lo-nite found him in the way; now A-hi'jah had clad himself with a new garment; and they two were alone in the

30 field. And A-hi'jah laid hold of the new garment that was on him, and rent it in twelve pieces.

31 And he said to Jer'o-bo'am, Take these ten pieces: for thus saith the LORD, the God of Is'ra-el, Behold, I will rend the kingdom out of the hand of Sol'o-mon, and will give ten tribes to thee, (but he shall have one tribe, for my servant Da'vid's sake, and for Je-ru-sa-lem's sake, the city which I have chosen out

33 of all the tribes of Is'ra-el:): because that they have forsaken me, and have worshipped Ash'to-reth the goddess of the Zi-do-ni-ans, Che'mosh the god of Mo'ab, and Mil'com the god of the children of Am'mon; and they have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did Da'vid his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for Da'vid my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand,

36 and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that Da'vid my servant may have a lamp always before me in Je-ru-sa-lem, the city which I have chosen me to put my name

37 there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be

38 king over Is'ra-el. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes, to keep my statutes and my commandments, as Da'vid my servant did: that I will be with thee, and will build thee a sure house, as I built for Da'vid,

39 and will give Is'ra-el unto thee. And I will for this

40 afflict the seed of Da'vid, but not for ever. Sol'o-mon sought therefore to kill Jer'o-bo'am: but Jer'o-bo'am | arose, and fled into E'gypt, unto Shi'shak king of E'gypt, and was in E'gypt until the death of Sol'o-mon.

41 Now the rest of the acts of Sol'o-mon, and all that he did, and his wisdom, are they not written in the

42 book of the acts of Sol'o-mon? And the time that Sol'o-mon reigned in Je-ru-sa-lem over all Is'ra-el

43 was forty years. And Sol'o-mon slept with his fathers, and was buried in the city of Da'vid his father: and Re'ho-bo'am his son reigned in his stead.

EXPOSITORY NOTES.

26. **Jeroboam the son of Nebat.** Two adversaries, who disturbed the close of Solomon's reign, have been mentioned in the previous part of this chapter. One was an Edomite, the other a Syrian; but **Jeroboam** was of Solomon's own nation and people, an **Ephrathite**, which here evidently means a man belonging to the tribe and territory of Ephraim. This fact was the worse for Solomon, inasmuch as an old jealousy had existed between the tribes of Judah and of Ephraim. The position of **Zereda** is not certainly known. **Lifted up his hand.** Hadad and Rezon are spoken of as "adversaries," Jeroboam as one who instigated sedition and rebellion, for "lifting up the hand against" one implies some such open hostility.

27. **This was the cause.** Or, "this was occasion," the thing which brought it about. **Solomon built Millo.** That is, fortified or enlarged that part of the city walls known by this name, on which David also had expended

labor after he became master of Jerusalem. 2 Sam. 5. 9. **Repaired the breaches.** The older walls and fortifications of Zion, the city of David, would from time to time need repair, and Solomon's enterprise and activity allowed no rents or signs of decay to remain long visible in any part of his capital. As the words may be rendered "closed up the rent," some have thought the reference is to a filling up, or bridging over, the Tyropson valley, which made a breach between Zion and Moriah.

28. **A mighty man of valor.** The expression here means a man of notable physical strength. He distinguished himself as an able and skillful workman. **Solomon seeing.** The king was a vigilant observer of the public works that were going on in his kingdom, and had a quick eye to discern superior tact and skill. **That he was industrious.** Literally, "that he was doing work;" not idling, but pressing the work forward.

Charge of the house of Joseph. The work or burden assigned to the Ephraimites and Manassites, descendants of Joseph.

29. At that time. After his promotion, just mentioned. **Went out of Jerusalem.** One day when he had occasion to go forth outside the walls of the city. **The prophet Ahijah.** A prophet of no mean standing, as his words show. Comp. chap. 14. 2. Probably he was the one who admonished Solomon in the oracle written in verses 11-13 of this chapter. **Shilonite.** So called because, as chap. 14. 2 further shows, his home was at Shiloh, the ancient seat and center of the national worship. **Found him.** He had a message for him, and seems to have sought until he found him thus alone, outside the gates of the city. **New garment.** The prophet had purposely clad himself with this mantle that he might utter his prophecy in connection with a symbolical action. The garment was probably a loose mantle thrown over his shoulder, like that which Samuel was wont to wear, and which that older prophet once employed in a similar symbolical act. Comp. 1 Sam. 15. 27. **They two.... alone.** As were Samuel and Saul when the latter was first anointed. 1 Sam. 10. 4.

30. Ahijah caught....rent....twelve pieces. Here was a symbolical-typical act, the like of which is often mentioned in connection with subsequent prophecies. Its significance was immediately explained to Jeroboam. The twelve pieces were to represent the twelve tribes.

31. Take thee ten pieces. It need not be insisted that exactly ten tribes followed Jeroboam, for probably those on the east of the Jordan, especially Reuben and Gad, had very little interest in the matter. So the remnant of the nation is spoken of as one tribe, not as two. The methods of sacred symbolism deal with round numbers and general representations rather than with unessential details. The great bulk of the nation was to follow Jeroboam, and this is best represented by the round number ten, while Solomon's portion is represented as but "one" portion.

33. They have forsaken. That is, Solomon and his officers and leading men. His example had proved infectious and contagious.

36. Light alway before me in Jerusalem. This seems to be a metaphor derived from the custom of hanging a lamp in the tent when it was occupied. A lamp continually burning in a tent or house was witness that the family continued there. The permanency of the throne of David is one of the marvels of history. While the dynasties of Egypt, Assyria, Babylon, Persia, and other great monarchies succeeded one another, the light of David's house remained at Jerusalem, the city of which Jehovah said, **I have chosen to put my name there.** The people of Israel, disciplined by many sufferings, were destined to be the religious light of the world, and the salvation of Christ came "of the Jews." John 4. 22.

37. I will take thee. God's hand is thus represented as the overruling power which directs human events. Jeroboam's elevation will not be brought about by his own ingenuity and power, but by the providence of God. **All that thy soul desireth.** This implies that Jeroboam had already entertained an ambition to become a ruler. Perhaps his appointment to be overseer of all the workmen of his tribe had begotten this desire within him; and it was becoming apparent, also, that a revolt from Solomon's rigid rule was only a question of time.

38. If thou wilt hearken....walk....do....keep. Observe how Jeroboam's prosperity and permanence are conditioned on his fidelity to all the command-

ments. These are the same conditions as those imposed on Solomon. See chap. 3. 14; 9. 4. **Build thee a sure house.** Establish and perpetuate thy family through long ages to come. Nothing could appeal more deeply to an ambitious man than the thought of being the founder of a dynasty—the father of a race of kings. **Give Israel unto thee.** That is, the great bulk of the nation, ten tribes, as above explained.

39. For this afflict the seed of David. That is, because the seed of David failed to hearken, walk, and do as commanded, sorrow comes on Solomon, loss of the greater part of the kingdom on Rehoboam, and much other affliction on later generations. **But not for ever.** The Messianic hope and promise remained in David's seed, and was strengthened by generations of prophets, and fulfilled in "David's greater Son."

40. Sought....to kill Jeroboam. It is probable that the words of the prophet Ahijah inspired Jeroboam to concert plans for carrying out his secret ambitions. Growing dissatisfaction with Solomon's vices and despotism encouraged him, until at length he actually "lifted up his hand" (see ver. 29) in open rebellion; whereupon the vigilant king proclaimed him as a traitor, and he was obliged to escape out of Solomon's reach. **Unto Shishak king of Egypt.** This could hardly have been the father of Solomon's wife, for he would not have given shelter to the enemy of his son-in-law. He has been identified with "Sesouchosis," or "Sesouchis," who appears in Manetho's list of Egyptian kings as the first name in the twenty-second dynasty. Thus a new king had arisen in Egypt, "who knew not" Solomon (comp. Exod. 1. 8), and had no care to continue peaceful relations with the kingdom of Israel. Accordingly we read in 1 Kings 14. 25, 26, that in the time of Rehoboam he went up against Jerusalem, and compelled the son of Solomon to surrender to him vast treasures from the temple and the palace.

41. Rest of the nets. Observe that our author does not pretend to write a full history of Solomon, and this Book of Kings is manifestly a compilation, drawn from various sources. Comp. 1 Kings 14. 19, 29. **Book of the nets of Solomon.** A writing accessible to our author, but no longer extant. Such a king as Solomon would have been likely to become the subject of many biographies.

42. Forty years. It is noticeable that Saul, David, and Solomon reigned each forty years. We have supposed from the fact that Solomon was "young and tender" (see 1 Chron. 29. 1; comp. 1 Kings 3. 7) when he became king that he was not over twenty years of age, in which case he would have been sixty at his death, and so did not reach what was considered "a good old age."

43. Slept with his fathers. These words are of frequent occurrence in the Bible, and denote one's having gone to rest in the realm of the dead. It should not be confounded with his repose in the grave, for his burial is mentioned as distinct. Nor does the expression convey any light as to the condition of the soul after its departure from the body. It does suggest the idea of an association or fellowship with the departed fathers, but it may have been no closer than that of Abraham and the rich man in our Lord's picture of Hades, Luke 16. 19-31. **City of David.** Where David himself had been buried, and where many of his royal sons were also buried with him. 1 Kings 2. 10; comp. 14. 31; 15. 8, 24, etc.

This Scripture suggests lessons—

1. On the providence of God in human history.
2. On the certainty of divine judgment for sin.
3. On the relations of Old Testament prophecy to the monarchy.

4. The futility of all attempts to nullify God's word or prevent the fulfillment of prophecy.

5. The conclusion rather than the beginning of one's life an index of what it is worth in the sight of God.

English Teacher's Notes.

WHEN I was a girl at school there were two mornings in the week on which we used to be set to work out questions in arithmetic. One of the teachers was present with a "key" to these questions, and whenever we had brought our tasks to a conclusion they were tested by this "key." If our answers were identical with those in the "key" it was all right. If otherwise, the questions had to be worked out again until we came to the right conclusions. Sometimes the fault lay at the beginning—the question to be solved had been insufficiently stated; sometimes it lay in the working—a column of figures added incorrectly—a necessary piece of subtraction omitted—some carelessness in the multiplication or division—occasionally the veriest trifle, as it seemed, but sufficient to make the conclusion hopelessly wrong.

In the passage for reading to-day and in the Golden Text there is just such a divergence as between the wrong answers to a problem worked out by a learner and the right one in the "key." The "key" to all the problems of life is the word of God, and the Golden Text gives the answer to the problem propounded in the Book of Ecclesiastes.

The problem is this: to find the right way to a happy and profitable life, with a successful ending. The writer brings his own experience to bear on the subject. He has tried riches, pleasure, knowledge, every thing which this world deems desirable. But he speaks not only of life itself, but of its end; of that which is to follow—of the "one event which happeneth to all" (Ecc. 2, 14, 16); of the feebleness, infirmity, and distaste for every thing which precede, in so many cases, this one event (Ecc. 12, 1, 5), and of that which follows—the judgment of God, who "requireth that which is past." Ecc. 3, 15. Upon these things he bases his conclusion. Why is it that so many who are looking forward to the interests, the pleasures, the glories (if I may so speak) of life, come to a very different conclusion from Solomon? Generally because they arrive at these latter things. No wonder, then, that they arrive at a false conclusion. But had the man who was inspired of God to pen the true "conclusion" worked it out in his own life? Our passage shows us exactly the opposite. At the close of his reign, begun in peace and prosperity, continued in riches and splendor, we see trouble and danger. It is not enough that an Edomite and a Syrian (vers. 14, 23-25) have disturbed and harassed his kingdom; one of his own chief officers appears as his adversary, and to this man is promised by the prophet of God a part of the kingdom. Solomon's sun, which rose so gloriously, sets in gloom and disappointment. It is not enough to know the right conclusion. It must be lived out.

It may be said: how can one of us do that in which even Solomon, with all his advantages, failed? How can a fallen, erring creature truly "fear God and keep his commandments?" The Golden Text does not tell us; it only points out the "duty of man." But our "key" gives the answer to this question in numerous other places. The love of God has made provision. Look at the promise in Ezek. 36, 27, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Although Solomon had spoiled his own life and reign,

we know that if repentant (as the Book of Ecclesiastes seems to testify) there was mercy for him. But the disappointment, the failure, the evil brought on the kingdom of Israel, remained. And though sin may be blotted out by the precious blood of Christ, the wasted, misused opportunities do not return. At the close of the year whoever accepts the "conclusion" of God's word will find much to mourn over in his own practical divergence from it. Let each seek for grace to bring the "conclusion" of another year, or it may be of life itself, more into harmony with the divine "key."

Cambridge Notes.

1 Kings 11, 26-43 (vers. 41-43—2 Chron. 9, 29-31).

THE Book of Kings tells us nothing as to the judgment's effect on Solomon, but we can hope that the author of Ecclesiastes was following history when he made him return in old age to a kind of faith, however shadowed by pessimism. The punishment of his idolatry could not be remitted, and in this closing scene we feel the crisis drawing near. Jeroboam's antecedents are given us in two independent and widely differing accounts, of which that in our lesson is far the more credible. Besides this the LXX. adds at chap. 12, 24, a document evidently translated from some alternative authority. It describes more fully Jeroboam's parentage and life in Egypt, the episode of chap. 14, 1, *seq.*, being introduced before the story of the disruption. This arrangement—involving a terrible judgment on Jeroboam before he had committed his sin—is so exceedingly improbable that, despite Stanley, we can hardly help rejecting the fragment. It seems to belong to the same category as the additions to Daniel, etc., documents accepted without question by the uncritical translators, but neglected by the sounder sense of later times.

VER. 26, *Jeroboam*. Properly *Yarobām*, "people's contention" (?). Comp. *Jerub-baal*, *Ephraimite*. The founder of the kingdom of Israel could come only from this proud tribe. *Zeredah*. Probably in the hill country of Ephraim. *A serant*. Comp. verse 11; it marks the climax after the mention of foreign foes. *A widow*. The poverty and obscurity of Jeroboam's youth contrast with his great destiny. Notice how God chose his kings—Saul, David, Jeroboam—from the humbler ranks. *His hand*, Comp. Gen. 16, 12. VER. 27, *The Millo* (so read). See note on 2 Sam. 5, 9 (October 6). *Closed up the breach* (margin). This probably denotes continuing the walls across the deep cleft between Zion and Moriah (the Tyropoeon), so as to inclose it within the city. Comp. chap. 9, 15, where the Millo is similarly connected with the "wall of Jerusalem." VER. 28, *Labor*. Solomon's great public works were carried out mainly by the forced labor of alien serfs, but the Israelites had to take their turn. See chap. 5, 13, *seq.* The Ephraimites would especially detest forced work upon the walls of Jerusalem, the capital of a tribe till lately so inferior to them. *Joseph*. Apparently the tribe of Ephraim, which had the birthright. 1 Chron. 5, 2; Gen. 48, 14. VER. 29, *Time*, during the progress of the building works. *Ahijah*. See chap. 14, 2, *seq.*, and 2 Chron. 9, 29. His name, if given by his parents, probably meant "Jehovah is brother," a striking acknowledgment of the nearness of God. The usual interpretation, "brother of Jehovah," assumes what is likely enough, that the name was taken with the prophetic office; it reminds us that Abraham "was called friend of God." Such titles accustomed men to the possibility of man's becoming "friend" and "brother" of God, while the unworthiness of the noblest men to bear such names led them to look for a

grander fulfillment in the future. *The Shilomite*, and so of Ephraim, like Jeroboam. It is the last mention of the once sacred town. Comp. Jer. 7. 12. *In the way*. The LXX. addition, "and he drew him aside out of the way," seems necessitated by the mention of the "field." (*Ahijah*.) So the LXX., removing an ambiguity. Ahijah's "new garment" showed that his action was not the chance impulse of the moment—it was deliberately chosen to signify that no old and enfeebled kingdom was to be divided, but one in the first vigor of youth. VER. 30. Such symbolic actions are constantly recurring. Comp. chap. 22. 11, etc. *Twelve*. This was rather the ideal than the actual number of the tribes, and the title remains centuries after the "ten" had been scattered. Comp. Acts 26. 7; James 1. 1. In Rev. 7. 5, *sqq.*, the mystic Israel of God is divided into twelve, according to the seven actual sons of Jacob. But in the territorial division Joseph had two portions (comp. Gen. 48. 5), while Simeon and Levi were "scattered in Israel." Accordingly the northern Kingdom had strictly only "nine" tribes, and the number "ten" is only the result of subtracting the "two," Judah and Benjamin, from the ideal twelve. Possibly the two halves of Manasseh were counted separately. The southern Kingdom really included no less than four of the original tribes, since the Levites as a whole clung to the temple (comp. 2 Chron. 11. 14), and what remained of Simeon was incorporated with Judah. See note on ver. 13 above. VER. 31. *Solomon*. Who was punished through his son. VER. 32. Nearly the same as verse 13, with a fuller emphasis to remind the destined king of Israel of the unique honor of Jerusalem. VER. 33. *Thep*. Solomon and those whom his evil example perverted. *Goddess... god*. Hebrew "Elohim" alike. See note on ver. 5. Here the same title is used of all, which does not raise the difficulty noted there, that the Hebrew text gives a title of reprobation to all except Ashoreth, the vilest of the whole crew. *Statutes*. See ver. 11, note. VER. 34. In this and in the parallel case of Ahab (chap. 21. 29), we must not think the son was punished for the father, he getting off scot-free. The instinctive longing to have a prosperous and long-continued line of descendants was stronger in Israel than in any nation, and a threatened blow to the dynasty was almost as terrible a punishment for an Israelite king as if it had fallen on himself. Had the kingdom been rent from Solomon it would have been regarded as a mark of divine anger against David, and so his father's piety did for Solomon what a tardy repentance did for Ahab. Moreover, we must remember that the sons in each case merited the punishment on their own account. VER. 36. David's house is left with just enough to maintain its existence. The material power of the northern Kingdom, whose chief tribe was singly more than a match for Judah, was always irresistibly superior, unless when presumption drew down a divine judgment. 2 Chron. 13. But taught by Jeroboam to neglect the second commandment Israel soon learned to defy the first, and despite the concentrated efforts of the prophetic order hurried to a captivity whence only individuals returned. Meanwhile Judah began to be trained in obscurity and hardship for a grand, strange destiny, that the ideal of Jehovah's suffering servant, realized in part by a nation's experience, might at last come home to prepared minds when realized in divine perfection by their promised king. *Lamp*. Hung in the nomad tent to typify the permanence of the family. Comp. Psa. 132. 17. VER. 37. *According to*. The same phrase is in 2 Sam. 3. 21. Witnessing Ephraim's discontent had roused his ambition. VER. 38. *If*. Had Jeroboam been faithful the ten tribes would have beheld the Messiah when he came.

Sure. Comp. 2 Sam. 7. 16. VER. 39. *For this*. Solomon's sin. The LXX. omits this verse and the last clause preceding. VER. 40. Jeroboam revealed his plans by some acts of overt treason. See ver. 26, and 2 Chron. 13. 6. *Shishak*. Comp. chap. 14. 25. Hitherto "Pharaoh" has been the only designation of the Egyptian kings. Shishak is identified with Sciscouk, the first king of Manetho's "twenty-second dynasty;" his accession is fixed as twenty-seven years after Solomon's. The supplanter of Solomon's rival-in-law would naturally be sought by Solomon's father. VER. 41. *Acts*. Perhaps inclusive of the "words" (margin). *Book*. The memories of Nathan, Ahijah, and Iddo. (Chron.) The official records of the reigns are often thus referred to as sources from which our abridged history is taken. VER. 42. *Forty*. Like Saul and David. Josephus says so, but no authority agrees with him.

The Lesson Council.

Question 12. *Wherem was Solomon's reign a success, and wherem a failure?*

1. His kingdom covered the promised land "from the river to the great sea and the border of Egypt." Though little larger than the State of Ohio, it was one of the most extensive of its time. 2. He alone reigned over all Israel during life. 3. It was a reign of universal peace. Each "under his own vine and fig-tree." 4. He was the most famous, wealthy, and gifted monarch of his time. His kingdom was a failure in that: 1. Its extravagant luxury prepared for revolt under his son—as did that of Louis XIV. and XV. for the French Revolution under Louis XVI. 2. His conduct led the "Lord to stir up adversaries," such as Hadad and Rezon, "all the days of Solomon's life." 3. In forty years, by the abuse of his unsurpassed opportunity, he secured the rending and ruin of the kingdom, never again to be healed.—*Rev. Isaac Crook, D.D.*

1. The reign of Solomon, which lasted forty years, was a success in securing national wealth and recognition by other nations. 2. His reign was a greater success in confirming the truth that the Lord dwells with upright men; and by the worship in the temple he gave good men a defense against false or idolatrous worship. 3. Solomon's reign failed in the family, in preserving the unity of his kingdom, and in exalting individual purity and godliness. "Fear God and keep his commandments."—*Rev. L. C. Quail, D.D.*

A secular success—a religious failure. He broadened territory and lowered faith. He mastered men and revenue and learning, and became a slave to lust, pride, worldliness, and selfishness. He advanced the fame, but not the character of Israel. His successors indeed never equaled his glory, and they never escaped the heritage of his sins. He founded a literature; he built the temple; he enriched the nation; but in the customs he established, the heathenism he tolerated, and in the tyranny he practiced were the seeds of religious apostasy and of national disruption and the sinister prophecy of the captivity.—*Rev. F. M. North.*

Lesson Word-Picture.

Who is this going out of Jerusalem? Tall, shapely, strong, with a shrewd, proud, ambitious face, still young, he has passed outside the city walls. He steps off like a soldier. He walks with an air of command. That

man? Shrewd, intelligent, capable, is he? He stands high up in the shadow of King Solomon's throne. He is "ruler over all the charge of the house of Joseph." Does he step off like a soldier? He is one of Solomon's mighty men of valor. Wait until the next battle. You will see him ahead, not in the rear, swinging his trusty sword, making a broad path through the enemy's host for those that follow him. How he carries himself—even like a king! He strides off as if he were Solomon himself. And indeed he has had his thoughts upon this very subject of kingship. Why could not he be king? There is that idolatrous, pleasure-seeking monarch called "Solomon the wise!" Wise once, and as he kisses his sycarite hand to Ashoreth, he may think himself wise to-day, but to what an end he is coming! What if Jeroboam should hasten the end of Solomon's kingdom! Yes; this young man proudly striking out of Jerusalem has had as guests in his brain some very ambitious fancies. He may be thinking upon this subject just now, as he abstractedly stalks outside of Jerusalem's gates. Suddenly, who is this man that stands before Jeroboam? He may be dressed in a peculiar way, and he certainly does a peculiar thing. This is the prophet, Ahijah the Shilonite, thus coming upon Jeroboam, and it is said "he had clad himself with a new garment." And now comes this strange episode. Nobody is near. Nobody can see. "The two are alone in the field." And this strange Ahijah seizes the new garment. He begins to tear it. Stop, Ahijah! He tears away, one, two, three, four pieces. Why, is he insane? Stop, Ahijah! It is a new garment! He tears away. Five, six, seven, eight, at last twelve pieces! It may have been of finest make, this new garment, of brightest colors, and a faultless fit. There it is in fragments, twelve long strips.

Jeroboam wonders.

Is Ahijah crazy?

Wait! He counts out ten pieces. He hands them to Jeroboam. Then he utters strange words that send Jeroboam's blood tingling through his veins. God will tear Solomon's kingdom into shreds, and, hearken! Ten pieces, ten tribes, shall be Jeroboam's!

And why?

Perhaps from that point they could see a black, grinning idol on a high place, the red fires of sacrifice leaping higher, while before it falls a crowd of crazy idolaters. That is the reason for this division of the kingdom.

Ten tribes then for Jeroboam!

Flee, thou, mighty man of valor! The king will know of this.

And one day this same mighty man of valor flees out of Jerusalem as if a thief, an incendiary, a murderer! It is he that slips out of the gate toward night, may be in disguise, and he stays not his panting flight until he breathes the air of Egypt. He is an exile until the death of Solomon. This comes at last. To the seeker of wisdom, to the builder of temple, palace, and city, to the pleasure-lover, to the idol-worshiper, to the soul in its bitter remorse, comes the inevitable end; that of an old man, wrinkled and weary and worn, sleeping quietly amid his fathers in Judea's tombs.

Primary and Intermediate.

LESSON THOUGHT. *The darkness of sin.*

Make a large square on the board, and divide it into twelve small squares. Let the children call the names of as many of the tribes of Israel as they can. Print names in the squares as they are called. Under what king were all the tribes united? What king followed David? For what was King Solomon noted?

Let the children tell what caused Solomon's downfall. Teach that he did not fall from his high place all at once, but that little by little sin crept into his heart, and shut out the true light which comes from God. Show that this is the way sin acts in any heart, and that there is one only way of safety—in having Jesus as the Saviour from sin.

Print "Jeroboam." Tell who he was. Tell the story of the tearing of the prophet Ahijah's mantle. Jeroboam did not know what it meant to see him tear the new garment into twelve pieces. But how surprised he was when the prophet gave him ten of the pieces, and told him that the Lord wanted him to rule over ten of the tribes of Israel! Show that God did not mean to take the whole kingdom away from Solomon, as he had done from Saul, but he would leave him a little portion. Point out the two squares representing Benjamin and Judah.

Why did the Lord deal so kindly with Solomon? Tell that it was for David's sake, and teach that so God, for Jesus' sake, forgives our sins, when we deserve nothing from him.



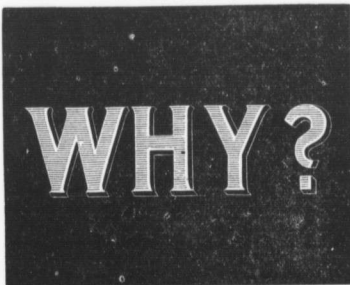
Tell how trouble followed Solomon after he began to disobey the Lord. With flat crayon make a straight path. In it print "Obedience." Tell how happiness and prosperity attended Solomon as long as he walked in this path.

Make another, winding path, which name "Disobedience."

Connect with the first by the word "Self-will."

The Lesson for us. Every child has his own little kingdom to rule. As long as he walks in the straight path of obedience to God's commands he will rule his kingdom well. But when self-will leads him into the crooked path, then his kingdom will fall. Let Solomon teach us to obey God. Show how trying to please self always costs us God's favor. If Solomon had asked, "Will this please God?" he would not have taken heathen wives and so been led into sin.

Blackboard.



Instead of putting an elaborate exercise on the board for to-day's lesson, there is but one word, and that is a interrogatory—WHY? The school will be interested in knowing why. The superintendent will bring out the several points of the lesson in the following manner: Solomon lost God's favor. Why? Because Solomon changed, but God remained unchangeable. Solomon, who had been so blessed of God, is now punished. Why? Because God, being a God of truth, is unchange-

able, and disobedience and sin cannot be tolerated by him. The Golden Text says, "Fear God and keep his commandments." Why? Because it is my duty. Why? Because, further, God's laws are not arbitrary; they are a statement of a truth. Illustration: "Thou shalt not go near to the edge of a precipice, for there is danger." That is a statement of a truth, not an arbitrary command. "Do not cast thyself over, for it is death." The principles of truth are stated often in the Scripture. See verse 38 of to-day's lesson. If one wanders from the right path, he must come back to it, for it will never be moved to him. Solomon went away from God in extravagance and pride and encouragement of idolatry; God did not leave him. The consequences of sin are grievous. Why? Because no one can sin without injury to himself and to others.

Berean Methods. The Teachers' Meeting.

Bring out all the facts contained in verses 26, 27, and 28. Dwell on each point: the meaning of names—Jeroboam, Nebat, Zeruah, Zereda, Solomon, Millo; the geographical relation of Jeroboam's family to his fellow-citizens of Jerusalem; the meaning of "Solomon's servants;" the meaning of "lift up his hand against;" the meaning of "repair the breaches." Where was Millo? The rare combination of good qualities found in Jeroboam: A "mighty man of valor" in war; a young man who was "industrious" in peace. Dwell on the fondness of Oriental minds for types and emblems. We have but few of them in our modern civilized life, but nearly all of those which survive—for example, putting the wedding ring on the finger of a bride—come from the East. How impressive this symbol of rending the robes and distributing the pieces—a sign of the rending of the kingdom. Show that so far as Jeroboam served God and did his duty his life gravitated toward prosperity. When he took rebellion into his own hands, and turned against the king, he was forced to fly to Egypt. His rebellious impetuosity contrasts badly with David's imperial patience and reverential obedience. That Rehoboam's weak character was well known is evidenced by the ready choice of Jeroboam on the part of the Israelites.

References. FREEMAN. Ver. 33: Ashtoreth, 304; Chemosh, 183; Milcom, 304. Ver. 43: Rarity of burial in cities, 202. FOSTER'S CYCLOPEDIA. Prose, 870-876, 2144, 5056, 7339, 7346, 8208. Ver. 28: Prose, 1868, 3248-3253, 649-652, 12275, 12277, 12281, 11498; Poetical, 1901, 2088, 3026. Ver. 49: 9959, 9960.

ANALYTICAL AND BIBLICAL OUTLINE.

A Young Man's Opportunity.

I. THE YOUNG MAN.

1. **Courageous.** "Man of valor." v. 28. "Quit you like men." 1 Cor. 16, 13.
2. **Active.** "He was industrious." v. 28. "Diligent in his business." Prov. 22, 29.
3. **Capable.** "Made him ruler." v. 28. "Diligent shall bear rule." Prov. 12, 24.

II. HIS OPPORTUNITY.

1. **For royalty.** "Ten tribes to thee." v. 31. "A crown of glory." Isa. 62, 3.
2. **For prosperity.** "Some desireth." v. 37. "Thy way prosperous." Josh. 1, 8.
3. **For character.** "Do that is right." v. 38. "What doth the Lord require?" Deut. 10, 12.
4. **For God's presence.** "Will be with thee." v. 38. "If God be for us, who...against?" Rom. 8, 31.

THOUGHTS FOR YOUNG PEOPLE.

The Providence of God.

1. *God has a plan in detail for every person's life.* Here and there exceptional circumstances make God's plan very prominent and visible. Samuel's anointing of David and Ahijah's message to Jeroboam (heightened as the latter was by the emblematic tearing of his garment into twelve pieces) are picturesque instances. But, so far as God's oversight and detailed attention are concerned, the life-courses of David and Jeroboam were of no more importance to him than is yours. Jesus's assurance that the hairs of our head are all numbered, and that even a sparrow's death is noticed, is but an emphatic repetition of the teaching of the entire Bible, that every devout man's footsteps are watched and guided by the good God, who never sleeps nor slumbers.

2. *The success of God's plan for us is pivoted on our loyalty to him.* If Jeroboam had been as true as was David, his family would have sat as long on the throne of Israel as did David's descendants in Jerusalem. The great majority of failures in life are due to disloyalty to God, or to half-hearted service.

3. *God's plans are always carried out.* When you write a letter, and your pen spatters, you throw it aside, put a new one in the holder, and write on. When God adopts a plan, and his chosen instrument fails him, he tosses him aside, selects another, and pursues his eternal plan.

4. *The time-server cannot be as permanently successful as he who seeks to do right.* Most men are largely swayed by popular opinion. It is so in the little cliques of village society; it is equally so in the world of politics and statesmanship. "Popular opinion" is a bug-a-boo that frightens more men than any other terror; but faced down, and strongly grappled with, it has no strength. If Jeroboam had waited till God opened his way, and then resolutely declared himself to be the champion of a pure and holy worship, the thousands of Israelites would have clustered about him even more enthusiastically than they did; but in his desire to win them over he catered to their idolatry, and led them farther from the right than they had dared venture themselves.

HOME READINGS.

- M.* Close of Solomon's reign. 1 Kings 11, 26-33.
Tu. Close of Solomon's reign. 1 Kings 11, 34-43.
W. Righteousness commended. Prov. 16, 1-16.
Th. Forsaking God. Jer. 2, 12-19.
F. Worldly wisdom. Eccl. 1, 12-18.
S. The chief thing. Eccl. 12, 8-14.
S. Exhortation. 1 Pet. 4, 1-8.

GOLDEN TEXT.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. Eccl. 12, 13.

TIME.—980-975 B. C.

PLACE.—Jerusalem.

DOCTRINAL SUGGESTION.—The ruin of sin.

LESSON HYMNS.

No. 128, Dominion Hymnal.

A charge to keep I have,
A God to glorify.

No. 258, Dominion Hymnal.

Jesus, my Truth, my Way,
My sure, unerring Light.

No. 76, Dominion Hymnal.

Take my life and let it be
Consecrated, Lord, to thee.

Though troubles assail.
So near to the kingdom.
In this thy time of trouble.
My Jesus, as thou wilt.
He leadeth me.
In some way or other.
If on a quiet sea.
Keep thou my way.
Dare to do right.
Child of a King.
Work, for the night.
Jesus bids me shine.

QUESTIONS FOR SENIOR STUDENTS.

1. Ahijah's Prophecy.

What new character is here introduced to us?
What had he done that had brought him into note?
What happened that aroused new ambitions within him?
Who was Ahijah?
What was the manner of his prophecy?
What was the matter of his prophecy?
What conditions entered into the promises made to Jeroboam?

What was the effect upon Jeroboam? ver. 26.

In what did his action end? ver. 40.

2. Solomon's Death.

How long did Jeroboam remain in Egypt? 2 Chron. 10. 1, 2.

How long was Solomon's reign?

How old was he at the time of his death?

How happened he to have failed of the long life promised to him?

What books of the Bible are supposed to be the work of Solomon?

What was his character?

What were the defects of his administration?

What light is thrown on the character of his son by the fact that Jeroboam stayed in Egypt while Solomon lived, but returned as soon as he died?

Practical Teachings.

Sin causes loss. Saul proved it. David proved it. Solomon proved it. Have you?

Each man has to learn for himself. Experience is only able to teach one at a time, and the father's lesson does not serve for the son.

Solomon's last years were bitter ones. Sin dropped gall into them. It will into any man's life.

Sin is no respecter of persons. It attacks peasant and prince. There is but one shield. See Eph. 6. 16. Will you try it?

Hints for Home Study.

1. Review all the lessons about Solomon.
2. Write an estimate of his character.
3. Write twenty questions and answers which will tell the story of his life.
4. In what respects was he superior to David? In what inferior? Compare them.
5. Tell the character of the three revelations he had from God.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Ahijah's Prophecy, vs. 26-30.

Who incited a rebellion against the king?

What improvements had Solomon made in Jerusalem?

To what office had he appointed Jeroboam?

Why was Jeroboam thus promoted?

What prophet met Jeroboam by the way?

What act of violence did Ahijah do?

How did he explain his act?

What reason did he give for the division of the kingdom?

Why was the division not to occur in Solomon's day?

From whom were the ten tribes to be taken?

Why was one tribe to be given to Solomon's son?

Who was to become king over the ten tribes?

What promise of prosperity was given to Jeroboam?

What was required of him in this promise?

What was the promise to the seed of David?

2. Solomon's Death, vs. 40-43.

What did Solomon try to do?

Where did Jeroboam take refuge?

Where is the record of Solomon's acts to be found?

How long did he reign in Jerusalem?

Where was he buried?

Who was his successor?

What does Solomon say is man's whole duty? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That sin brings trouble?
2. That a good man brings blessing to his children?
3. That obedience to God is our highest good?

Home Work for Young Bereans.

Learn when and how Ahijah's prophecy was fulfilled. Learn what books which we now have were written by Solomon.

Find another prophecy of Ahijah concerning Jeroboam.

QUESTIONS FOR YOUNGER SCHOLARS.

What was Solomon's sin? **Idolatry.**

What led him into sin? **Disobedience.**

What does the Lord always punish? **Sin.**

What did the Lord raise up against Solomon? **Enemies.**

Who was Jeroboam? **The son of Nebat.**

What was he? **A brave soldier.**

What had Solomon made him? **A ruler.**

Who met Jeroboam one day? **The prophet Ahijah.**

What did Ahijah do? **Tore his new garment into twelve pieces.**

How many pieces did he tell Jeroboam to take? **Ten.**

What did he say the Lord would do? **Give ten tribes to Jeroboam.**

What did Solomon try to do when he heard this?

Kill Jeroboam.

To what country did Jeroboam flee? **To Egypt.**

How long did he stay there? **Till Solomon died.**

Who was king in Solomon's place? **Rehoboam, his son.**

Words with Little People.

"Fear God, and keep his commandments." As long as Solomon did this, he was happy and prosperous.

But when he forgot God, and went his own way, he began to have trouble. Enemies began to rise up against him, and friends to forsake him.

Obey God, and he will smile upon you.

Disobey him, and he will frown upon you.

THE LESSON CATECHISM.

(For the entire school.)

1. What word of doom hung over Solomon's closing days? **Thy kingdom is divided.**
2. To whom was it foretold to have been given? **Jeroboam, Solomon's chief engineer.**
3. To what did the prophecy impel Jeroboam? **To rebel against Solomon.**
4. What was the result to Jeroboam? **He became an exile to Egypt.**
5. What was this great king's comment upon life at its close? **"Vanity of vanities, all is vanity."**
6. What is the lesson it should teach us? **"Let us hear the conclusion," etc.**

CATECHISM QUESTION.

58. Is there then any special Providence over men? Yes; our Lord said: "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" (Matthew vi. 26.) And to His disciples He said: "The very hairs of your head are all numbered." (Luke xii. 7.)

Psalm xxxi. 15; Proverbs xvi. 9; Romans viii. 28.

FOURTH QUARTERLY REVIEW.

Dec. 29.

HOME READINGS.

- M.* The tribes united. 2 Sam. 5. 1-12.
Tu. David's thanksgiving prayer. 2 Sam. 7. 18-29.
W. Christmas. Luke 2. 8-30.
Th. Sin, forgiveness, and peace. Psa. 32. 1-11.
F. David's last words. 2 Sam. 22. 47-51.
S. Solomon's wise choice. 1 Kings 3. 3-15.
S. Solomon and the queen of Sheba. 1 Kings 10. 1-9.

REVIEW SERVICE FOR SENIOR STUDENTS.

1. Our lessons are concerned with the reigns of David and Samuel, and are found in two books—2 Sam. and 1 Kings. Read the entire books from 2 Sam. 5 to 1 Kings 12.
2. Write for yourself a history of the reign of David.
3. Tell the story of the reign of Solomon to some one in your home.
4. Test your knowledge of the GOLDEN TEXTS, Titles, and Outlines by trying to repeat them from memory. If you cannot do it, be sure to commit them to memory at once.
5. Write a list of all the characters whose names have been mentioned in the lessons of the quarter.
6. Write some one thing which each of these characters did or said.
7. Arrange in proper chronological order the following events: The Visit of the Queen of Sheba; The Revolt of Absalom; The Idolatry of Solomon; The Sin of David; The Union of the Tribes; The Flight of Jeroboam; The Building of the Temple; The Vision at Gibson.
8. Who said, "The half has not been told?" Who said, "We are thy bone and thy flesh?" Who said, "For there is none like thee?" Who said, "Oh, that I were judge?" Who said, "Thou shalt not bear tidings this day?"
9. What lessons teach the following truths? (a) Discipline fits men for true greatness. (b) A good purpose is spoiled by a wrong method. (c) Gratitude should keep pace with merits. (d) Loyalty to self, to country, to God.
10. Make ten word-pictures by which to recall ten different lessons.
11. Name the steps in David's rise to power.
12. Name the steps in Solomon's fall.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

- I. Recall the Titles and GOLDEN TEXTS of the lessons by the aid of the following catch-words:



- | | |
|-----------------------|-----------------------|
| 1. The Tribes— | Behold how good— |
| 2. The Ark— | The Lord loveth— |
| 3. David's Thanks— | In every thing— |
| 4. Sin, Forgive— | Therefore being just— |
| 5. David's Rebellion— | Honour thy father— |
-
- | | |
|----------------------|--------------------|
| 6. David's Grief— | A foolish son— |
| 7. David's Last— | He hath made— |
| 8. Solomon's wise— | Wisdom is better— |
| 9. The Temple— | The Lord is in— |
| 10. Solomon and the— | She came from— |
| 11. Solomon's F— | Wherefore let him— |
| 12. Close of Sol— | Let us hear— |
- II. Give the main facts in each lesson:
1. About a new king and a new capital.
 2. About the sorrow and the joy caused by the ark.
 3. About a king's prayer and praise.
 4. About a forgiven sinner.
 5. About a son's wicked rebellion.
 6. About a father's sorrow.
 7. About the last song of a king.
 8. About a dream, a prayer, and a promise.
 9. About thanksgiving, prayer, and sacrifice.
 10. About a queen's visit and gifts.
 11. About a king's folly and his punishment.
 12. About a prophecy of evil and a king's death.
- III. State some duty which is taught in each lesson:
1. Toward civil rulers.
 2. In religious service.
 3. When we have received blessings from God.

4. When we have sinned against God.
5. Of children toward their parents.
6. When our friends are in trouble.
7. When we remember God's mercies.
8. When we have the choice of good gifts.
9. When we go into God's house.
10. When we are with wise men.
11. When we learn of others' follies.
12. About the whole duty of man.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON I. Golden Text. Behold, how good and how pleasant it is for brethren to dwell together in unity. **Questions.** Tell all you can about David. Who became king after Saul's death? How long did he reign over Judah? What was built on Mt. Zion? **Golden Thought.** God knows how to bring strength out of weakness.

LESSON II. Golden Text. The Lord loveth the gates of Zion more than all the dwellings of Jacob. **Questions.** Why did David want the ark at Jerusalem? Tell how he went to bring it. Why did he leave it on the way? What came to the house where it was left? **Golden Thought.** Love, peace, joy, are in the home where Jesus is.

LESSON III. Golden Text. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. **Questions.** What do you know about David's palace? Why did he want to build a house for the Lord? What did the Lord promise? Is God pleased when we wish to honor him? **Golden Thought:**

Make each little heart to be,
Lord, a temple fair for thee.

LESSON IV. Golden Text. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. **Questions.** Who wrote many of the psalms in the Bible? How did David know what sin is? What does he say about confessing sin? When is sin a heavy burden? **Golden Thought.** God loves us, not because we are good, but because he is good.

LESSON V. Golden Text. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. **Questions.** Describe Prince Absalom. How had he shown himself a bad son? Who loved and trusted him? How did he repay his father's love? **Golden Thought.** "A foolish son is a grief to his father."

LESSON VI. Golden Text. A foolish son is a grief to his father, and bitterness to her that bare him. **Questions.** Why did David have to flee from Jerusalem? Who followed with an army? Who conquered in battle? How was Absalom killed? **Golden Thought.** Pride and self-love were the ruin of handsome Absalom. Love can conquer self.

LESSON VII. Golden Text. He hath made with me an everlasting covenant, ordered in all things, and sure. **Questions.** Who called David to be king? How long did he reign? What is a covenant? What kind of a covenant did the Lord make with David? **Golden Thought.** God has made a covenant with us in Jesus. All who love and obey him will be saved.

LESSON VIII. Golden Text. Wisdom is better than rubies. **Questions.** Who was king after David died? Who spoke to David in a dream? What did David ask of the Lord? What did the Lord give him? **Golden Thought.** To love and obey Jesus is to be truly wise.

LESSON IX. Golden Text. The Lord is in his holy temple; let all the earth keep silence before him. **Questions.** Who built a house for the Lord? Tell

what you can about this house. To whom was it given when finished? Whom did Solomon ask to come and live in it? *Golden Thought.* The Lord wants a clean, sweet place in which to live. Can I ask him into my heart?

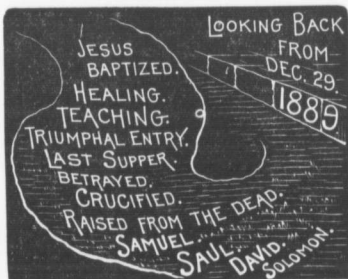
LESSON X. *Golden Text.* She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. *Questions.* Who came to visit Solomon? Tell what she brought with her. What did she give to Solomon? What did Solomon give to her? *Golden Thought:*

Lord, beyond all price I see
Wisdom, truth, and love in thee.

LESSON XI. *Golden Text.* Wherefore let him that thinketh he standeth take heed lest he fall. *Questions.* What did Solomon do in his old age? Who was angry with him? Why? What did the Lord say he would take from him? Who led Solomon into sin? *Golden Thought.* If the Lord did not punish sin in us, it would ruin our souls.

LESSON XII. *Golden Text.* Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. *Questions.* Who was Jeroboam? What did the prophet Ahijah tell him? Where did he have to go? Why? Who became king after Solomon's death? *Golden Thought.* Obey, and be happy, or, disobey, and be miserable. Which?

Blackboard.



This is a review lesson of the leading events set forth in the series of lessons studied during 1889. We view them from the last step of the fifty-two which we have taken since we started with the mission of John the Baptist on the sixth day of January. As a plan for a review, point to the events named on the board, and ask a class, or a scholar, to tell the school about it. When you come to the names of Samuel, Saul, etc., have their history briefly given.

B. C. 1000.]

TEMPERANCE LESSON.

[Dec. 29.]

Authorized Version.

Revised Version.

Prov. 23. 29-35. [*Commit to memory verses 29-32.*]

29 Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things:

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *saith thou say,* and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

29 Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?

Who hath redness of eyes?
30 They that tarry long at the wine;
They that go to seek out mixed wine.

31 Look not thou upon the wine when it is red,
When it giveth its color in the cup,
When it goeth down smoothly;

32 At the last it biteth like a serpent,
And stingeth like an adder.

33 Thine eyes shall behold strange things,
And thine heart shall utter froward things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.

35 They have stricken me, *saith thou say,* and I was not hurt;
They have beaten me, and I felt it not;
When shall I awake? I will seek it yet again.

[Being very much crowded for room in this number of the JOURNAL, we omit the notes on this extra lesson.]

HOME READINGS.

M, 2 Sam. 5. 1-12. Tu, 2 Sam. 7. 18-29. W, Luke 2. 8-20. Th, Psa. 32. 1-11. F, 2 Sam. 22. 47-51. S, 1 Kings 3. 9-15. Sa, 1 Kings 10. 1-9.

GOLDEN TEXT.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20. 1.

TIME.—Sometime during Solomon's reign many of the proverbs were produced. We follow the common chronology of our English Bible (A. V.), and call the year 1000 B. C.

PLACE.—Jerusalem.

An isolated lesson, having no relation to the lessons of the quarter.

DOCTRINAL SUGGESTION.—The deceitfulness of sin.

LESSON HYMNS.

No. 88, Dominion Hymnal.

Rescue the perishing,
Care for the dying.

No. 241, Dominion Hymnal.

Wake from intemperance!
Hear ye mercy's song!

No. 239, Dominion Hymnal.

See, the Church of Christ arises,
Smile or frown of man despise.

QUESTIONS FOR SENIOR STUDENTS.

1. Woe.

20? What answer will you make to the questions of rev.

20? What answer does the author make to the same questions?

What is the warning which these verses give?

What is the woe which they suggest? Isa. 5. 11; Joel

1. 5.

How much has the effect of intemperate drinking

changed in three thousand years?

Do the scriptures pronounce woe upon any but the

drinker? Hab. 2. 15.

Is there any hint here of success in drinking moder-

ately, or of escape from these woes by moderate drink-

ing?

2. Warning.

Who gave the warning of the text?

What is the only safety suggested by these verses?

In what respects is the picture of ver. 32 true?
To what other sins does intemperance lead?
What is the singular thing about this habit?
What instance of heed to this warning can be found in the Scripture history? Dan. 1. 8, 12, 15.
When should a man begin to practice the advice given here?

Practical Teachings.

Who hath woe? The drunkard.
Who hath sorrow? The drunkard.
Drunkenness destroys money, time, health; strength, power; social standing, business standing; more, it destroys the soul.
Is not this woe and sorrow?
The only safety lies in total abstinence.
The first drink does not make a drunkard. But the first drunkard would never have been but for the first drink.

Alcohol is in no sense a food, so science says. But it does destroy the brain.
The drinker is wholly selfish. He drinks to satisfy only himself. He is the meanest man that lives.

The drinker plays with eternity; he stakes the price of his soul against his appetite. He is a fool.
The drink-seller is the fool-maker, the fool-driver, the fool-killer. He is himself the prince of fools. Read ver. 34 and Hab. 2. 15.

Hints for Home Study.

1. Study some of the evil results of intemperate use of intoxicating drink in the Scriptures: 1 Kings 16. 9, 10; Gen. 9. 23-25; Dan. 5. 1-4, etc.; 1 Cor. 6. 10.

2. Study the following references: Isa. 5. 11, 22; Prov. 23. 20, 21; 29. 1; Eph. 5. 18; Psa. 75. 8; Prov. 27. 22.

3. Read the story of the Rechabites: Jer. 35. 1-10. Also the true law of Christian living: Gal. 5. 14-26.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Woe, v. 29, 30.
What six questions are asked in the first verse?
What two answers are given to the questions?
What is meant by "mixed wine"?
What woe can you name which come to the liquor-drinker?
What sorrows does he invite?
How does drunkenness affect men's speech?
How does Isaiah denounce drunkenness? Isa. 5. 11, 22.
What does Paul say about the doom of the drunkard? 1 Cor. 6. 10.

2. Warning, v. 31-35.
What is Solomon's advice about wine?
What is meant by "moveth itself aright"? (See Sol. Song 7. 3, for the same Hebrew word, "goeth down sweetly.")
What effect has it at the last?
What will the use of liquor cause one to look for?
What will the heart be prompted to speak?
To one in what place is a drunkard first likened?

To what next?
Is either a place of safety, or of danger?
What does a drunken man say when stricken or beaten?
What does he say when he recovers?
What old adage is thus illustrated? Chap. 26. 11.
What words of Solomon should be a warning to us? (See GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—1. The evils of intemperance? 2. The wisdom of total abstinence? 3. The wickedness of drunkard-making?

Home Work for Young Bereans.

Write out all the passages of the Bible which condemn wine-drinking.
Find any which condemn giving liquor to others.

QUESTIONS FOR YOUNGER SCHOLARS.

"Who hath woe?" "They that tarry long at the wine."
"Who hath sorrow?" "They that go to seek mixed wine."

What more do they have? Quarrels and foolish talk.
"Who hath wounds without cause?" Drunken people.

What else have they? "Redness of eyes."
What is the only safety? Not to look upon the wine.

How does it appear at first? Very pleasant.
What does it do at the last? It bites like a serpent.

Like what does it sting? Like an adder.
What does a drunken man utter? "Perverse things."

How do things look to him? They wear false colors.
What is he not able to trust? His senses.

What does he learn to love? His fetters.
Who cannot inherit the kingdom of heaven? A drunkard.
Who only can break the drunkard's chains? The Lord.

Words with Little People.

Does the brandy drop or the wine candy seem very small and innocent?

O, what sad things are hidden in it! Woe, sorrow, quarrels, silly talk, painful wounds, beared eyes!
God's word is true!

THE LESSON CATECHISM.

1. Against what sin is this lesson directed? Against the sin of intemperance.

2. What is intemperance? Excess of any kind.

3. What particular excess is here denounced? Excessive use of intoxicating drinks.

4. What warning do the Scriptures pronounce against the seller of intoxicating drinks? "Woe unto him that giveth his neighbor drink." Hab. 2. 15.

5. What warning to the user of these drinks? "Wine is a mocker," etc.

Wesleyan Methodist Sunday-School Union.

From the fourteenth annual report of this Union (1888-89) we gather the following statistics: Whole number of schools, 6,908; officers and teachers, 129,472; scholars, 928,506; making a total of officers, teachers, and scholars, 1,057,978. The average morning attendance of officers, teachers, and scholars, was 403,611; the afternoon average was 673,860. Of the scholars, 213,468 are under seven years of age; 499,317 between 7 and 15; and 215,721 above 15. There are also 139,549 scholars connected with the Church either as members, probationers, or in junior classes. Of the teachers, 106,497 are members of the Church or probationers. This makes a total of church membership in the Sunday-school of 246,046. The total membership of the Church in Great Britain (including probationers), as reported to the Conference of 1889, was 514,790. Thus nearly one half of the entire Church membership is in the Sunday-school. There are 850,647 volumes in the Sunday-school libraries. There are 3,436 Bands of Hope connected with the Sunday-schools, and these have a membership of 358,150. The expenses of the schools for the year amounted to £88,935.

During the year which ended April 30, the figures show an increase of 57 schools; 720 officers and teachers; 19,787 scholars; 2,918 in the average morning attendance, and 14,691 in the afternoon; 11,814 in Church membership; 92 Bands of Hope, and 19,085 members.

The Union has schools not only in Great Britain and Ireland, but also in the West Indies, Newfoundland, Nova Scotia, Australia, New Zealand, India, West Africa, and South Africa, though we infer from the report that their statistics are not included in the figures above given.

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200	2 15	750	4 20
250	2 45	1000	5 00
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	1000 or over		40 cents per 100

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Do. (Gilt)	0 90	The Pansy (By Pansy)	1 25
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1888-1889. GENERAL CONFERENCE SABBATH

TREASURER'S STATEMENT FOR

RECEIPTS FROM THE SEVERAL CONFERENCES.

TORONTO.	LONDON.	MONTREAL	NIAGARA.	QUELPH.	BAY OF QUINTE.	NOVA SCOTIA.	NEW BRUNSWICK.	NEWFOUNDLAND.	MANITOBA.	BRIT. COLUMBIA.	TOTAL.
\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.
447 36	238 00	195 00	231 55	271 06	285 45	125 00	174 49	81 11	129 65	52 95	2231 62

Received from Sabbath Schools direct, chiefly in part payment of Grants not included in the Contributions from the Conferences:—

244 63	70 16	90 45	23 15	81 60	63 95	168 62	226 55	169 95	89 46	16 59	1245 11
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\$3476 73

WARRING KENNEDY,

Treasurer.

We have examined the Treasurer's Statement of the General Conference Sabbath School Toronto, October 15th, 1889.

* This Statement shows the growth of the income of the Sunday.
 † This Statement shows the growth of income from part payments.

SCHOOL AID AND EXTENSION FUND.

1888-1889.

YEAR ENDING JULY 1st, 1889.

GRANTS OF BOOKS AND PERIODICALS TO THE SEVERAL CONFERENCES.

TORONTO.	LONDON.	MONTREAL	NIAGARA.	QUELPH.	BAY OF QUINTE.	NOVA SCOTIA.	NEW BRUNSWICK.	NEWFOUNDLAND.	MANITOBA.	BRIT. COLUMBIA.	TOTAL.
\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.
510 94	47 33	219 09	49 86	127 22	169 76	380 62	460 68	527 33	220 61	68 30	2781 74

See Foot Note.*

Petties—Exchange, Postage, Addressing, Dispatching, etc.....	51 63	\$ c.	\$ c.
Travelling Expenses	47 35	1875 297 08	1876 504 77
Freight and Duty	1 35	1877 610 97	1878 742 86
Printing Schedules, Binding, Stationery, etc.....	73 50	1879 699 02	1880 786 88
Second-Hand Books.....	60 00	1881 916 53	1882 928 61
Clerical Help	4 00	1883 1365 30	1884 1548 46
Balance Due Treasurer, 1887-88.....	179 89	1885 2177 92	1886 2626 30
		1887 3215 79	1888 3664 41
		1889 3476 73	
Balance on Hand	277 27	\$23561 63	

See Foot Note.†

1883 \$193 55
 1884 287 33
 1885 511 81
 1886 829 30
 1887 1179 82
 1888 1403 17
 1889 1245 11

\$3476 73 \$5650 11

Aid and Extension Fund, for the year ending July 1st, 1889, and found the same to be correct.

W. H. WITHROW, }
 MARTIN N. MERRY, } Auditors.

School Aid and Extension Fund since its establishment in 1875.

Responsive Review Service for the Fourth Quarter.

BY MRS. LILY LATHBURY.

TOPIC FOR THE QUARTER.—Israel Under David and Solomon.

GOLDEN TEXT FOR THE QUARTER.—"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16. 9.

The Reign of David.

Superintendent. What portion of Jewish history did we study in the first half of this quarter's lesson?

School. The reign of David; a brave soldier, a beloved king, a great statesman, a true poet, and a genuine servant of God.

Supt. What is the opening event of the quarter?

Teachers. David chosen by the twelve tribes and anointed king over all Israel.

School. "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Golden Text.)

Supt. What is David's first great achievement as king of united Israel?

School. He captures the stronghold of Jerusalem and enlarges and beautifies it for the capital city of the new kingdom.

Supt. What does he then prepare to do?

School. To bring the long-neglected ark to Jerusalem and re-establish the worship of Jehovah as the one true God.

Supt. What hinders the fulfillment of his plans?

School. The disobedience and instant death of Uzzah. The people scatter in fear and confusion, and David leaves the ark at the house of Obed-Edom.

Supt. When does he finally accomplish his design?

School. Three months later, when, obedient to God's laws concerning it, priests and people place it within the tent prepared to receive it, and David sacrifices burnt-offerings and peace-offerings for the first time in Jerusalem.

Supt. What followed this return of Israel to God?

School. Great peace and prosperity. The tribes are united, and victorious over their enemies. Jerusalem is made the center of national and religious life. A royal palace of cedar is built on Mount Zion, and the worship of Jehovah is conducted in the tabernacle as of old.

Teachers. "And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake."

All. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." (Golden Text.)

Supt. How does David acknowledge the blessing and favor of God?

School. He humbles himself before him in his tabernacle, saying, "What am I, O Lord God, and what is my house, that thou hast brought me hitherto? . . . According to thine own heart hast thou done all these great things."

Supt. In what words does he praise and exalt him?

School. "Wherefore thou art great, O Lord God, for there is none like thee, neither is there any God beside thee. . . . Let thy name be magnified forever, saying, The Lord of hosts is God over Israel."

Teachers. "In every thing give thanks; for this is the will of God in Christ Jesus concerning you." (Golden Text.)

All. "For of him, and through him, and to him are all things: to whom be glory forever."

Supt. In what other way does David celebrate and perpetuate the goodness of God?

School. He organizes sacred choirs of skilled singers and musicians for public worship, and composes for them the spiritual songs and chants known to us as the Psalms.

Supt. Of what does David prophesy in these Psalms?

Bible-class. Of the coming of Christ and his redeeming love for the whole world.

All. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (Golden Text.)

HYMN.

"I will sing for Jesus."

Supt. What great trouble comes to David in the height of his glory and power?

School. His son Absalom covets the throne, and conspiring against him, gathers his friends together at Hebron and proclaims himself king of Israel. David, anxious to avoid a war in the holy city, flees from Jerusalem. Absalom pursues him. A battle is fought in the forest of Ephraim, and Absalom is killed and his army defeated. Heart-broken at this terrible event, David forgets the triumph of his cause and leaves his victorious army to be alone with his sorrow.

Boys. "A foolish son is a grief to his father and bitterness to her that bare him." (Golden Text.)

Girls. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." (Golden Text.)

Supt. What of the close of David's reign?

Bible-class. The kingdom is united and become for the first time a great nation. Solomon has been anointed king in the royal succession, and David dies "full of days, riches, and honor," his last words those of praise and trust in God.

All. "He hath made with me an everlasting covenant, ordered in all things, and sure." (Golden Text.)

Supt. What is the "open secret" of the lessons concerning David's success as a good and great king?

School. The fact that though by his wide conquests he showed himself a daring soldier, and by his government of the people a wise statesman, he was, above all, the open and avowed servant of God, earnestly desirous to "walk before him with a perfect heart."

SUNDAY-SCHOOL BANNER.

HYMN.

"Thanks be to God."

The Reign of Solomon.

Supt. How does Solomon begin his reign over Israel?

Boys. He summons the people to a great religious festival at Gibeon, and sacrifices a thousand burnt-offerings upon the altar.

Supt. How did God show his approval of such a beginning?

Girls. He appeared to Solomon by night, and said, "Ask what I shall give thee."

Supt. What does Solomon choose?

Boys. Wisdom, to reign justly and righteously.

Supt. What was God's answer to his request?

Girls. "And God said unto him, Because thou hast . . . not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold I have done according to thy words: lo, I have given thee a wise and understanding heart . . . I have also given thee that which thou hast not asked, both riches, and honor."

Teachers. "Wisdom is better than rubies." (Golden Text.)

All. "If any of you lack wisdom, let him ask of God, . . . and it shall be given him."

Supt. What was Solomon's great work?

School. The building of the temple at Jerusalem, the most magnificent sacred edifice of ancient or modern times, and the pride and glory of the Jewish nation.

Supt. When was the temple finished?

School. After eight years and a half.

Supt. When was it dedicated?

School. In the eleventh year of his reign, at the time of the feast of tabernacles, Solomon consecrated it to God amid great rejoicing, and the Lord no longer dwelt in a tent with curtains, but in a house of cedar.

All. "The Lord is in his holy temple; let all the earth keep silence before him." (Golden Text.)

Supt. What of Israel after the building of the temple?

School. It became one of the richest and most powerful nations in the East, and the fame of Solomon's wisdom and magnificence reached far and wide.

Supt. Who heard of Solomon and came to see him?

School. The queen of Sheba.

Supt. How did she prove his wisdom?

School. With hard questions.

Supt. What did she say when he had shown her the splendors of Jerusalem and the royal palace?

School. "The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."

Teachers. "She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." (Golden Text.)

Supt. What temptation came to Solomon in his greatest prosperity and power?

School. The desire to outshine all other kings in the number of his wives, no less than by his rare wisdom and wealth.

Supt. What commands of God did Solomon disobey in yielding to this desire?

School. The commands forbidding Israel to multiply wives or marry the daughters of heathen nations.

Supt. Into what blasphemous sin did such disobedience finally lead him?

School. The sin of building temples for the worship of heathen gods under the very shadow of the temple of Jehovah.

Supt. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel . . . which had commanded him concerning this thing, that he should not go after other gods. Wherefore the Lord said unto Solomon,

"Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and give it to thy servant."

Boys. "Wherefore let him that thinketh he standeth, take heed lest he fall." (Golden Text.)

Supt. What of the nation at the close of Solomon's reign?

School. The people, burdened with heavy taxes for the support of the royal household, are dissatisfied and rebellious. Idolatrous worship is established in the holy city, the ancient liberties of the Israelites are threatened by the king's exaltation of the throne, and Solomon dies knowing that the kingdom will be divided, and that his own son will receive but two tribes, while his servant receives ten.

Supt. So ends the reign of a king to whom were given riches and wisdom more than all the kings of the earth, yet who, failing to keep the commandments of God, brought upon his family and his people sorrow and destruction.

School. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Golden Text.)

HYMN.

"How good thou art to me!"

At Home.

. . . There are some Sunday-schools, and there will be more, who use the magic lantern, or stereopticon, as an aid in Sunday-school work. Why should not a series of pictures in the life of Christ, and of places connected with it, be used to illustrate the lessons of the year which we are now beginning? Mr. G. W. Edmondson, Cleveland, Ohio, has prepared a series of lantern-slides, with express reference to the lessons of the first and second quarters of next year. Superintendents and schools interested in this subject would do well to correspond with him.

. . . The Rev. C. E. Dickinson, pastor of the Congregational church at Marietta, Ohio, informed us recently that one of the earliest Sunday-schools in the United States, and certainly the earliest in Ohio, was held at Campus Martius, now Marietta, in the spring or early summer of 1791, and was continued until 1795, when its

founder, Mrs. Mary Bird Lee, removed to a farm eight miles distant. One of the scholars in that Sunday-school, Mrs. Nancy Allison Frost, is still living at Lowell, Ohio, in the one hundred and fifth year of her age. Probably she is the oldest Sunday-school scholar in the world.

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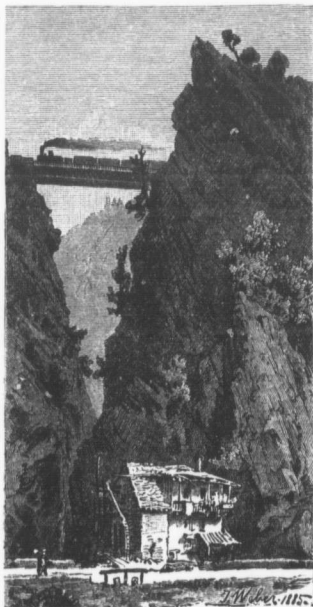
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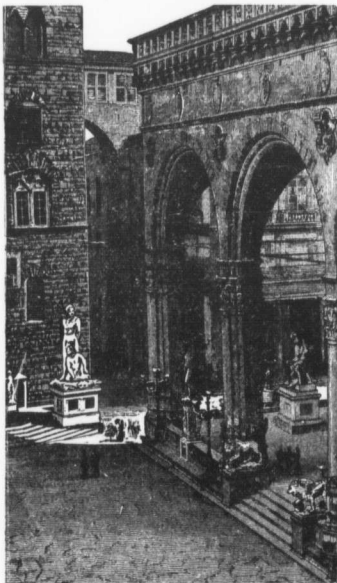
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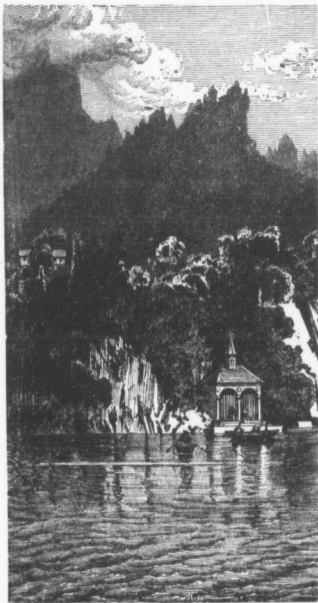
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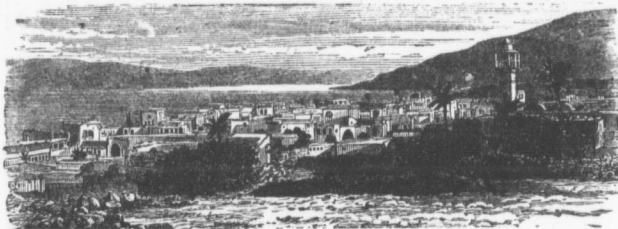
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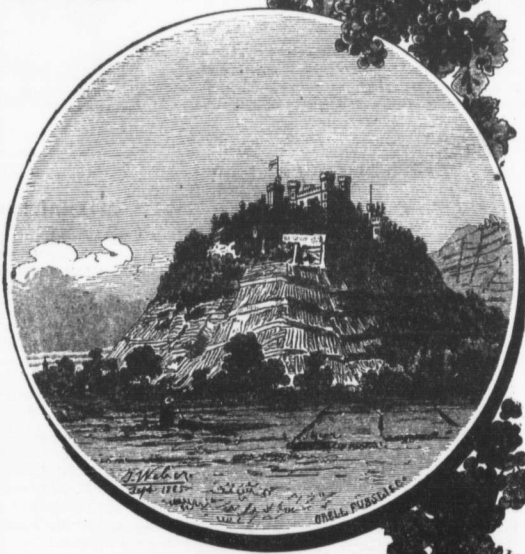
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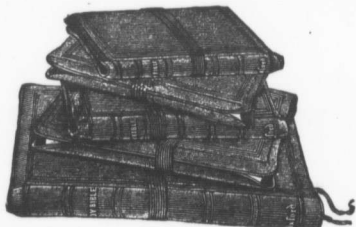
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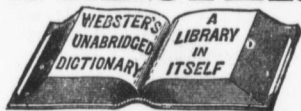
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