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# THE TEACHERS MONTHLY



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Toronto

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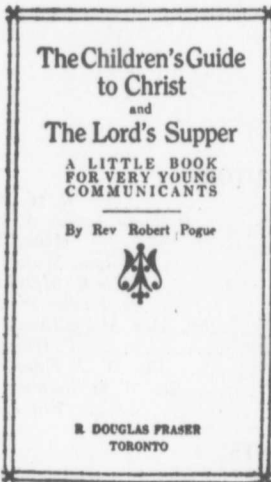
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### PUBLISHERS NOTICE

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# The Teachers Monthly

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

Vol. XXIII.

Toronto, August, 1917

No. 8

## EDITORIAL

### Changes in the Staff

Important changes have taken place in the Editorial Staff of the PUBLICATIONS. Mrs. Jane Fraser Keith has retired from the Managing Editorship of the Illustrated Papers, leaving a record of faithful and efficient service, covering a long period of years. For the success of these Papers, Mrs. Keith deserves the largest share of credit. EAST AND WEST, in particular, under her management, has won a distinct and honorable place amongst the periodical literature of the country.

Rev. John Mutch, M.A., B.D., minister at Stouffville and Melville Church, Markham, Ont., was appointed by the General Assembly at Montreal to the position of Associate Editor. Mr. Mutch is a young man who has already given proof of his powers. A graduate of the University of Toronto and of Knox College, his scholarship is of a high order. He has had a more than usually varied experience of work in Home Mission fields of our church. For a considerable period he was in the service of the Board of Sabbath Schools and Young People's Societies as a field worker. As the minister of a country charge, he has made a firsthand study of rural problems. During his student years he served for some time in the PUBLICATIONS office as an editorial assistant. Mr. Mutch, therefore, possesses unusual qualifications for the position to which he has been appointed, and those who know him best are most confident that he will make a large contribution to the effectiveness, both of the Lesson Helps and the Illustrated Papers. By his editorial associates Mr. Mutch is most warmly welcomed.

### A "Getting Together" Assembly

The General Assembly of 1917 may very well be called the "Getting Together" Assembly. Its proceedings were pervaded throughout by an altogether admirable spirit of goodwill and harmony and a desire, as far as possible, to avoid division. There were a quite unusual number of unanimous votes.

Outstanding amongst the instances of getting together was, of course, the vote on the question of Church Union. In the discussion of this question, three separate resolutions were presented, representing as many different points of view. These, however, were referred to a committee, which was able to present to the Assembly a resolution which was carried, not only unanimously, but without discussion. It was no wonder that, after such a result, the members of the Assembly rose as one man and sang, with full hearts, "Praise God from whom all blessings flow," while the prayer of humble thanksgiving, led by the venerable elder, Mr. Robert McQueen of Kirkwall, Ont., closed an incident never to be forgotten by those who witnessed it.

Other examples of getting together were the amalgamation of the Home Mission and Augmentation Committees, Eastern Section, foreshadowing, it may be, the union of the Home Mission Committees of the Eastern and Western Sections; the receiving of the Gwalior Mission, India, with its zealous missionary, Rev. Dr. John Wilkie, under the care of the Foreign Mission Board; and the proposal that, during next winter, the central colleges of the church should help those in the prairie provinces by the loan of a professor or professors.

Truly it was a getting together Assembly. And the lead of the highest court of the church may well be followed by the religious forces in individual communities. There are many forms of Christian service which can be better carried out by a partnership of the local churches. It is good business for the churches to combine their energies to accomplish their common task. More than that, it is in harmony with the spirit of the master, who would have his followers united in effort as well as in spirit.

### Returned Soldiers for the Ministry

Amongst the resolutions passed by the General Assembly at Montreal was one calling the attention of ministers, elders and the members of college faculties to the opportunity of obtaining recruits for the ministry from amongst returning soldiers and Y.M.C.A. and other Christian workers now overseas.

There is a fine opportunity for teachers of young men's classes in our Sunday Schools to cooperate in carrying out the purpose of the Assembly as expressed in this resolution. It may safely be said that every class of this sort throughout the church has one or more of its members enlisted in War service of one sort or another. In many cases whole classes of young men have vanished from our Schools because the members have enlisted.

These young men have shown that they are willing to make sacrifices, to endure hardships, to face danger and death for a great cause. They are, therefore, just the kind of young men to be peculiarly open to an appeal to enter on a vocation which, above all others, calls for unselfishness and a willingness to serve.

The teacher may rightly covet some of these noble boys, the very stuff of which heroes are made, for the highest of all human callings, and should be on the alert for opportunities of influencing them to consider its claims upon them.

### "Soldiers of the Soil"

The thousands of boys who, during the spring and summer months have been working in gardens and on farms, at food production, have been rendering good service to their country and the empire.

It is of the utmost importance that this service shall be continued. No matter how soon the War may end, the world is facing years of great scarcity. There is great need, therefore, for the boys to keep at the work so well begun this year.

The "Soldiers of the Soil" movement, described on another page of this issue, provides an excellent plan for holding the boys together in their truly patriotic service.

Every teacher and other Sunday School worker should familiarize himself with this movement so as to be able to present it effectively to the boys of the Sunday Schools, which are the great recruiting grounds for the "Farm Service Corps" and the "Garden Service Corps," in which the "Soldiers" are divided.

A valuable feature of the plan is that it fits in with the working of the Canadian Standard Efficiency Tests.

### Religious Education

The business of the Sunday School teacher is to *teach*. The supreme source of his teaching material is found in the Bible, the inspired Word of God. It is his task and his joy to bring the instruction contained in this book of books to bear on the mind, the heart, the conscience, the will,—the whole nature of the scholar. The aim of all Sunday School teaching is that the life of the scholar shall be so changed and developed that it will reflect the perfect life of Jesus Christ.

In the teaching of the Sunday School the same principles and methods apply as in secular teaching. Adapting the teaching material to the stage of development and circumstances

of the scholar, using special methods of approach to suit different cases, the use of well-trying methods of presentation, the employment of proper devices for securing attention and holding interest, all these and other educational processes belong to the sphere of the Sunday School no less than to that of the day school.

But there is a distinction of which the Sunday School teacher should never lose sight,—the distinction between the educational process which he should earnestly strive to follow and the divine grace which works through these processes for the accomplishment of spiritual results. The teaching may be never so faultless as to its employment of correct educational principles and methods, and yet the heart and life of the scholar will remain unreached and unchanged without the operation of that heavenly influence,—the power of God's own Spirit, which alone can regenerate and transform.

Let the Sunday School teacher strive after the very best in methods and plans and, at the same time, look constantly for the forthputting divine, saving energy, which makes these effective; then he will see results from his labors which will fill his heart with joy.

### Knowing and Teaching

It is a common fallacy that to know a subject is to be qualified to teach it. One result of this widespread opinion is, that in our colleges for the preparation of men for the ministry while great emphasis is rightly placed on the importance of knowing subjects, comparatively little stress is laid on the necessity of training in the science and art of teaching.

So high an authority as Principal Baird of Manitoba College, himself a teacher of theological students for many years and an ex-Moderator of the General Assembly, declares that the emphasis is wrongly placed. He asserts that it is a comparatively easy matter, in view of the number of excellent books now available in every department of learning for a student to obtain a fair knowledge of any subject in which he is interested, even without the assistance of a teacher, but that the task of imparting knowledge and the development of character, which is to be so large a part of the theological student's life work is so difficult and, at the same time, so important, that it is in training for this task that he needs the most attention and the best effort from the teacher.

If Principal Baird's judgment on this point is right as regards the training of men for the ministry—and few readers of the *TEACHERS MONTHLY* will challenge its correctness—it follows that the Sunday School teacher needs more than the knowledge of what he is to teach; he must know how to teach it. Mastery of the teaching material is important; training in teaching methods is just as essential to true success. Hence the New Teacher Training Course is right in the emphasis which it places on teaching values.

### Four Conveners

Rev. Dr. John Neil, the present Moderator of the General Assembly, was Convener of the Assembly's Committee on Sabbath Schools from 1899 to 1907, and, during that period, by his boundless enthusiasm and unerring tact, he contributed largely to the development of the church's interest in work amongst its children and young people. Dr. Neil's presentation of his report to the Assembly, year by year, never failed to make a deep and favorable impression. In 1907 Dr. Neil was succeeded in the convenueership by Rev. Dr. Alex. Macgillivray who has just retired from this office after ten years crowded with abundant and richly successful labors. In 1912 the Committee on Sabbath Schools and the Committee on Young People's Societies were united to form the Board of Sabbath Schools and Young People's Societies, and Rev. W. R. McIntosh, B.D., who, for two years previous to that time had been Convener of the Committee on Young People's Societies, became Joint-Convener with Dr. Macgillivray. Mr. McIntosh brought to his work a large experience in organized work amongst young people, a rare fertility and freshness of mind and an inexhaustible energy which make him a powerful force in the work under his care. The last General Assembly decided to discontinue the joint-





Convenership, which had served a valuable purpose in welding together the two bodies out of which the present Board was formed, and appointed as Convener Rev. W. J. Knox, M.A., London, Ont. Mr. Knox has won for himself a wide reputation for his special knowledge of



REV. ALEX. MACGILLIVRAY, D.D.

REV. W. R. MCINTOSH, B.D.

REV. W. J. KNOX, M.A.

the whole subject of religious education and is worthy of a place in the goodly succession of Conveners who have presided over this important Board of the church. The most cordial and mutually helpful relations have always existed between the Board of Sabbath Schools and Young People's Societies and the Board of Publication.

### Why Stop?

Many Schools which reopened last spring, after having been closed for the winter, have now been going on for several months. In all these Schools good work has been done,—no better work anywhere than in many of them. The scholars have gladly taken advantage of the opportunity of gathering together in the School sessions after the winter recess. Classes have been reunited and happy associations have been renewed. The teachers have been glad to get at their work again,—for every true Sunday School teacher loves his work. They have been happy Sundays,—those of the spring and of the now rapidly passing summer. No one can measure the value of the teachings given and received. It can scarcely be doubted that many a life has received a new start during these weeks.

Now all this good work should not be given up. Scholars who have got into the way of attending the School during the spring and summer ought not to be allowed to break off this good habit for the winter months. The teachers ought not to be deprived of the opportunity of deepening the impressions made during these past weeks. The School open for the summer ought not to be closed for the winter. And, in most cases, if only a few resolute people make up their minds that the School will not be closed, it will be an all the year round School.

### A Child's Religion

*By Rev. R. W. Wright*

What is a child's religion? A Sunday School teacher should certainly seek an answer to that question, but, in doing so, he finds himself at once in the presence of perplexing difficulties. The little babe has eyes and ears, he gives evidence at a very early age that he sees and hears, but sight and hearing are to him very rudimentary experi-

ences. The whole objective world is to it a great unknown. He has not come into touch with it. It sees a clock and hears it tick, but what is a clock to it?

To the young boy and girl, great as has been the advancement made, the situation is much the same compared with the experience of the adult. A big world lies beyond their ken. They have not yet really seen it nor heard it nor touched it. Of religion they

have noticed certain manifestations, seen its pendulum swing, heard its tick, but what is religion? A little boy asks his mother that question to be informed that religion is something that keeps people good, just as a clock is something that keeps time. Religion is as much of a mystery to him as the clock; yet he has some ideas of religion and can have some personal experience of it. What are those ideas, that experience? This is the teacher's problem. How may it be solved?

The readiest answer is: Put yourself back into your own child life, recall your own ideas and experiences regarding religion. But even if in your own care those ideas have been vivid, those experiences real, they have largely faded from memory, and also there is the exceeding great difficulty of reproducing the child's conditions, his atmosphere, his environment, his mental viewpoint. We fail to detach our later experiences, we carry back with us our present attitudes of mind.

The best autobiographies are the diaries and journals in which daily experiences from early life are recorded. An old man cannot sit down and paint a correct picture of his boy life. We believe a book has been written entitled, *The Autobiography of a Baby*. If such a book could be produced, true to life, it would be one of the most amazing revelations the world has ever known. It may be that a man can remember when he first tried to make straight lines and pothooks with a pencil, or when he first wrestled with the problem d-o-g, dog, and c-a-t, cat; but he fails to transport himself back to the pothook and alphabetic attitude of mind. Yet within its limitations such an endeavor to reproduce the conceptions of early life is highly valuable. It will reveal how crude, how fragmentary, and how true and real were many of our first notions about religious truth.

No theories are equal to personal contact with the child mind and personal discovery of its ideas. How much a child knows, how wise its thoughts! How limited is its knowledge, how mistaken are its conclusions! We cannot group children together and assume that they have a certain knowledge and ripeness of soul at a certain age. We must know them individually. This is true of people of all ages. "My early education was neglected and there are many subjects I cannot grasp," said a bright, intelligent man sitting in a public library with the treasures of literature banked about him,—a strong man in many respects; in others he was still a child. Is not this true of every adult? How careful we should be not to make unverified assumptions concerning a child's knowledge!

A child must understand religion as a child. We talk a great deal about faith and

its absolute necessity. What does faith mean to a child? He may possess it. A mere grain of mustard seed it may be, yet it may remove mountains. What does a child understand about prayer? We have endless books and sermons on it. A child may pray just as truly as the ponderous theologian. What is God? Who is Jesus? The child has its notions which may be as real and effective in his life as in the life of an apostle are his ideas on the same subject.

The very moment we attempt to test a child's religion by an adult's standard and compass it with an adult's definition, we fail. You cannot weigh a druggist's capsules on a hay scales, nor measure the diameter of an insect's eye with a surveyor's chain. A little boy or girl's religion has genuine weight and real dimensions. It will tax the teacher's best powers of thought and observation to rightly understand and appreciate it. He must never doubt, deny, or ignore it.

Toronto



### Helping the Scholars to Give Attention

Professor Luther A. Weigle, in an article in a recent issue of *The Christian Educator* on how teachers may develop the habit of attention in their pupils, says in part:

"1. The teacher should help his pupils to grasp the idea of attention and to set it before themselves as an ideal. To know how to study, and what to do or not to do in class, is not natural endowment. Children must be shown how to go to work, and given right ideals of effort and standards of success. A young woman once entered a college course late enough to miss the customary talk on how to go at it and what instructor and students should expect of one another. She annoyed the professor for a month by a persistent habit of making little side remarks in a whisper to her neighbor, and finally was asked to remain after class to talk it over. "Why, I am very sorry," she answered. "I never dreamed that that was not all right. You can be sure that I'll never do it again." And she never did. The first step, then, is to make perfectly clear to the members of your class what sort of attention you want, and why they, too, should set that before themselves as an ideal of daily practice. This may best be done in connection with the general review at the opening of each new course. Don't be arbitrary about it; don't try to scare your pupils by too great a show of "stiffness." Simply try in a natural and wholesome way to enlist their interest and cooperation in the work of the course, making plain just what that work will involve and what they may expect of you and what you will expect of them.

"2. The teacher should interest his pupils. Attention needs a motive. No matter how good the intentions of a pupil, or how definite his idea of what is expected of him in class, his mind will wander if the material presented does not engage his interest. This does not mean, be it understood, that the teacher is to "make it interesting" by mere devices of method or by stories that have only a remote relation, if any, to the matter in hand. It means rather that he must seek and find, day after day, the "point of contact," as Patterson DuBois would put it, between the lesson itself and the pupil's real interests and needs.

"3. The teacher should help his pupils to practise attention. That is, he should day after day see that he gets and holds the attention of his pupils, and he should never teach without it. This habit, like any other, develops through practice. The teacher who keeps commanding the attention of his pupils, creates a predisposition in his favor. They thereafter expect to pay attention to him. For the same reason it is a mistake ever to teach without attention. It helps to beget the habit of inattention. The moment your pupil's attention wanders, make it your first concern to win it back, even if you must go far enough afield to break up the strict logic of your presentation.

"4. The teacher should do all that he can to guard against lapses of attention. When the pupil's attention wanders from the lesson,

it is because something else has claimed it. The teacher of foresight and imagination can do much to guard against such lapses by so planning and handling his work as to remove entirely or to minimize those elements of the situation that are apt to compete with him for the pupil's interest and distract his attention. The classroom itself, its furnishings and physical conditions, methods of seating, discipline, and manual routine, the disposal of hats and cloaks, the distribution of books, the making of the offering, interruptions actual and possible—nothing that could contribute to take the pupil's attention away from the lesson itself is too small to be taken account of in this prophylactic way. Do not be content with meeting and remedying inattention when it develops. Keep it from developing at all. Every lapse weakens the habit of attention. It is easy to grow into slipshod ways.

"Of these four principles, the heart of the matter lies, it is clear, with the second. No amount of precept or painstaking, discipline or cooperation, can hold and develop the pupil's attention if the teacher be unable to fill the hour with positive interest. The best established class habit will not long stand up unless the stuff be there to warrant attention. It all comes back, thus, to those two most fundamental of all conditions of effective teaching: the teacher must be master of his material, and he must understand his pupils."

## For Better Singing

BY ALFRED WHITE

Superintendent of Education, Brandon, Man.

I fear there are too many of us who have no clear idea why we have singing in Sunday School, that is, what part it has in the training of the child. We all recognize that the Sunday School exists for the education of children in things religious, but we have not taken the trouble to think out just what bearing each part of the service has in this education.

We commonly look upon the Sunday School as a place where children are sent to be taught the Bible. We all agree that it is quite proper to have opening and closing exercises, as they are called, but the value of these exercises in the training of children does not often enter into our thought.

Fortunately the whole question of the place and value of worship in the training of children is receiving very close attention from students of child life and we would do well to consider with them the importance of this part of the Sunday School service.

First let it be clearly understood that the opening and closing exercises of the Sunday School are or should be an expression of worship by the children. They constitute the worship service as distinct from the teaching service of the lesson period. In this worship service, the reading or recitation of scripture, prayer and singing has each its place.

It is necessary, then, in any consideration of singing in the Sunday School to recognize that it is one of the means by which children join in worship. Any factors that take away from the true worship spirit in singing must necessarily be condemned, while any that add strength to the spirit of worship may safely be approved. In connection with this it should be emphasized that we are considering the worship of children and not of adults, two things by no means identical.

With this fundamental condition in mind let us briefly consider how we can have better

singing, that is, how singing can be more truly worshipful.

Now worship is largely emotional. It is the attitude of the soul to God. It is stimulated by religious thoughts that appeal. To appeal, these thoughts must be understood. For children these must be simple religious thoughts that are within their comprehension and that arouse emotional response. We need hymns then of this type and they are by no means plentiful. It would be hard to gather together from our Canadian books even half a hundred really good hymns for children.

One essential of good singing, then, in the sense of true worship, is the use of good hymns. Personally, I consider that such hymns as, "My God I thank Thee Who hast made," "O Jesus I have promised," "Yield not to temptation," all contain portions at least that express thoughts that children can understand and appreciate. Unfortunately we have very few hymns of service, the most appealing of all thoughts to the growing boy and girl.

Wedded to good worship hymns we want good tunes. They should be strongly rhythmic with good tuneful melodies. They should above all contain that indescribable quality that distinguishes good music from poor. It requires a trained musical judgment to decide whether a tune possesses this quality. I am of the opinion that tunes such as St. Theresa, Thanksgiving and All things Bright, possess these qualities in a high degree. Good tunes are indeed more plentiful than good hymns. Personally, I consider that many make a great mistake in imagining that the only type of tune that will appeal to children is the type represented by those extensively published by Tullar-Merideth or Excell. These certainly appeal strongly but they do not wear. They make good-convention hymns where they may be quickly learnt and used for a short time. They bear a parallel relation to good tunes that the popular passing song of the day does to those standard songs that we never tire of.

With good hymns set to good tunes we have the material necessary to good singing in the sense of true worship singing.

A very important essential to good singing is that the children are familiar with both words and music. The majority of children like to sing if they know the piece they are being asked to sing.

To secure this familiarity I would make one or two suggestions:

1. Have a Sunday School practice of School and choir under a good leader every Sunday for ten or fifteen minutes before the session starts.

2. Introduce new hymns and tunes slowly. See that practices are bright and interesting.

Keep at same hymns and tunes for several Sundays till they become really familiar.

3. Build up in this way a series of good hymns and tunes that are well known and available for use by the superintendent.

Space will not permit me to discuss the relation of the choir and the orchestra and of loud hearty singing to good singing. Nor can I discuss details of methods by which interest in singing may be stimulated and singing improved without any sacrifice of that true worship spirit which it is the purpose of singing to develop. The one thing needful is to keep ever in mind the fundamental principle underlying the whole problem, that singing is an act of worship and good singing must be such as to develop the truest and purest spirit of worship.



## Some Problems of the Small School

By Rev. John Mutch, B.D.

### II. THE HOUR OF MEETING

In the small School there are certain well-known problems about the hour of meeting.

Sometimes it is decided by the possibility of securing a teacher. I knew of one small School which used to meet on Fridays after the public school, in the schoolhouse, under the care of the public school teacher, because she was the only one who would undertake the work and on Sunday she was absent, as her home was some miles away.

Occasionally, the hour rests upon the fact that the minister cannot be present at any other time. When this is the case, whether another hour be more suitable or not, both minister and School should remain dissatisfied till some one is ready to take the work so that the School may be independent of the minister. A great deal of talk about the minister's being present is nonsense.

Another determinant of the hour of meeting is the time of the regular church service. The family comes to church, and the School is held immediately after or before the service. In many places, where the people drive some distances, this is the only sensible course. It has also the advantage sometimes of securing the presence of the adult.

Sometimes, however, there seems to be no need for such arrangement, because occasionally the scholars live near enough to come again during the day. When this is possible, there are the advantages of freshness, concentration and even of the possibility of a larger attendance, which are otherwise lost.

On the whole, the rule that is to be followed is to choose an hour which is likely to secure the larger attendance, not only of a few select church families, but also of the total number of boys and girls in the whole neighborhood.

The hour of meeting should not be a grievous burden upon the faithful. This is apt to have unpleasant reactions in the future years. Anyway, the Christian religion, of all religions, does not call for the heaping of loads upon people's backs. Occasionally you will run across a small School meeting in some dingy, hot, unattractive village church basement on a July or August afternoon, simply because one or two well-meaning persons have got it into their heads that Sabbath Schools must be held at such an hour and that children must come. Generally, they could have larger attendance by holding it before or after service in the morning, and the few who do come in the afternoon might be far more contented elsewhere.

The hour of meeting in the small School is often not an hour at all. The church service following determines the close of the School, and often the scholars are not present at the opening. The ideal is an hour's exercise and that should be aimed at, because it takes that time to provide adequately for the religious needs of the scholars.

Anyway, pains should be taken to secure adequate time for the teaching of the lesson. Whatever else suffers, the School should not be sacrificed. Let both teacher and scholars understand that there is a lesson before them and that they should thoroughly know it.



### Going After New Scholars

*By Miss E. Mabel Gurn*

Deaconess, St. Andrew's Church, Winnipeg

The church spire, or perhaps a signboard, is all the invitation to Sunday School that the children of a certain class of parents need.

The desire to get rid of the children's noise for an hour or two on Sunday afternoon is sufficient incentive to another class to send their children to Sunday School.

Neither of these classes need "going after." But, as all downtown social workers know, there are a great many homes blind to the appeal of the churchspire and even deaf to the noise of the children—or ready to transfer that noise to the city street. How are these homes to be reached?

Poverty is, in some cases, the real reason for the seeming carelessness of parents. In such cases material aid is an important factor. This, of course, should be administered advisedly, and in conjunction with any charitable organization which may be dealing with the case. There are times when a pair of boots or a warm coat is more effective than a gilt-edged invitation.

Indifference is a much more formidable obstacle than poverty. But even indifference has been known to melt in the warmth

of a genuine friendship with a worth-while teacher.

Miss M— is such a teacher. Long had she coveted the untaught Willie. Repeatedly had she called at his home, overcoming by her determination and ingenuity a whole series of excuses, with, however, no visible fruit. At last she realized that ordinary methods failed to meet the case, so she changed her tactics. The tired, discouraged little mother needed a friend. Dropping all mention of Sunday School, the teacher devoted herself to filling that need. And the reward came. After some weeks the little mother said to her confidentially: "Willie should be in Sunday School." He came. All this happened months ago; but he is coming yet—the most loyal of scholars.

This element of friendliness becomes even indirectly a recruiting agent for the Sunday School. The teacher who takes time to "chum" with her class is helping her School to build up an attractive reputation, which is one of the most effective ways of going after new scholars.



### Holding the Interest of the Class

*By Eunice W. Foster*

There are two ways in which I try to equip myself for teaching, by prayer and by study. Before I even read through my lesson, I ask God to help me to find in his Word just the right lesson for my pupils. Then, and this is on the Sunday preceding, I read through my lesson for next week, using as first helps every marginal reference in my Bible, and after that all such helps as are available. All through the week I think over that lesson and, as my teaching points come to me, I jot them down on a little pad. Then by Saturday I am steeped in the lesson truths. I try to find an incident to relate which will illustrate the truth for the class. It is surprising how one can find illustrations in many of the homely things about us.

For several Sundays after I became the teacher of this class, I asked at the beginning of our study if any of the girls had read or studied the lesson. There were none who had done so, and one girl ventured the remark that their former teacher had never asked such questions. I laughed and said, "I'm going to ask you some at different times which are more personal than that, so you girls must get used to my quizzing."

On several succeeding Sundays I asked the question, and during that time not one girl had even so much as read the lesson. Finally, on the fourth Sunday, when I received the usual responses to the question, I said very quietly: Girls, I don't believe there is one

of you who leads as busy a life as I do. Yet should I stand before you week after week without having made the proper preparation to teach the day's lesson, I should consider myself guilty and unfair to you. I believe it to be unfair to me that you are too indifferent even to look up the title of the lesson before coming here. Unless you change your ways we will be a dead class. I am going to exact no promises, but it will be pleasing if next Sunday a number of you should tell me you have studied the lesson."

For a moment there was silence; then one, who was a leader, said: "I'm ashamed of myself. Girls, I believe we had better all pitch in and at least read over our lesson."

Never again did I have to ask my girls to study their lessons.

Of course, I have asked them to study in an indirect way. I have sent post cards on Monday of each week to some of the more indifferent or diffident girls, asking them to come the next Sunday prepared to a swer in class the question given. They always responded. I was careful to call on different girls the next week.

Occasionally a lesson was conducted on the order of a "questionnaire." A week in advance I distributed questions to every girl present. The plan worked well. On many occasions those who were unavoidably absent have sent in written answers to their assigned questions.

Sometimes I asked the girls to write questions, which I promised to answer. These were dropped, unsigned, into a little box provided for that purpose, as they entered the class room the following Sunday. Afterwards each girl drew out a question, which she asked and I answered to the best of my ability. They tried their best to stump me. I am free to admit that they occasionally succeeded, and I frankly told them so, adding that I should try to answer that question satisfactorily at our next meeting.

Once in a while I would ask some one to volunteer to place on the board a chart of the lesson, before we assembled the next week. To this I would refer to as the lesson progressed.

Maps, too, are a wonderful help. Once, when trying to point out the places mentioned in the lesson on the small map in the back of my Bible, I said how sorry I was that we had no larger map. That evening one of my girls told me that a friend who was in the draughting department of a large railroad would gladly make for us an enlarged copy of the map I had been using. Our contingent fund furnished the money for the manilla paper and India ink which he used. Each year he made us a fine copy of the map needed for that year's work.

To hold the interest of the class requires much planning and work, but any teacher can succeed in this who is willing to pay the price.

## The Sunday School and National Righteousness

BY REV. A. MACGILLIVRAY, D.D.

The nation that abides is the one that fears God. All history proves God's fidelity to his promise: "I will set him on high, because he hath known my name." "Knowledge," in this case, of course, implies acquaintance with the divine law and obedience to the same. Cities have been overthrown and nations wiped off the map because they were not worth preserving. Their passing may be less tragic than that of Sodom, but their doom is no less certain.

The nation is the sum total of its people. The character of the individual conditions national righteousness, and in the last analysis is the country's safeguard or the country's ruin. Ten righteous men would have saved Sodom. It perished for lack of ten.

The Sunday School in its purpose and teaching stands for unselfishness. Its existence, the presence of its teachers and officers are practical exemplifications of the Word which says, "None of us liveth to himself" and "Ye are not your own."

The call, "Play the men for our people, and for the cities of our God," never loses its insistence. The crisis through which we are passing gives this call added emphasis. When we are again in the enjoyment of peace that a dearly bought victory has secured for us, the greatness of our heritage will be much enhanced and our responsibility will be correspondingly increased.

To the Sunday School in a measure, will be committed the training of the boys and young men, who, in addition to their own work, will have to share the unfinished work of the brave fellows who made the great sacrifice by laying down their lives for king and country. We must not think that the generation which is in training will be unequal to their great task. We must not doubt the ability and earnestness of those to whom is committed the moulding of their character and the formation of their habits.

The opportunity to choose high ideals and to live unselfishly comes with its appealing

challenge to every one to-day. Civic and national interests should be equally dear to us as our own. They are our own.

The child or adult that has no civic pride, no personal attachment to his particular country-side or village or town, who does not esteem his own land above and before all lands, is to that extent morally defective.

There was something eminently religious as well as patriotic in the Jew's fervent declaration, "If I forget thee, O Jerusalem, let my right hand forget her cunning." The patriotic Jew preferred his country, her institutions and religion "above his chief joy," and the prosperity of Jehovah attended those that loved her.

If Canada is to be called blessed of all nations, young Canadians must learn in home and School to prefer country before party, to be first for the country and only for a party as far as the party serves the country and the whole community. The men chosen to fill representative positions should be chosen for their ability and worth and should be representative of the patriotism, morality and righteousness of the community. They should be in positions of trust because they are worthy. They should be there to serve not themselves, not any class or creed, but the people; and young Canadians cannot be taught too carefully that it is a sacred part of one's duty to take an intelligent, patriotic interest in whatever concerns the public weal, and that the end of all good government is to secure the greatest good for the greatest number, and that to this end it is both the right and duty of every one to contribute. When this is understood and practised, incompetency, graft and every species of political immorality will disappear from our national life and verily ours will be "a delightful land."

Toronto



## How to Strengthen the School Spirit

By T. Huaphries

A mere passive interest in any organization, sacred or secular, will not contribute much to its success. It is those who are zealous and enthusiastic, that count most in any institution. A good School spirit depends very largely on the enthusiasm displayed by the School leaders.

To strengthen the School spirit, it is important to have each individual member

realize his and her responsibility and to impress upon all that the success of the School rests with them. This depends in a large measure with the teacher, for in this, as in almost every other situation, the teacher holds the key. The creating of a good class spirit cannot be over estimated, because with a good class spirit will come a good School spirit.

Perhaps in no other way will the School spirit be strengthened more than by class organization. This is especially true of the 'teen age classes, and the writer holds that

it is the 'teen age boys and girls who give tone to any School. It is they who can make or mar the proper spirit. Not only should every 'teen age class be organized, but every member in the class should be given something to do.

A means by which the School spirit may be strengthened is to have an occasional class social, and also to have group socials. In one School an evening is given to each Department. The Beginners, Primary and Cradle Roll Departments meet with the parents, when a social hour is spent and an enrolment of new members is made.

In the other Departments the event takes the form of a conference. Recently a very successful gathering of the 'teen age boys was held, following an Older Boys' Work Conference, and more recently still seventy 'teen age girls met, having as their presiding officer one of their own number, who, in his opening remarks, stated that one of the objects of their gathering was not only to get better acquainted, but more particularly to confer as to how they might make their church and Sunday School a greater power in the community.

It is expected a similar note will be struck when the Junior boys and Junior girls have their conferences. Let us not be afraid to take the young people into our confidence. The future of the church depends on our knowing how to keep the growing boy and girl in active touch with the church.

Another way by which the School spirit may be strengthened is to have a healthy class rivalry. A plan adopted in one School recently was the inauguration of banner classes, which has already justified its usefulness. The plan is simple and it avoids individual jealousies. The School is divided into three sections—Junior, Intermediate and Senior. The class in each group having the

### Is Yours—

- A School that *teaches*,
- A School that *reaches*
- Every neighborhood home?
- A School that *gives*,
- A School that *lives*
- To make God's kingdom come?

largest percentage of its members present for a month, the largest percentage of its members at church, verses memorized and Bibles brought to School is presented with a banner which it keeps for the next month.

Still another way by which the School spirit may be strengthened is to keep the parents in touch with the School and its various activities. An annual gathering, when the parents and teachers may meet, is a fruitful source for bringing the home and the School into closer touch with each other.

Lastly, make the School a place worth while, from which its members will avoid being absent. It is necessary to consider the social needs of its members, but far more important are the spiritual needs. There should be no uncertain sound from the superintendent's desk, and from every teacher's chair, as to the aim and object of all Sunday School work, namely, to win all the members for Jesus Christ and to train them in his service. Every activity in connection with the School should be simply a means to that end.

It may be stated that the writer of this article has refrained from theorizing, but has given the results practical tests in at least one Sunday School, which in these days of stress and strain, with many workers absent serving king and country, keeps up an average attendance hovering around the five hundred mark,—proof of the excellent School spirit which prevails.

Calgary, Alberta



### Missions in Religious Education

By Rev. W. J. Knox, M.A.

The problem of missions, as a part of the work of religious education amongst the young, has not as yet been solved with entire satisfaction. An examination of the problem will reveal certain principles which would seem to be essential to any adequate solution. These we shall first set down and then consider how best to embody them in our organization and methods of work.

1st. Few will be found in this day to question the claim that every man fully educated religiously, truly complete in his Christian character, must be deeply interested in the missionary enterprise. Every true man must recognize his obligation to spend his life in the service of his fellows, and, furthermore, that this service must go out to all men throughout the world.

This missionary interest is not for the few but for all. If God made of one all peoples for to dwell upon the face of the earth, the obligation of each to relate himself in terms of service to all the others, cannot be shirked. Hence every child must be so educated as to

feel this obligation and to discharge it honorably and intelligently.

2nd. If this be true, then the church School, which is charged with the complete religious education of all the children, must have, as an integral part of its work, the development of the missionary spirit. This should not be looked upon as something outside of the regular work of the School, as a mere supplementary study. However, it may be done, it should be considered a part of the regular course of study without which the latter must remain incomplete.

3rd. Like all complete education, the work of educating the missionary spirit is twofold. There must be impression and there must be expression.

In the first place, there must be information given to the children. They must learn of the conditions of life among the non-Christian peoples; they must know their needs and how these needs are being met by Christian missionaries. In the second place, there must be provision made for expressing the missionary interest created by the information given. There should be a reaction, a response to the appeal made by the revealed need of the heathen world, and means suggested, such as giving and actual service, by which this response may express itself.

4th. If this education of the missionary spirit is to be complete, it must begin early. No child is so young as to be wholly without the spirit of service. His life has in it the germ of missionary interest by virtue of the spirit of God breathed into him at his creation. Although in manhood God can restore the years that the cankerworm hath eaten, although even late in life he can strengthen an almost dormant missionary interest until it becomes a compelling passion, as a rule those whose missionary interest has become dominant have had it fostered even from their childhood.

5th. One other principle should be mentioned. The missionary instruction should be adapted to the capacity of the children at the various stages of their development. In other words, the studies and activities should be graded, not too closely or in any arbitrary manner, but in such a way that simple graphic stories will be told to the little folk, biography will be presented to the teen age pupils and studies of historical, educational or social interest provided for the young people.

London, Ont.



### The Librarian of the Sunday School

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

The duties of the librarian are manifold. He is, of course, the custodian of all books, papers, maps, charts and pictures, that belong



to the School. He must see that these are kept in good order. As librarian, he might occasionally speak to the School about the proper way to handle and care for books. Sometimes he may find it necessary to speak personally to individual pupils, pointing out their duty in the matter of caring for the property of the School. He will try to locate the homes in which books do not receive proper care, by sometimes taking notes of the condition of books before lending them out, and will hold pupils, guilty of abusing books, responsible for the damage done.

The librarian will keep an accurate and definite record of all books that go out and the names of the pupils to whom they are given. He will have some convenient and approved system of keeping such records. The Card System, most commonly used, can be supplied, with directions for its use, by our own publishers of Sunday School supplies.

If the library is to be of real use to the School, and through it to the community, the librarian must do more than merely take care of the books. He is largely responsible for selecting and securing the books. A definite part of the money apportioned by the finance committee of the church, for the support of the Sunday School, should be set apart for additions to the School library. Private gifts of money for the maintenance of the library may also from time to time be forthcoming. It is the librarian's duty to see that this money is expended to the best advantage.

He will note certain books which are in such demand that duplicates should be provided; he will note books that are so badly worn that they need to be replaced; and he will search periodicals and descriptive catalogues for new books of the right sort. If he finds that certain books in the library are not being read he will endeavor to ascertain the reason, and should he find that they are not suitable, and are not liked by the pupils, he will not hesitate to have them removed from the library. He will also be careful that no book finds a place in the library that has not been read and approved by at least two members of the library committee.

No Sunday School library is complete which does not contain a collection of books for the use of teachers and pupils in preparing their lessons. If public schools need such books, so do Sunday Schools. Teachers and pupils should not be expected to purchase such books for themselves. They ought to be supplied by the School, and should consist of Commentaries, a Bible Dictionary, Introduction to the books of the Bible, and various kinds of Illustrative material. In this department may also be kept the textbooks of the Graded Lessons loaned to the pupils for use during the year.

The librarian's most important function, however, is that of getting the books read. To this end the library should be carefully catalogued, and printed copies of the catalogue should be placed within easy access of the pupils. When new books are added to the library, special notice of these might be given on the bulletin board, with a short description of each book placed under the title. Reference to such books might also be made from the platform, either by the superintendent or the librarian himself. Most, however, can be done, by way of getting books read, through suggestions made by the librarian when pupils are exchanging books. If a good book is not being called for simply because it is not known, or because the title is not attractive, it may be commended to the School by reading or telling part of it from the platform, and stopping where the story is interesting, giving the number of the book in which the remainder of the story may be found.

University of Chicago



## Annals of a Bible Class Teacher

By Frank Yeigh

### HOW HE PULLED HIMSELF TOGETHER

He was a regular attendant at a men's Bible Class, and a helpful member moreover, willing to do what came his way if within his powers. He led the Y.M.C.A. in his college, and was a worker in the Young People's Society in his church until he moved to another city.

His Bible Class teacher lost sight of him for a couple of years until late one night, hurrying to catch a train in a neighboring city, the teacher met the man over a cup of coffee, when the young dentist told his story. Like many another youth with an attractive personality, he had chummed up with a coterie of acquaintances whose ideals were lower than his, and insidiously and slowly he had descended to their level—the level of the card table and the playing for money, with other evil tendencies in its train.

The dentist boy was far from happy. Conscience warned him, as did his own common sense, but the drag-down process had an alarming power, until one day he came to himself sufficiently to see the precipice and to recoil from it. "The only thing to do," he said, "was to cut the crowd by moving away, and that's why I'm here."

"And how now?" asked the teacher. "I'm ashamed to tell you all this," was the reply, "but I'm glad to say the change broke the spell and revealed my danger and helped me to save the situation. I'm in a good

position here, have helpful Christian friends, and am engaged to be married. Yes, I've told her all—and she understands."

A pause ensued, when he concluded: "I'll tell you it was a close call. I shudder when I think of it, but, do you know, one thing that helped me to pull myself together was the influence of the old Bible Class and of its lessons? The thought of its Christian standards and what they represented, stood

out in such striking contrast to the way I was heading, that it helped to bring me to my senses. But it was a mighty close shave."

And as the teacher grasped the hand of his old class scholar, and gave him a word of encouragement, he was heartened anew for his work, and he instantly thought of a bit of the Bible that tells of casting bread on the waters.

Toronto

## The Circle Talk—Its Purpose and How to Use It

BY RAE FURLANDS

It would not be well to say that one period of the session in the Beginners Department is more important than another, for each has its place and should fit into the others and help to make a complete whole. But certainly none has higher claims to our attention than the Circle Talk.

It should give the keynote for the hour. It must meet the needs of the children individually, whatever their home influence, training or environment. This is no easy thing to do, but requires constant, thoughtful study on the part of the teacher.

Of course, the talk must be *with*, not *to*, the children. Unless they respond it is impossible to know what they have understood by our words; and this is only a secondary point, a more important one being that they, as well as ourselves, shall grow by giving out—that they shall express the impressions they have received. That they keep comparatively quiet and appear to be listening is no sure sign that they have understood or are interested.

No matter how simple and interesting our story or talk may be, if it does not elicit question or comment it has fallen short of what it should have been.

But, anxious as we are to have the children express themselves, we must be careful to see that our talk does not degenerate into meaningless chatter. Our short session is too precious for any of it to be wasted. Therefore, we must be on the alert to utilize and turn into the right channel any remarks the children may make.

For example, the child may mention its new clothes. You would say nothing of the style or prettiness of them, but: "How good God is to make the wool grow on the sheep's back that we may have warm clothing;" or: "Did you know the cotton of which it is made grew in the sunny fields;" or, "God made a little worm able to spin that silk," etc., thus directing attention away from personal things to God's goodness, which in one

form or another is always a part of our teaching.

If some calamity has happened within the knowledge of the children and they refer to it—if it is death, say: "God took them from pain and sorrow to himself." Is it wickedness in any form: "How grieved God will be, for he loves them and wants them to be good and happy." Perhaps the opposite virtue will fit in with the day's lesson. If so, lay emphasis on that.

Singing will form a part of the Circle exercises. Of course, the songs chosen will be connected with the day's work, as also will be the texts recited and the pictures shown.

The talk forms the connecting link between last Sunday's lesson and to-day's. Certain physical exercises that will illustrate the thought, have their place too.

It is noticeable, in the Departmental Helps, how frequently weather conditions and results, such as growth, return and departure of birds, etc., also national holidays or events, a familiar song or picture and things of this kind are used as starting points for the Circle Talk. This is because the talk must meet the needs of every child, so we must have, as a basis on which to build, something known to all.

The most approved way of conducting the "talk" is to have teacher, assistants and children seated in a circle, as the title implies, and have the talk embrace all the exercises before the lesson. Let each song and prayer grow naturally from the conversation. If carefully planned beforehand, a leading question or remark here and there will keep the children from wandering too far away from the subject.

Be sure to have the chairs arranged in a *real* circle if attempt is made at this form at all. Irregular bulging out of the line is most unsatisfactory. It is disorder in itself, while the true form is unifying and has a good influence on the class. If space does not permit a circle, make the best arrangement pos-

sible of the seats, always being careful that it shall be tidy and that each child shall be in a position to see all that is done.



### "Thorns and Thistles"

By M. Florence Brown

It is everlasting, this battle between good and evil. It is the theme of very many of the stories in God's Word. It forms the worthwhile part of every life. Instinctively the child knows this when very young, and he is naturally interested in the struggle with which he himself is so intimately connected. I think this is a very important fact for all Sunday School teachers to recognize, and I believe a clearer realization of the fact would lead many of us to make some changes in the way we present our stories.

We assume that it is the right and pedagogical thing to present the positive in our teaching, that in order to create a love for the good and the beautiful, we must present ideals of the good and beautiful. This is pre-eminently so; yet do not let it blind us to the fact that the end of a struggle with the powers of darkness, if the result is glorious, even though there have been falterings and failures during the strife, is the most beautiful of all ideals.

Do you remember the account of the reputed childhood of Buddha as given in *The Light of Asia*, by Sir Edwin Arnold? Do you remember how the shielded child realized the fact that there is evil, that there is pain and suffering? Adam and Eve found that the world was filled with "thorns and thistles," and their children have had to cope with them ever since. An instinctive recognition of these facts is what leads the small boy, who is a bundle of life, to turn in disgust from the story which a teacher tells of children who see only the good, who have only the beautiful, who have no struggle in attaining.

Some teachers believe in keeping too much of the picture of sin and evil and pain from their stories; they subtract many of the word pictures of punishments which are given in the Bible for fear of wounding the over-sensitive. I believe that this can be carried too far.

I know of a child who often spent Sunday afternoons in reading a book which she found on the shelves of her father's library. Some of the stories were reeking with horrors of burnings and cruelties; yet the more horrible the tortures the more desirable the story; the very shivering over the horrors was a peculiar pleasure. There was a psychological reason for this: a healthy child's real understanding of pain is very crude; it is but a name till much pain is suffered.

Now I think that a positive result may be obtained by telling a story of a little boy who

disobeyed his mother and ate a large piece of pie which she had forbidden, and a description of the inevitable punishment, his suffering, and his consequent resisting of temptation, his sorrow for untruthfulness and petty theft. The result may, indeed, be more effective than the telling of the little Pharisee who turned away without temptation. I know from experience which story grips attention and which passes unnoticed and often actually despised.

Do not take all the "punch" out of the story of the flood, or the story of Pharaoh and the Israelites, or of the stories of the various old kings who received the punishments which they so richly deserved. God never failed to give his warnings when necessary.



### Training the Imagination

By Mrs. C. M. Hincks, B.A.

Poets, novelists, historians, explorers, inventors,—what a barren and primitive world ours would be without them! What is the greatest of their gifts which makes them of such importance to us? Surely, it is the gift of imagination and the power to put into words or to carry out in deeds those things which they imagine.

But these exceptional people have no "corner in imagination." More ordinary mortals come in for their goodly share. We all know some one to whom we are eager to run with all our joys and sorrows. Now, the secret of that person's attraction for us is her ability to put herself in our place, her power to imagine our feelings of happiness or pain so vividly that she can say or do just the right thing for us. She has imagination. Then there is another person whose company we seek because she has a fund of good tales, an appreciation of the humorous side of every situation, an eye for the beautiful. She, too, has imagination.

Unfortunate, indeed, is that poor soul who lacks this gift, who sees no further than the four walls which bound his horizon, who looks no higher than his own head, whose thoughts are never lifted above the every-day things of this work-a-day world. Such a person is a humdrum, uninspiring companion to himself and to others.

Imagination is a gift, but it can, to some extent, be cultivated, and it is the duty and privilege of all those brought into contact with children to help in its cultivation. We Sunday School teachers see so little of our children that our opportunity is small, but we must make the most of it.

Amongst our children we probably find three classes: those who need restraint, those who need encouragement, and those who need guidance in their imaginings.

The first class, those whose imaginations need curbing, are fairly rare. Such children let their fancies run riot until they confuse the real with the unreal and tell untruths.

We need to study the untruthful child to discern whether he is deliberate in his false assertions or merely over-imaginative. Having studied and made our conclusions, we naturally deal differently with the two types. The deliberate liar needs constant supervision, encouragement and correction; he must have high ideals set before him, his affection and loyalty must be appealed to. The child who falsifies merely through an abnormal gift of imagination needs less severe treatment. He must be made to pause and think before he lets himself be carried away by his fancies; he must be shown over and over again the difference between true and untrue assertions; he must be convinced of the harm that will come of untruthfulness. He has the habit of exaggeration, which, taken early, can be cured, but which, left till later life, is practically incurable.

But the over-imaginative child not only confuses the true and the untrue; he is dreamy and impractical. He is apt to begin a thing, leave it unfinished and flit to something new which he again leaves uncompleted. Such a child needs to be kept at his tasks till finished, lest he continue throughout life to make impractical plans which he can never carry out, and thus prove an inefficient, unreliable citizen.

Our second class of children are the under-imaginative, stolid little mites, whom only the most thrilling stories interest, who never answer in class, who need constant suggestion in their drawings or writing of short sentences on the lesson. It is difficult to arouse their interest in missions because they cannot imagine the unhappy condition of others; in consequence, they bring no offering, or, if they do, it means little to them whither it goes. Perhaps they do learn their lessons well, but it is by rote; they put nothing of their very own into them. Let us feed such children on stories, fanciful as well as true; let us get into touch with their parents and beg them to read to their little ones. We can lend the books, or they can be obtained at the libraries; let us suggest such toys as carpenter's tools or plasticine, things not ready-made, but which offer opportunity for the children themselves to create. Perhaps the home conditions are hopeless, and handwork in School is our only opportunity; we must then give these children special attention in the handwork period, suggesting, guiding, but not definitely mapping out, their work. These are the children who, without care, will grow up uninteresting individuals, who can devise nothing for themselves, but

must always work as mere machines under others; individuals who lack a vision, whose only thoughts are prosaic and earthly.

Our third class is the largest, those children who have an average imagination and merely need guidance. They have ideals, but they may be low ones, and it is for us to set lofty ones before them. They are given money, for instance, and they can imagine how good it will be to spend it on candy. It is for us to picture to them the joy of spending it on others. Their minds are active in inventing new games for their own pleasure, it is for us to help them invent and plan things for others, such as compiling scrap books and coloring their story papers. They love stories, and it is for us to help them to love the right kind, so to fill their little minds with the beautiful and the pure that they may have no eye or ear for the ugly and the sordid.

There is one other phase of imagination which must not be overlooked, that is, the imaginary fears of many children. If we look back to our own childhood, perhaps we can remember fear of the dark, fear of the storm, fear of being alone. These fears are usually fears of the imagination, but are none the less real and terrible to the child. They cannot be allayed by ridicule or command but demand patience and careful explanation on our part. Perhaps there are people in the home who have tried to terrorize the child into obedience by fantastic stories of bogymen or policemen. Such cases are by no means infrequent; we have only to keep our ears open on the street cars to hear even mothers making terrifying threats to their children.

A Primary child naturally has fewer imaginary fears than a Beginner, but he has them none the less. Here is one of our opportunities to help, by impressing upon our little boys and girls the loving care of the heavenly Father and urging them to trust in him. The teaching of a little prayer, to be said at bedtime, is often helpful. Happy is the little child who can fall asleep with the old prayer on his lips:

"Jesus, tender Shepherd, hear me,  
Bless thy little lamb to-night.  
Through the darkness be Thou near me.  
Keep me safe till morning light."

Toronto



### So They Will Come on Time

In the Primary and Beginners Departments in a certain Sunday School in Los Angeles, California, where there are no winter storms, but blooming flowers and plenty of roses, each child that enters the door before half past nine has a flower pinned on his or her shoulder by a teacher who sits there with

her basket of flowers, a paper of pins, a smile, and a word of welcome for all.

The chosen and favorite flower of these Departments is that baby rose, the Cecile Bruner, but, when it cannot be conveniently had, other pretty blossoms are used. Occasionally during the session something special is asked for "from the flower children;" sometimes nothing whatever is said about

them. But the children know without being directly told that it is an honor to wear one and that they are expected to give them to the mothers on their return home. Of course, the pretty long-continued custom carries its own be-on-time hint, and that, with the child's own eagerness, is as far as teachers of little children can go in the matter of prompt attendance.—Lee McCrae, in *The Graded Sunday School Magazine*

## The Memory Work—Why? What? How?

BY MABEL CREWS RINGLAND, B.A.

Why bother getting Junior boys and girls to do memorizing? you ask. In answer let me invite you to look into your own life and see if the greater part of your Bible knowledge, and a great deal of other kinds as well, is not what you learned at the ages of nine, ten, eleven and twelve. I have proved this repeatedly, until it has become easy to believe the statement of educationalists that at no other period of life is the mind so plastic and retentive as in the Junior years. There seems to be little limit to the capacity of some boys' and girls' minds and to the rapidity with which they learn. That in itself is sufficient reason for keeping the youthful mind actively employed with wholesome thoughts, for it is constantly storing up material of one kind or another. Think of the treasures that we can bring to these young lives,—the best of the world's literature and God's Word—that will enrich the heart-life through all the coming years and provide many a safeguard against future temptations.

What shall we give these eager young learners? Shall we hand them an open Bible and allow them to proceed at random? Just as we have carefully selected memory work for the Beginners and Primary scholars most suited to their needs, so we choose for these rapidly developing, active Juniors what we find to be best adapted to their enlarged outlook on life as well as their future requirements.

In the first place, they are learning to use their own Bibles, which necessitates a knowledge of the names of the books of the Bible, together with a few important facts about the great book. The Junior's marvelous capacity for detail makes it an easy task for him to master this, as well as certain Oriental manners and customs and Bible geography which he has not been ready for up to this time. The fact that the majority of men and women to-day were not given this very necessary groundwork at the crucial period in their lives, accounts for the appalling ignor-

ance of Biblical facts manifested in our Young People's Societies and Adult Bible Classes.

Of course, the teacher is expected to take up the weekly memory text, as well as the great hymns of the church and the memory work along missionary and catechetical lines outlined in her Quarterly in connection with the Departmental Graded Lesson Course for Juniors. The material that the scholars need is given in their Work and Study Lessons, so that there is no excuse for their neglecting it. This is not really sufficient though, for most eager, active Juniors are always seeking new worlds to conquer. The S.S. and Y.P.S. Board has prepared a list of Bible passages for memorization which contains work for each of the four Junior years. No one could do better than establish this list as a standard for each year's work and thus aim towards a definite goal.

That is all very well, you say, but *How* is it to be done? Will the boys and girls take an interest in this work and really try to master it? Of course they will, if you make it seem worth while to them. I have never known a case of failure where the teacher went about it the right way and provided the necessary help and incentive.

The one great difficulty seems to be time. We will simply have to come to it—to give the Juniors either a longer lesson period, or a special allotment for this valuable type of work. Not only do they need it, but they love it, and we spend a great deal of time in exercises of much less worth. When we assign a certain passage to be memorized we must take time to explain and relate it to the Junior's experience. Later we must drill them in it again and again until it has become a part of them, and continue to use the various passages frequently. So we find that *drill* is the *How* of memorization for Juniors, whether it be learning to name and find the different books of the Bible, to love the great church hymns, or to know the finest passages of scripture.

Toronto

## WHAT OTHERS ARE SAYING

### The Opportunities of the Rural School

In rural schools the summer presents opportunities surpassed by no other season. Days are long, the roads are at their best, and stormy days are infrequent. By diligent effort interest and attendance may be brought to the maximum. This is a favorable time of year to carry on a campaign for an increase of members. Let a committee on new members be appointed and set to work, or other appropriate means for gaining new recruits adopted. Many small rural schools may increase their membership by twenty-five, fifty, or even one hundred per cent. this season if a summer campaign is well organized and earnestly carried out.—The Sunday School Journal

### Shepherding and Training

Not only is the winning of the pupils to Christ wrapped up in the Sunday School teacher's work, but also their growth in grace and their training to become winners of others. Through his work by teaching and example, those under his tutelage are to be inspired to make use of their privileges as children of God and grow thereby to become strong Christian men and women. While passing through this wonderful process of transformation and growth, they are also to be enlightened and trained so that their knowledge and love and energy will be expressed in actual Christian service.—Rev. W. E. Schell, D.D., in The Otterbein Teacher

### Keeping out of Ruts

In a way the Sunday School teacher's work is monotonous. He must meet about the same set of scholars, in the same place, at the same time, and his lessons are always from the same book. To a poor teacher this becomes wearisome; and, after plodding for a while through the routine, he gives up his work in disgust. But a good teacher finds endless and fascinating variety. Each lesson is a fresh road, whose windings present novel delight at every turn. "Getting into ruts"—that is a prime peril of pedagogy. The wagon drags. The wheels are up to the hubs. It is poke, poke, poke, and it is creak, creak, creak. The driver is lucky if a wheel is not wrenched off or an axle broken. To get out of ruts if one is in them, or keep out of ruts if one has thus far avoided them, is

one of the first desires of any teacher that knows his business.—Amos R. Wells, in Sunday School Essentials

### The Theological Graduate of the Future

The graduate of the future theological school will be expected to know how to conduct a service of worship effectively not only for adults, but also for children of all ages. It will be required of him that he be able to present the gospel message in scientifically trustworthy terms. His preaching will be informational as well as inspirational. His church will become the most influential single institution in the community where it is located, for it will be intelligently in sympathy with, and a vital part of, the programmes of community betterment, at the same time undergirding them all with adequate religious motives. Under his guidance the local church will once more regain its rightful place of leadership in the community.—The Christian Educator

### The Value of Sunshine

The teacher's own character, his own life, is a strong and dominating influence. He must be able to create a certain moral sunshine in the light and good cheer of which his pupils will thrive spiritually as they cannot thrive under any other influence.

I think that we sometimes overlook the value of real moral sunshine. It is a great thing when it fairly radiates from a teacher. It is a powerful and persuasive force. Probably not a boy or girl in the class could exactly define it. It had entered into the soul of the little girl who said to her mother:

"Our Sunday School teacher is awfully good."

"What makes you think that?" asked the mother.

"Well, you just sort of feel it."

"In what way do you feel it?"

"Well, you feel as if you would hate to do anything bad and have her find it out because it would make her feel bad; and, somehow or other, you feel as if you would like to be like she is—real good, but real happy."—Paul Creighton, in The Baptist Teacher

### His First Prayer

The timid Sunday School teacher who makes his first public prayer immediately feels a great joy that he did not know before; the young man who follows the leading of his teacher and engages in some form of Christian service, thereby discovers that the service brings its own reward. He has discovered the inner life; the boy who denies himself for another's good understands the inner meaning of the blessed life. All have caught the hidden meaning in the doing.—A. B. Cunningham, in *The Baptist Teacher*

### A Sure Cure

Take this prescription, which has behind it the authority of two doctors: Dr. Gunsaulus and Dr. Grenfell.

A brother pastor once came to Dr. Gunsaulus to ask the amazing question, "Tell me, Gunsaulus, do you know, as a positive fact, that you ever, in all your life, did one particle of good to one single, solitary person?" And Dr. Gunsaulus pondered the man and his question and answered, "I do. And," he went on, "next time when you have done good to some one and know it (as you will then), write it down. There may come a time, like to-day, when it will help you to read it."

Dr. Grenfell rolled the same prescription into a pellet of seven words. "What do you do," some one asked him, "when you get discouraged?" And he answered, "*I remember the times when I conquered.*"—Frederick Hall, in *The Pilgrim Teacher*

### A Book of Boys

"There are two books on which I depend more than upon anything else for help in my work with my Sunday School class," said the highly successful teacher of a class of boys. "Of course, one of these books is the Bible, and the other is a book of my own making which I call my 'Book of Boys.' Do you want to know what kind of book that is?"

Naturally the conference of workers with boys before whom this teacher was speaking wanted to know the character of his "book of boys," and in answer he said:

"It is a book in which there is nothing but things I have discovered while making a study of the boys in my class. Here it is."

He took a large notebook from his pocket. Five or six pages had been given to each member of the class. At the top of the first page was the boy's full name, his address, and the home and business address of the boy's father.

"I feel safe in saying that I know most of my boys 'through and through.' I believe

that I know and understand some of them better than their own parents know and understand them. I simply could not get along without my book of boys. I feel that it is just as important to study the boy as it is to study the lesson you are to teach him."

It is easy to understand how the teacher of a class of boys could derive a great deal of help from a carefully written book of boys. Knowing the boy is a good part of the victory when dealing with him. One cannot give the personal touch, one cannot discover the zeal point of contact, if one does not know the boy "through and through."—The Westminster Teacher

### Stories by Saving

"Where do you get good stories to tell little children?" is a continual cry among Sunday School teachers. "Where can I find missionary stories, nature stories, and illustrations that will hold their attention?"

One teacher I know (in a wealthy School, too) has solved this problem by merely a little thoughtful thrift. Each Sunday she lays aside one of the children's story papers and at the end of the year she binds the fifty-two together in a simple manila cover. Having done this for three years she now has three books of over two hundred pages each, full of choice bits of poetry, pictures, and stories written expressly for Sunday School children.

"They furnish me with the best of illustrations and points of contact for my lessons, as well as complete stories when needed," she declares. "I could not get on without them now."—Lee McCrae, in *The Sunday School World*

### Eyes to See

To those who have eyes to see, the invisible world is the real world and the visible world is but a passing show. So it must not be thought a mere fancy when such great souls as Isaiah talk about seeing God. He is seen according to the cleanness of mind and the purity of life. That seeing God is foolishness to some people does not hide him from an Isaiah or a Paul or a Luther. To many souls of to-day God is the one great object of spiritual vision, the fact without which all other facts are without meaning, the truth through whom all other truth is reasonable, the perfection in whom all other perfections meet. He is the source of all good, the sea into which empty all rivers of love, "the perfect poet, who in his person acts his own creations."—Rev. J. R. Markward, D.D., in *The Augsburg Sunday School Teacher*

### Illustrations to Avoid

Avoid an illustration that must be explained. A house with too many windows is objectionable; so is a lesson study or address with too many illustrations. Be sure that there is more likeness than unlikeness. If an illustration has a striking dissimilarity, do not use it. Never tell a story or relate an incident simply because it is good. It is not the effect of the story that the teacher should desire, but the lodging of the truth. Avoid long and complicated illustrations or stories. They frequently lead more to confusion than to revelation. And don't point out the moral. A story in which the moral cannot be plainly seen by the pupil is not a good illustration.—Rev. Samuel G. Siegler, B.D., in *The Otterbein Teacher*

### Sunday School Ball Teams

An investigation recently completed by Dr. George J. Fisher, under direction of the Federal Council of Churches, has provided many profitable facts concerning Sunday School athletics. This investigation shows that there are 130 communities which have some form of inter-church athletics. In Brooklyn, for example, ninety churches participate in a Sunday School Athletic League. In Chicago more than 200 Sunday Schools are in a similar federated movement. In 104 of these communities, the movement was initiated by the Y.M.C.A. Many other towns are hoping that such form of activity for boys and young men can be initiated.

Dr. Fisher, in making his report, shows that most of the athletic leagues require regular Sunday School attendance for participation by individuals. In some cases attendance at only 50 per cent. of the regular services of the Sunday School is required. In other churches it is 60 or 75 per cent. Some churches require attendance every Sunday. Others impose the restriction that a prospective member of a basketball team or baseball team must attend three weeks to two months before he can join the team.—*The Continent*

### Capitalizing Ignorance

"I don't see any use of my showing off my ignorance by dipping into this new-fangled way of discussing things in the Sunday School class," said a smartly-dressed young woman to another member of the class. "I think that is what the teacher's for."

"To show off his ignorance, you mean?" the other asked.

"Well, yes," was the reply, "and his wisdom, too, if he happens to have any. I don't think it is the pupils' place to try to run the class."

"Well, perhaps we can capitalize our ignorance," spoke up the teacher, who had good humoredly let it be known that he had overheard the conversation, "and as for our wisdom, that will take care of itself."

"Well, what do you mean by capitalizing ignorance?" asked the young lady who had not spoken so pointedly, while the other laughingly hid her face.

"Capital means stock in trade," returned the teacher. "I think it is possible to make our ignorance a part of our assets."

"In what way?" was further asked.

"Assets means entire property of all kinds," he further defined; "so if we can turn our ignorance to any good account, it will become a part of the assets of the class. If I am ignorant, and at the same time perfectly honest about it, my ignorance will assume the form of an interrogation point, and where two or three interrogation points are gathered together, there is bound to come a resort to the discussion plan of unraveling each other's ignorance."—H. W. Horn, in *The Convention Teacher*

### "At Least You Can be There"

It was said by the young elementary superintendent in a kind of desperation at the end of a conference with teachers.

She had pleaded for training classes and had been met with rebuffs. She had suggested story-telling clubs without awakening the slightest enthusiasm. Offers of book lists had been accepted grudgingly. There seemed insurmountable obstacles to improving the quality of the teaching, so this came as a final appeal to the teachers: "At least you can be there!"

Shortly after, the elementary superintendent, in spite of her many speaking engagements, decided to take a class in Sunday School. She craved contact with children. She wanted a laboratory. She had inspired many to feel the importance of teaching and she really longed to get back to it herself. And then there came back to her the ring of her own words, "At least you can be there!"

Inspiration she did not lack. Her training was thorough, and her preparation for each lesson frequently a part of her stated work, but with her, to "be there" was the chief difficulty.

She took her class seriously and she never failed to be present. It meant, once, getting into town at three in the morning. It meant, again, refusing a delightful invitation for a near-by week-end. It meant, always, careful planning and, often, real sacrifice.

It meant something else. Gradually there crept into her normal work a new note of ap-



precision of difficulties and encouragement in overcoming hindrances, as of one who understood. Never again could she say with an edge in her voice, "At least you can be there!"—The Graded Sunday School Magazine.

### "Not Cut Out for a Teacher"

"I do not think I am specially cut out to be a teacher," says one, and thinks that to be a sufficient reason for refusing or resigning the office. Those words, "cut out," have cut a much bigger figure in human decisions than they should. That there have been misfits in all life's calling is notoriously true; yet it is also true that the most eminently successful men and women have had their disqualifications for their work, and also true that the vast majority are not in any very special manner cut out for their work. They have succeeded by the possession of qualities attainable in some degree by all, and in spite of serious and unavoidable limitations. The cutting out by nature has been in mere outline and in a very general way; the trimming has been left to individual effort.

A few have natural teaching ability of a very high order, but a great number of successful teachers, as they look upon their resources, are constrained to say, as did Andrew when he looked upon the five loaves and two fishes, "What are these among so many?" Apart from divine reinforcement all our gifts are pitifully small. We must lose no opportunity to enlarge and improve those gifts, but it is the fact that God can use the little things, which is the supremest encouragement to the Sunday School teacher. It is the master's unflinching methods and miraculous touch which are more than all else. When we lay the pattern upon ourselves the cloth is hopelessly inadequate; God can cut out great garments from our bit of remnant. If human limitations were the measure of God's ability, then might we indeed close every church and Sunday School.—The Sunday School Banner

### Bettering the Social Life

The social life in the Sunday School is usually sadly neglected in the country. More and more men are going in crowds. Each crowd has its leader. Wherever the leader goes, the others follow. Get that leader interested. Give him something to do. Lend him books on leadership and Sunday School work.

If there is no young people's organization, a social at a different home each month is a splendid means by which people may be interested in, and kept attached to, Sunday School work. After fifteen years in the

pastorate, I have decided that it is far better for the church to furnish social life for its young people than to let them seek it elsewhere. The Sunday School, when completely organized, will have its social department.

The rural School is in greater need of this than the city School. Something more than the annual picnic is needed. Almost every daily newspaper to-day has a page of discussions for young people concerning the problems they confront. Why should not these problems be openly discussed in the social life of a community? I have never found anything yet to take the place of the debating society. Most of the old questions should be revised or burned and modern ones substituted.

The old-fashioned spelling bee, with words taken from the Bible, started more people to looking through their Bibles than anything I have ever tried in a community. Getting all the single men in a community to help me show how well single men can give a social, got them interested in a Sunday School class.

At another time an entire baseball team was captured by a little special interest. Girls in the country usually attend. The trouble is chiefly with the adults and the young men. The adults are almost assured by having the Sunday School immediately following the preaching service. The young men are best secured by giving them something to do.—The Sunday School World

### The Story of a "Bad" Boy

He was the most mischievous boy and the "toughest proposition" in the School. His teacher worried and prayed, but the lad became more and more unruly and threatened to demoralize the whole class. At length the teacher, utterly disheartened and almost hopeless, went to the superintendent with his trouble, and the superintendent was a wise counselor. "Organize your class and make him president," was his suggestion. "But he is the worst boy in the bunch," said the teacher. "Yes, I know," answered the superintendent; "and unless he can be made better he will make all the rest as bad as he. Try putting responsibility on him and let me know how it works."

The next Sunday the class was organized and Dick was elected president. The announcement caused him to sit straighter and cease looking for some mischief to do. After the class was dismissed the teacher undertook to impress upon the boy the dignity of his position. In a few weeks the superintendent called him to his desk, saying, "I hear that you have been made president of your class. That is quite a distinction among the boys

and I am glad to learn that the fellows have so much confidence in your leadership. We are expecting fine things from that class, Richard, and I shall look to you to see to it that matters go right there." "Yes, sir; thank you, sir," said the boy. "You can depend upon me," and he withdrew with a military salute.

Two Sundays thereafter the superintendent called him to his desk again and told him that he had just learned of the illness of one of the boys of his class. "I didn't know about it," said the boy. "I just learned of it my-

self," said the superintendent. "As soon as I knew, it became my duty to tell you, and now that you know, it is your duty as president to visit that boy or see that he is visited by a representative of your class to show your sympathy and ask if you can render any help." "Thank you, sir; it will be done at once," answered the former "problem," as he saluted and withdrew. And it was done. From that day until this Dick has made no further trouble, but is one of the most valued members of this School.—Rev. Carl F. Henry, in *The Sunday School Helper*

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

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

### Rally Day Programme

The Rally Day Programme now being sent out bids fair to be one of the best yet provided by the Board. It is entitled *The Hope of the World*, and is based on Harold Copping's famous picture bearing that name. The picture of Jesus surrounded by the children of various lands will form the frontispiece. An exceptionally complete supplement is being provided this year containing three carefully selected items for special preparation for the programme as follows:

1. A Chorus, with music, entitled *The World Children for Jesus*, to be prepared by the Beginners and Primaries.
2. A Missionary Exercise, *The Hope of Missionary Lands*, for an adult and four Juniors.
3. A Recitation, *Land of Our Birth*, by Kipling, for an older boy or girl.

The last Sunday in September is to be observed as Rally Day, and it is hoped that every School will make special preparation both for the programme and for a perfect attendance that day.



### Boys' Work and Increased Food Production

At an emergency meeting of the National Advisory Committee for Cooperation in Boys' Work, which includes official representatives of the Sunday School Boards of the Anglican, Baptist, Congregational, Methodist

and Presbyterian Churches, of the Sunday School Association, and of the National Council of the Young Men's Christian Association, called to consider the serious situation obtaining throughout the world in regard to food production, it was unanimously agreed to take immediate and definite action along the line of the following resolution:

"This Committee, realizing the seriousness of the situation regarding the world's food supply for some years to come, and recognizing the possibility of utilizing Canadian boys through the National Cooperative Boys' Movement, not only desires to express its readiness to cooperate with all other agencies, but also resolves to take immediate and definite action through its own organization to help in meeting this need."

A special committee was then appointed to take the necessary steps to deal with the matter, consisting of Mr. Frank Yeigh (Chairman), Mr. Taylor Statten (Secretary), and one representative from each of the other cooperating bodies.

This Committee has met and prepared a plan known as the *SOLDIERS OF THE SOIL*. (See August *PATHFINDER* for an outline of this plan.)

We believe that it will challenge the interest of the boys of Canada and provide a means of relating the service they render to their religious growth and development.

The church has the opportunity of bringing to these boys the inspiration that will so idealize their work that it will not become irksome and common-place.

Where the boys are following The Canadian Standard Efficiency Tests Programme the service rendered through the SOLDIERS OF THE SOIL plan may be made a definite part of the SERVICE STANDARD.

Further information on this may be secured from the office of the Board or from Mr. Taylor Statten, 120 Bay Street, Toronto.



### Men and Women and their Religious Welfare

How will the next generation in Canada compare with the present? From one point of view that depends entirely on the men and women of to-day. If they hand on the best they have to the boys and girls, the next generation will be better than the present. If they fail to do this, the next generation will fall below the present standard by exactly the amount of their failure.

What is the outlook? There are many indications of a growing resolve on the part of the men and women of the church, and especially of the men who were somewhat behind in this respect, to make their lives tell for more than ever before in personal helpful service for others.

The Adult Bible Class Movement is a notable illustration of the progress that is

being made. It reached the proportions of a movement only in very recent years as an organized effort to promote Bible study on the part of adults. Very soon it caught the spirit of the Laymen's Missionary Movement and became an efficient helper in all the missionary work of the church. More recently, it has definitely recognized its responsibility for training and providing leaders for the local church in the work of religious education, and it is now seeking to organize the entire adult membership of the local church for more vigorous prosecution of all its missionary and educational work.

Pamphlet No. 5, prepared by the Board, entitled Men and Women and their Religious Welfare, gives an outline of the conclusions generally accepted at the present time, as to the principles and most effective methods in this department of the work of the church. It is commended for careful study to all workers among adults, whether in the Bible Class, Brotherhood, Home Department, Teacher Training Class or other similar organization.

The pamphlet may be obtained from the Board, or from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto, 3 cents each, or the entire series of five pamphlets for 10 cents.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

FROM APRIL 16, TO MAY 15, 1917

### I. FIRST STANDARD COURSE

*Scotch Ridge, N.B.*—Rev. George Gough, Minister. *The Pupil*: Helena B. McCoomb, Mrs. R. E. Hamilton, Clare E. Hutchings, Rev. George Gough, Mrs. George Gough.

*Ottawa, Ont., Normal School.*—Rev. R. B. Whyte, Instructor. *The Old Testament*: 7 Certificates

*Toronto, Ont.*—Rev. W. M. Kannawin, Minister. *The Teacher*: L. H. Houston, Wm. D. Ferguson, Mary T. Wood, Etta B. Sutherland, Alice Armstrong, A. Rhoda Knowles, Margaret D. Moffat, Gertrude Heaton, W. R. Moffat.

*Guelph, Ont.*—Rev. G. A. Little, Minister. *The Teacher*: W. McCrae, E. M. Stockford, Henrietta Parker, Margaret Adsett, Myrtle Rae.

*Hagersville, Ont.*—Rev. C. B. Pitcher, Minister. *The School*: Margaret Dunnet, Harriet C. Harper, Bessie Gailing.

*Vancouver, B.C.*—Rev. J. H. Miller, Minister. *The New Testament*: Donald W. McLeod, Edna Milton, Millie A. Turins, R. A. Lipsey, Jessie McLeod, Muriel Lipsey.

### II. ADVANCED STANDARD COURSE

*Brantford, Ont.*—Rev. D. L. Campbell, Minister. *From One to Twenty-One*: Robert Stewart, Grace Raynor, Margaret Morrison, Winnifred Campbell, Murray J. Campbell.

*Stratford, Ont., Normal School.*—Rev. Finlay Matheson, Instructor. *The Books of the New Testament*: 65 Certificates.

FROM MAY 16 TO JUNE 15, 1917

### I. FIRST STANDARD COURSE

*Brigden, Ont.*—Rev. John Richardson, Minister. *The School*: Marion MacDonald, Gertrude Grieves, Edna S. Law, Violet H. Manley, R. S. Brown.

*Avonbank, Ont.*—Rev. G. F. N. Atkinson, Minister. *The New Testament*: M. G. Barnett, Belle Dunlop, Bessie B. Hotson, Mrs. J. M. McIntosh. *The Pupil*: M. A. Barnett, Belle Dunlop, Bessie B. Hotson, Mrs. J. M. McIntosh, Hugh Oliver.

*Little Rapids, Ont.*—*The School*: Mrs. R. Wyman.

*Nakusp, B.C.*—Rev. J. A. Mitchell, Minister. *The Old Testament*: Florence Mitchell.

### II. ADVANCED STANDARD COURSE

*Rockburn, Que.*—Rev. Robt. McCord, Minister. *Missions*: Gertrude I. Middlemiss, Mrs. George A. Rennie.

*Toronto, Ont.*—Rev. R. B. Cochrane, Minister. *The Teacher and the School*: Firenze Gilray, N. M. Robb, Margaret Frizzell, Annabelle Campbell, Edna Prance, Winnifred McCann, Margaret McKee.

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

## HOW THE WORK GOES ON

A foreign Sunday School at Prince Albert, Sask., hopes to add 100 scholars during the present year.

Sixteen members of the Sunday School of Grace Church, Calgary, Alberta, united with the church at the last communion.

26 per cent. of the public school population of British Columbia are in our Presbyterian Sunday Schools. The Presbyterian population of the province is 20 per cent. of the whole.

Rev. H. Barker, Yong Jung (Karito), Korea, has sent to Rev. J. C. Robertson a list of 198 names of Korean catechumens and candidates for baptism who, during 1916 and 1917, have memorized one or other of the Scripture Passages prescribed by the General Assembly.

Rev. Mr. Shearer, Home Mission Superintendent, Alberta, expresses the opinion that it would pay the church to limit a student missionary's field to two preaching places and make him responsible for the Sunday Schools. So great a value does Mr. Shearer place upon Sunday School work.

Rev. Dr. J. T. Ferguson, Home Mission Superintendent for Southern Alberta and part of British Columbia, tells of a little town where there was no missionary last winter, but where 7 teachers were gathered together and continued the Sunday School all winter, thus making excellent preparation for the next missionary. Dr. Ferguson says: "There is a growing perception on the part of men and women that the boys and girls must at all costs be cared for."

The Sunday School of Knox Church, Regina, Sask., with an enrolment of 466 had an average attendance of 375 for the last three months of 1917, and an average attendance throughout the year of 78 per cent. At the city Sunday School Athletic Contests, the Knox Sunday School won 34 of the bronze bars offered for high averages in the various competitions. At a Christmas White Gifts to the King Service, contributions were given to the value of \$100.

A mission field in British Columbia, in which there were 200 children of school age and 9 public schools, was closed because of shortage of funds. The Methodist Church

withdrew from the field, our church sent in a missionary, and now there is a Sunday School with an attendance of 30. There are hundreds of children in British Columbia, according to Rev. Dr. G. A. Wilson, Home Mission Superintendent, not reached by any religious force. 45 per cent. of the total Sunday School work of the province is in our mission fields and augmented charges.

Rev. C. B. Kerr, of Okotoks, Alberta, writes: "Six months ago the Fairplay Class in St. Luke's Church had an average attendance of four. Now the attendance averages eleven, and there were just as many boys in town formerly as there now. Two factors have contributed to the increase: first, the undertaking of the work of teaching this class by a competent and enthusiastic young man, Mr. Albert Lang, son of an elder of the congregation; and second, the organization of the class according to the regulations for teen age classes. Plans for work are as yet indefinite but we are expecting great things from Fairplay Class. Get an enthusiastic teacher and organize the class and you can't keep the boys away from Sunday School."

The Annual Soirée of the St. Matthew's Sunday School is always a great event. Supper is served and entertainment by the scholars given. So large is the School that three successive evenings are necessary: Wednesday for the Beginners and Primary Departments; Thursday for the Senior Bible Classes; Friday for the Intermediate and Junior Departments. These were attended this year by over 2,000 people. The Friday evening event was so popular that police officers were engaged to prevent a crush as the throng of people assembled early to secure admittance to the large lecture hall of the church. This was the 59th Annual Soirée. The Young Worshiper's League in St. Matthew's Church has an enrolment of 250. At a recent Sunday morning service in the church, 109 rewards for regular attendance were given to the children for 1916. Of these 76 had attended public worship for 50 Sundays or more. In fact, 58 had not missed one Sunday.

Seven Daily Vacation Bible Schools have been planned for Toronto to cover six weeks of July and August. The Schools are under the auspices of the churches and the Ontario Sunday School Association. The Schools

aim at helping the thousands of children to whom the public school vacation would otherwise mean "no helpful work, listless unsupervised play and exposure to the physical and moral dangers of the streets and back lanes." The daily programme of the Bible School includes: "Songs, religious, patriotic and educational; talks on good habits, or various trades possible for boys and girls; instruction in gardening; Bible stories illustrated in

many ways to make them real and inspiring, and the memorizing of psalms and parables enrich the lives of the scholars. Many kinds of handicraft work suited to the youngest and the oldest attract and maintain attendance; each morning session closes with a salute to our flag and a pledge 'to Canada and the Empire,' and the children's benediction softly sung—'Suffer little children to come unto me.'"

## A WORD FROM THE BUSINESS MANAGER

### RALLY DAY

RALLY DAY this year is September 30th. By that time officers and teachers and scholars who have been on vacation will have returned to the Sunday School ready for work. Schools that are open only during the summer will still be in full blast.

### THE PROGRAMME AND SUPPLEMENT

The subject chosen for RALLY DAY is "THE HOPE OF THE WORLD." An attractive all-Canadian ORDER OF SERVICE has been prepared by the Board of Sabbath Schools and Young People's Societies, in cooperation with the similar Boards of the Baptist, Congregational and Methodist Churches of Canada. A supply of this Order of Service will be sent free of cost to all Sunday Schools this month of August.

Along with it will be sent, also free of cost, a large 4-PAGE SUPPLEMENT containing exercises, recitations, etc., for the various grades of the School.

### PREPARING FOR RALLY DAY

There will be a whole month to prepare for the biggest day in the Sunday School calendar—RALLY DAY.

An effort should be made to have every scholar present on RALLY DAY.

### INVITATION POST CARDS

One of the best means of accomplishing this is to send Invitation Post Cards, inviting all to come to the service and help make it the success it should be as a rallying point for the year's work.

Invitations should also be sent to children and boys and girls and young people who have no active connection with any other Sunday School.

Parents and other friends should also be invited.

Attractive Rally Day Post Cards of several different designs may be had from us at \$1.00

per hundred. (*These cards only require 1c. postage, if only the space for date, time, name, etc., are filled in.*)

The Invitation Post Card, as a means of getting in touch with the scholars and friends, is very effective and is becoming increasingly popular each year. Our Invitation Post Cards are most attractive.

### SOUVENIRS

Many Schools have found that the giving of a Souvenir on RALLY DAY, such as a small Canadian Ensign Flag Pin; Rally Day Button, Rally Day Pennant, for the coat lapel, is a good way to arouse and keep up the interest in the Rally Day Service. Given out the previous Sunday, and worn by the boys and girls during the week, they advertise the Service and help to swell the attendance.

We have a full and varied stock of these and other Souvenirs for RALLY DAY. The boys and girls will be proud to get them.

### HAROLD COPPING'S CELEBRATED PICTURE

Every Sunday School should have a copy or copies of Harold Copping's famous picture, "The Hope of the World," which we are issuing in connection with the Rally Day Service. Many families will also like to have a copy. Hung in Schoolroom or classroom or home, this charming picture is a constant reminder of the compassion of the Man of Nazareth for all the children of the world. It is an education in missions. The picture is in sepia, equal to a fine steel engraving, with border, all ready for framing. It measures 20 x 27 inches. Price per copy, mailed in stout tube, 35c. postpaid; 10 copies to one address, \$3.00 postpaid.

### WRITE TO US

For a complete list of Copping Picture and Souvenirs. It will be gladly sent. Address: PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

## OUR SUNDAY SCHOOL PERIODICALS

### ILLUSTRATED PAPERS

- EAST AND WEST** (Weekly). 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date).
- THE KING'S OWN** (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month).
- JEWELS**. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month).

### UNIFORM SERIES

- TEACHERS MONTHLY**. 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.
- PATHFINDER**. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 15c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.
- HOME STUDY QUARTERLY**. 5 or more to one address, 20c. per year, 5c. per quarter.
- INTERMEDIATE QUARTERLY**. 5 or more to one address, 20c. per year, 5c. per quarter.
- PRIMARY QUARTERLY**. 5 or more to one address, 20c. per year, 5c. per quarter.
- HOMESTUDY LEAFLET**. 5 or more to one address, 7c. per year, 2c. per quarter.
- INTERMEDIATE LEAFLET**. 5 or more to one address, 7c. per year, 2c. per quarter.
- PRIMARY LEAFLET**. 5 or more to one address, 7c. per year, 2c. per quarter.
- COLORED LESSON PICTURE ROLL**, \$3.25 each per year, 82c. each per quarter. (Includes American postage).
- COLORED LESSON PICTURE CARDS** (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage).

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

##### FOR THE TEACHER :

- BEGINNERS TEACHER'S QUARTERLY**. 48c. per year, 12c. per quarter.
- BEGINNERS PICTURE ROLL**. \$3.25 per year, 82c. per quarter (American postage included).

##### FOR THE SCHOLAR :

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

#### PRIMARY DEPARTMENT

##### FOR THE TEACHER :

- PRIMARY TEACHER'S QUARTERLY**. 48c. per year, 12c. per quarter.
- PRIMARY PICTURE ROLL**. \$3.25 per year, 82c. per quarter (American postage included).

##### FOR THE SCHOLAR :

- PRIMARY BIBLE LESSONS**. 20c. per year, 5c. per quarter.
- PRIMARY HAND WORK** (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

#### JUNIOR DEPARTMENT

##### FOR THE TEACHER :

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

##### FOR THE SCHOLAR :

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

#### INTERMEDIATE DEPARTMENT

- INTERMEDIATE TEACHER'S MANUAL**. 60c. a year, in four parts, 15c. a part.
- PUPIL'S TEXT-BOOK** (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

#### SENIOR DEPARTMENT

- SENIOR TEACHER'S MANUAL**. 60c. a year, in four parts, 15c. a part.
- STUDENT'S TEXT-BOOK**. In four parts, 50c. a year, 12½c. a part.

### Lesson Calendar : Third Quarter

1. July 1... Isaiah's Call to Heroic Service. Isaiah, ch. 6.
2. July 8... Ahaz, the Faithless King. 2 Chronicles 28 : 1-5, 20-27.
3. July 15... Hezekiah, the Faithful King. 2 Chronicles 30 : 1-13.
4. July 22... Sennacherib's Invasion of Judah. 2 Kings 19 : 20-22, 28-37.
5. July 29... God's Gracious Invitation. Isaiah 55 : 1-13.
6. August 5... Manasseh's Sin and Repentance. 2 Chronicles 33 : 9-16.
7. August 12... Josiah's Good Reign. 2 Chronicles 34 : 1-13.
8. August 19... Finding the Book of the Law. 2 Chronicles 34 : 14-19, 29-33.
9. August 26... The Captivity of Judah. 2 Kings 25 : 1-12.
10. September 2... The Shepherd of Captive Israel. Ezekiel 34 : 11-16, 23-27.
11. September 9... The Benefits of Total Abstinence (Temperance Lesson). Daniel 1 : 8-20.
12. September 16... The Fiery Furnace. Daniel 3 : 16-27.
13. September 23... Daniel in the Lions' Den. Daniel 6 : 10-23.
14. September 30... REVIEW—The Goodness and Severity of God. Read Daniel 9 : 3-19.

## AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

- I. SHORT PRAYER. All stand.  
 II. SINGING. Psalm Selection 104, Book of Praise.

We'll to God's tabernacles go,  
 And at his footstool bow.  
 Arise, O Lord, into thy rest,  
 The ark of thy strength, and thou.

- III. RESPONSIVE SENTENCES. Psalm 62 : 5-8.

*Superintendent.* My soul, wait thou only upon God ; for my expectation is from him.

*School.* He only is my rock and my salvation : he is my defence ; I shall not be moved.

*Superintendent.* In God is my salvation and my glory : the rock of my strength, and my refuge, is in God.

*All.* Trust in him at all times ; ye people, pour out your heart before him : God is a refuge for us.

- IV. SINGING. Hymn 246, Book of Praise.

## V. PRAYER.

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

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

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

- IX. READING OF LESSON PASSAGE.

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

## Class Work

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

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

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

- IV. Lesson Study.

## Closing Exercises

1. SINGING. Hymn 255, Book of Praise.

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

- III. RESPONSIVE SENTENCES. 1 Thessalonians 5 : 21-23.

*Superintendent.* Prove all things ; hold fast that which is good.

*School.* Abstain from all appearance of evil.

*Superintendent.* And, the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

- IV. SINGING. Hymn 615, Book of Praise.

Praise God from whom all blessings flow ;  
 Praise Him, all creatures here below ;  
 Praise Him above, ye heavenly host ;  
 Praise Father, Son, and Holy Ghost.

Amen.

## Lesson VI.

## MANASSEH'S SIN AND REPENTANCE

August 5, 1917

2 Chronicles 33 : 9-16. Study 2 Chronicles 33 : 1-20. \*Scripture Memory Verses.

**GOLDEN TEXT**—Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon.—  
Isaiah 55 : 7.

<sup>9</sup> So Manasseh made Judah and the inhabitants of Jerusalem to err, <sup>2</sup> and to do worse than the heathen, whom the Lord <sup>3</sup> had destroyed before the children of Israel.

10 And the Lord spake to Manasseh, and to his people : but they <sup>4</sup> would not hearken.

11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh <sup>5</sup> among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in <sup>6</sup> affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

13 And <sup>7</sup> prayed unto him : and he was intreated of him, and heard his supplication, and brought him again

**Revised Version**—<sup>1</sup> And Manasseh ; <sup>2</sup> so that they did evil more than did the nations ; <sup>3</sup> Omit had ; <sup>4</sup> gave no heed ; <sup>5</sup> in chains, and bound ; <sup>6</sup> distress ; <sup>7</sup> he ; <sup>8</sup> an outer wall to ; <sup>9</sup> valiant captains in ; <sup>10</sup> built up ; <sup>11</sup> offered thereon, sacrifices of peace offerings and of thanksgiving ; <sup>12</sup> the.

## LESSON PLAN

I. Sin, 9.

II. Punishment, 10, 11.

III. Repentance, 12-15.

## DAILY READINGS

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

M.—Manasseh's sin and repentance, 2 Chron. 33 : 1-9. T.—Manasseh's sin and repentance, 2 Chron. 33 : 10-20. W.—A prayer for pardon, Ps. 51 : 7-17. Th.—God's judgment, 2 Kgs. 21 : 10-16. F.—The making of idols, Isa. 40 : 18-24. S.—Folly of idolatry, Isa. 44 : 9-20. S.—God's promises to the penitent, Isa. 41 : 10-20.

**Primary Catechism**—Ques. 40. *How did Jesus show that He was the Son of God ?* A. Jesus showed that He was the Son of God by His holy life, His heavenly teaching, and His wonderful works.

**Shorter Catechism**—Ques. 98. *What is prayer ?*

## THE LESSON EXPLAINED

By Rev. M. B. Davidson, M.A., Galt, Ont.

**Time and Place**—Manasseh probably reigned as king of Judah from B.C. 696 to B.C. 641 ; Jerusalem and Babylon.

**Connecting Links**—The good king Hezekiah was succeeded by his son Manasseh. His reign was likely a peaceful and prosperous enough one on the whole. But it was a most unsatisfactory reign from the standpoint of religion. There was a powerful party in the nation which stood for heathen worship and practice. Under the influence of Hezekiah this party was kept in the background, but when Manasseh ascended the throne it once more began to exercise its pernicious power evidently with the support of the king. All the superstitious practices of Ahaz's reign came back together with new evils. There also seems to have been religious persecution,

to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

14 Now after this he built <sup>8</sup> a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and <sup>7</sup> compassed about Ophel, and raised it up a very great height, and <sup>7</sup> put <sup>9</sup> captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16 And he <sup>10</sup> repaired the altar of the Lord, and <sup>11</sup> sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord <sup>12</sup> God of Israel.

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 17 ; Junior, 96 (Ps. Sel.), 61, 152, 123, 168.

**Special Scripture Reading**—Luke 11 : 1-13 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Hymn for Opening Worship**—Hymn 26, Book of Praise ; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 1250, Manasseh's Prayer. For Question on Missions, K. 228. Bird's-eye View of Seoul. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

as the king is charged with the shedding of innocent blood. The voices of the prophets were raised against these heathen practices, but these voices were raised in vain.

## I. Sin, 9.

V. 9. *Manasseh* ; the same name as was borne by one of the twelve tribes. We are told in the Book of Kings that Manasseh's mother was Hephzi-bah. *Made Judah to err* ; a comment on the terrible results which follow wrong leadership in national affairs. *Worse than the heathen* ; the depth of Judah's infamy being disclosed by a comparison with those who had never enjoyed the privileges of the chosen people. *Had destroyed*. If those who had not erred as grievously as Judah were destroyed, what hope could there be for her with her sin against the light ? In

\* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board.



Jer. 15 : 4, the Captivity is traced back for its cause to the sins of King Manasseh.

## II. Punishment, 10, 11.

V. 10. *The Lord spake*; by the mouth of his prophets. For such a message see 2 Kgs. 21 : 10-15. *Would not hearken*; a reception only too often accorded to the warnings and invitations of God. (See Matt. 23 : 37.)

V. 11. *Wherefore*; as the inevitable result of their desertion of the laws of God. (See Deut. 28 : 15, 36.) *The Lord brought*. There is no mention of the captivity of Manasseh in the account of his reign given in 2 Kings, but during the time of Manasseh there was a great insurrection against Assyria, and it may be that the king of Judah had some part in it. *Among the thorns*; better, as in Margin of Rev. Ver., "with hooks." Assyrian kings are known to have sometimes used hooks or rings in the nostrils of their captives to lead them about. *To Babylon*. Nineveh, rather than Babylon, was the capital of Assyria. But Babylon was subject to Assyria, and the king of Assyria seems to have resided there at times, so that there is nothing improbable in an important prisoner being taken there.

## III. Repentance, 12-16.

V. 12. *Distress* (Rev. Ver.); the result being different from what it was in the case of Ahaz (see 2 Chron. 28 : 22). *Besought*; made most earnest entreaty to. *The Lord his God*; realizing, at last, after all his foolish following of the false gods, that Jehovah was the only one who could bring him real help. *Humbled himself greatly*. There can be no true communion with God unless there be humility and repentance. (See Isa. 57 : 15.)

V. 13. *And he prayed* (Rev. Ver.). What purports to be the prayer of Manasseh is given in the Apocrypha, but there is very little to be said in favor of its authenticity. *Intreated*; prevailed upon. *Brought him again*; by putting it into the mind of the king of Assyria to reseat him upon his throne. The king of Assyria acted in a similar fashion toward Neco I. of Egypt, who was taken captive, and put in fetters, and afterward released. *Then Manasseh knew*; by his deliverance from captivity.

V. 14. *After this*; after his restoration. *City of David*; the older part of Jerusalem,

such as existed in the time of David. *Gihon*; a word which literally means "bursting forth," a spring near Jerusalem (see 2 Chron. 32 : 30). *The fish gate*; one of the many gates of the city. It was on the north side, and is supposed to be the gate through which the men of Tyre brought fish into Jerusalem (see Neh. 13 : 16). *Ophel*; literally, "the swell," a southern spur of the temple hill. (See 2 Chron. 27 : 3.)

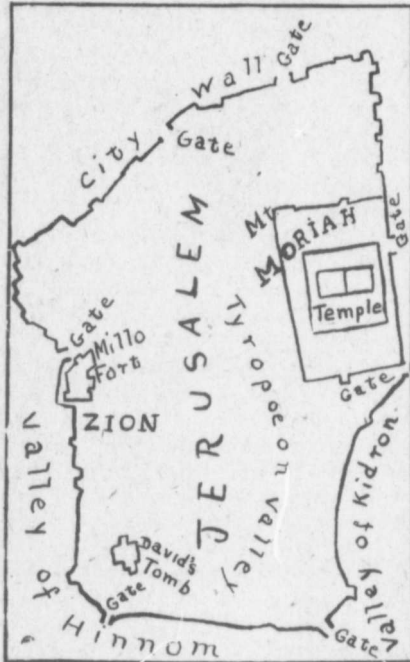
Vs. 15, 16. *The idol*; referred to in v. 7. *Cast them out*. Manasseh had been taught by the experience of his captivity something of the futility of trusting to strange gods. *Commanded . . . to serve the Lord*. In spite of this reformation under Manasseh, Jeremiah declared his sins had doomed the nation to destruction (see Jer. 15 : 4). It may be that his attempt to reform the nation came too late to undo the evil influences which he had exerted in the earlier days of his reign.

## Light from the East

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

THE ASSYRIAN EMPIRE—The Assyrian empire lasted in its strength about a century and a quarter (B.C. 745-620). Years ago very little was known about Assyria and Nineveh its capital, but recently records have been dug up in great numbers at many places in Mesopotamia. It was only at its strongest that Assyria counted directly in the affairs of Israel and Judah, but then Assyria counted overwhelmingly. Between B.C. 750 and 700 the Assyrians conquered all Syria and Palestine. In B.C. 740 Arpad, the key to northern Syria fell, in B.C. 738 Hamath, the heart of middle Syria gave up, in B.C. 732 Damascus capitulated, in B.C. 728 or earlier Galilee was overrun, in B.C. 722 Samaria was taken and the kingdom of Israel ceased to exist, in B.C. 711 Philistia was cowed into submission, and in B.C. 701 Jerusalem was left by Sennacherib all but a ruin, Isa. 1 : 7. Hezekiah was tolerated as a vassal king, but he sent his tribute to Nineveh, and his grandson Manasseh did, or should have done so. When Esarhaddon (king at Nineveh, B.C. 681-668) and his son Ashurbanipal (B.C. 668-626) tell of their expeditions against Egypt, they mention Manasseh as one of 22 vassal kings.

## THE GEOGRAPHY LESSON



Jerusalem has three valleys,—the Kidron on the east, the Tyropoeon running through the centre and the Valley of Hinnom to the west and south. At the junction of the three valleys at the southeast of the city was Topheth, where, under Manasseh, the Jews performed the rites of human sacrifice, offering children to the heathen god Molech. The Valley of Hinnom was also called Gehenna. It was defiled by Josiah (2 Kgs. 23 : 6, 10) for the purpose of preventing these heathen rites, and afterwards became a place for the burning of refuse, along with the dead animals and the bodies of criminals. It was natural, therefore, that the name should become a designation of hell (see Matt. 5 : 29; 10 : 28). Looking across from the south side of the valley northeastwards, one may see to-day the hill called Moriah rising, partly covered with olive trees, partly laid out in walled fields, partly shaped into terraces like great stairs with retaining walls of stone. On the summit of this hill stands the beautiful Mohammedan mosque which has replaced the temple.

## THE LESSON APPLIED

By Rev. John W. Little, B.D., East Kildonan, Man.

When John G. Paton, who afterwards became the great missionary, was leaving home, his father walked with him about six miles and then they parted. "God bless you, my son! Your father's God prosper you and keep you from all evil," said the tenderhearted father. After going some distance, John climbed a high place of ground to see if his father was still watching him. At the same moment the father climbed the dyke to see his boy. John watched him get down again. "I watched," he said, "through blinding tears, till his form faded from my gaze; and then, hastening on my way, vowed deeply and oft, by the help of God, to live and to act so as never to grieve or dishonor such a father and mother as he had given me." The son was faithful to his vow all his life. It is the privilege of every youth blessed with a Christian home to prove worthy in after years of his early advantages and teachings, and of his parents' prayers and sacrifices on

his behalf. Manasseh did not honor his father and his father's God. How different his life history would read to-day if he had been loyal to the example set him.

Like many another foolish boy, Manasseh spent his youth sowing wild oats. He became king at the threshold of adolescence and threw to the winds his father's cherished beliefs and practices. He began by doing like the heathen around, and ended by doing worse than the heathen. Evil is progressive. We cannot go just so far and stop. The momentum carries us far beyond the goal originally set. And all the time he ignored the law that "whatsoever a man soweth, that shall he also reap." Some day the penalty of transgression must be paid in full. Are we prepared to pay the price then?

As Manasseh sowed, so he reaped. For the disregard of restraint and foolish self-indulgence in youth he paid the price of exile, chains and fetters. Sin separates, separates

from God, from those whose good opinion we should cherish, and from our best self. Sin always faces a man to the far country where life becomes at last unutterably poor and lonely. And sin enslaves. A man may be free though confined within prison walls. But no man is free who is held in the pitiless fetters of evil habits. He is not master of himself, and that is the bitterest of all bondages.

"And when he was in affliction, he besought the Lord his God." Through his afflictions he was brought to repentance. Though an old man now and a hardened sinner, God heard his prayer and the last years of his life were years of peace and good works. We dare not place limits on the pardoning grace of God. Samuel D. Hadley came reeling into a mission in New York, penniless and friendless, his coat in tatters, having broken a mother's heart and deserted a good wife,—came there, for every other door was closed to him, and ere he went out he found Christ and knew the peace of sin forgiven. As a mission worker he became the means of saving hundreds as utterly broken and enslaved as he himself had been. Jesus is mighty to save.

But Manasseh could never forget that he

had "seduced Judah." In his early downfall he had dragged others with him. Those who had looked to him for guidance had been led astray. Our lives are touching other lives every day. If we do evil we are helping others to do evil. Sin is infectious.

And Manasseh could not undo the evil he had wrought. A father in a fit of anger struck his son a blow from which the boy reeled and fell downstairs. He was all the rest of his life a hunchback through the effect of that fall. The father regretted his sin to his dying day, but not all his longings and his tears could make his son whole again. Sin continues to do its work and to engender more sin long after the sinner has regretted it. "Take my influence," cried a sinful man, "and bury it with me."

And Manasseh could not forget that he had wasted the dew of his youth. He gave to God only a few years' service at the end when it was quite impossible to make up the leeway he had lost. He gave to his nation only the wreck of his life, the ashes after the fires of youth had burned themselves out. How much more chivalrous, more manly, to give God the fulness of our young life and to man the consecration of our youth.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Briefly review the three reigns which have been covered in the lessons of this Quarter. The incidents mentioned in 2 Chron. 33 : 9-16 are not recorded in 2 Kgs., ch. 21. Why? Compare the accounts of Kings and of Chronicles with reference to other kings, for example, Uzziah. Is it true that the Book of Chronicles is a religious interpretation of the history of Judah? Can the history of a nation be used to teach religion? Why?

1. *Manasseh's sin*, vs. 9, 10. Read 2 Kgs. 21 : 2-6. Explain the abuses mentioned. Can any excuse be given for this counter-reformation? His sin was one against light. He had the story of his father's reign both as a warning and as an inspiration. What was the word of the Lord to Manasseh? (Read 2 Kgs. 21 : 16 ; Jer. 2 : 30.)

2. *The value of affliction*, vs. 11, 12. Is there a necessary relation between sin and affliction? Indicate that the meaning of affliction can be best interpreted by the soul that endures it (see Job. 42 : 6). To the soul in peace with God, new visions may come through suffering (see Psalms 49, 73). A blind girl in one of Ian Maclaren's stories says : "If I dinna see, there's naeboddy in the glen can hear like me . . . The birds sing sweeter to me than to onybody else . . . And the flowers smell sweeter to me—Na, Na ! Ye're no to think that I have been ill-treated by my God, for if he didna give me ae thing, he gave me many things instead." To the soul, estranged from God, a sense of judgment and of the wrath of God is awakened through affliction which becomes like an accusing finger pointing out his shame.

3. *Manasseh's repentance*, vs. 12-16. It is true that a few may stoically face affliction like him who boasted :

"Under the bludgeonings of fate  
My head is bloody, but unbowed."

Some learn no lessons, see no truths through affliction. Discuss with the class whether we ought always to seek a lesson in affliction. Is every experience a teacher of God?

Clearly, Manasseh saw in his defeat God's dealings with him. His repentance was marked by two features: (a) He humbled himself (see 1 Peter 5:5, 6). What new attitude to God is implied by this act? (b) He sought to undo the wrongs of the past. His sins had caused his subjects to stumble. (Read Matt. 3:8; 5:24.)

In conclusion, the teacher should point out the responsibility that rests upon leaders in the use of their influence.

### For Teachers of the Senior Scholars

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

We often hear people say that it is little credit to some boys to be good, and little discredit to others to be bad. Question the class about what they think of this saying. Are boys what their inheritance and environment make them? As a general thing this is true, but sometimes we find good boys who have had little chance in life, and bad boys who had all the chance in the world. Show that we have in Manasseh one of this latter kind. Question the class about his advantages as a boy, and discuss:

1. *Manasseh's Sin*, vs. 9, 10. Emphasize the awful catalogue of ungodliness and superstition and vice (vs. 1-9), and show that the worst of it all was that Manasseh would not listen to God. How can we account for such total depravity in the son of Hezekiah the Good? How can we account for the Prodigal Son of the parable? How can we account for many prodigal sons? Point out that these cases of bad boys out of a good home are exceptional. It is hard for a boy who has a good father and mother, and has been surrounded by good early influences to go to the bad. Many a man has testified that it was the influence of a loving, praying mother that kept him straight.

2. *Manasseh's Punishment*, v. 11. What method did God employ of punishing Manasseh? Discuss the horrible treatment of

prisoners by the Assyrians. Manasseh must have realized under this brutal treatment that he who sins must suffer. What are some of the ways by which punishment comes to a person who sins against God? Yesterday's newspaper will afford illustrations enough.

3. *Manasseh's Repentance*, vs. 12-16. What effect did Manasseh's punishment have upon him? Why does punishment not always have this effect? Why have our gaols and penitentiaries not been instrumental in making many bad lives good? In his affliction Manasseh fell back upon the training which he had received in his boyhood, when he was taught at home to pray, to look to God for help in times of need. Bring out that the home-training is seldom completely lost out of life. Dwell upon Manasseh's efforts to undo what he had done, and show what hard work this often is. It is a good thing to repent, but it is far better to live in such a way that no repentance is necessary.

### For Teachers of the Boys and Girls

By Rev. Harold W. Lyons, B.A., Toronto

In to-day's lesson we have a warning from history of what not to do, and a lesson of the proper course to follow. Have the scholars picture an express train running at full speed towards a small station where another train is waiting to pass it. The signals are set against the express. What would happen should the engineer ignore the signals and run past them?

1. What were the signals set against Manasseh? The scholars will find them in the first part of the Ten Commandments, and in the sublime utterance of Micah. 6:8, which summarizes the truths the great prophets of the eighth century continually taught.

2. In what way did Manasseh ignore the signals? The scholars will tell you that he permitted himself to be dominated by those who were opposed to Hezekiah's reforms. This led him to bring back the superstitious practices of the time of Ahaz, and to blend foreign religions with the popular religion of Israel. It even led him to persecute the followers of the true faith (see 2 Kgs. 21:16). The scholars will find the evidences of Manasseh's sins in the lesson story, vs. 3-9.

3. What disaster befell Manasseh? The scholars will tell you that the king was carried in chains to Babylon. Bring out that in Babylon, Manasseh saw the effects of the worship of the strange gods, and recognized their inability to help him. Have the scholars tell you from vs. 12, 13 how the king's remorse led to repentance, repentance to forgiveness, and forgiveness to reformation.

4. What were the results of Manasseh's reformation? Bring out that the negligent engineer, if his life were spared and he were retained in a position of trust, would do all in his power to prevent a recurrence of such a disaster. Manasseh after his restoration: (1) made Jerusalem as safe as possible from

attack (v. 14); (2) removed the strange gods (v. 15); (3) restored the worship of Jehovah (v. 16), and commanded the people to serve Jehovah, v. 16. Bring out, however, that Manasseh's personal reformation could not overcome the effects upon the people of his former idolatry. The scholars will tell you, from 2 Kgs. 23:26, 27; 24:2-4, that the people had so fallen away from Jehovah during this time that the destruction of Jerusalem and the Exile became inevitable.

5. What is the signal set before the boys and girls? Have the scholars find it in the Golden Text. Bring out the importance of heeding the signal both for the sake of ourselves and of those who come under our influence.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET.]

1. Where does the psalmist say the ungodly are like chaff which the wind driveth away?

2. "Bring forth therefore fruits meet for repentance," said John the Baptist. Find the words.

ANSWER, Lesson V.—(1) 2 Cor. 6:2.  
(2) James 1:17.

#### For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET.]

1. Is sin always punished?

2. Does forgiveness free a sinner from the effects of his sin?

#### Prove from Scripture

That repentance pleases God.

#### The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for August is SEVERANCE HOSPITAL, SEOUL, KOREA. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—We are going to see God showing his people that he forgives sin.

*Lesson Thought*—Teach the children that they should be sorry when they do wrong.

*Approach to the Lesson*—When you look up into the sky what do you see? (Outline sun, moon and stars.) Our lesson tells us about a king who prayed to the sun, moon, stars, and to all sorts of images, and he was not the king of a heathen country either, but he was a king who copied bad things that he saw other people doing, just like some boys and girls sometimes do.

*Lesson*—This king's name was Manasseh and he was king of God's people of

Judah. Tell about his sin. God sent messages to Manasseh and his people warning them to stop their wrong-doing or he would surely punish them, but they paid no heed to him.

*God's Love Like a Parent's*—What would father or mother do if you paid no heed to what they said to you? Yes, of course, they would punish you, not because they liked to punish you, but because they loved you so well that they did not want you to continue to do wrong. God treats his children as a loving parent does.

*An Enemy Army*—Picture the coming of the army of the Assyrians, in chariots and on horses. Picture the unhappy king of Judah as his enemies put chains upon him and bind him with fetters and take him away captive.

*An Unhappy Prisoner*—Picture the prisoner king in the great city of Babylon. He often looks out of the window towards his old land and wishes he might get back there once more. He is very unhappy.

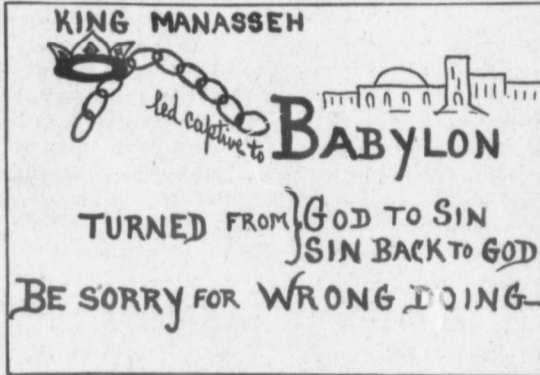
*A Praying Prisoner*—Now we see him on

his knees praying to the God in heaven. He told God he was sorry for his sin, and begged God to forgive him and take him back to his own land. God heard him and answered his prayer and brought him back to Jerusalem.

*A Freed Prisoner*—Now we see the prisoner king free. He is going back to his own land.

*Golden Text*—Repeat.

*True Sorrow for Sin*—Describe the images being taken out of the temples, etc., and thrown outside the city. Continue the



story. Manasseh could not quite undo the wrong he had done. It would be a black blot (outline) on the land for many years to come. After all, this wicked king set us a good example. We all displease God very often. We should go to him and humbly ask forgiveness, and we may be sure he will forgive us.

*The Meaning of Sin and of Repentance*—Manasseh turned

{ from God to evil = sin	} Forgiven and
{ from sin to God = repentance	} Doing Right.

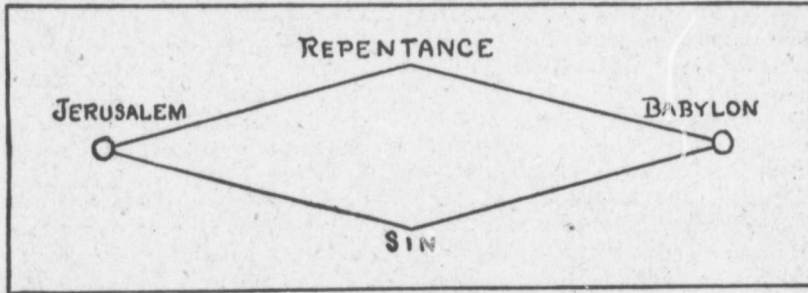
*Finding a Friend*—Getting into sin is like getting into a rough country and losing one's way. Suddenly a friend appears and leads us back to the right road. Jesus is the friend who finds us.

Here is a picture of "praying hands" (outline). Remember that "praying hands" should be "doing hands,"—undoing wrong and doing right (explain).

*What the Lesson Teaches Me*—I SHOULD BE SORRY WHEN I DO WRONG.

### FROM THE PLATFORM

Begin by asking the School for the names of the two important cities mentioned in our lesson. Draw a little circle at the left of the board to represent JERUSALEM (Print). Then draw another little circle over at the right of the board to represent BABYLON (Print). We are told in our lesson of some one who had to make the journey from Jerusalem to Babylon. Who was it? Did he go because he wanted to? Who made him go? Draw a line from one place to the other to represent Manasseh's journey. The road might well be called the road of SIN



(Print), for it was his sin that really took him. Did he ever get back to Jerusalem? Draw another line to represent his homeward journey. It might well be called the road of REPENTANCE (Print), for it was his repentance which made it possible for him to return.

## Lesson VII.

## JOSIAH'S GOOD REIGN

August 12, 1917

2 Chronicles 34 : 1-13. Scripture Memory Verses.

**GOLDEN TEXT**—Remember also thy Creator in the days of thy youth.—Ecclesiastes 12 : 1 (Rev. Ver.).

1 Josiah was eight years old when he began to reign, and he reigned 1 in Jeru'salem one and thirty years.

2 And he did that which was right in the sight of the Lord, and walked in the ways of Da'vid his father, and declined neither to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of Da'vid his father : and in the twelfth year he began to purge Ju'dah and Jeru'salem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Ba'alim in his presence ; and the sun-images, that were on high above them, he cut down ; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Ju'dah and Jeru'salem.

6 And so did he in the cities of Manasseh, and Ephraim, and Sim'eon, even unto Naph'tali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Is'rael, he returned to Jeru'salem.

8 Now in the eighteenth year of his reign, when he

**Revised Version**—1 thirty and one years in Jerusalem ; 2 eyes ; 3 turned not aside ; 4 or ; 5 Asherim ; 6 graven ; 7 the ; 8 sun-images ; 9 hewed ; 10 purged ; 11 in their ruins ; 12 he brake down ; 13 beat the Asherim and the graven ; 14 and returned ; 15 Omit when ; 16 and delivered ; 17 Levites, the keepers of the door ; 18 of the inhabitants of Jerusalem ; 19 delivered it into ; 20 Omit four words ; 21 Lord gave it to amend and repair ; 22 carpenters ; 23 to the ; 24 make beams for the houses ; 25 music ; 26 set forward all that did the work in every manner.

**LESSON PLAN**

I. Obeying God's Law, 1-3.

II. Restoring God's Worship, 4-7.

III. Repairing God's House, 8-13.

**DAILY READINGS**

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

M.—Josiah's good reign, 2 Chron. 34 : 1-13. T.—"Remember now thy Creator," Eccles. 12 : 1-7. W.—Josiah, the reformer, 2 Kgs. 23 : 15-20. Th.—The Passover properly observed, 2 Kgs. 23 : 21-28. F.—Idolatry destroyed, 2 Kgs. 23 : 5-14. S.—Christ cleanses the temple, Luke 19 : 41-48. S.—Holiness in God's house, Ps. 93.

**Primary Catechism**—Ques. 41. What are some of the wonderful works which Jesus did? A. He stilled the stormy winds, walked upon the water, fed the

hungry, healed the sick, and brought the dead to life.

9 And when they came to Hilki'ah the high priest, they delivered the money that was brought into the house of God, which the Le'vites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Is'rael, and of all Ju'dah and Benjamin ; and they returned to Jeru'salem.

10 And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house :

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Ju'dah had destroyed.

12 And the men did the work faithfully : and the overseers of them were Ja'hath and Obadi'ah, the Le'vites, of the sons of Merari ; and Zechari'ah and Meshul'lam, of the sons of the Ko'hathites, to set it forward ; and other of the Le'vites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service : and of the Le'vites there were scribes, and officers, and porters.

hungry, healed the sick, and brought the dead to life.

**Shorter Catechism**—Ques. 99. What rule hath God given for our direction in prayer? A. The whole word of God is of use to direct us in prayer ; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 17 ; Junior, 96 (Ps. Sel.), 388, 385, 584, 389.

**Special Scripture Reading**—Ps. 62 ; given also in Departmental Graded Teacher's Quarterlies. (To be responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Psalm Selection 113, Book of Praise ; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 1095, Josiah Throwing Down the High Places. For Question on Missions, K. 53, Severance Hospital, Seoul. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Josiah probably reigned from B.C. 639 to B.C. 608; Jerusalem.

**Connecting Links**—Manasseh was succeeded by his son Amon whose reign was very brief, being only two years in length. He followed the bad example of his father in the practice of idolatry; but did not follow the good example of his father in repenting of his sin. Instead of repenting, he grew worse. He did not die a natural death, but was assassinated by some of his followers in his own palace. The assassins were in their turn slain by the people, who then made Amon's son, Josiah, king.

## I. Obeying God's Law, 1-3.

Vs. 1, 2. *Josiah*; literally, "one whom Jehovah supports." *Did . . . right*; all the more remarkable because of the record of his father and grandfather. *Turned not aside* (Rev. Ver.); showing that he was a young man of purpose.

V. 3. *Eighth year . . . twelfth year*. There is some difficulty about these dates. It may be that they are mistakes made by those who copied from the account of Josiah's reign given in 2 Kgs., ch. 22, where the eighteenth year of his reign is given as the time when Josiah began his reformation. *While . . . yet young*. Even if Josiah did not begin to reform the kingdom until later than the eighth year of his reign, it is altogether likely that his whole life was marked by faithfulness to Jehovah (see v. 2). *To purge Judah*; the people possibly being put in a suitable frame of mind for such a reformation by the Scythian invasions of Western Asia in which the prophets Jeremiah and Zephaniah saw the avenging hand of God. The Scythians invaded Palestine, but did not attack Judah. *High places*; used for religious worship. In earlier days these high places had been quite legitimate. The difficulty was that they were connected with the heathen worship of the Canaanites. *Asherim* (Rev. Ver.); an Asherah being probably a wooden pole planted beside an altar as a symbol of the deity.

## II. Restoring God's Worship, 4-7.

V. 4. *The Baalim* (Rev. Ver.); the local gods of Canaan. *The images*; better, as in

Rev. Ver., "the sun-images." When the Israelites entered Canaan they found the sun worshiped by the people of the land, under the name of Baal-hammon. The worship of the sun at Jerusalem is referred to by Ezekiel in Ezek. 8:16. *Strowed it upon the graves*; in order to defile the idolatrous emblems, since contact with the dead was supposed to communicate uncleanness (see Num. 19:16).

Vs. 5-7. *Burnt the bones*; especially at Bethel (see 2 Kgs. 23:15, 16). *Upon their altars*; thus defiling the altars. *Cities of Manasseh . . . unto Naphtali*; the reformation being extended to include those left in the Northern Kingdom. *With their matlocks*. A slight change in the Hebrew would make this read, "in their ruins" (Rev. Ver.), which gives a better sense, the reference then being to the desolate sites of the cities which had been destroyed by the armies of Assyria.

## III. Repairing God's House, 8-13.

Vs. 8, 9. *The house*; the temple. *Shaphan*; the scribe who probably conducted the king's correspondence. *The governor of the city*; better, a ruler of the city (see 2 Chron. 29:20). *The recorder*; the chronicler. *They delivered the money*; a somewhat different account from that in 2 Kings, where we are told that they were sent to Hilkiah with a message asking him to reckon up the total of the money collected in the temple. *The hand of Manasseh*, etc. Just as those left in the Northern Kingdom had shared in the reformation of Josiah, so are they to share in the repairing of the central temple at Jerusalem. *And they returned to Jerusalem*. There is another reading here which gives a better sense, and is adopted by the Rev. Ver.,—"and of the inhabitants of Jerusalem."

Vs. 10, 11. *The workmen that wrought*; the "workmen" being distinguished from the "carpenters and . . . builders" (see v. 11, Rev. Ver.). *To amend and repair* (Rev. Ver.); "to amend" being to fill up a breach. *Hewn stone*. The stones for the original temple were brought to the site in a prepared state. Probably the same custom was followed in repairing the temple. *To floor*; better,



as in Rev. Ver., "to make beams for." The ceiling of the temple had cedar beams. *The hous.s*; the Holy Place and the Holy of Holies.

Vs. 12, 13. *The sons of Merari*. Merari was the third of the three sons of Levi. *Of the sons of the Kohathites*; Kohath being the second of the three sons of Levi. The Merarites and the Kohathites were set apart specially to minister to the temple music. *Skill of instruments*; could play skilfully upon instruments. *Scribes*; those who transcribed the Law. *Officers*; those who executed instructions given to them. *Porters*; keepers of the doors.

### Light from the East

IMAGES—The old Israelites used images more than we generally think. These images were made of metal and cast in moulds ("molten images"), or carved out of wood or stone, or shaped out of clay, or a wooden core

was plated over with thin plates of precious metal ("graven images," "images of gold and silver"). The commonest shape was that of the ox. The story of Ex., ch. 32 points to a time when the people saw nothing wrong in such a symbol of deity. Israel used this symbol for Jehovah, and the Canaanites used the same symbol for their Baals. The time came when the higher religion of the prophets condemned such images outright as belonging to Baal-worship (Deuteronomy).

Another symbol was known at the Jerusalem temple. There a brazen serpent persisted till Hezekiah's day, 2 Kgs. 18:4. Incense was burned to it, and perhaps we should conclude from 2 Kgs., ch. 18, and Num., ch. 21, that the serpent was thought of as a symbol of Jehovah. Not many years ago when the old sanctuary at Gezer was dug up, a small serpent-image was discovered. And it is well known that primitive thought finds everywhere a close connection between serpents and deities.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Mount Moriah, the hill of Jerusalem on which the temple was built, stood between the Kidron and Tyropœon Valleys, and rose directly opposite the ravine which forms a branch of the latter valley running westward. The original area of the top of the hill was probably about 600 feet from north to south by 300 feet from east to west. Its highest point is said to be about 2,500 feet above the level of the sea. We may picture the temple buildings which stood on the summit of Moriah somewhat in this way. Long low buildings extended all round an oblong space, enclosing it like a wall, with great doors or gates here and there for worshippers to enter.

Within this enclosure, known as the Court of the Gentiles, was a smaller enclosure also oblong in shape, and completely surrounded by buildings. This inner enclosure was divided into two parts, the outer of these being called the Court of the Women, while the inner, to which only priests and devout Jews were admitted, included the Court of Israel and the Court of the Priests. Inside the smaller enclosure was the temple itself, the sacredness of the sanctuary being still further marked by a division wall between its entrance and the front court in which the altar stood. In all these arrangements the holiness of God was emphasized.

## THE LESSON APPLIED

Josiah began life faced in the right direction. As a boy he chose the things that are clean and sweet and true. As a young man he consecrated the fulness of his mental and spiritual life to the service of God and his nation. It is the privilege of every boy and girl to give to the Lord the bloom of their youth. It is a shameful thing to present to our heavenly Father only the faded blossoms

of a misspent life. Dr. Jowett tells of a medical student in Edinburgh who passed his college days in reckless disregard of God. Then he was stricken with typhoid and died. While lying sick, a friend visited him and spoke to him of his Saviour. "But wouldn't it be a shabby thing," exclaimed the dying man, "to turn to Christ now?" "Yes," replied his friend, "it will be a shabby thing,

but it will be a shabbier thing not to turn to him at all." Shall we offer to our God only the ruins of a wasted life?

Josiah was loyal to the best traditions of his family. His mother's name is especially mentioned in the parallel passage in Kings, as if to suggest that to her is largely due the noble life he lived. The life of a good mother is about all the proof we need of the beauty of holiness. When John Newton was a young man he was very wicked; afterwards he was converted and became a very active Christian. He used to say: "Even when I was very wild I could never forget my mother's soft hand. When going to do something wicked I could always feel her hand upon my head. If thousands of miles away from her I could not forget that." When we go astray the remembrance of a good mother's prayers and sacrifices rebukes us. But why should we ever do the thing we would not wish her to know? To prove ourselves worthy of her confidence in us is at once our duty and our privilege.

Besides, Josiah "walked in all the ways of David." Other kings, after David, had walked in wicked paths. Josiah chose the noblest traditions of the past. He selected as his hero one worthy of hero-worship. As he dreamed of his future career, he saw the kind of man he longed to be embodied in the life of David, and he became his devoted follower. We are largely moulded by our heroes. The men of the community whose acquaintance we are seeking, the men we read of in our books, the heroes we love to hear about, these all have a large influence in determining our characters. Are we reading the biographies of the truly great men? Trashy novels can do infinite harm. Are we getting next to the men in our neighborhood

who carry the affection and respect of all? One vicious character can leave stains that all the after years cannot cleanse.

Josiah "declined neither to the right hand, nor to the left." He only not gave himself to God in his youth, but he continued faithful to God to the end. His self-surrender was only the beginning of a long and strenuous career. When Christian entered in at the Wicket Gate, and so crossed the boundary into a new life, Good Will said to him: "Look before thee. Dost thou see this narrow way? That is the way thou must go. It is as straight as a rule can make it." Christianity is a way. The young Christian is just starting on a long journey and the road will be uphill to the end. And it is because the "Jesus Way" is so testing that it is so much worth while. To win out against real odds is to gain a true victory. And what is the test of the way? Its straightness. We ought to do our duty by God and our fellow man not because it is pleasant or because it is disagreeable, but because it is right. In choosing between two possible careers the one question to ask is, which of these two lies most directly in the line of real goodness and the most helpful service? And it will be found that ultimately the straight path is the path of pleasantness and peace.

Josiah loved the house of God. We may measure our love for God by our love for his church. If our church buildings are kept in poor repair and their grounds are overrun with weeds, while our homes are well built and freshly painted and our lawns are carefully attended to, the impression made upon the community as to the depth and sincerity of our religion is not a favorable one. Nothing is too good for God.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Read 2 Kgs. 21 : 10 to 23 : 37. What happened between the reign of Manasseh and that of Josiah? What were the probable causes of this conspiracy? What is the outstanding event of Josiah's reign?

1. *Josiah*, vs. 1-3. This king is one of the most interesting rulers in the history of Judah. His career was a welcome contrast to that of his grandfather. The record of his life does not indicate how this contrast is to be explained. A good mother, good teachers, and good companions may have more than counteracted whatever evil influences he was exposed to during his early youth, or whatever

evil disposition he may have inherited from his unworthy parentage. However, Josiah is not the only instance of a bad king being succeeded by a good son. English history presents some examples. But Josiah is more than a product of good influences. He had, as we say, personality. Both Chronicles and Kings seem to indicate this. Discuss those elements which contribute to personality. (Read 1 Sam. 19:20, 21; John 18:16.) Are all men equally influential? Are some men more valuable for God's work than others? (Read Matt. 25:15-30; compare Matt. 20:1-15.)

2. *Cleansing the land*, vs. 3-7. Explain and classify the evils mentioned in these verses. Were there any ancient customs among them? (Read Judg. 8:27; 21:4; 1 Sam. 19:13.) Was Josiah's reform a struggle towards a higher conception of religion or an attempt to reclaim a lost one? The evils of which he sought to rid the land were destructive of: (a) moral life (Hosea 2:9-14); (b) religious progress; (c) social happiness—since gods, not associated with the ideas of justice and love, were unable to inculcate those virtues on which social happiness rests. Josiah, therefore, can be described as a radical statesman. How far does the social order depend on religion for its welfare? What are some of the modern abuses in our land? Is public opinion usually a good ally of reform? Discuss how it can be educated. What is our part in educating it?

3. *The temple restored*, vs. 8-13. As a result of Josiah's reforms, the Jerusalem temple became the sole seat of worship in the land. A new dignity now accrued to it. Josiah believed that the institutions which nourished the religious life of the nation should be properly equipped and supported. Was this a sound principle? (Compare the prophecies of Haggai, Zechariah, Malachi.) His did it become abused? Apply this principle to our congregational and church life.

### For Teachers of the Senior Scholars

Have a talk with the scholars about the burdens which boys have sometimes had to bear. Tell them about Charles Dickens who

when a small boy was compelled to make his living by pasting labels on blacking-bottles in an old tumbledown warehouse which was overrun by rats; tell them about David Livingstone who at ten years of age went to work in a cotton-mill. In the lesson we have a boy who at eight years of age was called upon to assume great responsibilities, burdens which seemed too heavy for him to bear. How did Josiah succeed in spite of all difficulties and obstacles?

1. *He Made a Good Beginning*, vs. 1-3. How can we account for such a boyhood as this? Josiah was not indebted to his father for anything good. His mother must have been what her name Jedidah suggested,—“beloved of Jehovah.” Refer to the old saying which Phillips Brooks was so fond of quoting, that a boy is what his mother makes him. How much truth is there in this saying? Some scientists claim that the moral bent of a boy's character is inherited from his mother. Point out how the sacred writer harks back to David. In some way David had become Josiah's ideal. It is a great thing to have some one in the family to look up to, to live up to. It is a still greater thing to have our life linked with Christ in early life. Impress upon the class that this is the only way to get a good start,—to yield their lives to this great leader.

2. *He Reformed the Nation*, vs. 3-7. Question the scholars about the nature of his reforms and remind them that it required a heroic spirit to face the heathen party in the state in this uncompromising fashion. Show that reformers must always be made of heroic stuff, and refer to Luther and John Knox who did a work not unlike what Josiah did in the long ago. Point out that like heroism must mark all true service for God.

3. *He Repaired the Temple*, vs. 8-13. Question the class about what was done, and how it was done, and why it was necessary to be done, and why Josiah felt impelled to do it. Some one has said that the religious condition of a people may be judged by the way their church building is cared for. How much truth is there in this saying? Refer to David's way of looking at this matter of what was suitable in relation to a building for the worship of God. (See 2 Sam. 7:2).

### For Teachers of the Boys and Girls

The centre of to-day's lesson is in v. 2, "and declined neither to the right hand, nor to the left." The scholars will tell you that in running a race the straight line is the nearest way to the goal, and that in life, the the "straight life" is the life worth while.

Talk with the class about the construction of a fuse for a bomb, either time or contact. Bring out the extreme accuracy necessary in the workmanship, in the gauges and other tools used in its construction, in order that the fuse may be perfect. The slightest deviation from the specifications impairs the perfection of the product, and makes its dangerous for use. Emphasize the fact that manufacturers and inventors are constantly striving for improvement in order to secure mechanical perfection in industrial processes. Much more important, however, is human perfection; infinitely more dangerous is human imperfection.

Bring out from the lesson the following facts:

1. Josiah started in the right course early (vs. 1, 3), and in opposition to the influence of the majority of the people. From such

passages as Jer. 2:13; Zeph. 1:12; 3:1, bring out the practical atheism of the people during Josiah's boyhood, and the corruption of the ruling classes, the priests and judges. Josiah mastered his circumstances early.

2. The king ran a long race. For thirty years he ruled over Judah. During all that time he consistently followed the path of righteousness upon which he started when but a boy. From vs. 3 and 8, the scholars will tell you events to illustrate this fact.

3. Josiah kept before him a great ideal,—to follow in the ways of David, the hero king of the Hebrews. The scholars will tell you how God had guided David's youth, given him wisdom, built up his kingdom.

4. Josiah served under an unseen leader. He was not responsible to men, but he was responsible to God. He did all things "in the might of the Lord."

5. Josiah kept a straight course. "He declined neither to the right hand, nor to the left." Emphasize again the lesson of the introduction, and bring out that the best way to make sure that we live straight lives of usefulness and service is to remember our Creator in the days of our youth.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "I love them that love me; and those that seek me early shall find me." Solomon is speaking of heavenly wisdom. Find the saying.

2. "Whatsoever thy hand findeth to do, do it with thy might." Where are these words found?

ANSWER, Lesson VI.—(1) Ps. 1:4. (2) Matt. 3:8.

#### For Discussion

1. Is any one too young to be a Christian?
2. Should we always rebuke the sins of others?

#### Prove from Scripture

That the worship of God should be beautiful.

#### The Question on Missions

Ques. 7 (Topic for August, SEVERANCE HOSPITAL, SEOUL, KOREA. Ques. 7 tells how the hospital was established). In classes of the little ones tell the story of the Korean prince, who was wounded and to whom the native doctors could give no help, the missionary doctor who saved the prince's life and the hospital which the king built out of gratitude and which was called the Royal Korean Hospital. Tell also of the rich gentleman in New York, who gave money to build a new hospital, which was named after himself.

Talk with the boys and girls about the Canadian missionaries, Dr. and Mrs. O. R. Avison, who, for some years, had worked in Seoul in a very poor lot of native buildings, and who came to America, praying for a new hospital in which to carry on their work. Tell how they met Mr. L. H. Severance who had been waiting to hear of some place in a foreign mission field where there was need of a hospital and how Mr. Severance gave the

money for the hospital in Seoul, which now bears his name.

In classes of older scholars, after bringing out the facts in connection with the establish-

ment, of the Severance Hospital, lay special emphasis on the place of prayer in the obtaining of the hospital and discuss the place and value of medical mission work.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—Our lesson shows us God teaching his people that he allows children to serve him.

*Lesson Thought*—Teach the children that they should serve God.

*Approach to the Lesson*—Beside a summer cottage there grew the strangest looking tree. It grew up a little bit, then turned and grew across, and then up again like this (outline), and it made a fine place for the girls and boys to play riding

horseback. "However did the tree get into that crooked shape?" you ask.

Let me whisper the secret. "That tree got crooked when it was young." "As the twig is bent so the tree is inclined," says an old proverb. Did you know you can make a tree grow any way you want if you bend it when it is young? (All stand up and raise arms up straight. This is the way young trees should grow.)

Now let me whisper something else: "Boys and girls are something like trees in this way. If they keep straight and good while they are young, they will grow up straight and good."

*Review*—Our last lesson told us about somebody who did not grow up right. Who can tell me who he was, and how he showed that his life was "crooked," and how his life began to point upward again?

*A Good Young King*—Our lesson to-day tells about a good young king who showed that his life was "straight" and pointing in the right direction. Let us look at a "pen picture" of this young king Josiah. (Read

vs. 1, 2 of the lesson.) This boy king had a very wicked grandfather, King Amon, and a father who was partly bad and partly good,—Manasseh, whom we heard about last Sunday. Tell the story of the boy king and of the good

work that God allowed him to do. Although he was so young God allowed him to be king. (Read to the class vs. 3-8, putting it in simple story form.)

*Clearing out the Images*—Picture his officers going about the city and all over the land

tearing down altars and destroying the ugly images. When this was done, Josiah began to repair the house of the Lord which had been sadly neglected and had got very much out of order. When they were clearing up the temple the men found some of the collection money which had been left in the treasury chests. They took this money to the high priest and he used it to pay the workmen who repaired the temple, vs. 8-11. How faithfully and cheerfully the men worked! Each did what he could. Some played on musical instruments while the others worked, and so they helped on the work, vs. 12, 13.

*Golden Text*—"Remember also thy Creator in the days of thy youth." (All repeat.) Think of ways in which children may serve God. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Jesus said.

*Hymn*—(with gestures)—Sing Hymn 532, Book of Praise.

*What the Lesson Teaches Me*—I SHOULD SERVE GOD.



## FROM THE PLATFORM

# JOSIAH RESTORES REPAIRS GOD'S WORSHIP HOUSE

We are told to-day about a wonderful young king of Judah. What was his name? JOSIAH (Print). We are told in our lesson of two great things which Josiah did in order to show his interest in the religious life of the nation he ruled. What were they? In the first place he RESTORES GOD'S WORSHIP (Print). In order to do that he had to destroy certain things. What were they? Point out to the School that if we are going to give God the place in our lives which is his by right, we must get rid of the things which are displeasing to him. While Judah had been so busy with idolatry, what had happened to God's house? The second great thing that Josiah does, then, is that he REPAIRS God's HOUSE (Fill in). Ask the School for some reasons why we should honor the house of God.

## Lesson VIII. FINDING THE BOOK OF THE LAW August 19, 1917

2 Chronicles 34 : 14-19, 29-33. Study 2 Chronicles 34 : 14-33. Scripture Memory Verses.

**GOLDEN TEXT**—I will not forget thy word.—Psalm 119 : 16.

14 And when they brought out the money that was brought into the house of the Lord, Hilki'ah the priest found <sup>1</sup>a book of the law of the Lord given by Mo'ses.

15 And Hilki'ah answered and said to Sha'phan the scribe, I have found the book of the law in the house of the Lord. And Hilki'ah delivered the book to Sha'phan.

16 And Sha'phan carried the book to the king, and <sup>2</sup>brought the king word <sup>3</sup>back again, saying, All that was committed to thy servants, they do it.

17 And they have <sup>4</sup>gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and <sup>5</sup>to the hand of the workmen.

18 <sup>6</sup>Then Sha'phan the scribe told the king, saying, Hilki'ah the priest hath <sup>7</sup>given me a book. And Sha'phan read <sup>8</sup>it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 Then the king sent and gathered together all the elders of Ju'dah and Jeru'salem.

**Revised Version**—<sup>1</sup>the ; <sup>2</sup>moreover ; <sup>3</sup>Omit back ; <sup>4</sup>emptied out ; <sup>5</sup>into ; <sup>6</sup>And Shaphan ; <sup>7</sup>delivered ; <sup>8</sup>therein before ; <sup>9</sup>to ; <sup>10</sup>both ; <sup>11</sup>that were ; <sup>12</sup>found ; <sup>13</sup>Omit and.

### LESSON PLAN

- I. Finding the Law, 14-17.
- II. Reading the Law, 18, 19.
- III. Obeying the Law, 29-33.

### DAILY READINGS

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

M.—Finding the book of the Law, 2 Chron. 34: 14-21.  
T.—Finding the book of the Law, 2 Chron. 34: 22-28.  
W.—Finding the book of the Law, 2 Chron. 34: 29-33.  
Th.—Remembrance of the Word, Ps. 119: 9-16. F.—Love of the Word, Ps. 119: 97-104. S.—Guidance of the Word, Ps. 119: 105-112. S.—Value of scripture, 2 Tim. 3: 10-17.

**Primary Catechism**—*Ques. 42. What did Jesus do to save us from our sins?* A. Jesus obeyed God's law perfectly, and died for us.

30 And the king went up <sup>9</sup>into the house of the Lord, and all the men of Ju'dah, and the inhabitants of Jeru'salem, and the priests, and the Le'vites, and all the people, <sup>10</sup>great and small ; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and all his statutes, with all his heart, and with all his soul, to perform the words of the covenant <sup>11</sup>which are written in this book.

32 And he caused all that were <sup>12</sup>present in Jeru'salem and Ben'jamin to stand *to it*. And the inhabitants of Jeru'salem did according to the covenant of God, the God of their fathers.

33 And Josi'ah took away all the abominations out of all the countries that *pertained* to the children of Is'rael, and made all that were <sup>13</sup>present in Israel to serve, *even* to serve the Lord their God. <sup>14</sup>And all his days they departed not from following the Lord, the God of their fathers.

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

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 17 ; Junior, 96 (Ps. Sel.), 116, 111, 118, 119.

**Special Scripture Reading**—Ps. 48 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 388, Book of Praise ; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 1094, The Book of the Law Found. For Question on Missions, K. 56, Ward in Hospital. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—Probably B.C. 621; at Jerusalem, chiefly in the temple there.

**Connecting Links**—This lesson follows immediately the lesson of last Sunday.

#### I. Finding the Law, 14-17.

V. 14. *The money*; referred to in v. 9, which had been gathered from the people of Judah and from the people left in the Northern Kingdom as well. *Hilkiah*. There are at least seven other men mentioned in the Old Testament bearing this name which literally means, "Jehovah is my portion." *The priest*. We know from the context that Hilkiah was the high priest. *Found*; accidentally. It has been thought by some that Hilkiah himself had placed the book in the temple, and then professed to have discovered it, while all the time he knew that it was there. But there is no suggestion of this in the simple, straight-forward narrative here. The book had likely been placed in the temple for safe-keeping, perhaps in the troubled times of King Manasseh. *The book of the law* (Rev. Ver.); not the whole of the Five Books of Moses, nor the whole of the Book of Deuteronomy. It was probably that part of the Book of Deuteronomy consisting of chapters 5 to 26 with chapter 28. It is called "the book of the covenant" in v. 30.

V. 15. *Answered and said*; although no question had been asked. It is possible that Hilkiah carried the book when he met with Shaphan, and by telling what he knew about it he answered the unspoken question evident in the countenance of the scribe. For a similar use of this expression, see 2 Chron. 29 : 31; Job 3 : 2 (Rev. Ver.).

Vs. 16, 17. *Carried . . . to the king*; as the king, from his well known concern in the religious life of the nation, would be sure to be deeply interested. *Committed*; the English word literally means, "made over in trust." *Have gathered together*; better, as in Rev. Ver., "have emptied out." *Overseers . . . workmen*. See comment in last Sunday's lesson, v. 10.

#### II. Reading the Law, 18, 19.

Vs. 18, 19. *Shaphan read it*; better, as in Rev. Ver., "read therein." The Hebrew

expression means that Shaphan did not read the whole book, but only a part, or parts of it. Shaphan, being the scribe to the king, was the natural person to do this. *Rent his clothes*; it being a common Eastern custom to express grief in this figurative way. The word for "clothes" is plural, because both the inner and the outer garments are meant. The king's grief arose from the fact that the book of the law laid down certain commands which the nation was neglecting.

#### III. Obeying the Law, 29-33.

V. 29. *The king sent*. Josiah's renewal of the covenant may be compared with Hezekiah's great service of atonement for the breach of the covenant (see 2 Chron. 29 : 20, 21). *All the elders*. In early times age was regarded as a necessary qualification for any position of authority, hence the title of elder. Afterwards the word came to designate dignity rather than age. The elders of the city acted as judges.

V. 30. *Went up*; referring, perhaps to the causeway or ascent by steps leading up to the temple (see 1 Chron. 26 : 16). *All the men . . . all the people*; the accumulation of terms emphasizing the greatness of the multitude which listened to the reading of the Law. *The Levites*; "the prophets," in the account given in 2 Kings. *Great*; those who were powerful, rich, or influential. *Small*; the obscure among the people. *All the words*; the whole book, rather than a part of it, as in v. 18.

V. 31. *Stood in his place*; in 2 Kgs. 23 : 3, "by the pillar" (Rev. Ver.) or "on the platform" (Rev. Ver. Margin). *A covenant before the Lord*. Usually the covenants in the Old Testament were made either among men or between God and men. This covenant of Josiah is made in the presence of the Lord rather than with the Lord. It was an engagement or bond assumed by the king, differing little from the idea of a vow. *To walk after the Lord*, etc. Compare Deut. 10 : 12, 13. *Testimonies*; hardly ever used in the Old Testament in our sense of evidence. The word rather means God's laws regarded as a solemn declaration of his will for men. *Statutes*; laws which have been enacted rather

than laws which have grown up through common usage. *With all his heart, and . . . soul*; used in the Old Testament to mean with one's whole inner life, including mind, affections and will.

Vs. 32, 33. *To stand to it*; to pledge themselves to persevere in obeying it. *Took away*; as in vs. 3-7. *The abominations*; used of such practices as were connected with idolatry. These were abominations to Jehovah. *All his days*. Unfortunately the situation was altered under Josiah's son, Jehoiakim, and those who followed him upon the throne.

### Light from the East

A BABYLONIAN BOOK OF LAW—Fifteen years ago a Frenchman de Morgan was excavating the ruins of the old Persian city of Susa when he came on a great block of black diorite. On it was chiseled an inscription, the longest inscription that has come down to us from Babylonia or Assyria, some 8,000 words in all. It consists of a code of laws.

At the upper end there is carved the figure of the sun-god Shamash seated on a throne while before him stands in an attitude of reverence the Babylonian king, Hammurabi (who lived about B.C. 2,000). Shamash is presenting the laws written on stone to the king. In the ancient East men knew no such thing as man-made law such as we have; all law was from a god. All Mohammedan law to-day is thought of as given by Allah. So all Hebrew law was given by Jehovah.

When the law was read to Josiah he was overwhelmed with fear, and rent his clothes. Should we think of the reading as ending with such a chapter of curses as Deut., ch. 28? So Hammurabi's code concludes with a few blessings and many curses, the curses for the king who did not enforce the laws. The last is: "May the great gods of heaven and earth cover with irresistible curses him, his seed, his land, his army, his subjects and his soldiers. May Ellil' curse him out of his mouth with a mighty curse which cannot be altered which shall come speedily upon him."

### ANCIENT BOOKS

The earliest books were written on tablets of stone, clay, wood, wax, lead and potsherds or fragments of pottery. In the British Museum there is a library of 20,000 tablets collected by several of the ancient kings of Assyria, especially Assur-bani-pal, B.C. 668-626. Leather was used in Egypt, Assyria, Persia and Asia Minor, and it was largely on this that the books of the Old Testament were written. The books of the New Testament were written, at first, on papyrus, manufactured from a plant which grows in Egypt and which was used by the Egyptians from a very early date as a material for writing. Parchment or vellum came into use in the second century B.C. This material differs from leather "in not being tanned; the skins are merely stretched and dried, the

hairs being removed from the one side and the flesh from the other, and the whole being pounded smooth with pumice." Until the third century A.D. books were in the form of rolls, the sheets of leather or papyrus being joined together and fastened on a wooden roller. The longest of such rolls known is one found in Egypt of 144 feet. No ordinary book, however, would be more than 30 feet in length. When vellum came into use the roll form was given up, and books were written in a form similar to our own. The name "parchment" is from Pergamum, one of whose kings introduced the use of this material, while "vellum" was originally parchment made from the skins of calves (Latin, "vitulus"), but afterwards came to mean any kind of parchment.

### THE LESSON APPLIED

"Found a book of the law." The discovery of the Bible is always a significant event. When Martin Luther came across a dusty copy of the scriptures among the neglected books of a convent and began to read it, the new light that broke upon his mind presaged

the Reformation. Poor Cowper, harassed and tormented, found in Romans 3:24, the promise that brought sunshine to his overclouded soul. John Wesley made a discovery that profoundly affected his whole life when he came upon the words: "The law of the



Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is one thing to own a Bible and another to discover it. Many have Bibles sealed tight by utter neglect. To find the Word of God is to ponder it until the message comes home to one's own life with transfiguring power. "They may take my Bible from me," said an old Armenian woman in time of persecution, "but they cannot take it from my heart." She had found the Bible never to lose it.

"He read." Everybody reads to-day and in the multiplicity of papers, magazines and books, the danger of losing the Bible is very real. It gets crowded out; all the more need of establishing the habit of regular Bible study. In answer to a correspondent, Lord Knollys informed the world a few years ago that King George V., "promised Queen Alexandra, as long ago as 1881, that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise." At the time he made the promise the king was only a boy of sixteen, and a young sailor in the Royal Navy. Like all sailors he had to be away from home much and to go long distances. And like all mothers Queen Alexandra was anxious for him. She knew that he would meet many temptations and she would not be there to counsel and guide. We scarcely know which to admire most, the wisdom of the mother in making the request or the wisdom of the son in giving his promise and adhering so loyally to it. He has set a royal example. In the Bible lies the secret of kingly manhood, but it is to be found only by diligent searching.

The reformation began in the heart of Josiah through reading the law. They tell of an English officer in the Kashmir district in India, who was out shooting in the mountains, accompanied by a native servant who was Mohammedan. The officer used to read his Bible and engage in prayer daily in his tent. His servant grew curious and asked

him what he was reading. He replied, "The New Testament," and he promised to give the servant a copy in his own vernacular if he would pledge himself to read it. He did so and before long he asked to be baptized and he became a Christian minister. The best proof of the inspiration of the Bible is its power to inspire. And back of every great redemptive movement is a man or small group of men whose own lives have been enriched and enlarged through cherishing the Word of God in their hearts, and who have been set on fire with zeal for social righteousness thereby.

It was because Josiah covenanted to "walk after the Lord, and to keep his commandments" that the Bible wrought such a revival in his life. There is power to save and comfort and inspire in the truth of God, but the indispensable condition is obedience. It is only when we obey the laws of electricity that it becomes our servant. To simply know those laws gets us nowhere. It is only as one does the will of God that he can know his doctrine. Warnings must be heeded. Promises must be appropriated. The truth must command our ways.

The reformation wrought by Josiah bore a twofold aspect. First, he "took away all the abominations out of all the countries." There is a place for legislation. We owe much to the Lord's Day Act for the preservation of our Sabbath as a day of rest and worship. Our recent prohibitory laws go far towards the safeguarding of our youth and homes from the ravages of the liquor traffic. There is a war to wage for better social conditions that ought to command the intelligence and the fighting qualities of our best men. Second, he gave the words of the law to all the people. The supreme need is not changed conditions but changed men, not education, agitation, legislation, but regeneration. In the work of regeneration the Bible is the channel through which the Spirit works. Pass the Word along.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Read 2 Kgs. 22 : 8 to 23 : 22. The dis-

covery of this law-book is one of the greatest events in the history of God's ancient people. It is generally accepted that the Book of Deuteronomy is substantially the same as

this law-book. It is quite clear that it could not have been the so-called Five Books of Moses (see 2 Kgs. 22 : 8-10), for it was read twice in one day and seems to have included chiefly legal prescriptions. The reforms, which Josiah initiated, are in accordance with the injunctions of Deuteronomy. (Read Deut. chs. 12, 13 ; 2 Kgs. 23 : 4-14.)

1. *Spiritual leaders*, vs. 14-18. Two of the leaders in this reform were Hilkiah, a minister of religion, and Shaphan, a layman. Refer to Lesson VII. Trace the history of Shaphan's family. (See 2 Kgs. 22 : 12 ; Jer. 26 : 24 ; 29 : 3 ; 36 : 10, 11, 12 ; 2 Kgs. 25 : 22 ; Jer. 39 : 14 ; 40 : 5, 9, 11 ; 43 : 6.) These men were able to perceive a great good in the new law-book and so were willing to break with the past in order to effect its provisions. How far is loyalty to old views and institutions in religion, a good thing ? What is the test of new views and methods ? Is there any unchangeable element in our religion ? Is the church too conservative ? Shaphan, the layman, seems to have divided the responsibility with Hilkiah in winning the king to the acceptance of the new book. Do all the laymen of your congregation take one half of the responsibility of promoting the spiritual interests of the congregation ?

2. *The reform*, vs. 19-33. Josiah initiated the reform by : (a) putting himself in right relations to God, (b) bringing the community into similar relations with God, (c) ridding the land of those things which would stultify it, (d) leading the people to service. Study these four facts and apply them to our modern conditions.

3. *Every age requires its own reformation*. All the days of Josiah they did not depart from following the Lord, v. 33. The reform of Josiah was a failure in two ways : (a) it did not outlive him, ch. 36. (b) Later, Judaism was patterned after the letter of the laws of Deuteronomy, to the neglect of the spirit of the Book (see Matt. 5 : 17 to 6 : 18). A reform of one age may be the abuse of a later one. Through the influence of Deuteronomy, Judaism dried up into a religion of a Book. Can Christianity be designated a book-religion ? Is the Christian revelation closed ? (Read John 16 : 13 ; Gal. 2 : 2-13.)

### For Teachers of the Senior Scholars

Many interesting things are told of lost Bibles. A pioneer Canadian home missionary used to tell of a visit he made once to the home of an Irish Protestant immigrant, who talked in so pious a way that the missionary asked him if he kept up family worship. "I hope you don't think I'm a *hathen* ?" was the answer. The missionary, not quite convinced by this reply, asked him for a Bible that he might read and pray with the family. A search was made, high and low, but no Bible could be found. It was a lost Book in that home. Nearly a hundred years ago, Dr. Davidson of Edinburgh, grandfather of the present Archbishop of Canterbury, presented to one of our Canadian Presbyterian churches a beautiful pulpit Bible. After a good many years, it was laid aside. One day the discovery was made that it had disappeared. An unsuccessful search was made. But after a time it turned up. Our lesson to-day is the story of a lost pulpit Bible.

1. *Finding the Book*, vs. 14-17. Question the class about what this book of the Law contained, and how it got lost, and how it was found ; and impress very earnestly upon the class the supreme place this Book should have in our affections. We never make a greater mistake than when we allow other books to crowd this Book out of our life. A young person who loses his Bible is in great danger of losing his soul.

2. *Reading the Book*, vs. 18, 19, 29, 30. Question the class about the reading of the Book, first to the king, and then to the whole congregation. Show how the sense of guilt was awakened in the heart of the king by the words read. In the light of this newly-found Book he saw more clearly that a good many things which they were doing were not right. Remind the class that the reading of God's Word makes the conscience more tender, makes us realize that some of our social customs, or business practices, or worldly amusements are not right.

3. *Translating the Book into Life*, vs. 31-33. How was this done ? Bring out that this is the way to enjoy the blessings promised in the Bible, and show how the emphasis falls upon doing what we know to be right. (See James 1 : 22-25.)

### For Teachers of the Boys and Girls

In preparation for to-day's lesson have one of the scholars make a scroll from paper instead of parchment, similar to that used by ancient writers. Upon the scroll should be written the first twenty-nine verses of Deut., ch. 28. Another scholar should prepare a similar scroll containing what you might call a report of the chief engineer in charge of the rebuilding of the temple upon the progress of the work. Details will be found in 2 Kgs. 22 : 3-7 ; 2 Chron. 34 : 9-14.

In a dramatic way the lesson may be presented to the class. First have the report upon the work read. Then the scribe should relate how his scroll had been found during the work of repair. When asked to read it, he should explain that it contains the rules for the observance of the true worship of Jehovah. Then impressively and clearly he should read the blessings promised to the true followers of Jehovah, the curses falling upon those who deny him.

Help the scholars to realize the effect the words of Deut., ch. 28 had upon Josiah and his court. The representation might be carried farther. A third scholar, impersonating the king, might give the instructions of 2 Chron. 34 : 31. A fourth scholar should bring back to him the report of the words of

the prophetess (2 Chron. 34 : 24-28), whereupon the third scholar would command the reading of the book of the Law to all the people.

Remind the scholars that it was while Josiah's good work of repairing the temple was being carried out that the book of the Law was discovered. Is it not true that one good thing usually leads to another? Life does not stand still. Choose a good person as your friend, and before long you have a circle of friends.

Bring out the significance of Josiah's reforms,—the abolition of the local sanctuaries, and the centralization of Jehovah's worship in the great temple. "The Law henceforth became the basis of Israel's social and religious life. . . idolatry was virtually abolished and the monotheism preached by the prophet was established as the national faith. . . Josiah's reformation was the first stage in the substitution of the synagogue for the temple, of prayer for sacrifice."

What will the boys and girls do with God's word? Will they do what God says they should? (Deut. 6 : 4-9.) Will they read it every day? Will they learn much of it by heart? Will they so love the Bible that they will meditate upon God's precepts; respect his ways, delight in his statutes and not forget his word? (Ps. 119 : 1-16.)

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Search the scriptures," said Jesus. Find the saying.

2. "Little children, keep yourselves from idols." John wrote these words when he was an old man. Find them.

ANSWERS, Lesson VII.—(1) Prov. 8 : 17. (2) Eccles. 9 : 10.

#### For Discussion

1. Can we ever lose the Bible?
2. Does the curse of God ever come upon people now?

#### Prove from Scripture

That we should obey God's law.

#### The Question on Missions

Ques. 8 (Topic for August, SEVERANCE HOSPITAL, SEOUL, KOREA. Ques. 8 shows how the hospital helps our mission). Some explanation of this Question will be required in classes of the little ones. They should be told how, when our missionaries become sick, they have, in the Severance Hospital, a place where they may go to be taken care of. It should be explained, also, that in the hospital Korean young men are trained to be doctors and young women to be nurses. These afterwards go to help our missionary doctors in various parts of Korea.

In classes of the boys and girls and older scholars, point out that, while the Severance Hospital at Korea, being in the centre of the country, does not give much direct help in the work of our mission in the northeastern part,

yet this hospital, being better equipped, can care for cases which could not so well be treated at the smaller hospitals of our mission. Besides, our missionaries, when they fall ill, can frequently be cared for at the Severance Hospital, instead of being sent home to

Canada, which would take them away from their work for a long time. But perhaps the most important service of the Severance Hospital to our mission is the training of Korean doctors and nurses to work in our field and assist in our hospitals.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are to hear about God teaching his people that his Word is precious.

*Lesson Thought*—Teach the children that they should love God's Word.

*Approach to the Lesson*—Did you ever find anything? Some of you may tell me about something you found. Our lesson is about something that was lost and found again. It was a book. We are going to look at a picture of this book that was found.

(Show a picture or outline or object representing the Holy Scriptures. Show also your own Bible.)

In the days of our lesson story, people did not know how to print books like ours. All the books were written by men called scribes, who were also the readers. The books were written on long strips of paper sewn together and wound around big wooden rollers.

*Lesson*—When the good young king Josiah repaired the temple of God in Jerusalem, some money was found. What money was it, and what did they do with it? (Recall.) They also found a book—the most valuable book in the whole world to-day—the Book of the Law of God, the Holy Bible. It had been hidden away in a big chest in some corner of the temple and forgotten. When it was found, a scribe at once took it to the king and read it to him.

While he read, the king was weeping, for he knew that neither he nor his people had been obeying all God's laws and God said in

this book that he would surely punish his people if they did not obey his laws.

King Josiah gathered the people into the temple and this book was read to them, and he asked all the people to stand up and

promise that they would obey all God's laws. And from that time, King Josiah and his people obeyed and served God as long as the good king lived.

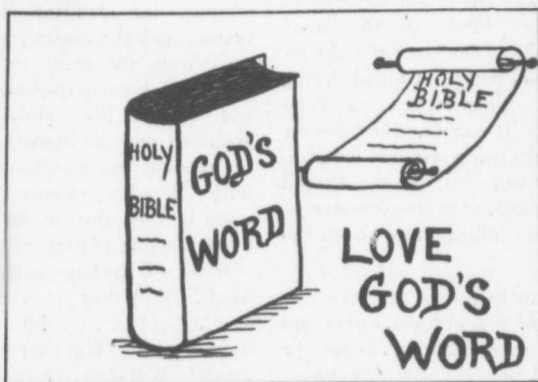
Perhaps you will be surprised when I tell you that God would like you to hide his word again.

Here is a picture of the place he would like you to hide it in. (Outline a heart.) Let me tell you the way to hide it—verse by verse, learn "by heart." That is what King David did. He said, "Thy word have I hid in my heart."

Long ago very few people owned a Bible. Sometimes a Bible was chained to a pulpit in a church so nobody could carry it away. Now every boy and girl in our land can have a Bible of their very own. Teachers may tell of the great British and Foreign Bible Society which prints Bibles in all languages so that girls and boys in heathen lands may know God's laws and obey them. Let us love our Bible with its wonderful stories, and best of all the story of Jesus our Saviour.

*Golden Text*—Let one of the children stand holding up a Bible while the others all point to it and repeat the Golden Text.

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



## FROM THE PLATFORM

# "LOST AND FOUND"

Begin the talk from the platform by asking the scholars if they ever read the advertisements in the newspapers. Do they ever read the small advertisements? There are usually some very interesting ones under the heading, LOST AND FOUND (Print). People lose such queer things. Have any of the scholars ever lost anything, and advertised for it? Long ago in the kingdom of Judah a most important thing was lost. What was it? Point out that for a long time no serious attempt was made to find the lost book of the Law. Why? People only search for that in which they are interested. Lots of people didn't even know that the precious book was lost. Have one of the scholars prepared to tell the story of the finding of the book. What is the best way for us to preserve the scriptures? Find the answer in the Golden Text.

## Lesson IX.

## THE CAPTIVITY OF JUDAH

August 26, 1917

2 Kings 25 : 1-12. Study 2 Kings 25 : 1-21. Scripture Memory Verses.

GOLDEN TEXT—As I live, saith the Lord God, I have no pleasure in the death of the wicked.—Ezekiel 33 : 11.

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Bab'ylon came, he, and all his host, against Jeru'salem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedeki'ah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chal'dees were against the city round about:) and the king went the way toward the plain.

5 And the army of the Chal'dees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up unto the king of Bab'ylon to Rib'lah; and they gave judgment upon him.

**Revised Version**—1 army; 2 encamped; 3 So the city; 4 Omit And; 5 was sore; 6 so that there; 7 Then a breach was made in the city; 8 the; 9 was; 10 Chaldeans; 11 by the way of the Arabah; 12 But; 13 Then they; 14 carried; 15 unto; 16 judgement; 17 in fetters, and; 18 Now in; 19 Nebuzaradan the captain; 20 even; 21 Omit man's; 22 And the residue; 23 those that fell away, that fell; 24 and the residue; 25 captive; 26 poorest.

## LESSON PLAN

- I. The City Taken, 1-4.
- II. The King Captured, 5-7.
- III. The City Destroyed, 8-12.

## DAILY READINGS

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

M.—The captivity of Judah, 2 Kgs. 25 : 1-12. T.—The captivity of Judah, 2 Kgs. 25 : 13-21. W.—The doom foreshadowed, Isa. 22 : 1-14. Th.—Prophecy fulfilled, 2 Chron. 26 : 11-21. F.—The desolate city, Lam. 1 : 1-7. S.—The cry of the repentant, Lam. 1 : 18-22. S.—God's gracious promise, Jer. 32 : 36-44.

**Primary Catechism**—Ques. 43. What would have

7 And they slew the sons of Zedeki'ah before his eyes, and put out the eyes of Zedeki'ah, and bound him with fetters of brass, and carried him to Bab'ylon.

8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Bab'ylon, came Nebuzar-ad'an, captain of the guard, a servant of the king of Bab'ylon, unto Jeru'salem:

9 And he burnt the house of the Lord, and the king's house, and all the houses of Jeru'salem, and every great man's house burnt he with fire.

10 And all the army of the Chal'dees, that were with the captain of the guard, brake down the walls of Jeru'salem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Bab'ylon, with the remnant of the multitude, did Nebuzar-ad'an the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

happened to us if Jesus had not died for us? A. If Jesus had not died for us, we all would have been lost.

**Shorter Catechism**—Review Questions 98-100.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 17; Junior, 96 (Ps. Sel.), 505, 503, 579, 506.

**Special Scripture Reading**—Ps. 19; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 559, Book of Praise; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 579, Captives in Babylon. For Question on Missions, K. 16, Dispensary Patients, Korean Mother and Her Little Boy. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—B.C. 586; Jerusalem and Babylon.

**Connecting Links**—King Josiah met his death in battle on the plain of Jezreel, fighting against Pharaoh Necho of Egypt who was attempting to wrest her western empire from Assyria. Josiah's son, Jehoahaz, succeeded to the throne, and he was taken as a prisoner to Egypt, where he died. The king of Egypt put the brother of Jehoahaz upon the throne, changing his name from Eliakim to Jehoiakim. When Nebuchadnezzar of Babylon broke the power of Egypt, Jehoiakim submitted to him. But in three years he rebelled, and Judah was invaded. At first Judah was successful. In B.C. 597, Jehoiakim was succeeded by his son Jehoiakin. As a result of his father's revolt, a Babylonian army laid siege to Jerusalem. Jehoiakin reigned for only three months, when he and his court surrendered, and were carried away to Babylon, along with the most prominent of his subjects. Then Nebuchadnezzar placed on the throne of Judah an uncle of Jehoiakin, who was a son of Josiah, changing his name from Mattaniah to Zedekiah. Zedekiah was weak, but not unmerciful, as his dealings with Jeremiah show. He was unable, however, to cope with the princes who were his advisers. He rebelled against Nebuchadnezzar.

#### I. The City Taken, 1-4.

V. 1. *In the tenth day*; the different stages in the overthrow of Jerusalem being carefully noted by the writer, as in vs. 3, 8. *Nebuchadnezzar*; more accurately, Nebuchadnezzar, as in Jer. 25 : 9. He was the son of Nabopolassar who conquered Nineveh. As his father's general he had defeated the Egyptians in B.C. 605 at Carchemish. (See Jer. 46 : 2.) *Pitched*; set the army in array. *Forts*; literally, watch-towers; in this case, probably moving towers for throwing troops upon the walls of the city. The besieged strained all their efforts to erect counter-works, destroying even the royal palace to secure material. (See Jer. 33 : 4.)

Vs. 2, 3. *Unto the eleventh year*; the siege lasting about a year and a half. When the ordinary methods for a quick capture failed, the besiegers had to undertake a wearisome

blockade until famine or treachery should come to their aid. *The famine*. For a description of the sufferings of the besieged, see Jer. 21 : 7-9. For an account of the straits to which famine sometimes brought the people of a besieged city, see 2 Kgs. 6 : 28. Josephus gives several accounts of the atrocities which took place during the famines in besieged cities.

V. 4. *A breach was made in the city* (Rev. Ver.); but before this, an Egyptian force had advanced to the relief of Jerusalem, and the Babylonians were compelled to retire (see Jer. 37 : 5-11). The relief was only temporary, however, as Jeremiah had foretold, and soon the siege was resumed. *The king's garden*; south of the city near the pool of Siloam. (See Neh. 3 : 15.) *The Arabah* (Rev. Ver.); the valley of the Jordan. Evidently the king and his army planned to cross the river by the fords of Jericho.

#### II. The King Captured, 5-7.

Vs. 5, 6. *The Chaldees*; used here to refer to the Babylonians. *Plains*; bare, desolate, unfertile land. *Riblah*; a place in the broad valley between the two ranges of Lebanon and Hermon, 65 miles north of Damascus. It was a suitable spot for Nebuchadnezzar to rest while watching the operations taking place in Judah. *Gave judgment*; spake with him of judgment. Josephus says that Nebuchadnezzar taxed Zedekiah with ingratitude and perjury.

V. 7. *Before his eyes*. It was surely the refinement of cruelty to spare the king's eyesight until after he had witnessed the death of his children. *Put out the eyes*; so that, although Zedekiah was taken to Babylon, he did not actually see it. Thus were two prophecies fulfilled which seem to contradict each other,—Jer. 34 : 3, and Ezek. 12 : 13. In all probability Zedekiah did not long survive his misfortunes. At any rate, we hear no more about him.

#### III. The City Destroyed, 8-12.

V. 8. *Nebuzar-adan*; who, five years later, was again sent to Palestine, and who then carried away from it into exile 745 persons. (See Jer. 52 : 30.) *The guard*; the king's body-guard.

Vs. 9, 10. *Burnt the house of the Lord*; and so ended the first temple, built by Solomon, after an existence of four centuries. The chief treasures of the city had already been taken away, and now the sacred vessels were carried off, and probably the ark itself. *The king's house*; likely the palace erected by Solomon, which took 13 years to build, and which stood south of the temple. *Brake down the walls*; which Nehemiah was later to rebuild.

Vs. 11, 12. *The rest of the people*; those remaining after the deportation described in ch. 24: 14, 15. *Of the multitude*; better, of the artificers. *Lest of the poor*; under the supervision of a Babylonish ruler, Gedaliah.

### Light from the East

NEBUCHADNEZZAR—To the student of the Bible the name Nebuchadnezzar calls up a picture of Jerusalem in ruins, the temple site abandoned and the Jews in exile. And Nebuchadnezzar did not shrink from such deeds. In the East India House Inscription,

he says: "In lofty confidence in Marduk I have passed through distant lands, far-away mountains, from the upper sea to the lower sea, steep paths, closed roads, where the step is imprisoned, where there was no place for the foot, difficult roads, thirsty roads. I have destroyed the rebellious, captured enemies, ruled the lands, permitted the people to flourish, but the bad and evil have I put away among the people." But he wanted to be known in later times not as a man of war, but as a man of peace; not as a destroyer, but as a builder. If the inscriptions are any true index to his work, he was infinitely more concerned with putting away evil-doers from among his people, with building walls, with extending the irrigation works of his land, than with crushing a tiny Jewish rebellion. It was all for the greater glory of his own god Marduk and of his own city Babylon. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Dan. 4: 30.)

### THE GEOGRAPHY LESSON



A few miles northeast of Jerusalem, the road to Jericho descends a hillside in broad, irregular zigzags, which make the slope somewhat easier to travel. At the foot of the steep incline the road crosses a broad, level space of nearly bare ground; then it descends to a still lower level where there are bush-grown pastures and some cultivated fields. That pasture reaches off 5 or 6 miles ahead, and then the long dim bulk of a great ridge of higher ground looms up across the Jordan in Moab, and meets the sky. It was probably along this road that Zedekiah and his party fled from Jerusalem high up amongst the hills. On part of the bare level ground stood, in ancient times, the city of Jericho. It is now the miserable village of er-Riha, containing about 300 inhabitants. The rich patches of barley and wheat, with the gardens of the ecclesiastical establishments, give a hint of the great fertility so fully developed in former times. A dozen isolated palms represent the splendid groves of the past. There is a handsome Russian hospice in the neighborhood and a small Greek church. Two good

hotels accommodate travelers, who now make the journey from Jerusalem by carriage road

and continue their drive over the plain to the Jordan and the Dead Sea.

### THE LESSON APPLIED

A contractor asked a young employee once to estimate the probable cost of a house that he proposed building. After careful calculation he replied: "I think we can afford to build that house for \$3,000." "Very well," said the employer, "you go ahead with the house and you may have the profit you make." Now the young man was soon to be married and he thought he might increase his profit by using inferior cement, poor shingles, and cheap lumber and by covering up all defects by putty and paint. In this way he added considerable to his gains. By and by the wedding day came, and among his wedding presents he found one from his employer, —the deed to the house he had just finished. The bride was delighted, but John did not seem so enthusiastic. After their honeymoon, however, they moved into the house. At first all went well. But in the course of a few months the foundations began to settle; great cracks appeared in the walls and ceilings; the roof began to leak. He had built his own house, and so he could not complain. In youth we are building the characters that will be ours through life. If we put in poor material, rotten motives, warped ideals, vicious habits, or even just second grade qualities, we must remember that we cannot escape from the ultimate consequences. Zedekiah had exiled himself from God long before he was himself exiled in Babylon. He had destroyed his powers of spiritual vision long before he lost his natural eyesight. He reaped in manhood the harvest he sowed in youth.

"And he that shuts Love out, in turn shall be Shut out from Love, and on her threshold lie Howling in outer darkness."

The cruel fate Zedekiah brought upon himself and his nation was wrought in the face of repeated warnings and counsels to repent. The prophets had spoken and events had indicated the folly of continued disregard of God's will and laws. In a landslide in the village of Haverstraw on the Hudson many lives were lost. A pit had been dug by brick-

makers until the bluff above was partly undermined. Several times the owners of houses above were warned that they must move. On the day the misfortune occurred, the chief of police noticed a wide crack in the street, and he went to each house and warned the inmates to leave at once. "Oh, I guess the bank will hold a little longer," he was told again and again. Even after some houses had collapsed, people rushed into houses already tottering to their fall to save some of their property, and perished miserably. It is the height of folly to disregard the warnings of the Bible and the danger signals of life, the wreck of many a promising young person through careless habits and a flippant attitude to the things that are right. Recklessness is the road to ruin.

The career of King Zedekiah is a vivid illustration of the truth that "the way of the transgressor is hard." And that way is hard, not merely because of the certain punishment at the end, but also because of the many barriers that must be broken down before we can go on in paths of sin. Some of the barriers are the love of God, the warnings and reproaches of conscience, the Word of God, the influences of the Holy Spirit, the sacrifice of Christ, early training and the influences of religion.

Many years after this siege of Jerusalem, when the Jews returned from the exile were facing the formidable task for them of rebuilding the ruined walls, the Lord sent them a message through the prophet Zechariah,—"I will be unto her a wall of fire round about." What a striking picture of the perfect safety of those whom God protects! Before any foe can reach them he must make his way through the roaring, raging flames. But a condition is attached to this promise of safety,— "and will be the glory in the midst of her." Those who are to enjoy God's protection must make him their glory; they must honor him in heart and life. Because Zedekiah and his people had failed to do this, the walls of their city were as a spider's web before the attack of their enemies.



God has no pleasure in the death of the wicked. He warns that he may save us from the consequences of our own sin and folly. He longs to redeem us. Even on the cross the penitent thief found pardon. It is never too late to turn to God and find forgiveness. It is never too late to turn over a new leaf and start the formation of right habits. However much the patience of God has been tried, it has not yet been exhausted. When John Bunyan was a boy he was very wicked. He had a bad reputation especially for blasphemy. But God did not make his way easy or permit him to sin without warning. One day the voice of conscience spoke to him so definitely and clearly that it sounded to him like a voice straight from heaven, saying: "Wilt thou forsake thy sins and go

to heaven or keep thy sins and go to hell?" On another occasion he overheard the conversation of a group of good women talking about religion and he saw in the incident, that impressed him profoundly, the hand of God. God was working with him, wooing him from his evil ways, trying to save him from the consequences of his own wickedness. At last he yielded himself to God. He writes of that day: "That was a good day to me; I hope I shall not forget it. I thought I could have spoken of his love and of his mercy to the very crows that sat upon the ploughed lands before me had they been capable to have understood me." God longs to have us all give ourselves to him, and when we yield ourselves to the wooings of his love he cannot do too much for us. Our God is gracious.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Read carefully 2 Kgs., chs. 23-25. Review the main features of the history of Judah from the reign of Hezekiah to the Fall of Jerusalem.

1. *Conquerors and conquered.* The teachers should make clear to the members of the class the course of events during this period. The Assyrians were at the height of their power during the reign of Hezekiah. Their ambition caused them to interfere in the affairs of Palestine. In B.C. 722, Samaria had fallen; in B.C. 701, Judah had been saved only as by fire. In B.C. 625, Assyria began to break up. Babylonia, one of its vassal states, revolted. In B.C. 607, Nineveh, the capital of Assyria, fell before the allied armies of Cyaxares, the Mede, and Nebuchadnezzar, the Babylonian. The Babylonians now claimed all the possessions of the defunct Assyria in Palestine. Egypt disputed the claim. It was in resisting the armies of Egypt that Josiah fell at Megiddo (see 2 Kgs. 23:29). The Egyptians were finally defeated in B.C. 605 by the Babylonians at Carchemish. Nebuchadnezzar forced Jehoiakim, who had been a vassal of Egypt, to recognize his sovereignty. Jehoiakim remained loyal for three years (see 2 Kgs., ch. 24). The Babylonians captured Jerusalem

and set up Zedekiah as king in B.C. 597, 2 Kgs. 24:11-17. Zedekiah revolted in B.C. 586. It is the second capture of Jerusalem which we study in this lesson. Draw attention to the incidents of the siege, the number of captives, and their treatment.

The fall of Jerusalem stunned for a time the people who had believed that they were God's chosen nation. On what prophecy did the people reply? (Isa. 31:4, 5.) Ultimately, they perceived that God was purging them for world service, Isa. 49:1-6.

2. *A nation in decay.* Judah had many warnings. The fate of the surrounding peoples and of Samaria should have caused them to think. The voices of the prophets—Isaiah, Micah, Ezekiel and Jeremiah—should have sobered their minds. What were the real causes of Judah's fall? (Read Ezek., chs. 8, 22; Jer. 5:7, 28; 17:5-7; 18:12.) What was the immediate cause? (Jer., ch. 27; Ezek. 17:15.) Immorality, corrupt religion, and bad politics usually go together. What influences are at work to save our modern democracies from the evil effects of similar sins?

3. *Imperishable elements.* The work of the prophets seemed, at the time, to have been fruitless. Yet two invaluable results came from it. The religion of Judah was preserved and purified in the Exile through the faith of those who believed the word of the prophets.

Thereby, a people was prepared to receive the Messiah.

### For Teachers of the Senior Scholars

We have now reached the end of the kingdom of Judah. Bring out by questioning the great privileges which the people of Judah had enjoyed, and how they had treated these privileges. Quote Longfellow's words in *Evangeline* with reference to the deportation of the Acadians, that they went into an exile "without an end and without an example in story," and question the scholars about how much truth these words contain. Many of the Acadians found their way back, and although their sufferings were great, they were not at all to be compared with those of the Jews who were subjected to the most horrible barbarities. Refer to the deportation of the Belgians and to the horrid cruelties to which they were exposed. Our lesson contains the closing scenes in the history of a wonderful kingdom. Discuss:

1. *Jerusalem Besieged*, vs. 1-3. By whom was the city besieged? How long did the siege last? What means did the besiegers employ of reducing the city? Compare the instruments of ancient warfare with those employed to-day. For the horrors of famine which prevailed during this siege consult Lam. 4:5-10. Read Jeremiah 32:6-15 for an interesting incident which occurred during the siege. The prophet was sure that God would restore his people again to their own land.

2. *Jerusalem Captured*, vs. 4-7. How did the king and his men of war escape from the city? What became of them? Dwell upon the cruelties of ancient warfare which have their counterpart in modern times. General Sherman was right when he said that war is hell.

3. *Jerusalem Destroyed*, vs. 8-10. Point out that some little time seems to have elapsed between the capture of the city and its destruction. Why was this? Compare the destruction of Jerusalem with the destruction wrought during the great War.

4. *Jerusalem Desolated*, vs. 11, 12. Remind the class that no place is completely desolate while it is inhabited. The climax of vengeance was reached in the deportation

of the people. Whom did they carry away and whom did they leave behind? The Babylonians had no more liking for pauper immigrants than we have. Impress upon the class that nations, like individuals, are destroyed by sin. Infidelity and impurity and intemperance are the great destructive agencies at work, sapping the strength of nations and individuals. The only salvation is through Christ, who is the light and life of the world.

### For Teachers of the Boys and Girls

A space of 35 years elapsed between the events recorded in the last lesson and the final destruction of Jerusalem. In order that the boys and girls may have some knowledge of the course of events and their significance, the teacher should have six scholars prepare short essays upon the following topics, and a map should be used: (1) The death of Josiah and its results; (2) Jehoiakim and the factions in Judah; (3) the First Captivity; (4) the Second Captivity; (5) the destruction of Jerusalem; (6) Jeremiah and the remnant in Judah. Head the lesson up to the thought of Prov. 3:33.

The central events under each topic which should be brought out clearly are:

1. The decline of Nineveh (B.C. 627-607); the assertion of independence by Babylon; the devastation of Mesopotamia, and the siege of Nineveh in B.C. 609; the assertion of independence by Egypt. Josiah, still loyal to Assyria, met the Egyptians at Megiddo, and was slain.

2. Bring out the selfish, covetous, tyrannical nature of Jehoiakim from the many references in Jeremiah. (See Jer. 22:13-19; 26:22, 23; 36:22-25; 2 Kgs. 23:35.) Emphasize the open revival of the abominations of Manasseh's reign, and the formation of two parties,—one abandoning the worship of Jehovah, and the other carrying it to extremes by costlier and more frequent sacrifices.

3. The Assyrian empire ended with the fall of Nineveh, B.C. 607. The Egyptians were driven homewards from the Euphrates by Nebuchadnezzar, B.C. 605. Shortly after, Jerusalem was besieged, but Nebuchadnezzar returned to Babylon to ascend the throne.

Show that the 70 years of captivity were reckoned from this attack (Jer. 25 : 12 ; 29 : 10).

Call attention to the revolt of B.C. 598; the attack upon Judah by the Chaldeans in B.C. 597; the story of the captivity and death of the king (2 Chron. 36 : 6 ; 2 Kgs. 24 : 6) ; the siege of Jerusalem and deportation of the king and the warriors (2 Kgs. 24 : 9-16) ; the release of Jehoiachin after 37 years of captivity (2 Kgs. 25 : 27-30) ; and the deportation of Ezekiel, Ezek. 1 : 1, 2.

5. The story is clear in the lesson. Em-

phasize Jeremiah's faith as proved by his land purchase (Jer. 32 : 6-15), and the fate of the traitor, Zedekiah.

6. Show the poverty and the desolation of Judah ; the massacre of the party favoring submission to the Chaldeans (2 Kgs. 25 : 22-26) ; the migration into Egypt, which Jeremiah accompanied, Jer., ch. 43. Bring out the fact that all Jeremiah's predictions had been fulfilled ; and that the history of the Jews as a nation was closed, but their history as a religious community about to commence.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "The way of transgressors is hard," said Solomon. Find the saying.

2. Where does Paul say that the Lord chastens those whom he loves ?

ANSWERS, Lesson VIII.—(1) John 5 : 39. (2) John 5 : 21.

#### For Discussion

1. Does punishment always follow wrongdoing ?

2. Is it ever justifiable to take the side of the enemies of one's country ?

#### Prove from Scripture

That the outcome of sin is death.

#### The Question on Missions

Ques. 9 (Topic for August, SEVERANCE

HOSPITAL, SEOUL, KOREA. Ques. 9 explains the share of our mission in the work of the hospital). The facts to be brought before the scholars in ways suited to the various grades are these : Six churches, including our own, having missions in Korea, work together for the Severance Hospital. Our church's part is to give the services of our missionaries, Dr. and Mrs. Schofield and also of one of our missionary nurses, Miss Eleanor Hughes ; besides helping to pay the cost of a school for nurses. Teachers should try to get the scholars of all grades to think of these missionaries as working for us who live in the homeland, in caring for the sick people away in Korea. We cannot all go ourselves as missionaries, but we can help to send others, and should be so glad that we are able to do this.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We see God teaching his people that sin brings punishment.

*Lesson Thought*—Teach the children that they should shun sin.

*Approach to the Lesson*—What are all these little white paper things I am giving to you ? Oh, those are little tents, and soon I am going to tell you what to do with them. Here is the city of Jerusalem (a circular wall of brown paper on the teacher's table).

*Lesson Story*—Tell of the army of Nebuchadnezzar coming and camping around the city. Now you are all enemy soldiers and may one by one bring up your tents and place them around Jerusalem. Just think of the poor people kept inside the city. Soon their

food was all eaten. Hungry children are clinging to their fathers and mothers crying for food. Hungry soldiers are defending their city.

At last the enemy soldiers made a hole in the wall and in they push. Then Zedekiah, king of Judah, tried to escape with his army. See ! They creep down to a gate in the king's garden which they thought the enemy could not see, but they had not gone very far when the enemy soldiers were after them with horses and chariots and overtook them. They scattered the army and took Zedekiah a prisoner. They treated him very cruelly and carried him away captive to their far-off city of Babylon.

And after a while the captain of the guard, a servant of the king of Babylon, came back to Jerusalem with an army, and they burned the house of the Lord, and they burned the palace of the king and all the best houses in Jerusalem. Then the soldiers broke down the walls around the city, and everybody who was found in the city was carried away captive, except the very poorest who were left to take care of the vineyards and fields for the new owners of the land.

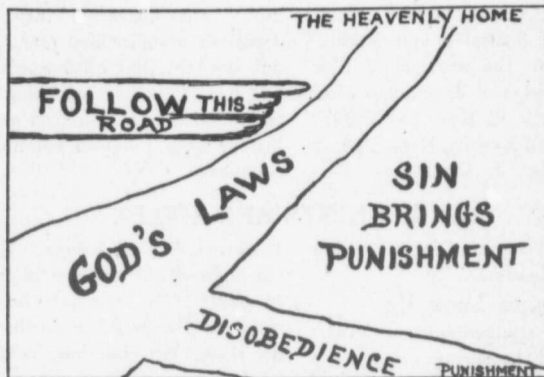
*Punishment for Sin*—All this happened long after good king Josiah died. Other kings had ruled and the people had again forgotten God and his laws, and at last God sent this punishment upon them that he had long been warning them he would send if they did not turn from their sins.

*Golden Text*—Repeat Golden Text.

*Warnings*—Perhaps you wonder why we should have these sad, sad stories of war and trouble that came upon God's people. Well, they are warnings for us to keep away from sin, for sin is sure to bring trouble and punishment

sooner or later, even the tiny little sins.

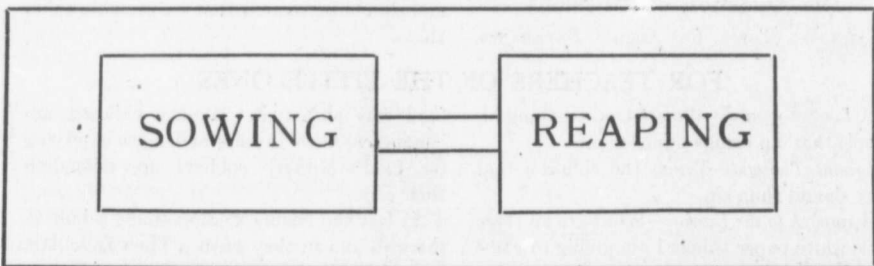
If you were driving or motoring along a road and saw a sign like this "Danger!" (outline) how quickly the driver would stop and turn and go another road. That is just what God means all these



stories to teach us,—THERE IS DANGER IN WRONG-DOING. We must keep away from sin of all kinds and take another road. This road we'll name OBEDIENCE TO GOD'S LAWS. Now we are on a safe and right road which we should follow to the end of our life journey.

*What the Lesson Teaches Me*—I SHOULD SHUN SIN.

### FROM THE PLATFORM



Draw two squares on the board as above before beginning the talk from the platform. Ask the School what the farmers and those who had gardens were busy doing in the springtime. They were busy SOWING (Print in the left-hand square) the seed. What will they be busy doing this autumn? They will be busy REAPING (Print in the right-hand square) their harvest. Now point out how there is a law in nature connecting these two processes, and draw lines, as above, connecting the two squares. Is there any such law which works out in the history of nations? Is it true of a nation that it reaps what it has sowed? Use one or two illustrations from modern history. Was it true that the people of Judah reaped as they had sowed? Had the captivity of the nation anything to do with the sins of the nation?

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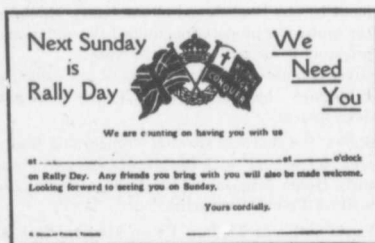
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We will mail to your address any book noticed on this page, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address **R. Douglas Fraser, Presbyterian Publications, Toronto.**

**His Dominion** : A Text Book on Home Missions for Summer Schools, Institutes and Study Classes, by Rev. W. T. Gunn, D.D. (Presbyterian Home Mission Office, Toronto, 280 pages, 60c. cloth, 40c. paper : in each case postage prepaid), is very, very much more than a "text book." It is a thoroughly digested, well written and most interesting account of how Canada has been conquered by the gospel. To give the Table of Contents is to whet the appetite of readers for the book itself. Here it is :

CHAPTER :

- I. Deals with the vast and rich foundation which God has laid in Canada for the building of a great nation.
- II. Tells of the discovery of Canada and the French regime, with its double fruitage of blessing and difficulty.
- III. Brings to us the story of the conquest and settlement by the English and of the forces which, in the century of preparation, unified the nation and prepared it for greater days to come.
- IV. Gives glimpses of the beginnings of our principal Protestant churches and of their early work and development.
- V. Shows the churches growing stronger and beginning to reach out with the gospel message in our early Home Missions to the Indians and to the work of French Evangelization.
- VI. Deals with our Modern Home Missionary Era. In it the strategic development of Home Missions upon the field and at the home base is outlined. In it also are suggestive outlines of two new and great problems which have come upon us so suddenly they are hardly realized—the rural depletion and the urban increase.
- VII. Is simply a glance at the incoming tide of new friends with their problems and blessing.
- VIII. Takes stock of our tasks and the forces with which we must meet them.

This new Home Mission book has been written by Dr. Gunn under the auspices of the Baptist, Congregationalist, Methodist and Presbyterian Home Mission Boards, and deserves a wide circulation.

On the first page of **Thirty Years in the Canadian North West**, by Rev. James Woodsworth, D.D., Superintendent of North West Missions of the Methodist Church (McClelland, Goodchild & Stewart, Toronto, 259 pages, \$1.50), appears the statement : "In 1882 the Toronto Conference included all the territory in Canada from Belleville District on the East to Vancouver Island in the Pacific Ocean on the West." It was not until August 1, 1883, that the Conference for Manitoba and the North West Territories was established. One can hardly believe that the immense development of our Canadian West has occupied only the brief period of a little over thirty years. It stands to the credit of the Christian churches

that their work in these vast territories has fairly kept pace with the material progress of the country. Dr. Woodsworth, in his timely volume,—timely as synchronizing in its appearance with the celebration of the fiftieth anniversary of Confederation—tells the fascinating story of the past which the great Methodist Church has taken in the religious conquest of our newer provinces. No one could be better qualified to write this story, for Dr. Woodsworth is an outstanding figure amongst the leaders in the evangelization of the West. This is a book to be read and studied with ever increasing delight and profit.

A substantial little book of 144 pages, entitled **The Confederation of Canada**, has been issued by the Oxford University Press, Toronto (price 50c.). It consists of four lectures delivered in the University of Toronto, to commemorate the Jubilee of Confederation. Professor Wrong gives a vivid historical sketch of how Confederation was reached. Sir John Willison sketches some of the political leaders in the Federation. Z. A. Lash, K.C., describes the working of Federal institution in Canada; and Sir Robert Falconer, in a particularly illuminating lecture, analyzes the quality of Canadian life. Himself a Canadian, Sir Robert's analysis is the work of a keen, broad-minded observer and student of Canadian life and character.

**The New Era in Canada** : Essays Dealing with the Upbuilding of the Canadian Commonwealth, Edited by J. O. Miller, Principal of Ridley College (J. M. Dent & Sons, London and Toronto, 421 pages, \$1.50), is a collection of papers by the following writers : Professor Stephen Leacock ; Sir Clifford Sifton ; Professor Frank D. Adams ; Sir John Willison ; Sir Edmund Walker ; Mr. G. Frank Beer ; Archbishop Neil McNeil ; Miss Marjory MacMurchy ; Professor George M. Wrong ; Mr. A. J. Glazebrook ; Mr. John W. Daffoe ; Mrs. H. P. Plumtre ; Peter McArthur ; Principal J. O. Miller ; and Rev. Dr. Herbert Symonds. The papers represent many points of view, but they have a common purpose, namely, to make a contribution toward the building up of a better Canada. In these pages no one who is laboring, in whatever sphere, for the uplift of this great Dominion, can fail to find inspiration and help. All profits from the sale of this book are to go to the Canadian Red Cross Society. From the same publishers we have received **Canada in War Paint**, by Capt. R. W. Bell (208 pages, 90c.), a series of exceedingly well written sketches of actual camp life.

The great body of Canadian opinion, barring a lamentable minority, is becoming solid in the view of Colonel William Hamilton Merritt in his very recent book, **Canada and National Service** (The Macmillan Company of Canada, 247 pages, with careful index, \$1.00) that the establishment in Canada of a system of universal military training and service would be of high national advantage. Col. Merritt has been the President of the Canadian Defence League since its formation in 1909. He is a veteran of the Riel Rebellion and of the South African War, and has studied war conditions in many countries. His sturdy, straightforwardly written book is a thesaurus of facts and arguments on this momentous question.

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From Thomas Allen, Toronto (Houghton Mifflin Company, Boston and New York), we have received **Brothers in Arms**, by E. Alexander Powell (62 pages, 50c.). This little book sets forth the significance of the recent visit of the French envoys to Washington, headed by Marshal Joffre and Mons. Viviani. That visit is rightly regarded as epochal, in that it marks the entrance of the United States into the great conflict for the defence of democracy, to fight alongside of her ancient friend and ally. The historical connection between the United States and France is skilfully sketched, and the book closes with a ringing appeal to the citizens of the great American republic to be loyal to the alliance with her sister across the sea.

**Undertow**, by Kathleen Morris (William Briggs, Toronto, 248 pages, \$1.25), is a worth while story. The Albert Bradlegs, with whose fortunes it is concerned, began life on a tiny income, and, in the days of their comparative poverty, faced the world bravely and sought to make provision for the proverbial rainy day. But prosperity came, and they were swept off their feet into a course of extravagance, which, at last, threatened to end in ruin. It took the destruction by fire of their luxurious home and deadly peril to their baby girl to bring them to their senses and show them the true values in life. A new beginning was made, with the experience of the past for guidance and warning, and the "tale of extravagance" ends as happily as it began.

**Lydia of the Pines** (McClelland, Goodchild & Stewart, Toronto, 357 pages, price \$1.40) was a little girl of unusual loveliness and independence of character. She needed to be able to stand alone, for she was motherless, and her father, though hard-working and honest, was unskilled and earned little, and thought nothing of going into debt. Lydia's brave fight for an education, the friends she made, and the devotion and care she gave to her little sister, to her father and to the old housekeeper, make a fine story. The sad part of the book is the picture it gives of the unfair treatment of the Indians by the United States Government which was, at one period, such a blot on that country's history, and which made it possible for great tracts of land to be taken from the Indians by unscrupulous persons for wholly inadequate returns. Lydia struggled to help save some of their splendid pine tracts for the Indians, and finally found in the shadow of these great forests her own life happiness.

**A Little World Apart**, by George Stevenson (John Lane, London, S. B. Gundy, Toronto, 403 pages, \$1.25 postpaid), is a tale of life in the secluded English village of Applethwaite, with its two centres of the church and vicarage and the marketplace, lying near Applethwaite Hall, where the eccentric but kindhearted Lady Crane administers, with a strong hand, the estate which she is to hand on to her nephew, a young naval lieutenant. With masterly deftness and lightness of touch the daily happenings of this remote neighborhood are set forth as the background against which the principal characters stand out and play their part. Amongst these are the mysterious Mrs. Errington, who comes to the village to hide her grief over a husband hopelessly insane who is confined in an asylum; Arthur Demaine, the brilliant but idle son of the vicar, who is expelled

from Oxford and is at last sent off to Canada; Arthur's sister Helen, who is an attendant on Lady Crane and whom that lady wishes to become the wife of her nephew; poor Rose Gill, whose love for Arthur brings her sorrow and disappointment, which are dispelled, however, when, at last, she listens to the pleadings of honest Robin Summerfield; and the vicar himself, Philip Demaine, a dreamer always, but with hero stuff in him, as he shows when he is stricken with blindness. The reader will often smile at the sayings and doings of Mrs. Squire, sister of the vicar, but as unlike him as possible, and will have a tear of pity for Miss Georgina Fitzroy, who is believed in the village to have once lived at court and whose frequent departures for the asylum of which Mrs. Errington's husband is an inmate, are described by herself and regarded by others, as summonses from royalty. One cannot help being sorry, either, for Miss Lydia Blackburn, though her faults are as great as her misfortunes.

Has the reader of the **TEACHERS MONTHLY Book Page** ever picked up what he thought was a dry and uninteresting scientific treatise and found, on turning its leaves, that it is fascinating as any novel? That will be the experience of one who opens the charming book by J. Henri Fabre, "the novelist of insects," entitled **The Life of the Grasshopper** (McClelland, Goodchild & Stewart, Toronto, 455 pages, \$1.50). The Cicada, the Mantis, the Empusa, the White-faced Decticus, the Green Grasshopper, the Cricket, the Locusts and the Foamy Cicadella,—the characteristics and habits of all these varieties are described by a naturalist whom Charles Darwin regarded as an observer of the first order and who is, at the same time, a writer of unusual charm. The translation from the French is by Alexander Teixeira de Mattos, Fellow of the Zoological Society of London.

Mr. Frank L. Brown is widely known as the Joint General Secretary of the World's Sunday School Association. Before he came to that position he was, as he continues to be, an enthusiastic and unusually successful Sunday School superintendent. By knowledge and experience, therefore, he was peculiarly well qualified for the authorship of the book from his pen, published by the Abingdon Press, New York and Cincinnati, under the title, **Sunday School Officers' Manual: The Training of Officers and Committees, A Practical Course for Sunday School Leaders** (254 pages, 50c. net). A glance at the table of contents is sufficient to show the completeness of Mr. Brown's treatment. The duties of every officer and committee required in the most highly organized Sunday School are described with a fullness which leaves little to be desired. Another volume of great value to Sunday School workers is **The Present-Day Sunday School: Studies in Its Organisation and Management** by P. E. Burroughs, D.D. (Fleming H. Revell Company, Toronto and New York, 214 pages, \$1.00). Dr. Burroughs, as the Educational Secretary of the Southern Baptist Convention, is a recognized authority on Sunday School work. His book, after two Introductory Studies on A Proper Rating for the Sunday School and A Proper Designation, contains Studies in Grading, Studies in the Departments and Studies in Administration.

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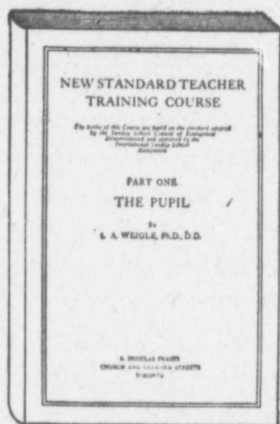
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