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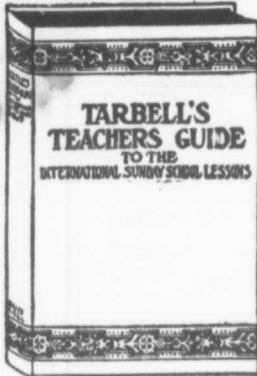
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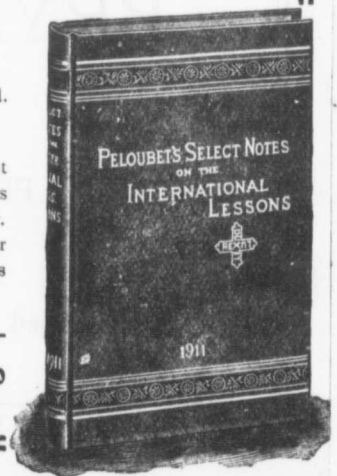
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# The Teachers Monthly

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

Vol. XVII.

Toronto, January, 1911

No. 1

The key to success in the Sunday School work is well trained teachers. The pathway to training is study. Fortunately, our church has a splendid equipment of Teacher Training study courses. It remains for ministers and superintendents to utilize these to the full in the improvement of the present teaching staff and the training of recruits.

The interest is deep and widespread in such evangelistic campaigns as that conducted in the late fall in the Kootenay country, and the campaign just getting under way in Toronto. It is felt on "all hands" that our church does well in this organized and public way to seek to win men to Christ. But there are less conspicuous methods that must not be neglected. Indeed, the effectiveness of the "campaign" depends largely on the faithfulness of the individual private personal appeal. This is the great field for the Sunday School worker. If his work is thoroughly done, the need of the larger effort disappears.

## The Great Discovery

It is told of Lord Kelvin, the famous professor of natural philosophy in Glasgow, that he was once asked which discovery of his life he considered the most valuable. He replied: "I consider the most valuable discovery of my life the discovery I made when I discovered that Jesus Christ was my Saviour." A similar testimony is that of Sir James Y. Simpson, the great surgeon, who gave to the world the boon of chloroform. In answer to the question, "What is your greatest discovery?" he said simply, "That I have a Saviour."

It is the wonderful privilege of the Sunday School teacher to help each scholar to make

for himself this greatest of all discoveries. And that teaching will fall sadly short of the true aim which does not lead to a personal knowledge and acceptance of Jesus as Redeemer and Lord. It is not enough that we are "busy here and there" giving instruction in matters important but not essential, while there is neglect of the "one thing needful". Let that lesson alone be reckoned successful which, in some way, helps toward the making of the great discovery.

## Making Our Own Scenery

By Rev. W. H. Sedgewick, M.A.

"I was in the Spirit." It is the seer of the Apocalypse who is the speaker. But he has just said, "I was in the island"; and it is in the light of the former statement alone that we can read aright the latter statement. "I was in the island",—the bare, lonely, wind-swept island "that is called Patmos". There, ringed round by the tumultuous waters, I was a prisoner for the Word of God. There, sundered from friends by the salt, estranging sea, I was an exile for the testimony of Jesus Christ. And there, a prisoner and an exile, I was "in tribulation". That is all he says about it; there is nothing more definite than that. Did hard taskmasters make him serve with rigor in mine or quarry? Tradition says so, but we do not know. We know enough, however. We can see John,—no longer young, his hair touched with the snows of winter,—pacing the rocky height, with wistful gaze out across the briny belt of water; and we can hear, across all the years, the waves lapping against the crags, with moans which, to the exile, sounded like the dirge of his captivity.

"I was in the island." You know what that means, you who have had an insular

experience of loneliness, you know what it is to be enisled upon the sea of life. You know what it is to be alone, when nobody seems to understand you, and nobody seems to sympathize with you. You know what it is,—to change the figure—to plow a lonely furrow, with no one before, none to follow, no one on the right hand, none on the left. "I have trodden the winepress alone",—that is one text you need none to expound for you.

But "I was in the Spirit",—have you an experience which unlocks that text? A gloomy island, a solitary sea, a few unfriendly soldiers,—but John knew little of it all. A celestial universe unfolded about him, and the isle was filled with strange music, peopled with angelic shapes, and lighted with celestial glory. And in that blessed mood the weary weight of all this unintelligible world was lightened. He was not lonely any more: he was not separated any more: his pains were over and his isolation was done. He was in the Spirit, and he that is in the Spirit is at home with God.

The point is, that a man's apparent environment is not necessarily his real environment. He may be walking by faith, not by sight. Look at Stephen. He is surrounded by an infuriated mob, "But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Think of Bunyan. He dwelt within the coarse confines of Bedford gaol; but his spiritual imagination made him live in a country where it was summer the year round: he dwelt in the Palace Beautiful, climbed the Hill Beulah, heard golden trumpets, saw the city lighted with the glory of God. Consider the man of whom a Glasgow minister tells. He was an inmate of one of the poorhouses,—a man of spirituality and true refinement. "I don't know how you can live in Stobs Hill", said a friend who visited him one day, "I am not living in Stobs Hill", was the gentle but dignified reply, "I am living in God."

We have the power of making our own scenery. That is the fundamental distinction between nature and man. Nature accepts conditions; man creates conditions. Nature proceeds by conformity to environment; man proceeds by conquest of environment. If a man is banished to the island,

he can lift himself into the Spirit. He does not need to live in Stobs Hill; he can live in God.

Hamilton, Ont.

### Omissions

By Rev. J. H. Turnbull, B.A.

Life suffers, doubtless, from its omissions. In fact we are probably justified in believing that the "omissions" of an ordinary life constitute a greater weight of judgment than the "commissions".

But there is another side to this. From the beginning of human history it has been recognized that life demands restrictions and prohibitions. In the midst of the garden of Eden stood one tree which our earliest parents were forbidden to touch, and ever since then man has found himself in the midst of a beautiful and opulent world, but always with something in it that he must not do or take. To meddle with this would be to spoil his life plan, and eventually to shut him out from the best things. We are daily set at the meeting place of countless ways. We are busy every day rejecting as well as choosing. We are passing constantly through an immense storehouse of things good, bad and indifferent. Some of these we lay on this hand, some on that. Alas, that so often we should select for pursuit and allegiance such trivial things, and should cast into the heap of rejected things the real pearls and jewels!

The very bounty of life makes omission imperative. We are here to improve our talents, but not all our talents. We are like the operator set down before a marvelous organ, with an almost endless equipment of keys and stops and combinations. Some of these are better than others; none are quite worthless. We must choose. To attempt to employ all would ensure the most dismal failure. Something must be sacrificed always for excellence. The secret of the highest result is a sometimes stern lopping off of possibilities. Narrowness is one of the first conditions of power.

Not only are omissions necessary, but they are also determinative. They inevitably throw the life in a quite definite direc-

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tion. Darwin, in later years, reflected upon his omissions, and discovered that they had given finality to his career. Several things had been so long omitted that they found no longer any response in his nature. One comes to be known by his omissions. One comes to be the resultant of his omissions.

Some lives are not merely fixed by their omissions, but ruined by them. In the midst of infinite riches, they remain in beggary. They have reached after trifles and missed kingdoms. They have taken up for development the poorest and least profitable strain in their own make-up. They remember the body and forget the mind. They cultivate the mind and omit the spirit. In this intensely practical age they omit all but what the day's work demands, and so it often happens that, knowing nothing besides, they must perforce toil on at tasks for which they are no longer competent. Omissions long persisted in have narrowed the life to one interest. Hence, so few people of advanced years retire, or, if they do, fewer still continue long as vital influences. They may have something to retire on, but nothing to retire to. The part of their natures not drawn out to the definite goal of pursuit is merely a great gulf. A well-selected hobby is for the busiest a "savor of life".

Beware of fatal omissions. "One thing thou lackest", said Jesus to the young man. That "one thing" meant everything. And there is one thing that if we omit will leave us poor eternally. "Seek ye first the kingdom of God, and His righteousness."

Ottawa

### The Desire and the Prayer

By Esther Miller MacGregor

"I wonder why our prayers are not answered." The chairman of a little gathering of Sunday School teachers, met to discuss ways and means, suddenly propounded this question. They had confessed that they had all been praying for their classes, but the pupils had not been blessed.

One reason after another was given, when finally an old man arose and startled the company with,—"Because we don't want

what we ask for." There was a murmur amongst his hearers, but no one denied the accusation. Many of them realized that too often their prayers had been half-hearted, or hurried, or performed merely as a matter of duty. They had not been possessed with that soul-hunger for an answer which alone can open the fountains of blessing.

"Any teacher who neglects the preparation of his lesson", the old man continued, "or absents himself without a strong reason, or is not anxious about his pupils' welfare every hour of the week, cannot pray for them because he doesn't really care about their salvation."

The aged teacher had not alone discovered that truth. Ruskin, in one of his great lectures, once gave a solemn warning in regard to prayer. "If we hear a man swear in the streets", he says, "we think it very wrong and say, 'He takes God's name in vain.' But there is a twenty times worse way of taking His name in vain than that. It is to *ask God for what we don't want*. He doesn't like that sort of prayer. If you don't want a thing, don't ask for it; such asking is the worst mockery of your King you can mock Him with."

So the Sunday School teacher must not ask for the redemption of his class unless he wants it. But what teacher does not, one feels like asking. There is a great difference between mildly wishing for a thing,—considering it desirable,—and being possessed with a passionate yearning for it.

"Prayer is the soul's sincere desire", says the poet, with true insight. "Sincere desire",—that is the key word. "Desire", a reliable dictionary tells us, "is imperious, it demands gratification." The door of heaven is closed against any petition that does not arise from such a strong craving. "When thou prayest", said the One who taught His disciples how to pray, "thou shalt not be as the hypocrites are."

So, then, the teacher who would have his prayers for his class answered, must be absolutely in earnest, so much so, that he will let no personal consideration stand in the way of their spiritual welfare. It must be the "sincere desire" of his heart. He must fix upon their salvation with his whole mind and

soul, and then seek at God's hand the gratification of that desire. Only when he prays thus is the answer assured. For he who

asks truly, rests upon the eternal and unchanging promise of Him who is ever faithful. Orillia, Ont.

## THE WINNING OF SOULS

*By Rev. William Patterson, D.D.*

General Assembly's Evangelist

Mary was a little over ten years old, but small for her age. Before I met her, we had been conducting meetings for a week in the town where she lived. While these were well attended, and a great deal of interest shown, yet up to that time we had seen no real results; but we kept on sowing the seed in the confidence that God would give the increase.

It was eleven o'clock at night when the door-bell rang, and I was informed that a lady wished to speak to me. She said she did not care to come in, and that she had brought a little girl who had been at the meetings, was impressed, and had become very anxious about her salvation. She preferred to talk with me outside, and as the night was fine, I sat down on the veranda took the child on my knee, for she was very nervous and seemed to be in great concern about her salvation.

I told her the story of the Saviour, how and why He came to earth, tried to show her what sin was, how God hated the sin but loved the sinner, how, in His great love for sinners, He gave His only begotten Son that they might be saved, and quoted John 3: 16 in proof of this. I then told her about the cross, how Jesus was lifted up on the cross, as Moses had lifted up the brazen serpent on a pole in the wilderness, that all the bitter Israelites might look and be healed, and that, in like manner, all sinners who look to Christ, who believe on Him, who trust Him, are saved from their sins and get eternal life.

I tried to make it plain that she could talk to Jesus just as easily as she could talk to an unseen friend over the 'phone, that He would hear all she said, as He could see all she did, and that if she would confess to Him her sins, ask His forgiveness for all the past, His help and guidance for the days and years to come, He would save her and keep her. I referred

to His treatment of children when He was here on earth, how He said, "Suffer them to come unto Me."

Then I asked her if she would take Him as her Saviour, if she would trust Him for her salvation, seek His guidance in all things and try to do His will. She said she would trust Him and give herself to Him. We had a little prayer together, and she was perfectly satisfied about her own salvation.

But then she began to think about her mother's soul, for none of the family to which she belonged went to any church. I told her to pray for her mother and the other members of the family. When the mother heard of Mary's conversion, she was deeply moved, and began to attend our meetings. She was very much impressed, and the minister in charge expects her to unite with the church.

Mary's eldest sister also became anxious about her soul, and told a friend that she wished to become a Christian. I believe that this child will yet be the means of leading the whole family into the kingdom. Her faith is clear and strong in her Saviour, and she is singing with full assurance,

"He'll not let my soul be lost,  
Christ will hold me fast;  
Bought by Him at such a cost,  
He will hold me fast."

Surely no work can be greater than that of leading the children to Christ. When we touch the child, we touch the parents, and often the only way to reach the father and mother is through the children. The first essential to success in Sabbath School work is a realization of its importance. It was impossible to get Nehemiah to leave the work he was doing in Jerusalem, because he realized its importance. He said, "I am doing a great work, so that I cannot come down."

What was his work in its importance compared with the work of the Sunday School teacher? He was building walls which would sooner or later crumble to the ground, but the Sunday School teacher is engaged in the work of saving souls which will never perish, and building up young converts in the holy faith, who, in turn, may influence thousands of other lives. Is it not a great work? Is it not a wonderful privilege to be co-workers with God in all this?

Nelson, B.C.

### Securing Expression from the Scholar

*By Rev. C. E. Wilbur, D.D.*

The scholar should be more than a passive recipient. His own intellectual activities should be aroused, independent thinking be done, and he should be encouraged to give expression to his own thoughts. The reproduction of a statement or the expression of a thought tends to completeness of understanding. In order to express a truth it is necessary to think all around it, and so come to a full comprehension of it. A wise teacher used to say, "Reproduction is the test of knowledge." Should his pupils say of a proposition, "I know it, but I cannot demonstrate it", he would say, "You do not know it, or you could prove it."

Some negative things must be considered before we can name the positive stimulants to expression.

Do not expect too much of young scholars. Their characteristic mental activity is not reflection, but observation. Youth lives in a world of sights and sounds, not of reflections. Hence such thoughts as children express will often seem trivial. However, they should not be treated lightly by the teacher. They may be important to the child, and be the expression of difficulties that are very real to him. The teacher should treat them as such, and give all the help that is necessary.

There should be a spirit of comradeship in the class that will encourage expression. Here the teacher will have the most difficult task, because he is naturally the restraining influence. The scholars must feel that he is

in full sympathy with them. Boys and girls are not under restraint when they are by themselves. They talk freely of the things that are of common concern. It is only when their elders come among them that they are under restraint.

Now some positive encouragements to expression. There is in the human system a spontaneity of action, the result of central energy. This spontaneous exercise is most clearly seen in muscular action in childhood, but it is also seen in the operations of the senses and nerves, and comprises mental action as well as bodily. In the very exertions of childhood there is a pleasure, regardless of the result that may be attained by them. If, further, this spontaneous activity is productively employed, so that it yields a gratification beyond the mere exercise, this is so much added to the pleasure of action. If, in addition to the above, we have the gratification that comes from the attainment of fresh knowledge, we attain the fullest pleasure possible to the employment of the intellect.

To secure the above sources of activity and pleasure, two things are necessary. First, teaching must be conducted suggestively. It is possible to treat a subject so fully as to leave no room for the thought of the scholar. Such treatment depresses mental activity. A suggestion, touching the subject here and there, will stimulate thought, and often do more to keep up interest than a most elaborate dissertation. Secondly, the scholar should be put, as far as possible, in the attitude of a discoverer, and thus he will have all that stimulus that comes from the attainment of new truth. The teacher can lay before his scholars a set of facts pointing to a conclusion, and leave them to draw the conclusions for themselves. Where there is thought there will be expression. There is an original impulse of expression in the soul. "We cannot but speak the things which we have seen and heard", said the apostles. It was no less the expression of this impulse than of the mission that God had given them.

Pittsburg, Pa.

### Organizing Schools in Alberta

*By J. B. Ritchie*

[During the summer of 1910 Mr. Ritchie was employed by the General Assembly's Sabbath School Committee as a Field Worker in Alberta.—EDITORS]

The General Assembly's Sabbath School Committee decided that I should spend the whole of last summer in the Presbyteries of Red Deer, Calgary and McLeod, east of the Edmonton, Calgary & McLeod branch of the Canadian Pacific Railway. All this district was thrown open for homestead duties by the Dominion Government two years ago, and it was stated that settlers were pouring in in large numbers. Numerous mission fields were being opened up, and Sunday Schools were, of course, needed, while the time for their organization was most opportune.

The plan of campaign in this newly settled region required constant adaptation to environment and conditions. The Field Worker had to scout all the time, and arrange meetings when circumstances permitted.

It proved very helpful, when traveling, to question men on the road as to the religious conditions in their district: Was there a missionary? If there was no Sunday School, were there enough children to form one? etc. One learned in this way, where, and where not, to expect results, much time was saved, and the work was more effectively done.

In communities where there was need of Sunday Schools, it was the plan to visit the people during the week and make all arrangements for the formal organization on Sunday. There were generally two, and sometimes three such meetings each Sunday. The attendance was very encouraging. Many a parent said that he did not profess to belong to any denomination, but he wanted to see his children go to Sunday School. One School was organized in the house of such a man.

At each service an address was given on Sunday School work, teachers and officers were appointed, and our church's Lesson Helps and Papers were distributed. A full supply of these was always carried, and arrangements were made for a free supply from the General Assembly's Sabbath School

Committee for a few months. The great majority of the children had seen no Sunday School Papers for over a year. To receive them again seemed like hearing the voice of a good old friend, and they were always delighted.

There was no difficulty whatever in procuring superintendents and teachers. All were glad to offer their best in the interests of such a great work, and the zeal of all was a sufficient guarantee of the success of the new School.

Some details of the work of organizing new Sunday Schools are as follows:

An organization meeting fifteen miles southwest of Medicine Hat was very encouraging. There were eighteen present; one teacher and a secretary-treasurer were appointed; and a collection of \$2.25 was received to purchase hymn-books and other Sunday School supplies. By July 15th, that is, two months later, the average attendance was thirty; there were three teachers, and a superintendent; and a regular Sunday service conducted by a missionary.

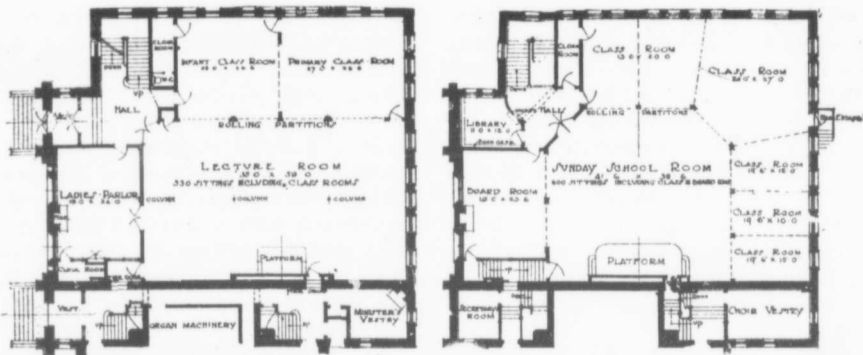
At another organization meeting, south of the town of Burdette, one Sunday evening there were thirty-five present. These people previously had no opportunity to meet in a social or religious way, and they remained till 10.30 engaging in conversation and song.

A School organized at Purple Springs may also be mentioned. This is a strong Mormon town, and previously had only the Mormon Sunday School, which was attracting the children of other denominations. The Presbyterian School was of course welcomed, and by no one more gladly than the good Scotchman, Mr. McRae, who became the superintendent.

My scouting took me through the Southern Alberta ranches and the Bad Lands. The work of two weeks, in the district between the ranches and Medicine Hat, resulted in four more Schools, one of these in a Finland colony, the superintendent being a Finnish lady of good education.

In six months eighteen new Schools were organized in the single Presbytery of Red Deer, while the total number for the six months was thirty-four.

Manitoba College, Winnipeg



### Augustine Sunday School, Winnipeg

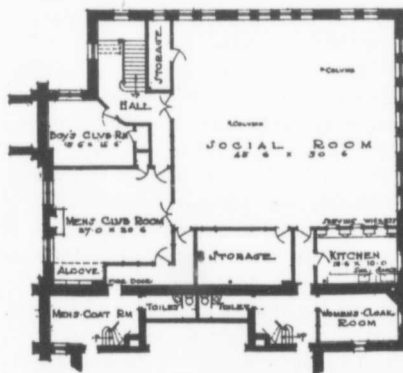
[The following description and plans of the Sunday School building of Augustine Church, Winnipeg, have been kindly furnished us by the minister, Rev. G. B. Wilson, Ph.D.—EDITORS.]

We do not think our Sunday School Building ideal, but find it excellently adapted for us, with our size and location of building site and with a church building already up. It is a three story (almost square) building of stone, splendidly lighted, numerous and broad staircases, red lights at every exit,

their action, separate it from the main building.

In idea it is the Graded Sunday School. The upper floor is the main School; the ground floor is the elementary School at the back, while the Lecture Room or Guild Hall in front is the Assembly Room and also a teaching part of the Bible Class. The large church parlors on the main floor are also available, if desired, for a recitation classroom. The basement is used largely for institutional work, and we are trying to make it an effective adjunct of our Sunday School and general work.

Returning to the Sunday School rooms, it will be seen that the Secretary's room and the library have quiet access to all parts and floors of the building, that all the intermediate scholars pass the library going and returning, that we have cupboards for Bibles and hymn-books at the main entrances everywhere, that we have made special provision in the way of cloak rooms and lavatories, blackboards, cupboarding and exits for the youngest children, and that we have made extensive use of rolling partitions. This enables us to assemble large masses for opening and closing exercises, and for reviews, and also allows us many individual classrooms. In all, we can use at one time twenty-one different rooms for teaching purposes. We have a stereopticon house, asbestos lined and specially mounted. We aim at 500 slides (two hundred we already have) illustrating every part of the Bible that lends itself to pictorial illustration. The building is specially wired for the



and an outside iron stairway, which, in its lower reach, drops automatically when needed, and is always used as an extra exit for large crowds, so that the children and grown-ups are accustomed to it and would have no nervousness as to its use in an emergency. There are also separate exits for small children, so that they are not crowded by the larger scholars. Six fire doors, automatic in



stereopticon, which can be put in operation on either floor at any time in two minutes. We have a large number of class tables, around which teacher and pupils sit, and on which they lay their Bibles, hymn-books, papers, etc. The floors are laid with heavy cork matting, which contributes to quietness. Electric bells at the superintendent's table enable him to call any or all divisions to the main Sunday School room at any time without leaving his place. As the plans indicate, splendid provision is made for lighting on each floor.

#### Hymns for the Young

The General Assembly of 1910 remitted to its Hymnal Committee, for consideration and report, an overture from the Synod of

Alberta, asking for the publication of a Sabbath School Hymnal separate from our Book of Praise; and suggestions have been made in other quarters that the Hymns for the Young in the Book of Praise should be enriched by additional suitable hymns, either in a Supplement or in the body of the Book.

The Committee asks that ministers, Sabbath School workers and all others interested, send to the Clerk of their own Presbytery, or to Rev. Alex. MacMillan, Mimico, Ont., Secretary of the Committee, by Feb. 1, 1911, suggestions as to hymns (words and music), which ought to be published in a Supplement, or, finally, in the Book of Praise; also stating whether or not they favor a separate Sabbath School Hymnal, giving reasons for their judgment.

## HOW THE WORK GOES ON

Remember the Thirteenth Triennial International Sunday School Convention at San Francisco, June 22-26, 1911.

At a two-day Bible Class Conference for Toronto and Central Ontario, recently held in Toronto, subjects of such vital interest were discussed as the relation of the Bible Class to the church and to the Sunday School, the teaching in the Bible Class, evangelism in the Bible Class, and the Bible Class as a force for temperance and for missions.

The Sunday School Council of Evangelical Denominations for the United States and Canada, formed last June, includes in its membership the educational, editorial, missionary and publishing officers of the denominational Sunday School Boards and Committees. It meets annually for conference and the furthering of their common work.

A series of Sunday School and Missionary Institutes covering two weeks was recently held in the Presbytery of Orangeville. Ten Institutes in all were held at as many centres, in each of which the workers from neighboring congregations gathered. With the assistance of Rev. J. C. Robertson, B.D., General

Secretary for Sabbath Schools and Rev. A. E. Armstrong, M.A., Assistant Secretary for Foreign Missions, the members of Presbytery and others discussed for an afternoon and evening at each Institute, practical Sunday School problems and the work of missions.

A House to House Visitation was successfully carried out in Toronto on the afternoon of Saturday, November 12th. The city was divided into about 100 sections, and about 3,000 voluntary workers were employed. Information was obtained, to be given to ministers and other church workers, as to the number of families and single individuals residing in each house, their church preference, and the number of children and young people of Sunday School age. A large proportion of the visitors were furnished from Sunday Schools and Adult Bible Classes.

The Foreign Sunday School Association is an Association with headquarters at Brooklyn, N.Y., to encourage and aid Sunday School work abroad. Correspondence is carried on with 200 Sunday School workers in foreign lands, and donations of illustrated Sunday School papers and picture rolls and Lesson Helps are made, and translations of



Sunday School Library books prepared.

Here is a fine sample of the splendid Sunday School work being done in many a difficult field. A couple of years ago the superintendent of a School in a British Columbia town, moved to another place. Since that time the minister's wife "has had to grapple with the problem of teaching and managing thirty or forty boys and girls of from five to fifteen years of age. It has not been found possible to get a man to take hold even as a teacher, much less as a superintendent." The minister's wife has thrown herself into the work, with the big picture roll and her own stores of Bible and general information as her weapons, and has been able, by God's blessing, to secure the attendance and interest of the young folk to a very remarkable degree.

At the Fifth Annual Examination of the Trinidad and Tobago Sunday School Association, the number of passes is 676 out of 981 candidates, approximately 70%.

Connected with our Trinidad Mission Schools, there are about 120 in all studying along lines of Teacher Training work. Twenty-two form a Senior Division. They have already received the Junior International diploma, and are working now on more advanced courses. About 65 are working for the Junior diploma, and most of them have covered the greater part of the work prescribed by our course. The third division, about 35, are younger boys, who are taking a pre-

paratory course, as a preparation for a complete course later.

Jarvis Street Baptist Church, Toronto, recently called a colleague to its pastor, whose official title is to be Director of Religious Education and who will have charge of work amongst the young people and children of the congregation.

The new "Advanced Division" of the Sunday School has sprung from the necessity or desirability of a stepping stone from the Elementary Grade to the Adult. It is conservatively estimated by those in a position to know, that we lose 75% of our scholars at about their sixteenth year. The great problem, therefore, is to keep the boys and girls in the Sunday School during the years of adolescence. The work of the Advanced Division of the International Association is to be directed by a Committee of nine members. The organization in the local School should include both the Intermediate and Senior Departments (15 to 16; 17 to 19 inclusive). The class should be organized with a teacher and at least two committees, which may be known as Members and Missionary Committees. The blue and white button (white centre with blue rim), has been adopted as an emblem for both Senior and Intermediate Departments, indicating royal or true blue members, with pure hearts.

The number who attend Sabbath School in connection with our missionary work in Korea was reported at the end of June last as 9,379.

### Lesson Calendar: First Quarter

1. January 1.....The Kingdom Divided. 1 Kings 12 : 6-16.
2. January 8.....Jeroboam Makes Idols for Israel to Worship. 1 Kings 12 : 25-33.
3. January 15.....Asa's Good Reign in Judah. 2 Chronicles 15 : 1-15.
4. January 22.....Omri and Ahab Lead Israel into Greater Sin. 1 Kings 16 : 23-33.
5. January 29.....Jehoshaphat's Good Reign in Judah. 2 Chronicles 17 : 1-6, 9-13.
6. February 5.....Elijah the Prophet Appears in Israel. 1 Kings 17 : 1-16.
7. February 12....Elijah's Victory over the Prophets of Baal. 1 Kings 18 : 25-39.
8. February 19....Elijah's Flight and Return. 1 Kings 19 : 1-16.
9. February 26....Elijah Meets Ahab in Naboth's Vineyard. 1 Kings 21 : 11-20.
10. March 5.....Elijah Goes Up By a Whirlwind into Heaven. 2 Kings 2 : 1-11.
11. March 12.....Elijah the Prophet Restores a Child to Life. 2 Kings 4 : 25-37.
12. March 19.....Defeat Through Drunkenness—Temperance Lesson. 1 Kings 20: 12-21.
13. March 26.....REVIEW.

## \* AN ORDER OF SERVICE : First Quarter

## Opening Exercises

I. *Superintendent.* O send out Thy light  
and Thy truth : let them lead me.

## II. SINGING.

God reveals His presence—  
Let us now adore Him,  
And with awe appear before Him.  
God is in His temple—  
All within keep silence,  
Prostrate lie with deepest reverence.  
Him alone  
God we own,  
Him our God and Saviour :  
Praise His name forever.

—Hymn 360, Book of Praise

## III. PRAYER.

IV. SINGING. Ps. Sel. 16, Book of Praise. It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

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

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

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 119, Book of Praise, v. 1.

O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky,  
We praise Thee for the radiance  
That from the hallowed page,  
A lantern to our footsteps,  
Shines on from age to age.

IX. REPEAT IN CONCERT the Golden Text for the Quarter : "Happy is that people, whose God is the Lord", Ps. 144 : 15.

X. READING OF LESSON PASSAGE

XI. SINGING. Hymn 25, Book of Praise.

## Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING.

Jesus, I will trust Thee,  
Trust Thee with my soul ;  
Guilty, lost, and helpless,  
Thou canst make me whole.  
There is none in heaven  
Or on earth like Thee ;  
Thou hast died for sinners—  
Therefore, Lord, for me.

—Hymn 167, Book of Praise

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

III. RESPONSIVE SENTENCES. Colossians 3 : 23, 24.

*Superintendent.* Whatsoever ye do, do it heartily, as to the Lord, and not unto men ;

*School.* For ye serve the Lord Christ.

IV. SINGING. Hymn 297, Book of Praise, v. 1.

He leadeth me ! O blessed thought !  
O words with heavenly comfort fraught !  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

*He leadeth me ! He leadeth me !  
By His own hand He leadeth me !  
His faithful follower I would be,  
For by His hand He leadeth me !*

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

\* Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred.

## Lesson I.

## THE KINGDOM DIVIDED

January 1, 1911

1 Kings 12: 6-16. \*Commit to memory vs. 13, 14. Study 1 Kings 12: 1-24. Read 1 Kings 11: 26-40.

GOLDEN TEXT—He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Proverbs 13: 26.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father

Revised Version— took counsel; had stood; that stood; return answer to; that thy; say; counsel of the old men which they had given him; brought about of the Lord; establish his word;

10 hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Ne'bat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 saying, What counsel give ye me to return answer to; speak; is thicker; Omit hath; bade, saying; but I; Omit also; So the king; it was a thing by the hand of; to; and when.

bly's Home Mission Committee cares for 739 mission fields, with 1,890 mission stations.

Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 474; 320; 89 (Ps. Sel.); 524 (from PRIMARY QUARTERLY); 473.

Special Scripture Reading—Ps. 80. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, S.P. 88, Map of the Empire of David and Solomon; B. 260, "And the king answered the people roughly." For Question on Missions, H. M. 33, New and Old Presbyterian Church at Rydal Bank, Algoma.

Stereograph—For Lesson, Shechem, An Early Centre of Hebrew History, Looking Southwest from Mount Ebal (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 13 stereographs for Quarter's Lessons, \$2.17; 5 for January, 83c.; less than four in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

## LESSON PLAN

I. The King's Counselors, 6-11.

II. The King's Conduct, 12-14.

III. The Lord's Control, 15, 16.

## DAILY READINGS

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

M.—Abijah's prophecy, 1 Kgs. 11: 26-40. T.—The kingdom divided, 1 Kgs. 12: 1-11. W.—The kingdom divided, 1 Kgs. 12: 12-24. Th.—Counsel refused, Zech. 7: 8-14. F.—A soft answer, Prov. 15: 1-9. S.—Folly of pride, Prov. 16: 16-23. S.—Walking with the wise, Prov. 13: 6-20.

Shorter Catechism—Ques. 82. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

The Question on Missions—(CANADIAN PROBLEMS: January, The Home Mission Problem.)—1. What is the work of Home Missions? To provide for the preaching of the gospel in districts where the people are few and scattered. The General Assem-

## EXPOSITION

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

Time and Place—About B.C. 933; Shechem.

[The dates given under Time and Place for the First and Second Quarters are derived from the Assyrian Calendar, which covers from about B.C. 900, to B.C. 650. These dates, at the time of Rehoboam, are about 40 years later than the dates in the margins of our Bible as arranged by Archbishop Ussher, the difference growing less, until, at the Fall of Samaria in B.C. 722, there is exact agreement.—EDITORS.]

Lesson Setting—In the period of settle-

ment (down to Saul), there was little cohesion among the tribes of Israel. Occasionally several tribes acted together, but Judah never with the North; it needed the strong hand of a David to bind them together for a time. But natural and tribal divisions asserted themselves again and again (2 Sam., ch. 20; ch. 11: 26-40); and when Solomon died, heavy taxes and forced labor had so exasperated the Northerners that division was an imminent danger. The people as-

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

sembled at Shechem, and demanded of Rehoboam a lightening of their burdens. Vs. 1-5.

### I. The King's Counselors, 6-11.

Vs. 5, 7. *Rehoboam*. The name signifies "enlarger of the people"; but the new king, by his foolish arrogance, was to prove himself the "diminisher" of his people. *Took counsel* (Rev. Ver.). When the people sought redress for their grievances, the king bade them wait three days (v. 5) and come again. While right warred with selfish impulse in his heart, he called for advice. *Old men*; Solomon's counselors, who knew politics and knew the people. *If thou wilt be a servant . . . this day*. Probably the old men had in mind just a fair promise, a civil answer,—"long promises, short performances." In any case the advice does not seem to have looked beyond the exigencies of the moment. Thus would Rehoboam secure loyal subjects pliable to his will.

Vs. 8-10. *Forsook the counsel*. It did not please him. His natural desire, his aristocratic temper, his jealousy of the royal prerogative, alike resented the advice. *Young men*. These had been his companions as a petted and flattered prince of Solomon's court. It may not be amiss to see in Rehoboam's headstrong, tyrannical conduct something of the ideals he got from his mother, Naamah, an Ammonitess (see ch. 14:21). Perhaps she was now behind the scenes. *My little finger is thicker, etc.*; a foolish brag of Rehoboam's that he is stronger than his father.

V. 11. *Add to your yoke*. See Light from the East. Rehoboam repeats the offensive word (v. 4) which lived on in the people's memory, the catchword with which the plain man in later days would justify the rebellion. *Whips . . . scorpions*. He had in view the enforced labor in the king's service, the *corvée*, as it is still found among Oriental peoples. Laborers are forced to their work for the government at the point of the bayonet; and pitiless taskmasters exact the utmost of their human cattle. Rehoboam's taskmasters were more to be feared than Solomon's. They should be armed with scourges to sting like the scorpion. An ancient authority says that what was meant here was a narrow leather bag filled with sand and armed with

sharp spikes. The Romans had a scourge which they called the "scorpion".

### II. The King's Conduct, 12-14.

Vs. 12-14. *Came the third day*; according to the king's command, v. 5. *The king answered the people roughly*. This was contrary to the politic advice of the old men. It came from Rehoboam's rash companions. In his headstrong pride he thought that he could easily crush any insurrection.

### III. The Lord's Control, 15, 16.

V. 15. *Hearkened not unto the people*. He was a haughty, imperious monarch who cared not for his subjects; the people existed only to be exploited, to be used as slaves. *It was . . . brought about of the Lord* (Rev. Ver.); to punish the nation which had followed Solomon into sin (ch. 11: 6), by permitting it to be divided into two parts, so preventing it from reaching the greatness it might have won undivided. The old Hebrew was through and through a Calvinist; central in his thought stood the sovereignty of God. When the kingdom was established, it was God's doing; when it was divided, it was His doing. Everything fell out by His appointment. *That he might establish his word* (Rev. Ver) . . . by *Ahijah*; a prophet of Solomon's days, who had announced to *Jeroboam the son of Nebat* that to him should fall the lion's share of Solomon's kingdom. Now the issue proved that God was able to establish His word. For the story of Ahijah's announcement to Jeroboam, and Jeroboam's subsequent flight to Egypt from the suspicious jealousy of Solomon, see ch. 11: 26-40.

V. 16. *The people answered*; that is, the Northern tribes. When they saw that the king would grant no concessions, they acted at once. Popular discontent and tribal jealousies had given them a policy. If the yoke were not made lighter, they would cast it off altogether: they seceded. *What portion have we in David?* "What have we to do with David's breed, Rehoboam, or David's tribe, Judah?" The high-spirited men of the Northern tribes refused to be ruled by a man of Judah. *To your tents, O Israel*; a call to secede. *See to thine own house, David*. This is not a threat, but rather, "Hands off! Rule in Judah, but only in Judah!"

Rehoboam, however, made two attempts to recover his lost authority; but in the first Adoram, his captain, was slain, and in the second he was restrained by a prophetic word. Thus the Northern kingdom was established under Jeroboam as king. Vs. 17-24.

### Light from the East

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

YOKE—Was the instrument laid across the necks of working oxen by which they drew their loads, and thus it became the symbol of any hateful and oppressive burden imposed on an individual or a community. Here it means the taxes and forced labor by which Solomon carried on his public works and supported the magnificence of his court. Besides building the temple and beautifying Jerusalem, he built Hazor in the north. Megiddo east of Carmel, Gezer between him

and the Philistines, lower Bethhoron and Tamar on the south, and made them all garrisoned fortresses and arsenals. He stimulated commerce and international trade, but he did not improve the condition of the farmers; he absorbed their substance and time on his own works. It requires time to transform wandering nomads into successful enterprising agriculturalists. The contrast between the magnificence of the capital and the squalor of the people awakened discontent in Solomon's own lifetime. Hadad in the southeast, and Rezon in the northeast, set up independent kingdoms. Jeroboam raised the standard of revolt in Ephraim, and although it was unsuccessful, it was significant. The death of Solomon and the accession of a new king seemed a favorable time for a better understanding regarding the people's burdens.

### APPLICATION

By Rev. Principal Clarence Mackinnon, D.D., Halifax, N.S.

*Good words*, v. 7. When the British and the French were fighting hard at Waterloo, the Prussian general, Blucher, was hastening as fast as he could to come to the help of the British. He came, however, to a place where two roads parted. He halted, at a loss which to take. In his dilemma, he saw a boy, and knowing how accurate a boy's knowledge is on such matters, he was not above asking him which was the right road. The boy at once gave him the information that he needed, and thus, says Victor Hugo, greatly aided in winning that important victory. There are battles being fought every day that are vital to men's souls. Oftentimes they are at the parting of the ways, and know not which to take. The lad who can say, "Take the road that leads to honor, mercy, truth and God", will speak a "good word" at a needed time, and will help to win a great fight for the salvation of a soul.

*Consulted with the young men*, v. 8. While there are many things that a "Something Wrong Inside" boy knows, there are still many things that he does not. He is not wise enough to give advice to those who are much older than himself. When he tries to do so, he is like a clock George Eliot used

to tell about. It would strike one, two, three, twelve, thirteen, fourteen, not because it was telling the time, but because there was something wrong inside. We must not go on talking about things that we do not understand, else people will say of us that we talk, not because we have any useful advice to give, but because there is something wrong inside.

*Chastise you with scorpions*, v. 11. Nero tried to put an end to the Christian religion by the use of harsh means. He made crosses and had many martyrs put to death in this cruel way. Others were sewn up in skins to resemble wild animals, and then fierce dogs were let loose on them. Others were dipped in pitch, elevated on poles, and used as torches to illuminate his gardens. The Romans loved to see the heathen myth of Dirce performed in the theatre. The play required that Dirce should be tossed to death on the horns of an infuriated bull. To add a touch of reality to the spectacle, the brutal emperor ordered young Christian maidens to be subjected to this horrible treatment. But all his terrible persecutions were useless for his purpose. Instead of being exterminated, the Christians only increased, and the "blood of the martyrs became the seed of the church". Cruel and

Persecution  
and Progress



harsh methods are invariably a mistake.

*Israel departed unto their tents*, v. 16. In the gardens of Hampton Court, there are trees whose life is well-nigh strangled by huge coils of ivy that are wound around them like snakes. The folds are too strong to be untwisted, and every hour the tiny tendrils are sucking the life of the trees. A time there had been when the ivy was very slender and could easily have been

The Ivy and  
the Trees

pulled from the victim; but the opportunity had been neglected, and now the life of the whole tree is doomed. There was a time when a kindly word from Rehoboam might have saved the kingdom; now it was irrevocably divided. Let us never say of a sin, when it is young and green, "It is of little consequence; it will do no real harm." It will surely twine its tendrils around our soul, and too late we may find it has ruined our lives.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

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

The Lessons for the first six months deal with the division of the kingdom of Israel and certain results flowing from that event. Briefly review the main outline of the history under Saul, David and Solomon which leads to the present Lesson. Throughout use a good map, and also carefully study a good history of the period as well as all parallel references. The teaching should bring out two main truths bearing upon the division of the kingdom:

1. *The Underlying Causes.* Call attention to the wretched conditions created by Rehoboam's predecessor. Trace the outline of events and causes as given in 1 Kgs., ch. 11. Solomon's policy of burdensome taxation and forced labor had stirred the people to the point of rebellion. The cumulative results of a wrong policy had created a critical situation. Draw illustrations from many sources,—Israel in Egypt, tyranny in ancient and modern governments, the horrors of graft, vice, oppression in cities, looseness in dealing with the saloon, industrial conditions. These gradually come to a head, and in critical form face the leaders of any people. The responsibility for the division of the kingdom, while resting directly upon Rehoboam, is equally chargeable to Solomon and all who advised him. How far was this a judgment (v. 15; 1 Kgs. 11: 30, 31) and necessary to save religion? Emphasize the responsibility of every man who backs up any anti-social theory or practice. Bring out the application of the Lesson to civic, social

and national problems, such as now face us.

2. *The Failure of Rehoboam* properly to interpret the conditions he found. He is a type of the narrow, selfish, self-confident man, flattered by servile followers and blind to great issues. Discuss the reasonable demand of the people (v. 4), the conciliatory attitude of the old men (v. 7), the foolhardy reply of the young men (vs. 10, 11), Rehoboam's insolent reply to the people (vs. 13, 14), the sending of Adoram (v. 18) who was already hated, and the final revolt, v. 19. The folly of Rehoboam is seen in every age and is still applicable to this generation. In what forms does a like folly manifest itself in our own day? This question should be answered in view of the wretched industrial and social conditions of to-day. Some elements in the answer are: (a) ignoring the reasonable demands of the working people; (b) rejecting the counsels of experience; (c) insolent treatment of the oppressed; (d) thrusting hated tyrants upon the people. Is the policy of rulers who ignore the demands of the masses, wise? Is the appeal of the toiling masses well founded? Rehoboam could have saved the kingdom by sympathetic attention to his people. Rulers to-day must listen to demands of truth and justice, or there will be serious social revolts.

#### For Teachers of the Senior Scholars

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

We begin the New Year with a study in the life of as big a fool as ever wore a crown. How strange that so wise a father as Solomon should have so foolish a son! How can we account for it? Perhaps he inherited the character of his mother. Who was she? (See ch. 14: 31.)



What was the political condition of the country at the death of Solomon? Dwell upon the discord and discontent which Solomon's national policy of oppressive taxation and forced labor had developed. The character of Solomon and the splendor of his reign had to a large extent caused the people to suppress their growing discontent with this species of slavery. When Solomon was dead and his son was coming to the throne, they took occasion to express themselves in a "Petition of Rights", vs. 1-4. The king asked three days to consider the matter.

1. *Rehoboam consults the old men*, vs. 6, 7. It looked as if something might be expected of the king when he sought advice from those best able to give him good counsel. We always expect something good of young people who go to their fathers and mothers for advice.

What advice did the old men give? Dwell upon the wonderfully wise conception of life which these old men expressed. A king should serve his people: the people should serve their king. Life is loving service. There is no higher conception of life than this. How the history of this period would have been changed if the king had taken this good advice!

2. *Rehoboam consults the young men*, vs. 8-11. We have the sorry spectacle of a fool consulting fools. Bring out the contempt for the common people which breathes through every word of this advice. Warn against the danger of being influenced in life by those who are worse, or at least no better, than ourselves.

3. *Rehoboam's answer to the people's demands*, vs. 12-14. Call attention to the cruelty and insolence in the king's words and manner. He speaks to the people as if they were beasts of burden to be used in his service.

4. *The people give their answer to the king*, v. 16. The king learned that day that his people were not "dumb, driven cattle". Elicit the meaning of the reply from the Northern tribes, and discuss Rehoboam's attempts to quell the revolt, with their results, vs. 17-24.

Point out, as a concluding lesson, that the king neglected to consult God, to whom his father and grandfather would have gone first of all. We never make a bigger mistake than when we omit to seek the Lord's counsel.

## For Teachers of the Boys and Girls

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

The Lesson may be treated as the story of a young man who had a great chance in life, and foolishly threw it away.

Picture the assemblage of Israel at Shechem to make Rehoboam king after the death of Solomon (vs. 1-4). Bring out the meaning of the people's request in v. 4. The Exposition and Light from the East will give all necessary information as to the "yoke" which they asked to have lightened.

Here, then, was Rehoboam's chance,—to treat his people so reasonably and kindly that they would be loyal to him all his life. Question about the use which he made of this chance. First (v. 5), he delayed giving an answer to the people for three days, showing wisdom, so far, in taking time for consideration. Next (vs. 6, 7), he sought the advice of the old counselors of Solomon. Talk about the advice these gave,—probably they meant that Rehoboam should make fair promises for the time, so that the people would go quietly to their homes, leaving him to do as he pleased. But Rehoboam turned away from the old men's advice. Why did he do this? The answer lies in his pride, which would not permit him to stoop to the people even for a day.

Now, Rehoboam turned to the young men (vs. 8-11), the companions with whom he had been brought up. How did they say he should answer the people? Let the questioning make clear their counsel that Rehoboam, instead of treating the people more gently than Solomon, would be even more stern and exacting. Get the scholars to tell you about the people's return to Jeroboam on the third day, and about Rehoboam's harsh answer to them, vs. 12-14.

V. 15 tells us that all this had happened under the Lord's control. Recall the story of Ahijah's prediction to Jeroboam in ch. 11: 26-40, and trace back the division of the kingdom to the sin of Solomon, making it clear, at the same time, that Rehoboam acted with perfect freedom.

Follow out the results (v. 16) of Rehoboam's answer, in the revolt of the ten Northern tribes, which left only the two tribes of Judah and Benjamin under the rule of Rehoboam.

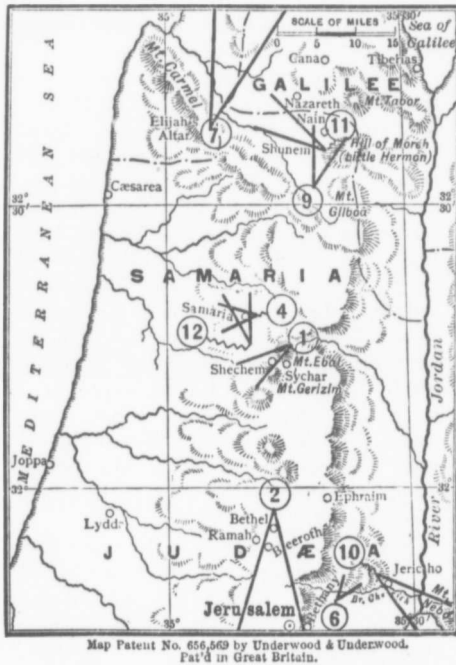
Thus, by his own folly, the young king threw away his chance of being the ruler of a great and powerful nation.

The unprinted closing portion of the Lesson (vs. 17-24) should be discussed, with its account of Rehoboam's two attempts to quell the revolt. The scholars will see, at the close

of the Lesson, that Rehoboam had lost ten tribes from his kingdom, retaining only two. What a chance he lost!

The New Year just opening will have many chances for the boys and girls. Urge them to ask God's guidance and help to make the most of these.

### THE GEOGRAPHY LESSON



The town of Shechem is still a busy place, where all sorts of affairs are going on. Consult our special map and find the figure 1 with two straight lines branching from it. If you should stand to-day at the spot marked 1 and look southwest over the space enclosed between these two branching lines, you would see directly before you a rocky pasture sloping steeply down to a sheltered valley, with irregular high hills, three miles or more away, on its farther side. The nearly level valley floor is partly covered with low, white-walled, flat-roofed buildings, crowded so closely together that they seem to leave almost no room for streets. A few of the houses are larger; a few have dome-shaped roofs. On the edge of the town are some olive orchards, and at this nearer side are gardens and cultivated fields. This is Shechem. Of course no particular building which was standing then is the same now. Old houses have fallen to pieces, and new ones have been made out of their stones, but the town as a whole occupies the same ground as them. To see for yourself

the old valley town with its orchards, and the beautiful hills beyond, use the stereograph entitled, Shechem, An Early Centre of Hebrew History, Southwest from Mount Ebal.

### ADDED HINTS AND HELPS

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

#### Lesson Points

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

In the experience of the past lies guidance for conduct in the present. v. 6.

Craft and cunning will go down in the end before straightforwardness and fair dealing. v. 7.

Advice is not readily followed when it runs counter to inclination. v. 8.

Life is often made or marred by its com-

panionships. v. 8.

"Go into the fight bragging and you will come out of it beaten." v. 10.

"A sieve of oats, and not a whip, attracts a horse to the halter." v. 11.

Bluster is not firmness. v. 13.

Not to be served but to serve, is the highest ambition in life. v. 14.

Beneath all the plans of men the purpose of God moves on. v. 15.

The only sure foundations of a nation are the fear of God and obedience to his will. v. 16.

### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. "We have no part in David, neither have we inheritance in the son of Jesse." Once before, this cry was used to rouse the people to revolt against David. Find the verse.

2. "Thine own friend, and thy father's friend, forsake not." Find this saying in Proverbs.

ANSWERS, LESSON XII., Fourth Quarter, 1910—(1) Luke 24: 13-35. (2) John 20: 24-29.

### For Discussion

From the HOME STUDY QUARTERLY AND LEAFLET

1. The power of a gentle answer.
2. God's purpose and men's actions.

### Prove from Scripture

That we should be gentle.

### The Catechism

Ques. 82. *Man's inability to keep the Commandments.* We have been studying God's holy law, and have seen what it requires of us. No doubt we have been saying, "How hard it is to do these things!" The Question for to-day goes farther. It says we cannot keep God's law perfectly. And the Bible says the same, Rom. 3: 10. There was a time when a man could do God's will, and live without sin. But that was before the fall. Since then, only One has been sinless. It was Jesus Christ. And if we come to Him,

He will help us to obey the law of God, so that it will grow easier and easier to do so, until in the life to come our obedience will be perfect. Meanwhile, when we do sin, through Him we can find forgiveness.

### The Question on Missions

Ques. 1. Home Mission work is required in Canada wherever there is a group of families too small or too weak to call and maintain their own minister. Such a group is called a mission station, and two or more stations joined together are called a mission field. The larger and stronger fields are ministered to by an ordained missionary. Last year there were 192 men so appointed. The smaller and weaker fields are supplied by theological students or by catechists, that is, men who have been recommended and certified by Presbytery as competent to conduct a religious service.

The ordained missionary's salary varies from \$750 to \$925, with a house. The student's salary is \$8 per week in summer and \$9 per week in winter. Approved married catechists receive \$700 a year and house. The amount contributed by the field is supplemented by a grant from the Home Mission Fund, so that the missionary may receive the required salary. The average grant to an ordained missionary is from \$275 to \$300.

### FOR TEACHERS OF THE LITTLE ONES

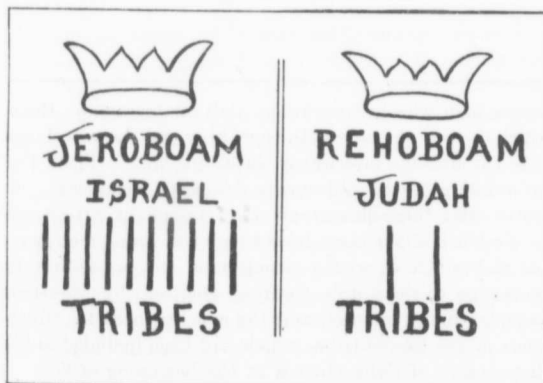
By Mrs. Jessie Munro Johnston

*Subject for the Quarter*—God's learners.

*Golden Text for the Quarter*—Happy is that people, whose God is the Lord, Ps. 144: 15.

*Lesson Subject*—God's people learning that God punishes pride.

*Introduction*—How many books have I in my hand? (Show your Bible.) Oh, you think just one book! Well, it looks like just one book; but this Bible is made up of two books, and each of these of a great many smaller books. This first book is called the Old Testament, and this one is called the New Testament. Our Lesson stories all last year were taken from this New Testament, and they told us about Jesus. Now our stories



are going to be from the Old Testament, and they tell us about God's people before Jesus came into the world. Recall in a few words something of God's chosen people—the children of Israel. We are going to think of these people as children in a school learning lessons. God is their Teacher. He wants them to learn to do His will, and He teaches them through things He allows to happen to them.

*Lesson*—In our story to-day they are going to learn that GOD PUNISHES PRIDE (Print). Here we'll make a great many strokes and we'll print above them TWELVE TRIBES (families) of Israel, and a crown over them—King Solomon. He was son of the great shepherd, King David. You remember that Solomon built the great temple at Jerusalem. He had vast riches and was very proud, and in his old age he was led to worship the gods of some of his heathen friends. God was displeased with Solomon's pride and disobedience, and stirred up enemies against him. One of these was a young man, Jeroboam, whom Solomon had made a ruler over one tribe. King Solomon died, and his son Rehoboam went to Shechem to be crowned king. Here we see Jeroboam with the tribes of

Israel speaking to Rehoboam, vs. 3-5. Tell Rehoboam's reply, vs. 12-14.

*The Kingdom Divided*—Tell vs. 14-24. Rehoboam took the advice of the foolish young men and acted in a proud, overbearing way; and as a punishment for his pride, God took ten of the tribes away from him, making Jeroboam king over these, and left him only two tribes.

*Golden Text*—All repeat Golden Text.

*Two Crowns*—Now we'll make two crowns over these people. We'll divide them. Here are ten tribes, and over them we'll print REHOBOAM. How sorry he must have been for his foolishness and pride! Jeroboam's tribes became known as Israel and Rehoboam's as Judah. All repeat, "Pride goeth before destruction, and an haughty spirit before a fall." These words are from the Proverbs of Solomon, Rehoboam's father.

*Pride*—"My father has more money than yours, and we can have a nicer house", said proud Milly Waters to Daisy Green, a little companion. That very night their beautiful home was burned by fire, and not long after her father lost all his money.

*To Think About*—I should not be proud.

FROM THE PLATFORM  
By Rev. J. M. Duncan, D.D.

## THE KING'S COUNSELORS CHOICE

The Lesson tells the story of a young man who became king. Call for his name—Rehoboam. Question as to the request which the people made of the new king and the two classes from whom he sought advice,—first the old men and afterwards the young men. Print THE KING'S COUNSELORS. Bring out the meaning of the old men's advice to Rehoboam,—to speak fair words to the people and thus allay their discontent, that he might afterwards rule according to his own pleasure. Next ask about the advice which the young men gave,—to deal sternly with the petitioners and put down with a strong hand any opposition to the royal will. Now direct the conversation to the king's CHOICE, eliciting by questions what this choice was,—to follow the young men's counsel, and the consequences to which it led, the loss by Rehoboam of ten out of the twelve tribes which had been included in his father's kingdom. Emphasize the importance of right choices at the beginning of life.

Lesson II.

## JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP

January 8, 1911

1 Kings 12 : 25-33. Commit to memory vs. 28-30. Study 1 Kings 12 : 25 to 13 : 6. Read chs. 12, 13.

**GOLDEN TEXT**—Thou shalt not make unto thee any graven image.—Exodus 20 : 4.

25 Then Jeroboam built Shechem in <sup>1</sup>mount E<sup>1</sup>phraim, and dwelt therein; and <sup>2</sup>went out from thence, and built Pen<sup>1</sup>uel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of Da<sup>1</sup>vid :

27 If this people go up to <sup>2</sup>do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Ju<sup>1</sup>dah, and they shall kill me, and <sup>4</sup>go again to Rehoboam king of Ju<sup>1</sup>dah.

28 Whereupon the king took counsel, and made two calves of gold, and <sup>2</sup>said unto them, It is too much for you to go up to Jerusalem : behold thy gods, O Is<sup>1</sup>rael, which brought thee up out of the land of E<sup>1</sup>gypt.

29 And he set the one in Beth<sup>1</sup>-el, and the other put he in Dan.

**Revised Version**—<sup>1</sup>the hill country of; <sup>2</sup>he; <sup>3</sup>offer sacrifices; <sup>4</sup>return to; <sup>5</sup>houses; <sup>6</sup>from among all the people; <sup>7</sup>went up into the altar; <sup>8</sup>And he; <sup>9</sup>on; <sup>10</sup>in; <sup>11</sup>for; <sup>12</sup>to burn.

### LESSON PLAN

- I. Idolatry Planned, 25-29.  
II. Idolatry Practised, 30-33.

### DAILY READINGS

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

M.—Jeroboam makes idols for Israel to worship, 1 Kings 12 : 25-33. T.—Jeroboam makes idols for Israel to worship, 1 Kings 13 : 1-6. W.—The command, Ex. 20 : 1-7. Th.—The golden calf, Ex. 32 : 1-8. F.—Solomon's sin, 1 Kings 11 : 6-13. S.—A great sin, Jer. 2 : 1-13. S.—A living God, Ps. 115.

**Shorter Catechism**—Ques. 83. *Are all transgressions of the law equally heinous?* A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

**The Question on Missions**—2. To what classes of people do the home missionaries minister? To

30 And this thing became a sin : for the people went to worship before the one, even unto Dan.

31 And he made <sup>2</sup>an house of high places, and made priests <sup>3</sup>of the lowest of the people, which were not of the sons of Le<sup>1</sup>vi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Ju<sup>1</sup>dah, and he <sup>7</sup>offered upon the altar. So did he in Beth<sup>1</sup>-el, sacrificing unto the calves that he had made : and he placed in Beth<sup>1</sup>-el the priests of the high places which he had made.

33 <sup>8</sup>So he <sup>7</sup>offered upon the altar which he had made in Beth<sup>1</sup>-el <sup>9</sup>the fifteenth day <sup>10</sup>of the eighth month, even in the month which he had devised of his own heart; and <sup>2</sup>ordained a feast <sup>11</sup>unto the children of Is<sup>1</sup>rael : and <sup>7</sup>he offered upon the altar, <sup>12</sup>and burnt incense.

mission fields in the older Provinces, fishermen and lumbermen in New Ontario and on the Pacific coast, miners, foreigners, and the new settlers in the West from the Eastern Provinces, Great Britain and the United States.

**Lesson Hymns**—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 200 ; 221 ; 69 (Ps. Sel.); Ps. Sel. 96 (from PRIMARY QUARTERLY); 245.

**Special Scripture Reading**—Acts 14 : 11-18. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 448, A Chinese Buddha (Golden Text; "Thou shalt not make unto thee any graven image"). For Question on Missions, H. M. 415, Calgary School Children Representing 17 Nationalities.

**Stereograph**—For Lesson, Gathering Tares from Wheat in the Stony fields of Bethel (Underwood & Underwood, see page 13).

## EXPOSITION

**Time and Place**—About B.C. 933; Shechem.

**Connecting Links**—To-day's Lesson follows closely on that for last Sabbath.

### I. Idolatry Planned, 25-29.

V. 25. *Jeroboam built Shechem.* To be king in the Oriental sense one must fortify his city with walls and towers, he must build palace and temple. *In the hill country* (Rev. Ver.); the central range of mountains running through Palestine from north to south. *Of Ephraim* (Rev. Ver.); a name often given to the Northern kingdom, because Ephraim was the most powerful of the ten tribes included in it. *Went out from thence*; transferred, for a time, the seat of government,—why is not known. *Built Penuel*; east of the Jordan, near the Jabbok. It must have been of strategic importance.

Vs. 26, 27. *Said in his heart*; recognizing his real motive, which was not made known to the people. *Kingdom return to . . . David*; re-

turn to the rule of Rehoboam, who sat on David's throne. *Go up to do sacrifice.* The law (Deut. 16: 16) required all male Israelites to keep the Feasts of Passover (March-April), Pentecost (May-June), and Tabernacles (Sept.-Oct.) at Jerusalem. *Turn again*; attracted by the splendid temple services and the glorious memories of David's line. *Their lord*; as perhaps many in the Northern kingdom still regarded Rehoboam. *Kill me*; to get him out of the way, that the two kingdoms might be the more easily united, and also to win Rehoboam's favor. Jeroboam faced the situation,—kingship or death.

Vs. 28, 29. *Took counsel*; with the tribal leaders who had helped to make him king. *Made two calves*; small images of oxen, probably wooden figures overlaid with gold. They would be called "calves" in derision, because of their size. Jeroboam followed the example of Aaron (see Ex., ch. 32), whose authority, indeed, he may have quoted. Besides, the



people were familiar with the molten sea in Solomon's temple, supported by twelve oxen, ch. 7: 23-26. *Said unto them*; to the people (as the Greek Version says). *It is too much for you*; Rev. Ver. Margin, "Ye have gone up long enough." The Northern tribes had become independent of Judah in government; Jeroboam would have them become independent in religion also. *Behold thy gods*. Compare Ex. 32: 4, 8. There is no suggestion here of several gods, but of two symbols of the one God, Jehovah, who had made Israel His people by the one sovereign act of election: He brought them safely out of . . . Egypt. He set the one in Beth-el; on the south slope of Mount Ephraim, in the territory of Benjamin, twelve miles north of Jerusalem, a very old and celebrated sanctuary with a sacred stone, Gen. 28: 18, 19. *The other . . . in Dan*; on the southwest slope of Hermon, at one of the sources of the Jordan river. Bethel and Dan were at opposite ends of Jeroboam's kingdom.

## II. Idolatry Practised, 30-33.

V. 30. *This thing became a sin*. Jeroboam did not cease to worship Jehovah (He called his son after his God, Abijah—"Jehovah is my Father", ch. 14: 1), but he regarded images as embodying the divine Presence. He was guilty of breaking not the First Commandment, but the Second, though the new form of worship soon led to a breach of the First Commandment also (see Light from the East). *For the people*; following only too readily the lead of the sinful king. *Went . . . before the one*; Rev. Ver. Margin, "each of them". *Even unto Dan*; though it was so far off for most of the people. There was no need to say that they went also to the nearer and more easily reached Bethel.

V. 31. *He made houses of high places* (Rev. Ver.). Hilltops were used as places of worship; the high places were the sanctuaries. Jeroboam built temples on some of these elevated places. He thought, and the people thought, that he was doing a religious service. *Priests . . . not . . . of Levi*. This charge was brought against Jeroboam, that he chose priests from among all the people (Rev. Ver.). He could scarcely pass Levites by because they were Levites, but he admitted others as well. He needed non-Levitical priests

perhaps because some of the Levites had left his realm (see 2 Chron. 11:13).

Vs. 32, 33. *Ordained a feast*; corresponding to the Feast of Tabernacles or Ingathering on the fifteenth day of the seventh month, Lev. 23: 39-43; Deut. 16: 13-15. *The eighth month*. Jeroboam would wish to make as much distinction as possible in the religious observances of his kingdom, and the later vintage in the north would furnish a good excuse for putting the feast a month later. *So did he in Beth-el*; himself inaugurating the new services here, while likely some of the new priests were sent to introduce them in Dan. *Offered*; sacrifices. *Devised of his own heart*; the root fault of Jeroboam's worship; it was without divine direction or approval. *Incense*; a mixture of sweet spices burnt as a symbol of prayer, Rev. 5: 8. (See Ex. 30: 34-36.)

## Light from the East

CALVES—The Israelites were not sufficiently developed spiritually to dispense altogether with symbolism. God, in condescension to their weakness, had given them the ark, the tabernacle with its Holy Place and the Most Holy and all its sacred furniture, and the priesthood with its sacrifices and vestments. When Jeroboam thought it good political policy to set up new sanctuaries, how did he come to think, like Aaron, of a calf as a symbol of God? If he had intended to make an image of Jehovah, he would have used the human form, for the earliest Hebrew literature speaks of God's hands and feet, and indeed all the parts of His face and form. It is evident that Jeroboam desired something that would represent the qualities of the Deity, and amongst a people largely graziers, a young bull is the natural symbol of strength and vital energy. Some think that the cherubim on the mercy seat (Ex. 25: 19) were winged bulls with human heads, and that Jeroboam was reproducing, as nearly as he could, the symbolism of the temple. He did not intend that the people should worship the calves any more than they worshipped the cherubim in Jerusalem. He desired them to worship Jehovah under the new symbol, but there, as everywhere else, the symbol became the god to the great mass of the people.



## APPLICATION

*In his heart*, v. 26. All winter long, in the depths of the forest, lie little fronds, tiny seeds, inconspicuous roots. They are hidden

Under  
the Snow

far under the white robe of the winter's snow. No eye could ever detect them nor any finger reach them. Yet it is out of these that there come the bloom and fragrance of the following summer, and also its weeds and poisonous plants. It is from the evil thoughts and desires cherished secretly in the heart that the deeds of greatest wickedness spring. Therefore, "keep thy heart with all diligence". See that the source of all speech and actions is pure and sweet, and then the stream can never be foul and hurtful, but will carry blessing with it wherever it goes.

*Calves of gold*, v. 28. A young man picked up a gold sovereign on the road. He fancied himself extremely lucky. Yet no greater

An Unlucky  
Find

misfortune could have befallen him. Never afterwards could he lift his eyes off the ground; but he always walked along hunting for lost coins. It is true, now and then he found one. But what did he lose? All the beauty of the bright sky above him, all the gladness of the fair fields around him, and all the buoyancy of a happy life. To be hunting coins all the time, whether by roadside or in the office, makes life mean and selfish. The worship of the golden calf is the most sordid and mistaken way in which a human being can spend his days.

*This thing became a sin*, v. 30. It is said that in South America, a phosphorescent spider is found that attracts and dupes

A Shining  
Doom

its prey by successive flashes of light. Moths are apparently dazed, and, with the emission of each gleam, creep closer to their shining doom. So is it that sin allures its victims to their ruin. The way of wrong-doing is made to glitter with attractions that charm the senses and delight the natural heart. But all too soon the brightness fades away, and the blackness of shame and remorse takes its place. Safety lies alone in timely resistance at the first approach of evil.

*Made priests of the lowest of the people*, v. 31

Give the brightest boys to the ministry. No great sculptor will spend his time carving his

The Best  
for God's  
Service

statues out of cheap sandstone. He uses marble. It may take time and patience to mold his design in the hard material, but when it is done, there is something that will last and that will not bring him shame. The best material is none too good for God's service. There is no position in any nation so important as that of its spiritual leaders, and that position, therefore, demands the highest qualities of mind and soul.

*In the eighth month*, v. 32. Diamond-seekers in south Africa often find a substance which is half charcoal and half diamond. It

was meant to be a diamond, Diamond or Diamondiferous

but it stopped short, and it is only diamondiferous, partly a cinder and partly a jewel. Scientists tell us that copper is matter which was on its way to become gold, but in some way it got shunted on the wrong track, and it stopped short. It is not enough that, like Jeroboam in observing the Feast of Tabernacles in the eighth month instead of the seventh, we should come near to doing God's will; we must aim at nothing short of perfect obedience, if we are to win the crown which He gives.

*Devised of his own heart*, v. 33. When the late Principal Dawson was a boy, he used to attend a church with stained glass windows.

One of these represented Moses carrying two tables of stone

down from Mount Sinai. The stones were very large, weighing at least half a ton. As young Dawson grew older, he reflected how impossible it would be for a man to carry so great a weight. Therefore, he was tempted to conclude that the Bible account was impossible and absurd. But afterwards he came to see that the pictured window, and not the Bible, was responsible for the absurdity. How often do men confound false impressions with truth. How often have sceptics recklessly rejected the Bible because they never considered what it taught, but only imagined some poor impression which they had devised out of their own hearts.

## TEACHING HINTS

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

**For Teachers of Bible Classes**

Follow closely the narrative. Why did not Rehoboam, with his great army (v. 21), try to conquer the Northern kingdom? God approved of the division. Why? Was He teaching the people that special gifts, favors and institutions are no guarantee of permanence, unless the moral and spiritual life is right? The division ruined Israel politically, but, in the end, saved a national character, great ethically and spiritually. Who was Jeroboam and why was he chosen? Discuss the power of popularity.

1. Question as to the *new order* which Jeroboam sought to establish in his kingdom. The points are: (a) The establishment of Dan and Bethel as royal sanctuaries; (b) The establishment of idolatrous worship, not to set God aside, but as a means to an end in worship. Had Jeroboam's "calves" any connection with the cherubim in the temple? Why did the worship demand the creation of a distinct priesthood and feast day?

Consider the motive for Jeroboam's conduct,—clearly to organize the kingdom politically, socially, religiously (see vs. 26, 27). Discuss the attempt to popularize religion by using the ancient sanctuaries. It appealed to the lower, sensuous, traditional view of religion, which had no spiritual or moral uplift.

2. *The divine disapprobation.* It is in this light that the plan of Jeroboam must be studied. Why was it sin (v. 30)? Bring out from the Lesson chapter the practical working out of the scheme. Refer also to 2 Kgs. 17: 21. The sin was in sacrificing religion to political ends. Bring out the degradation of religion as seen in this Lesson: (a) It was made a means to worldly selfish ends, vs. 26, 27. (b) Its form was determined by worldly sensualism, v. 28. (c) It was an appeal to easy living, v. 28. (d) It was a departure from God's own plan, v. 33.

The Golden Text calls attention to the ideal God has in religion. He must not only have the supreme place, but man must worship in his spirituality and not by means of sensuous forms. Note Jesus' view, John 4: 24.

Study the religious life of to-day. Are public men using religion to further political ends? Are people joining the church for better social standing? Do modern forms appeal to the sensuous or the spiritual? Is our religion an uplifting power toward God, or an influence sanctioning selfishness?

**For Teachers of the Senior Scholars**

Get some one to tell the romantic story of Jeroboam's early life as recorded in ch. 11: 26-40. He was no ordinary young man. There was always something doing where Jeroboam was. He was a born leader of men. Solomon recognized this; the people of Israel recognized this and made him their king; God recognized this. He might have done a great work in the world if there had not been a fatal defect in his character,—he was not loyal to God. No life can be great that is not good. " 'Tis only noble to be good." Our Lesson to-day reveals Jeroboam's weakness.

1. *What Jeroboam said in his heart*, vs. 26, 27. It is often interesting to know what people are saying in their hearts. The world would give a great deal to know what some people are saying in their hearts. We are privileged in this Lesson to listen to Jeroboam as he talks to himself, as he thinks aloud. What has he got to say to himself? He seems to be somewhat depressed. Why is this? He is fearful that Jerusalem may steal away the hearts of his people, that their love for their place of worship may lead them to love the king who reigns there. The place where we love to worship has a mighty influence over us. Jeroboam had a wise head on his shoulders. Would that his heart had been as good as his head was wise!

2. *What these thoughts led Jeroboam to do*, vs. 28-33. He decided that he must have a religion of his own, a national religion, separate and distinct from that at Jerusalem, but still enough like the old religion to make it popular with the people.

What was this new religion which he devised in his heart? How did it resemble the old religion? How did it differ from the old religion?

We need to beware of religions which men's hearts devise. The religion which we need is the religion which God's heart devised.

3. *What Jeroboam said to the people about the new religion which he had devised*, v. 28. What Jeroboam said in his heart differed from what he said to the people. In what way? He told them that he was making it easier for them to be religious, easier for them to go to church. Is this an advantage? Is an easy religion, with few restraints, with little to do, with little to pay, a good religion? Compare an easy-going religion of this kind with the religion of Jesus, Mark 8: 34-38.

### For Teachers of the Boys and Girls

Centre the teaching of the Lesson round the Golden Text. Make Jeroboam stand out as the king who broke the Second Commandment. The two points to be made clear are:

I. WHY Jeroboam broke the Second Commandment. Question about the beginning of the new kingdom of Israel, and the fortification of its capital Shechem (Elicit all possible information regarding this important place) and of Penuel east of the Jordan. Continue the conversation by discussing Jeroboam's fear lest his people should forsake him as king and return to Rehoboam. Make it clear how visiting Jerusalem, Rehoboam's capital in the Southern kingdom of Judah, at the time of the great feasts, would influence Jeroboam's subjects to leave him for Rehoboam. Bring out the fear of Jeroboam for his own life. By this time the class will have seen that Jeroboam was influenced by fear lest he should lose his kingdom and be killed.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Find on our special map, page 18, the figure 2 at Bethel, with two lines reaching from it towards Jerusalem. If you should stand to-day at the spot marked 2 and look southward over the space enclosed between these two lines, you would see directly before you a farmer's grain field with a stone fence along its farther side and a grove of trees beyond the fence. Through the grove a narrow roadway leads up to a wooded hill, where a few old stone houses show between the trees. Beyond the hilltop the ground drops; you can see straight ahead southward for miles and miles. Six or seven miles away, ahead and at the left, a high ridge stands out above the surrounding

II. How Jeroboam broke the Second Commandment. Have the scholars describe the making of the two calves of gold (v. 28), and tell the reason which the king gave to the people for using these in their worship of God. Let the two places, Bethel and Dan (v. 29), in which the images were set up, be pointed out on the map, and get the scholars to give you all the information they can about them, supplementing this out of your additional knowledge. Take up the words, "This thing became a sin" (v. 30), and talk about the evils of image worship in itself and as leading to a breaking of the First Commandment. Show, also from v. 30, how universally the people took up the new worship.

Follow out the additional provisions made by Jeroboam (vs. 31-33) in connection with the calf worship,—the building of temples for the images, the appointment of priests from tribes other than the tribe of Levi, the appointment of a feast to take the place of the Feast of Tabernacles which God had appointed, the king's offering sacrifices and burning incense at Bethel to inaugurate the services. Leave a moment or two to talk about Jeroboam's punishment as described in ch. 13: 1-6.

A good point of application is suggested by "in his heart" (v. 26) and "his own heart", v. 33. Everything evil in worship and life begins with something wrong in the heart. Urge each scholar to see that his heart is right, and point him earnestly to the One who alone can make it right.

ground. That is the northern shoulder of the Mount of Olives, and Jerusalem lies just beyond, though it is too far away for us to make out its buildings. Those farthest hills that we see melting into the southern horizon are over beyond Bethlehem and near Hebron. The wooded hill close by, beyond the grain field, is where the homes of Bethel people have stood for more than three thousand years.

To see for yourself the hilltop of Bethel and the long southward outlook past the Mount of Olives towards Hebron, use the stereograph entitled, *Gathering Tares from Wheat in the Stony Fields of Bethel*.

## ADDED HINTS AND HELPS

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

**Something to Look Up**

1. "These be thy gods, O Israel, which brought thee up out of the land of Egypt." These words were spoken once before about a golden calf. Find the passage in Exodus.

2. Find the verse in which the apostle John wrote a warning against worshipping idols.

ANSWERS, Lesson I.—(1) 2 Sam. 20 : 1.  
(2) Prov. 27 : 10.

**For Discussion**

1. Calves and castles, or God—which is the best defence?

2. The sins to which idolatry leads.

**Prove from Scripture**

That idols are helpless.

**The Catechism**

Ques. 83. *Some sins worse than others.* The prophet Amos said to his people something that at first seems strange. God had chosen them, and had shown them great kindness. What would happen if they sinned? Would they get off more easily than others? No, Amos says (ch. 3: 2) that their punishment would be all the more severe. And so it ought to be, for God's goodness should have kept them from sin. Jesus once told His hearers (Luke 12:47, 48) of two servants. The one knew what his master wanted him to

do and the other did not know. Neither of them obeyed the master. Which one was the more to blame? Every one would say the first. So we see that, if God has plainly shown us special kindness, or told us very plainly His will, our sins are all the greater.

**The Question on Missions**

Ques. 2. Much has been done lately to reach and benefit men in the lumber woods. Reading rooms have been established in the camps where papers, magazines and books are provided. Missionaries have made periodical visits, held religious services in the dining halls, and have spoken with the men, and encouraged them to lead a sober and moral life. A small steam launch was purchased for the missionary who visits the camps along the Pacific coast. The men everywhere bear testimony to the uplifting and purifying influence of the missionary's service. One man said, "Yours is the first minister's face I have seen for nine years". The work in the mining camps is specially difficult. There are always hangers-on around the mining camps to lead men into drunkenness and debauchery. The men need a missionary who has all the strength of Christian manhood. The life of the new settler is lonely enough, and the service of the devoted missionary can do more than anything else to make the stranger feel at home.

**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—God's people learning that idol worship is wicked.

*Introduction*—Show a picture of a calf. One of you may print the name on the board.

**IDOL WORSHIP  
IS WICKED**



Suppose some one made a calf out of wood or stone, would you call it a picture? Print, IMAGE. A gentleman came from a place away across the seas called the Sandwich Islands. Some time ago the people there were heathen, and prayed to images of things made of wood and stone. This gentleman brought with him a small stone image of a cow, which was one of their most sacred idols.

*Golden Text*—Our Golden Text tells us what God says to His people about graven images.

All repeat Golden Text. (Print.) Our Lesson tells us about some one making out of wood covered with gold, two calf images, and setting them up in two different places for people to go to worship (pray) before them. You will be surprised when I tell you who it was that made these idols and told people to worship before them. Print, KING JEROBOAM.

*Review*—Recall last Lesson. Who would ever think that he would disobey God's law in such a wicked way?

*Lesson*—King Jeroboam, you remember, became king over ten tribes, and Rehoboam was king over only two tribes. These two tribes were about Jerusalem, their great city where the temple was, and God had said that all His people must go to the temple at certain times to worship Him there.

*Jeroboam's Fear and Pride*—Jeroboam began to think, "If my people go up to Jerusalem to the temple to worship, they may want to go back to the old way and have only one king for all the twelve tribes, as it was in the time of the great King David." The grandeur of the temple service, and thoughts of their great King David's throne, might make them want to be all one kingdom again under King Rehoboam, who was the great-grandson of King David. "Perhaps they

may even kill me and make Rehoboam their king", thought Jeroboam.

*The Golden Calves*—How can he keep his people from going to Jerusalem to worship? He thinks of a plan—"I'll make two golden calves, and tell the people these are their gods and they must worship them." (See Exposition.) Outline two altars, with marks upon to suggest the two golden calves. So the graven images were made, and the people went to these places to worship. Were they obeying God's law? What did God say? (Golden Text.) They disobeyed the Second Commandment, and very soon destroyed the First also, for soon they were worshipping and praying to these images and forgetting all about God (Repeat the First Commandment). King Jeroboam changed the time of the feasts and the order of worship to suit himself, and led the people to forsake all the old way of worshipping.

*Our Idols*—Katie was very proud of her pretty new hat and dress and coat, and during Sunday School time she thought about them all the time. Don't you think she was worshipping them more than she was worshipping God. Was she not making an idol of her pretty clothes?

*Something to Think About*—I should worship God only.

#### FROM THE PLATFORM

*"The heart aye's the part aye,  
That mak's us right or wrang"*

Have these lines of Burns repeated by the School, and then ask for the Lesson verses which speak of what Jeroboam had in his heart (see vs. 26, 33). Let it be the aim of the questioning to bring out the actions by which Jeroboam showed that his heart was not right,—namely, the leading of his people to worship God by means of images (a breach of the Second Commandment), the giving of one reason for setting up the golden calves to the people (v. 28), while his real reason (vs. 26, 27) was very different, the taking of his own way instead of God's way in the appointment of priests and setting the time for a feast, and his actually inaugurating the new worship by the offering of sacrifices and the burning of incense. Recall what Jesus says about true worship in John 4: 24, and emphasize the teaching that we can worship God aright only when we love and reverence Him in our hearts and are striving to obey Him in our lives.



## Lesson III.

## ASA'S GOOD REIGN IN JUDAH

January 15, 1911

2 Chronicles 15: 1-15. Commit to memory vs. 1, 2. Read chs. 14-16; 1 Kings 15: 9-24.

GOLDEN TEXT—Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.—  
2 Chronicles 15: 7.1 And the <sup>1</sup> Spirit of God came upon Azari'ah the son of O'ded:

2 And he went out to meet A'sa, and said unto him, Hear ye me, A'sa, and all Ju'dah and Ben'jamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for <sup>2</sup> a long season Is'rael hath been without the true God, and without a teaching priest, and without law.4 But when <sup>3</sup> they in their trouble did turn unto the LORD God of Is'rael, and sought him, he was found of them.5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the <sup>4</sup> countries.6 And <sup>5</sup> a nation was destroyed of nation, and city of city: for God did vex them with all adversity.7 <sup>7</sup> Be ye strong therefore, and let not your hands be <sup>8</sup> weak: for your work shall be rewarded.8 And when A'sa heard these words, and the prophecy of O'ded the prophet, he took courage, and put away the <sup>9</sup> abominable idols out of all the land of Ju'dah and Ben'jamin, and out of the cities which he had taken from <sup>10</sup> mount E'phraim, and <sup>11</sup> renewedRevised Version—<sup>1</sup> spirit (small s); <sup>2</sup> long seasons; <sup>3</sup> in their distress they turned unto the Lord, the God; <sup>4</sup> lands; <sup>5</sup> they were broken in pieces, nation against nation; <sup>6</sup> against; <sup>7</sup> But be ye strong, and; <sup>8</sup> slack; <sup>9</sup> abominations out of; <sup>10</sup> the hill country of Ephraim; <sup>11</sup> he; <sup>12</sup> them that sojourned with; <sup>13</sup> sacrificed; <sup>14</sup> in that day; <sup>15</sup> the; <sup>16</sup> and that; <sup>17</sup> the.

## LESSON PLAN

- I. The Prophet's Message, 1-7.
- II. The King's Obedience, 8-11.
- III. The People's Joy.

## DAILY READINGS

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

M.—Rest and prosperity, 2 Chron. 14: 1-15.  
 T.—Asa's good reign in Judah, 2 Chron. 15: 1-15.  
 W.—Asa's mistake, 2 Chron. 16: 1-10. Th.—Joshua's covenant, Josh. 24: 14-25. F.—Seeking the Lord, Isa. 55. S.—Trust and safety, Ps. 16. S.—Joyful service, Ps. 99, 100.

Shorter Catechism—Ques. 84. What doth every sin deserve? A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

The Question on Missions—3. What is our church doing for immigrants on their arrival in

the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Ju'dah and Ben'jamin, and <sup>12</sup> the strangers with them out of E'phraim and Manas'seh, and out of Sim'eon: for they fell to him out of Is'rael in abundance, when they saw that the LORD his God was with him.

10 So they gathered themselves together at Jeru'salem in the third month, in the fifteenth year of the reign of A'sa.

11 And they <sup>13</sup> offered unto the LORD <sup>14</sup> the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.12 And they entered into <sup>15</sup> a covenant to seek the LORD <sup>16</sup> God of their fathers with all their heart and with all their soul;13 <sup>16</sup> That whosoever would not seek the LORD <sup>17</sup> God of Is'rael should be put to death, whether small or great, whether man or woman.

14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Ju'dah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

Canada? A minister of our church meets immigrants at the ports of Quebec, St. John and Halifax, gives to each Presbyterian amongst them a card of introduction to a minister in the place to which he is going, and notifies that minister of the immigrant's arrival. At the port of Quebec last year 6,700 Presbyterian immigrants were welcomed in this way.

Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 116; 104; 63 (Ps. Sel.); 256 (from PRIMARY QUARTERLY); 255.

Special Scripture Reading—Ps. 48. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, C. 249, A Fortune Teller Burning his Book on the Day of his Baptism (2 Chron. 15: 8). For Question on Missions, H. M. 7, Immigrants on Board Ship Coming into Canada.

Stereograph—For Lesson, Jerusalem Beautiful for Situation, from the Southeast, Showing the Temple Site (Underwood & Underwood, see page 13).

## EXPOSITION

Time and Place—About B.C. 900; Jerusalem and neighborhood.

Connecting Links—The division of the kingdom at Solomon's death was followed by war between the two kingdoms, and the struggle went on with many interruptions for about sixty years. Rehoboam, Abijam, Asa and Jehoshaphat, kings of Judah, all fought against their contemporaries in the Northern kingdom. Though at first Judah had perhaps some success, Israel proved in the long run too strong for her.

## I. The Prophet's Message, 1-7.

Vs. 1, 2. *The spirit of God came upon Azariah* (Rev. Ver.). The divine spirit was the divine influence. It might be great strength, as in Samson (Judg. 13: 25, Rev. Ver.), or the

skill of the artisan, as in Moses' builders (Ex. 31: 3; 36: 1, Rev. Ver.); it might be great wisdom, or, as here, the prophetic inspiration. The impulse and the message of Azariah were from God; that is what the verse means. Azariah is not known from any other part of scripture. *To meet Asa*. Asa was just returning from a victorious expedition (see ch. 14: 9-15) against a host headed by Zerah, called the Ethiopian, that is, the Cushite. Some suppose this king to have been an Egyptian king born in Ethiopia; but Ethiopia is not the only Cush that the Bible mentions. Zerah, the Cushite, seems to have been a North Arabian from the district south or southeast of Palestine. The spoil which Asa took (ch. 14: 15) was what might have been



taken from the Arabs. *The Lord is with you, while ye be with him.* The statement is very general; in fact the whole speech of Azariah is general. If men keep Jehovah's laws, He will stand by them; if they do not, He will punish them. That is the moral order of the world, and it lies at the very heart of the Book of Chronicles. *Seek him.* We must turn to God of our own accord; He will not force us. *Will be found;* because He desires to be found of us and to help us. *Forsake him. forsake you.* The universe is ruled by God's law, and that law so operates as to bless those who obey Him and only them.

V. 3. *For long seasons* (Rev. Ver.) *Israel . . . without the true God.* Though the chronicler knew that Israel had the true God from Moses' time at least, he means here perhaps the period of the Judges, the time when Israel settled in Canaan and "every man did that which was right in his own eyes", Judg. 17: 6; 21: 25. *Without a teaching priest . . . without law.* One duty of the Hebrew priests was to communicate to people seeking it, the will of Jehovah. This will, when gathered into a body of maxims and commands, was known as the law.

Vs. 4-7. *When they . . . did turn unto the Lord . . . he was found of them.* If, by a breach of the law, the divine favor was lost, it could be regained by repentance. Repentance in the Old Testament is concrete: it is turning, going back; and it is personally a going back to Jehovah. How men were induced by distress to repent is illustrated at every step in the Book of Judges (see Judg. 10:15, 16, etc.). *In those times . . . no peace . . . great vexations . . . adversity;* a vivid picture of the lawlessness and discord where the true God and His law are disregarded. *Be ye strong . . . not . . . slack* (Rev. Ver.); strong to keep the law, which insured prosperity. "Therefore" points back to the great victory won by the help of God. Because He has saved the nation from its enemies, go to work now and serve Him with new zeal. *Rewarded;* by the protection and prosperity and real happiness which always come to a God-fearing people.

## II. The King's Obedience, 8-11.

Vs. 8-11. *Prophecy of Oded.* Perhaps "Azariah the son of" should be inserted. *Took courage;* as well he might, knowing

that the power of God was at his back in all that he did. *Put away the abominations* (Rev. Ver.); a general term for idolatrous worship, the use of images of any sort. *Out . . . of Judah and Benjamin.* The Southern kingdom consisted of Judah and a strip of Benjamin, a strip that varied in width with the fortunes of war. *Cities . . . taken from the hill country of Ephraim* (Rev. Ver.); cities amongst the mountains of the Central Range such as those captured by Abijah, Asa's father (see ch. 13: 19). *Renewed the altar of the Lord.* The altar which had stood in the great temple square, in front and to the east of the temple building, since Solomon's dedication, was regarded as defiled by less pious rulers who had followed him. *Ephraim . . . Manasseh . . . Simeon . . . in abundance.* These represent the kingdom of the ten tribes. At various times men withdrew from Israel to join Judah. *Third month;* our May-June, the time of the Feast of Pentecost or Weeks. *Spoil;* the booty in oxen and sheep taken at the victory over Zerah, ch. 14: 15.

## III. The People's Joy, 12-15.

Vs. 12-15. *Entered into a covenant;* made vows of loyalty to their God (compare Ex. 24: 3-8). It was like the public profession of faith made in joining the church in our day. *Seek . . . with all their heart and . . . soul;* put all their energy into the service of God (compare Mark 12:30). *Whosoever would not . . . put to death.* This was one side of the stern, uncompromising temper of the old Israelite. *They swore unto the Lord;* put themselves under the most sacred obligations. *Trumpets;* long, straight silver trumpets with a bell mouth, used only for religious purposes. *Cornets;* rams' horns turned up at the end, the national trumpet for rallying the people. *All Judah rejoiced;* confident of the divine favor. *The Lord gave them rest;* a period of peace.

## Light from the East

ABOMINATIONS—In the land of Israel, even in the purest time, there were many remnants and customs of the old paganism. In a good many sequestered spots there were shrines of the ancient Canaanitish worship, to which the heathen and the semi-heathen people still dwelling in the country resorted publicly

or secretly, and where, in times of declension, their Hebrew neighbors accompanied them. Amongst the abominations continued there, were the "groves", which were not trees, but wooden posts set in the ground around the sacred place to mark the precincts that had the right of sanctuary. They were covered with symbolic and sometimes revolting devices, like the totem poles of our early Indian encampments. There were also shrines of Ashteroth, the goddess of fertility and productivity, who was worshiped with unclean

rites, and some of whose temples continued until the time of Constantine. Chemosh, the god of the Moabites, was worshiped on special occasions with human sacrifices, and Molech, the deity of the Ammonites, had little children placed in the arms of his heated hollow image, whence they fell into the fire within, and their cries of agony were drowned by rude music and the shouts of the worshipers. In connection with many of the temples there were depraved persons, both male and female, whose vices formed part of the worship.

### APPLICATION

*The Lord is with you, while ye be with him,* v. 2. There is a famous picture of a little child walking along the edge of a dreadful precipice which is partially concealed by flowers. The child is aware of the danger, for he keeps his little eyes shut that he may not be tempted by the flowers, and, in striving to gather them, fall over the brink. How then can he keep on the path, if he dare not look? Behind him there is an angel with a very tender face, whose hands rest lightly on the shoulders of the child to keep him safe. He has confidence in his guide, and accomplishes the journey without fear and without harm. Our pathway through life leads close to many a precipice on whose brink grow tempting pleasures, and at whose foot lie the bones of many who, in trying to gather them, have been lured to their ruin. But if we will shut our eyes to these seductions, and put our trust in God, He will not fail us, but will guide us safely through every peril.

*Seek him . . . found of you,* v. 2. Sitting in the little room in the chapel of Keble College, Oxford, in which the original of Holman Hunt's famous picture, *The Light of the World*, is kept, and looking at the wonderful figure of the Saviour standing so patiently outside the fast-closed door, such a sense of His gracious compassion steals over the heart, and involuntarily the question rises on the lips,— "Why does the door not open with a glad welcome for such a Guest?" Ah, the fastening of the door is on the inside. The bolt of our heart's door is within. Only we can draw it. But when we do that, and fling the door

wide open, how eagerly and gladly the loving Christ comes in!

*Without the true God,* v. 3. If we would fully realize how sad a condition it is not to know about God, we must look where no gleam of His truth has ever come. In one of the benighted tribes found in the heart of the Dark Continent, the poor natives tried to overcome the sorrow of death by striving to forget that they ever had loved ones whom they had lost. When a child died, his little body was carried away to some obscure field, where it was buried, and then a herd of cattle driven backwards and forwards over the place, tearing up the ground until no one could tell the exact spot where the little grave was. In this foolish way they thought they might forget the bitterness of their grief. It was the best they felt they could do. How sad is the case of those who are living "having no hope, and without God in the world"!

*Be ye strong therefore,* v. 7. While the fire was being prepared that was to burn the great Bohemian reformer, John Huss, there was bound around his brow a triple crown of paper painted with devils. "Didst Thou bear", said he, lifting up his eyes to heaven, "a crown of thorns for me, and shall I not wear this for Thee?" Huss proved himself worthy to stand in the midst of that noble company in all ages who have been strong to do and to endure in the service of God. Moses at the Red Sea; John the Baptist in Herod's prison; Paul before Felix; Luther at Worms, and many others made good their claim to a place in that glorious list. What higher

When to Shut  
Our Eyes

Having  
No Hope

The Bolt on  
the Inside

Heaven's  
Honor Roll

ambition is there than to have one's name amongst these in heaven's honor roll?

*With all their heart*, v. 12. "I would give anything to have a share in this work", said a young woman to Dr. Campbell Morgan, when he was conducting some special meetings. "Are you prepared to give the Master the five loaves and the two fishes?" he earnestly asked. "Can you sing?" She confessed that at home and at some entertainments she had sung, but when he asked for her voice for the next ten days, she hesitated and said, "I don't think I can." "What!" he said, "you can sing at an entertainment, but can't sing to save men!" "I will", she resolved, and her simple, consecrated singing brought

to God one of the leading Christian workers of England. We all have some talent that we could use in the Master's service. Shall we not bring it to Him with the whole heart? He will use it in a way that will surprise us and make us glad that we responded to His call.

*They swear unto the Lord*, v. 14. A little girl in a certain Sunday School signed a card, professing her faith in Jesus as her Saviour.

Asked why she did this, she answered that she had heard her minister speak of how soldiers, with the king's uniform on, would be ashamed to do anything that would disgrace that uniform. Signing the card, she said, was like putting on the uniform of King Jesus, and would keep her back from doing wrong.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

Amongst the intervening events, call attention to the fearful carnage in the battle between Jeroboam and Abijah, king of Judah (see ch. 13). Was this part of the punishment due to Jeroboam and his people for the sin of the calf worship? On the other hand, follow the conflict of Asa with the invading force of Zerah the Ethiopian (see ch. 14: 9-15). Bring out the contrast between Asa and Jeroboam as accounting for the differing results of their warfare. Centre the questioning and instruction round the following points:

1. *The revival of national prosperity under righteousness.* Combining the narrative of Asa's reign in 1 Kgs. 15: 9-24, with that in 2 Chron., chs. 14, 15, bring out by questioning: (a) The meaning of the moral and social reforms accomplished, as the removal of the heathen abominations (compare ch. 14: 3 with v. 8), the deposition of the queen mother (1 Kgs. 15: 13; ch. 15: 16); (b) The revival of national spirit in building enterprises in accordance with the plan of God (ch. 14: 6-8); (c) The strength of defence, ch. 14: 9-15. This affords an opportunity of teaching the secret of true national greatness, removal of sin and loyalty to the will of God. Biblical illustrations are paralleled by secular history. This is also true of individual greatness. Il-

lustrate by Samson and Solomon, Daniel and Jeremiah.

2. *Azariah's prophetic message as an important factor in Asa's reign*, vs. 1-7. Help the class to analyze this message so as to see in it: (a) A statement of the condition of enjoying God's favor; (b) The illustration from the history of Israel's past of the evil of departing from God; (c) The promise of permanence, if God is given His proper place in the national life. In the light of this ancient prophetic message discuss the evils of modern unbelief, secularism, agnosticism and indifference. Are the present social and industrial iniquities,—as the saloon, the sweating system, graft,—the result of selfishness because God has been banished from the social and industrial order? V. 4 shows the place of adversity in leading people to God. Israel's later history is a good example, also David's testimony and Job's experience.

3. *The moral awakening resulting from the clearer vision*, vs. 8-15. Follow the account of the purging away of idolatry, the rebuilding of God's altar, the renewing of the covenant, and the consequent joy and peace.

Emphasize the connection between real religion and true morality and greatness. Every true revival affords striking testimony. The Golden Text shows the value of encouraging rulers in doing right. There must be a strong moral sense behind all true reform

and government. The people should rally round every true leader. This is the only way in which victory can be won.

### For Teachers of the Senior Scholars

The Scotch used to call the bright, happy, peaceful spells in their history, which came between the troublous times, "the blinks". Our Lesson to-day deals with a spell of this kind. No wonder the story brightens with a king like Asa (see ch. 14: 2-5). Follow out in the conversation the story of his great victory (ch. 14:9-15). Help the scholars in imagination to follow Asa as he returned from this, one of the greatest victories in the history of his country, to be met by the prophet Azariah, whom God had sent out to welcome the victors, v. 1. The questioning and instruction should bring out in detail :

1. *God's message by the prophet*, vs. 2-7. There are five points in this message to be made clear and enforced: (a) It was a message for king and people, for every one. God is no respecter of persons. His warnings are for all, His promises are for all, His gospel is for all. (b) The message was sublimely simple; there was no soldier in the army that could not understand it. (c) The message is true for all time, that in order truly to succeed in life, we must be on God's side. (d) The message was illustrated from the history of Israel, vs. 3-6. The history of the world is full of illustrations of this kind. Ask the scholars for some illustrations from their own knowledge or experience. (e) The message contained an encouraging exhortation, v. 7. Press home the duty of being strong, and the advantage also, for God's rewards are worth more than all the world to us.

2. *The influence of this message upon Asa*, vs. 8-15 :

(a) The king took courage and tried to make a clean sweep of idolatry, v. 8. Follow out the details of Asa's reforms. What are some of the idols that need to be put away amongst ourselves? They may be commercial, or social, or literary, or athletic,—or anything whatever that holds a larger place in our hearts than Christ does.

(b) King and people offered unto the Lord all the spoils, vs. 9-11. Use this as an illustration of the obligation on us to offer to the

Lord a due proportion of our wealth, be it large or small.

(c) All Israel entered into a solemn league and covenant, vs. 12-15. It was a solemn transaction. No Presbyterian teacher should fail to look up the National Covenant of Scotland and tell the scholars about it, or get them to tell him, for there must be very few schoolboys and girls who do not know something about it,—that great scene in the churchyard of Greyfriars, Edinburgh, where on the grave-stones the parchment was spread out, and all classes, high and low, with solemn oath, affixed their names, pledging loyalty to their God and church.

Urge very earnestly and lovingly on each scholar the duty and privilege of entering into a solemn covenant with God.

### For Teachers of the Boys and Girls

Ch. 14: 9-15 should be included in the teacher's materials for the present Lesson. He will then have three scenes to make vivid before the minds of the scholars:

1. *Asa's great victory*, ch. 14: 9-15. It will be easy to hold interest in the story of the vast army of Zerah the Ethiopian,—a million soldiers and three hundred chariots come up against Asa, whose army was not much more than half as large; of Asa's prayer to God for deliverance, and the splendid victory given as an answer to that prayer. After bringing out the details of this thrilling story, emphasize the teaching that Asa owed his success to his having done "that which was good and right in the eyes of the Lord his God" (ch. 4: 2), and to his turning to God for help in the time of need.

2. *Asa's meeting with Azariah*, vs. 1-7. Question as to who Azariah was, who sent him to Asa, and when the meeting took place. Then talk over the message which the prophet brought. Enforce, by illustrations which the scholars will understand, the truth that if we wish to have God on our side, we must be sure that we are on His side. Help them, with any needed explanations, to see the force of the allusions to Israel's past history. Dwell on the encouraging and inspiring words of v. 7. Bring out how the help that Asa had received in answer to prayer would make him strong and full of courage to work for God,

and draw the lesson that every time we ask and get help from God, we shall be made stronger and braver for the next task or temptation.

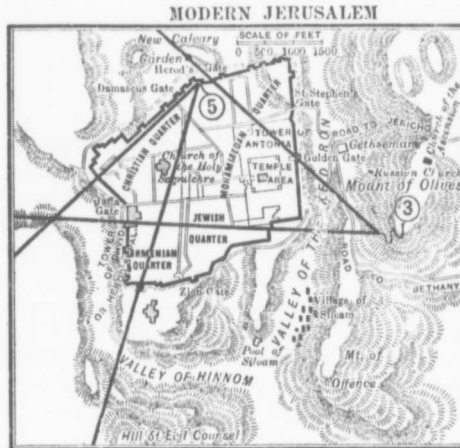
3. *Asa's gathering of his people*, vs. 8-15. Get the scholars to tell you how the king, after hearing the words of Azariah, went right on with the work he had already begun (ch. 14: 3) of destroying idol worship in his land. Then follow out, in detail, the account of the great gathering in Jerusalem. There will be questions to ask about the time,—the month in which the Feast of Pentecost was held; about the offerings,—the teacher will not miss the opportunity of a word

about the duty and privilege of giving for God's work; about the covenant and the earnestness with which the people entered into it; about the solemn oath with which the people pledged themselves to love and serve God; about the great joy of the people and the peace which God gave to them.

Are you on God's side? This is the question which the teacher should try to get each scholar to answer as to himself. And further, if he is on God's side, should he not make that known by an open confession? The appeal for decision grows most naturally out of the Lesson.

### THE GEOGRAPHY LESSON

Find on our special map the figure 3 just outside Jerusalem at the south-east. If you should stand at the point marked 3, and look westward over the space enclosed between the two lines which spread from 3, you would see directly before you a hillside, divided here and there by stone fences, sloping down into a deep, narrow valley. At the farther side of the valley its irregular western bank rises steeply, and along the top of the bank stands a wall of stone masonry, 30 to 40 feet high,—the eastern wall of Jerusalem. Above and beyond the wall you can see a large, open, level space, and near the middle of it a cur-



Map Patent No. 656,569 by Underwood & Underwood. Pat'd in Great Britain.

ious, eight-sided building with a domed roof.

That open terrace is the ground that King Asa's great-grandfather, Solomon, had leveled and made into paved courts around the temple, 1 Kgs. 5: 17. That modern eight-sided building stands over the altar rock, the very spot where King Asa repaired the temple altar.

To see for yourself the temple grounds above the city wall and the deep valley of the Kidron below the wall, lying between the city and the slope of the Mount of Olives to the east, use the stereograph entitled, Jerusalem, Beautiful for Situation, Showing the Temple Site.

### ADDED HINTS AND HELPS

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

#### Lesson, Points

A Spirit-touched man is a live wire giving out light and power to all around. v. 1.

Only those can have God on their side who are definitely and uncompromisingly on God's side. v. 2.

Trouble that turns us to God is better far than joy that leads us to forget Him. v. 4.

The only solid foundation of peace among men is peace with God. v. 5.

Hands which God fills with blessing should be used in His service. v. 7.

National righteousness is the condition of national progress. v. 8.

Every Christian should be like a magnet



drawing others to join him in the service of Christ. v. 9.

Our gifts to God are the natural expression of our gratitude for His gifts to us. v. 11.

A public pledge is a perpetual challenge to consistent performance. v. 12.

Religion will be joyful in proportion as it is whole-hearted. v. 15.

### Something to Look Up

1. Find the verse where Paul tells us not to be weary in well doing for by and by we shall have our reward.

2. "To him that overcometh will I grant to sit with Me in My throne." Jesus has promised this. Find the verse.

ANSWERS, Lesson II.—(1) Ex. 32 : 4.  
(2) 1 John 5: 21.

### For Discussion

1. Seeking the Lord.
2. Whole-hearted service.

### Prove from Scripture

That God requires heart service.

### The Catechism

Ques. 84. *God angry with sin.* We know that God is a loving Father, far more loving than any earthly father can be. Does it seem strange, then, that He can be angry? It will not seem so, if we think a little. Would not any true father be angry if he saw a

wicked man trying to injure his child? Now, there is nothing that can do us nearly so much harm as sin. Our loving heavenly Father sees that sin is spoiling His children's happiness and peace. Is it any wonder, then, that He is angry? Would He really love us, if He were not? We should always remember that it is with sin, not the sinner, that God is angry. The sinner He loves and is eager to save.

### The Question on Missions

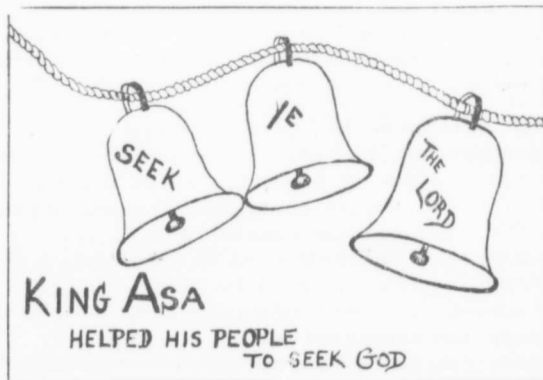
Ques. 3. For the past three years, the Home Mission Committee has had Rev. Dr. Patterson as its agent to meet immigrants when they arrive at Quebec in the summer, and at St. John or Halifax in the winter. His report of last June showed that during the preceding year he had extended a welcome to 6,700 in Quebec. During the past summer and autumn he met 10,183, and he tells us that there are fully 3,000 whom he was not able to see before they had to pass on, on their way to the West. In order to meet the women, a deaconess should be associated with Dr. Patterson. There should be a place of entertainment for immigrants at every distributing point, where they can at reasonable cost secure meals and a clean bed. With this there ought to be associated an employment bureau, that the men might get into touch as soon as possible with employers of labor.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that all who seek God find Him.

*Introduction*—Outline three bells with a rope attached. "Listen, father", said Charlie,

"don't you hear those bells saying something?" "What do you mean, my boy? To me they are just saying, 'Ding dong, etc.'" "Well, father, to me they say, 'Seek ye the Lord; seek ye the Lord.' You know our Sunday School teacher drew a picture of some bells when she was teaching us that Golden Text,—'Seek ye the Lord', etc., and she printed it on the bells, and we all said it over and over so I can never forget it, and all the bells seem to ring, 'Seek ye the Lord.'" Our Lesson to-



day is about seeking God, and perhaps these bells will help you to remember our Lesson story. The man in our story who was seeking God was a king. We'll print his name, ASA. He helped all his people also to seek God.

*Review*—Last Sunday we heard about a king who turned away from God, and led his people to turn away from God also. You remember his name? Print, JEROBOAM. Over how many tribes was he king? Ten tribes. Do you remember why he wanted to keep his people from going up to the temple at Jerusalem to worship God? (Recall last Lesson.)

*Lesson*—Sad to say, after a while the other two tribes began to have idols amongst them also, and turned away from God. Their king was now Asa. Some one may print his name on the board, and all repeat, "Good King Asa". God helped him to fight against his enemies. King Asa had just been having a battle, and God helped him to win it; and as he was coming back from the battle, he met a man who was a prophet of God. The prophet stopped and spoke these words to Asa (v. 2). All repeat, "The Lord is with you, while ye be with Him", etc.

✻ *Golden Text*—The prophet then said to King Asa the words of our Golden Text, "Be ye strong therefore," etc. (v. 7: all repeat).

*The Two Tribes Seeking God*—How it must have pleased God to see King Asa destroying the idols, and pulling down the altars where they were worshiped, and renewing the altar of the Lord in the court of the temple at Jerusalem! King Asa gathered all his people together at Jerusalem. The people offered sacrifices to God and worshiped Him again as He had commanded them. (Tell vs. 12-15.)

*Seeking God*—Mary's teacher asked her if she had found God. "Why", said Mary, "I have never lost Him. He has always been my Friend." Ah! that is the right way. Never get away from God; keep talking to Him in prayer. That is the way to seek Him and find Him. Jesus has shown us the way. If ever you do or say a naughty thing, you are getting away from God, and you must seek Him again if you want His friendship and help. The very best time to seek God is when you are little ones. All repeat, "Those that seek Me early shall find Me." Also repeat again the words the bells said to Charlie,—*"Seek ye the Lord"*, etc.

Repeat (Hymn 513, Book of Praise)—

"He will hear me when I pray;  
He is with me night and day,  
When I sleep, and when I wake,  
For the Lord my Saviour's sake."

*Something to Think About*—I should seek God.

#### FROM THE PLATFORM

## MY COVENANT

"For Teachers of the Senior Scholars" refers to the National Covenant of Scotland. This may be used from the platform to illustrate and enforce the Lesson teaching. Tell how, on March 1, 1638, when King Charles I. and Archbishop Laud had been attempting to force on the Scottish people a form of religious worship distasteful to them, a great gathering of all the people was held in 'Greyfriars' Churchyard, and there they signed the Covenant which pledged them, by the name of the Lord their God, "to adhere to and defend the true religion". Remind the scholars how those who signed this covenant kept it, many of them, at the cost of their very lives. Now print on the blackboard, MY COVENANT, and urge upon the scholars the duty of entering, each for himself and herself, into covenant with God, to love Him and to do His will. Speak also of the duty of an open confession. Try to make this a real decision day.

Lesson IV.

## OMRI AND AHAB LEAD ISRAEL INTO GREATER SIN

January 22, 1911

1 Kings 16 : 23-33. Commit to memory vs. 25, 30. Study 1 Kings 16 : 15-33. Read chs. 21, 22.

**GOLDEN TEXT**—Righteousness exalteth a nation : but sin is a reproach to any people.—Proverbs 14 : 34.

23 In the thirty and first year of A'sa king of Ju'dah began Om'ri to reign over Is'rael, <sup>1</sup> twelve years : six years reigned he in Tir'zah.

24 And he bought the hill Samar'ia of She'mer for two talents of silver, and <sup>2</sup> built on the hill, and called the name of the city which he built, after the name of She'mer, <sup>3</sup> owner of the hill, Samar'ia.

25 <sup>4</sup> But Om'ri wrought evil in the eyes of the Lord, and did worse than all that *were* before him.

26 For he walked in all the way of Jerobo'am the son of Ne'bat, and in his <sup>5</sup> sin wherewith he made Is'rael to sin, to provoke the Lord <sup>6</sup> God of Is'rael to anger with their vanities.

27 Now the rest of the acts of Om'ri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Is'rael ?

28 So Om'ri slept with his fathers, and was buried

**Revised Version**—<sup>1</sup> and reigned ; <sup>2</sup> he ; <sup>3</sup> the ; the Lord, and dealt wickedly above all ; <sup>4</sup> sins ; <sup>5</sup> did

in Samar'ia : and A'hab his son reigned in his stead.

29 And in the thirty and eighth year of A'sa king of Ju'dah began A'hab the son of Om'ri to reign over Is'rael : and A'hab the son of Om'ri reigned over Is'rael in Samar'ia twenty and two years.

30 And A'hab the son of Om'ri <sup>6</sup> did evil in the sight of the Lord above all that *were* before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jerobo'am the son of Ne'bat, that he took to wife Jez'ebel the daughter of Ethba'al king of the Zido'nians, and went and served Ba'al, and worshipped him.

32 And he reared up an altar for Ba'al in the house of Ba'al, which he had built in Samar'ia.

33 And A'hab made <sup>7</sup> a grove ; and A'hab did more to provoke the Lord <sup>8</sup> God of Is'rael to anger than all the kings of Is'rael that were before him.

**And Omri did that which was evil in the sight of that which was evil ; <sup>7</sup> the Asherah ; <sup>8</sup> yet more.**

### LESSON PLAN

I. King Omri, 23-28.

II. King Ahab, 29-33.

### DAILY READINGS

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

M.—Omri and Ahab lead Israel into greater sin, 1 Kgs. 16 : 15-22. T.—Omri and Ahab lead Israel into greater sin, 1 Kgs. 16 : 23-33. W.—The wicked heart, Jer. 17 : 1-10. Th.—A sinful nation, Isa. 1 : 1-9. F.—The sinful mind, Rom. 8 : 1-13. S.—Evil friendships forbidden, 2 Cor. 6 : 11-18. S.—Consequences of sin, Micah 6 : 6-16.

**Shorter Catechism**—Ques. 85. *What doth God require of us, that we may escape his wrath and curse due to us for sin ?* A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

**The Question on Missions**—4. What work is done among the foreigners in the West? Five hospitals are maintained by the Women's Home Missionary Society, clothing is distributed, young men trained for teachers and mission work, missionaries supported, and aid given to the ministers of the Independent Greek Church. Everything is done to win the foreign immigrants and make them Christian and Canadian.

**Lesson Hymns**—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 505 ; 13 ; 100 (Ps. Sel.); 503 (from PRIMARY QUARTERLY); 506.

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

**Lantern Slides**—For Lesson, B. 388, Ahab Speaking to Naboth; B. 390, Elijah Confronting Ahab in Naboth's Vineyard. For Question on Missions, H.M. 210, Geneva Mission Residence and Hospital.

**Stereograph**—For Lesson, Ancient Royal City of Samaria, Looking West (Underwood & Underwood, see page 13).

## EXPOSITION

**Time and Place**—Omri reigned about B.C. 885-874, Ahab about B.C. 874-853. Tirzah (site not known) and Samaria.

**Connecting Links**—After the division of the kingdom, the stability of Judah was secured by its well protected, compact territory, and its loyalty to David's house. Israel, on the other hand, lay scattered, open on every side, never willing to stand by any ruling house. Seventeen kings (counting out Athaliah's usurpation, 2 Kgs. 11 : 1-3) of the Davidic line ruled at Jerusalem from B.C. 933 till 586, whereas nineteen kings of nine different dynasties ruled Israel (B.C. 933-722). The two strongest dynasties were those of Omri and Jehu (2 Kgs., chs. 9, 10); both made their way to the throne through blood.

The usurpation of the throne of Israel by Zimri, the election by the army of Omri as king, Omri's march against Tirzah, Zimri's

despair and suicide, and Omri's conflict with Tibni are described in vs. 15-22.

### I. King Omri, 23-28.

V. 23. *Omri . . . reigned twelve years* (Rev. Ver.). The Hebrews counted both year of accession and year of death; we should say Omri ruled eleven years, B.C. 885-874. *Asa's thirty and first year* must be the end of the struggle with Tibni (compare v. 15). *Six years . . . in Tirzah*. Jeroboam's capital had been Shechem, but he seems to have had a royal residence at Tirzah, ch. 14 : 17. Perhaps each king made his capital where he felt most secure.

V. 24. *Bought the hill Samaria*. See Geography Lesson. The Hebrew name of the city was Shomerôn, meaning "Watch Tower". According to the story, the city was called after *Shemer*, the original owner, whose name resembles the Hebrew "shamar", that is, "to

guard" or "watch". *Two talents of silver*. A "heavy" talent's weight of silver was equal to about \$2,000; a "light" talent's to about \$1,000. *Built on the hill*. We are not to think of a totally new settlement, but of strengthening and beautifying an old town. Omri would, of course, fortify the place, and build barracks, palace and temple.

V. 25. *Omri did . . . evil* (Rev. Ver.); the verdict passed on every one of the nineteen kings of Israel. *Dealt wickedly above all . . . before him* (Rev. Ver.). Every outstanding king of the North has this said of him by the writer of Kings. What Omri did is not mentioned, but Micah 6 : 16 implies something specially blameworthy. Some suppose that he organized the calf worship introduced by Jeroboam into a regular system.

V. 26. *The way of Jeroboam*. To the writer of Kings, the greatest sin was to worship at any sanctuary but Jerusalem. He acknowledged but one sanctuary, that on Mount Zion. It was this, Jeroboam's sin, he thought, that brought disaster on Israel (ch. 12: 30; compare 2 Kgs. 17: 21). *To provoke the Lord . . . to anger*; indignation at what the writer regards as practically the worship of other gods than Jehovah. *Vanities*; a name often used in the Old Testament of false gods and the worship given to them (see Deut. 32:21, and compare 1 Cor. 8: 4).

Vs. 27, 28. *The rest of the acts of Omri*; which made him so famous that the Assyrians thought of him as practically the founder of the kingdom of Israel. For generations they spoke of the "land of Omri". See also Light from the East. *Book of the chronicles*. It looks as if the writer of Kings refers to one of the sources from which he drew his material. It cannot be our Book of Chronicles, which has nothing about Omri in it. The writer seems to have used that older book, also the "chronicles of the kings of Judah", and several other books in compiling his history, intended to illustrate his great principle that loyalty to Jehovah was rewarded, and that disobedience meant disaster. *Omri slept with his fathers*. Because the dead were laid in the family plot, and maintained in some sense the relationships of their former life, to die meant "to be gathered to one's fathers".

## II. King Ahab, 29-33.

Vs. 29-33. *Ahab*. The name means "father's brother", that is, "one who closely resembles his father". *Evil . . . above all . . . before him*; because he added to the calf worship, in which there was a pretence, at least, of honoring Jehovah, the worship of foreign and shameful deities. *A light thing*, etc. He was unwarned by all the disasters which the worship of the calves had brought on preceding kings. *Took to wife Jezebel*. See Light from the East. The marriage was not in itself wicked. Politically, it was an act of successful statecraft; it cemented an alliance that was fitted to strengthen Israel against the Arameans of Damascus. *Served Baal*. This was the evil result of Ahab's marriage. The Baal of Tyre, Melkart by name, whose worship was full of splendor and licentiousness. Other places had different "Baal's". The name means "owner", or "lord". *An altar . . . in the house*. Like Solomon (ch. 11: 7), Ahab built an altar and temple for his wife's deity: it was courtesy to Jezebel and to Tyre. *Ahab made the Asherah* (Rev. Ver.); a symbol of uncertain significance that usually stood beside the altar of Baal.

### Light from the East

OMRI—The famous Moabite stone discovered in 1868, on the site of the old capital, Dibon, had an inscription cut on it in the tongue of Moab, which was simply a dialect of Hebrew. In it Mesha, king of Moab, tells that he set up the monument in a shrine which he built to the god Chemosh, to celebrate his victories over Israel. Part of it runs thus: "Omri was king of Israel and he afflicted Moab many days because Chemosh was angry with his land. And his son succeeded him and he also said, 'I will oppress Moab.' But I saw my desire upon him and upon his house and Israel perished forever. Omri annexed all the country of Medeba, and he occupied it during his days and half his son's days, forty years." Then follows an account of the various battles.

JEZEBEL—Was the daughter of Ethbaal a priest of Tyre, who assassinated the king and seized the throne. She was a woman of extra-

ordinary energy and ability, strong religious zeal, and well skilled in all the arts of Oriental despotism. As queen, she had the right to establish at the Hebrew court a temple and

a priesthood for her own god. It was easy for a woman of her endowments to increase the influence of her own sanctuary until it overshadowed the national religion.

### APPLICATION

*In the eyes of the Lord*, v. 25. An African tribe was found that had adopted the striking custom of placing its idol on the top of a tall tree, so that it could be visible

**The Eyes  
That See**

for a great distance round about.

If any member of the tribe were tempted to do something contrary to the customs of his people, he had only to look up and there were the eyes of his god to see and rebuke his deed. A mere idol of wood or stone, of course, cannot know; but there is One who sees not only what we do, but what we think. How much more careful then should we be that we do nothing offensive in His sight!

*Way of Jeroboam*, v. 26. A few years ago, a fast train was approaching an important junction where three railways crossed, when

**Destroying the  
Signals**

the engine-driver saw a man at the top of a signal post destroying the signal lamps with

his fist. The poor fellow was insane, and was influenced simply by a desire for the excitement he would experience in witnessing a train wreck. Jeroboam, by his introduction of the calf worship, destroyed the signals that would have guided his successors on the right track of obedience to God. Are any of us, by our conduct, destroying the signals for those who come after us?

*To anger*, v. 26. At the end of a long picture gallery in Germany, there is a painting called, Cloudland. It looks like a huge, repulsive daub of color without "Cloudland" form or beauty. Come close up to the picture, however, and the cloud resolves itself into a mass of the sweetest little cherub faces. Such, too, is God's anger. While we are away from Him, and living in sin, we feel nothing but the frown. But when we repent of our sins, and draw close to Him, His anger takes a different aspect. His severity was prompted by His love. The sorrows that we suffered for our sins were after all messengers of mercy to turn our feet into the paths of righteousness and peace. The cloud of His wrath is re-

solved into angel faces bright with love.

*In the sight of the Lord*, v. 30. Canon Buckland, the famous English naturalist of the last century, was one day watching from his study, through a telescope, a workman on the top of the famous "Tom Tower" in Oxford.

Unconscious of being observed, the man was building some bad stone into the structure, when he was startled by a shouted rebuke from the distant looker-on. Whether we will or not, our lives, through and through, will be searched by the Eye that nothing can escape. Only true and honest work will stand before His testing gaze.

*A light thing*, v. 31. Pompey wished to billet his army on a certain city, but the citizens were suspicious of his designs and refused to give their consent.

**No Sin Light** He had recourse to a ruse. He asked if they would not receive at least a few weak and sick soldiers. They were accepted. But it was only a short time until the invalids recovered their strength, and, opening the gates, admitted their comrades to the command and government of the city. The sins of Jeroboam seemed but a light thing to Ahab, and he admitted them to his reign. They soon brought in their train many others that led to the undoing of his house and the destruction of his kingdom. No sin is light, because no sin stands by itself. Let but one in, and others will crowd after it.

*The house of Baal*, v. 32. "When I was a boy", says a preacher, "the devil took me by the hand and led me into a most beautiful palace. He pillowed my head on the lounge of contentment, and sat me down on the chair of ease, and said, 'All this will be yours if you will serve me.' And I said, 'I consent.' But I walked out one day, and when I returned, my couch of contentment was gone. Another day, and my table of pleasure was taken out. Then a window disappeared, and then a door. At last, but one door remained, through which

**The Palace  
of Sin**



I left, and I never entered again. A friend lingered, however, until the last door was gone, and then the walls closed in upon him

and crushed him." It was the palace of sin, this house of Baal, whose doors ever stand ajar to tempt the unwary to their ruin.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

To show the evils of a nation without God, point the class briefly to the history from Jeroboam to Omri. There are in the Lesson two main points to be considered:

1. *The material side of the reigns of Omri and Ahab.* Bring out, by questioning and discussion, the greatness of these two kings in military and political glory, as evidenced by Omri's establishment of Samaria as his capital (v. 24),—a place naturally strong, and easily defended. It stood a siege for three years against the power of Assyria (see 2 Kgs. 17: 5, 6); the Mesha inscriptions (see Light from the East and compare 2 Kgs. 3: 4) contained the admission that Omri had at least partially conquered Moab; the alliance with Ethbaal, king of the Sidonians, led to large commercial relations. Omri, however, failed in meeting the Syrians or Aramæans, to whom he was compelled to pay tribute; but Ahab shook off this yoke, and in battle captured their king, Ben-hadad. He spared the king and established close commercial relations, ch. 20: 1-34. From a material point of view, Omri and Ahab restored the Northern kingdom to its greatness. This should be carefully elicited, as it gives emphasis to the moral and spiritual teaching of the Lesson.

2. *The greater sin of Omri and Ahab.* Trace Omri's sin (vs. 25, 26, for its nature see Exposition). Also discuss Ahab's sin (vs. 30-33), helping the scholars to see Jezebel's part in it and to make a character study of this wicked queen. Guide the class in analyzing the situation. The basal law of Israel's existence was loyalty to God. No other god was to be tolerated. The Ten Commandments were the law of God to the people. Any departure was treason, and was treated as such. Recall how Solomon tried idolatry, with the result that the kingdom was divided. Trace the sin of Jeroboam to its fruition in the intense zeal and recklessness in evil of Omri and

Ahab. The greater sin occurs in the midst of the greater light and warning.

The truth to be impressed is the sin of forgetting God. How is it in Canada? Is our steadfastness in proportion to our knowledge of the will of God?

#### For Teachers of the Senior Scholars

While Asa the Good was doing so much to bring the kingdom of Judah back to God, things were going from bad to worse in the kingdom of Israel.

In our Lesson to-day we have two kings, a father and a son, who reigned in Israel during this period of spiritual degeneracy.

I. OMRI, vs. 23-28. Who was he, and how had he secured the throne? (See vs. 15-22.)

(1) What kind of a king was he from a worldly viewpoint? He showed military genius in selecting the site of his new capital, Samaria. Bring out the force of the expression in v. 27, "his might that he shewed" (see Exposition). He was a powerful king who made a lasting impression upon his age. From a military or commercial or political point of view, he was a great king.

(2) What kind of a king was he in God's sight? (Vs. 25, 26.) From the religious viewpoint he was a miserable failure. Dwell upon the thought suggested by the Lesson that a man may possess a brilliant intellect or a genius for getting on in the world and yet be a great failure in God's sight. Illustrate and enforce the lesson that nothing can be termed success that is out of harmony with God's plans, while nothing can be termed failure that is in harmony with God's plans.

II. AHAB, vs. 29-33. The son is like his father, only more so. Sons are likely to be like their fathers. Discuss the saying of one that he never got over having a good father. The French have a proverb, *Noblesse oblige*, which means that an honorable descent carries the obligation to honorable conduct. Apply this principle to the case of those with good and pious parents.

How did Ahab do evil in the sight of the

Lord above all that were before him? He did about the worst thing he could do when he married Jezebel. Help the class in a study of this woman's character and of her influence over Ahab. He was the weaker half; and even if he had had in him the making of a good man and a good king, which he does not seem to have had, he destroyed all hope when he married this woman. Follow out, in detail, the account of the introduction of Baal worship in Israel.

In closing, emphasize the teaching suggested by "in the sight of the Lord" (v. 25, Rev. Ver. and v. 30). Impress upon the scholars that it is God's judgment of us that really matters, and not the judgment of men.

### For Teachers of the Boys and Girls

Begin by having vs. 26 and 31 read. Get the scholars to tell you what is said in these verses of Omri and Ahab respectively, namely, that they provoked "the Lord God of Israel to anger". Make sure that the class understand that there is no passion in God's anger, but that it is holy indignation against sin, while, at the same time, He loves the sinner. The teaching should bring out:

1. *How Omri provoked the Lord to anger*, vs. 23-28. Have the story retold, in answer to carefully selected questions of Omri's election as king, the death of the usurper Zimri and the conflict with Tibni (see vs. 15-22). Question about the purchase of "the hill Samaria" by Omri, and his building of his capital on its summit. Help the scholars to

picture the central and commanding position of this city (see Geography Lesson), and to form some idea of the outward greatness of Omri's kingdom. Bring out the contrast between the way in which the people of the time regarded him,—as a mighty and prosperous sovereign,—and God's estimate of him as an evil-doer (see v. 25). Question out the details of his wickedness,—following Jeroboam's sin (What was this?), and going even farther in evil, perhaps by organizing and developing the worship of the calves. Ask about "the book of the chronicles" (v. 27) and the death and burial place of Omri.

2. *How Ahab provoked the Lord to anger*, vs. 29-33. The scholars will give the meaning of the name "Ahab", and will readily see how it suggests the likeness of the king who bore it to his wicked father. Emphasize the teaching of v. 30, that those who begin wrong go from bad to worse. There is abundant material for questioning in connection with vs. 31, 32, to bring out the character of Jezebel, who became Ahab's queen, and the worship of Baal, introduced into Israel by the king to please his heathen wife. By this time the scholars will have seen how justly the Lord was angry with both Omri and Ahab.

Press home the truth that all we do is done "in the sight of the Lord" (v. 25, Rev. Ver., and v. 30). Speak very solemnly and tenderly of His anger against all that is evil in our lives, and urge as a reason for shunning sin that it stirs up the anger of One who loves us as no one else loves us.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Find on our special map, page 18, the figure 4 at Samaria. If you should stand at the spot marked 4 and look westward over the space enclosed between the two spreading lines, you would see directly before you a slope of the old hill where Omri (and afterwards his son Ahab) ruled in splendid state. You find only a few buildings in sight now, and those not splendid at all. Under your feet are the ruined walls of a Christian church built by Crusaders. Beyond it are some shabby little stone houses with flat or round-roofed roofs. Beside the street near by, at the head of a flight of stone steps, you see pieces

of what were once tall, stone pillars, remnants of some fine building of an earlier time. Up on the highest part of the hill, straight ahead, where beautiful halls of cedar and marble used to stand, only clumps of olive trees now hold their soft masses of foliage between you and the western sky. When Ahab and Queen Jezebel lived here, the town was a showy and fashionable place.

To see for yourself the streets and houses of modern Samaria, with the height beyond where Ahab held his court and went to worship, use the stereograph entitled, *The Ancient Royal City of Samaria*.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does Paul teach us to abhor the evil and cleave to the good?
2. Find the verse which says that the wicked are like the chaff which the wind driveth away.

ANSWERS, Lesson III.—(1) Gal. 6: 9. (2) Rev. 3: 21.

For Discussion

1. The progress of sin.
2. The influence of evil companions.

Prove from Scripture

That God loves righteousness.

The Catechism

Ques. 85. *How to escape the punishment of sin.* In Old Testament times, there were six cities set apart, called cities of refuge. If a man had killed another, he might flee to one of these cities and be safe until he had had a fair trial. The Question teaches us that Jesus Christ is like a city of refuge. We deserve to be punished, for we have sinned. But if we come to Him, and give up our sin, we shall be safe from punishment. And coming to Him

just means trusting Him with all our hearts. To every one who seeks Him, He gives many helps, such as His own Word, prayer, the church, and His own blessed Spirit, that all may live a holy life.

The Question on Missions

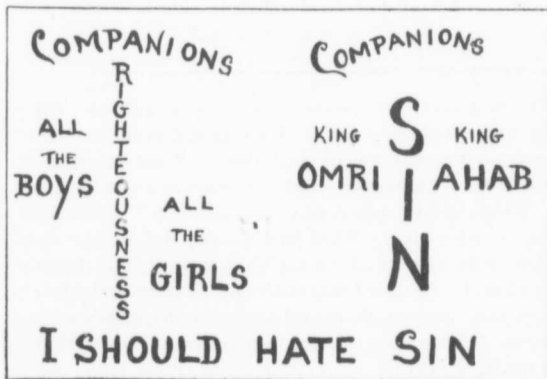
Ques. 4. Those who come to us from Europe, outside the British Isles, are in many cases persons who have fled from oppression in their home land. Splendid service has been rendered by the Women's Home Missionary Society in the establishment of hospitals amongst them at Teulon, Wakaw and Vegreville, and by maintaining nurses at Ethelbert and Sifton. Sympathetic and skilled treatment of bodily ills opens hearts for the entrance of the gospel message. Bales of clothing have been distributed, and have proved a boon indeed to young and old. The Presbyterian church opened the first schools among the Galicians, furnishing both the buildings and the teachers. There are six Galician young men in the minister evangelist course in Manitoba College, and three in the regular course for the ministry. Although the Independent Greek Church is not Presbyterian, it is in very close sympathy with our church, and therefore aid of every kind is given to its ministers in carrying on their work.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that sin is the worst enemy.

Introduction—Fritz and Emily were unpacking a box

of oranges (outline some) that had come for their party. "Oh, see! Fritz, here is one quite rotten", said Emily, holding it up. "Well look out for the ones near it, for they will be partly rotten too", said Fritz; and grandfather, sitting in his easy chair nearby, said, "That's just the way with boys and girls, my dears. Let one bad one get in amongst them and the others soon become bad also." Our Lesson is about two bad kings who made all around them bad also, and a wicked queen who caused one of the kings to be



even worse than any king before him.

*Review*—Our last Lesson was about a very good king. Who can print his name? Asa. He was king of the two tribes (Recall Lesson).

*Lesson*—To-day we are going to hear again about the ten tribes and their king, who was a very bad king. We'll print his name,—OMRI. He was more wicked than any king before him. He led the people to again worship the golden calves, and to do many other wicked things which displeased God very much. And after his death, his son Ahab became king. He worshiped idols, and, worst of all, he took for his wife a very wicked woman named Jezebel, who also worshiped idols and did worse even than the king himself. Ahab built an altar (Outline) to the god Baal, and made a grove in which to worship, and did more to displease God than all the kings that were before him.

*Golden Text*—We are going to talk about two companions, and we must choose one or other for our friend. We'll see which one is the best. Here is Righteousness (stroke), and here is the other, Sin (stroke). This first one hates this one, Sin, and does all he can to fight him and kill him. He loves and does only right things, and God loves him

and all his companions. This other (Sin) does only bad things, and Ge' is angry at him and at all who are his companions. Which of these do you think King Omri and Ahab had for a companion? We'll just print their names, one on each side of "Sin". Now we'll all repeat our Golden Text.

*Practical Thoughts*—Who would like to print his or her name along with these three? That is right—nobody! Now let us see who would like to take Righteousness for a companion. Oh yes,—John, and Willie, and Ruth, etc. You all want to print your names beside this good companion. Now you must all form an army with Righteousness as your captain and you all will be soldiers, and you must fight this enemy, Sin and his companions.

*Fighting Sin*—How can we fight Sin? "Don't say that bad word, Tom." "Don't go if your mother told you not to go, Teddy." "Don't ever touch strong drink, Bob." That is the very best way to fight Sin and conquer him,—by keeping ourselves and others from getting near him, and thus taking his army from him.

*Something to Think About*—I should fight against sin.

#### FROM THE PLATFORM

OMRI'S } AHAB'S }	WICKEDNESS
The Lord's WRATH	

Print on the blackboard, OMRI'S WICKEDNESS, and question somewhat as follows: What site did Omri buy for his capital? What name did he give to it? What is said of his conduct? In whose sight was his wickedness done? Whose example did he follow? What do we know of his power and greatness? Next print, AHAB'S (wickedness), and question in a similar manner: What does Ahab's name mean? What does it suggest as to his character? How is his conduct described? Whom did he take to be his wife? What false worship did he introduce into Israel? What is said as to the Lord's knowledge of his sin? Now print, THE LORD'S WRATH, and continue the questioning: How did the Lord regard the sin of Omri and Ahab? Make it clear that the Lord's wrath is free from passion, that it is holy indignation against sin, which is destroying those whom He loves. Urge upon the scholars to forsake everything that would cause them to deserve the wrath of God.

## Lesson V. JEHOSHAPHAT'S GOOD REIGN IN JUDAH January 29, 1911

2 Chronicles 17: 1-6, 9-13. Commit to memory vs. 3, 4 Study 2 Chronicles 17: 1-13. Read chs. 17-20.

GOLDEN TEXT—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6: 33.

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord; moreover he took away the high places and

Revised Version—<sup>1</sup> the; <sup>2</sup> Omit LORD; <sup>3</sup> and furthermore he; <sup>4</sup> the Asherim out of; <sup>5</sup> having the book; <sup>6</sup> they; <sup>7</sup> among; <sup>8</sup> And some; <sup>9</sup> silver for tribute

## LESSON PLAN

- I. God Feared, 1-6.
- II. The People Instructed, 9.
- III. The King Prospered, 10-13.

## DAILY READINGS

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

M.—Jehoshaphat's good reign in Judah, 2 Chron. 17: 1-13. T.—Righteous rule, 2 Chron. 19: 4-11. W.—The best refuge, 2 Chron. 20: 1-13. Th.—A battle song, 2 Chron. 20: 14-21. F.—Complete deliverance, 2 Chron. 20: 22-30. S.—The book of the law, Josh. 1: 1-9. S.—The blessed way, Ps. 1. Shorter Catechism—Review Questions 82-85. The Question on Missions—5. What are the special needs for the work of Home Missions? Mis-

<sup>4</sup> groves out of Judah.

<sup>9</sup> And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

<sup>10</sup> And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

<sup>11</sup> Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

<sup>12</sup> And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

<sup>13</sup> And he had much business in the cities of Judah; and the men of war, mighty men of valour, were in Jerusalem.

<sup>19</sup> also; <sup>21</sup> many works; <sup>22</sup> Omit the; <sup>23</sup> Omit were.

sionaries, deaconesses and money are needed. The work calls to Christian young men and women to consecrate themselves to mission service, and the church members to consecrate a due proportion of their wealth, that the \$248,000 required this year may be obtained.

Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 304; 262; 94 (Ps. Sel.); 517 (from PRIMARY QUARTERLY); 107.

Special Scripture Reading—Ps. 19. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, S.P. 158, "Seek ye first the kingdom of God." For Question on Missions, H. M. 294, Presbyterian Church Built Under Knox College Student Missionary.

Stereograph—For Lesson, Jerusalem, the City of Zion, Southwest from the Northern Wall (Underwood & Underwood, see page 13).

## EXPOSITION

Time and Place—About B.C. 874 to 850; Jerusalem and the land of Judah.

Connecting Links—2 Chron., chs. 15: 16 to 16: 14, continues the story of Asa's reign (see ch. 15: 1-15, Lesson III., Jan. 15). About the time of Omri's death, Jehoshaphat, Asa's son, came to the throne of Judah. Jehoshaphat and Ahab were therefore contemporaries. As Ahab, in Kings, is the type of ungodly rulers, so the reign of Jehoshaphat is in Chronicles an era of great splendor.

## I. God Feared, 1-6.

Vs. 1, 2. *Jehoshaphat*. The name means, "whom the Lord judges" or "pleads for". *His son*; Asa's son, ch. 16: 13, 14. *Reigned in his stead*. The succession passed regularly from father to son in David's family. *Strengthened himself against Israel*; the Northern kingdom over which Ahab ruled. Ahab had strengthened himself by his alliance with Sidon, and there was need, therefore, for Jehoshaphat to strengthen himself against

Ahab. *Forces*; soldiers and war materials. *In all the fenced cities of Judah*; the towns on Judah's borders which Rehoboam had strengthened with fortifications, ch. 11: 5-10. Over the *garrisons* Jehoshaphat placed his sons (ch. 21: 2, 3) and other princes, ch. 17: 7. *Cities of Ephraim*. Probably the reference is to the cities toward Ephraim which were captured by Abijah, ch. 13: 19.

Vs. 3, 4. *The Lord was with Jehoshaphat*. No such splendor and prosperity had been enjoyed by any king of Judah since Solomon's day,—a manifest proof of the divine blessing. *Walked in*; followed the example of. *His father David*. Omit "David", as the Greek Old Testament does,—"his father" then refers to Asa. The meaning is that Jehoshaphat followed the example set by Asa in his earlier years, before that king had incurred the Lord's displeasure by his sin (see ch. 16). *Sought not unto*; did not worship or serve. *The Baalim* (Rev. Ver.). Baal means



"lord", and was the name given by each town of Canaan to its god: Baalim means "lords". *But .the Lord God of his father.* Jehoshaphat was not drawn aside by the seductive worship at other sanctuaries, the service of the Baals; he served Jehovah at Jerusalem with a single heart. *Walked in his commandments.* This is what the writer means by seeking God: it is keeping His laws. This idea is fundamental in Chronicles; piety and prosperity are indissolubly linked together. *Not after the doings of Israel.* Israel's sin and overthrow were to Judah a great object lesson on the duty of fidelity to Jehovah.

Vs. 5, 6. *Therefore the Lord stablished the kingdom;* made Jehoshaphat's government of Judah strong and sure. This was a direct result of the king's piety. We have learned to look for the result of piety not in outward prosperity, but in the fruits of the spirit, high character and trust in God. In ancient times God had to teach His people in simple, striking ways that godliness was great gain. Because of his piety Jehoshaphat stands out as a mighty monarch. *All Judah brought . . . presents;* voluntary gifts in addition to the regular taxes. *Riches and honor in abundance.* His greatness was recognized afar off; other kings respected him. *His heart was lifted up.* With a noble self-consciousness, he was full of spirit and courage, for God was with him. *He took away the high places and the Asherim* (Rev. Ver.). The high places were the hill sanctuaries outside of Jerusalem where false gods were worshiped. The Asherim were wooden poles that stood beside altars as symbols of deity.

Vs. 7, 8 give the names of five court officers, nine Levites and two priests sent throughout Judah to instruct the people in the law of the Lord.

### II. The People Instructed, 9.

V. 9. *They taught in Judah;* the teachers (princes, Levites and priests) whom the king sent out to instruct the people. The people should not be "without a teaching priest, and without law" any more (compare ch. 15: 3). *The book of the law of the Lord.* The chronicler thought of the five books of Moses.

### III. The King Prospered, 10-13.

Vs. 10-13. *The fear of the Lord fell upon*

*all the kingdoms.* When they saw the greatness of Judah and the greatness of Judah's king, they were afraid of Jehovah. *They made no war against Jehoshaphat;* such was their terror. *Philistines;* dwellers in the plain along the Mediterranean, west of Judah. *Presents;* a sign of homage to him as king. *Tribute silver.* The Philistines were farmers and traders, hence they brought money. *Arabians also* (Rev. Ver.); whose country bordered on that of Judah to the south and southeast. These brought what they had,—sheep and goats. *Castles;* towers of defence. "Such small castles or towers lie scattered along the pilgrim road from Damascus to Mecca at the present day to make the way safe." *Cities of store;* fortified cities with a supply of provisions and war materials (see ch. 11: 11). *Much business;* Rev. Ver., "many works", such as those already described. *Men of war . . . in Jerusalem.* The immense armies of Abijah and Asa (compare ch. 13: 3; 14: 7; 17: 14-19) are quite out-classed.

### Light from the East

JEHOSHAPHAT—The chronicler represents Jehoshaphat as an enthusiastic adherent of the worship of Jehovah, and consequently a king who enjoyed all the marks of the divine favor,—devoted subjects, great riches, presents from his less powerful neighbors, a huge army, ability to build fortresses and store arsenals full of war material. He was in reality a very cautious and wary politician. He formed an alliance with the Northern nation against their common enemies the Arameans, and sealed it with the marriage of his son and heir to Ahab's daughter Athaliah, but this proved very disastrous to Judah. Jehoshaphat thought it the correct thing to hear a message from an accredited prophet of Jehovah, but when this interfered with his plans, he quietly ignored it.

TAUGHT—Israel from an early period cultivated systematic family instruction, and even had a rudimentary form of national education. Jewish parents desired to fit their children for a useful life and also to imbue them with a religious spirit. When Jehoshaphat found the old idolatry cropping up after every stern repression, because so many

pagans were still in the land, he saw that more positive means were necessary, and so he sent out this educational commission to in-

quire into the methods of instruction in every locality, and to teach the provisions of the law in a public and systematic way.

#### APPLICATION

*Fenced cities*, v. 2. It was just a simple attic over a store. It had no furniture but an empty box. But every morning he could climb up to it, close the door, **A Daily Defence** forget about the price of flour, or sugar, or candles, let the downstairs cares drop away from him, and have a few minutes of communion with God. Then he would wait, and sometimes the answer would come to him on the spot, and he would feel the humble surroundings full of the glory of God. Sometimes the answer would come to him in some of the incidents of the day. But the little room was ever to him a solace and a refuge. Against the cares of a business life, it was a "fenced city".

*The Lord was with Jehoshaphat*, v. 3. For twenty years, the sister of Dr. Arnold of Rugby was confined to a kind of crib by a pathetic disease that did not permit her to change her posture during all that time. It was a daily martyrdom. But during all those years, she adhered to her early resolution never to speak about herself. The very pins and ribbons of another's dress, the making even of a doll's cap, she would never forget. Of herself alone, she was wholly thoughtless. Yet everything lovely, graceful, or noble in God's world or man's work gave her constant delight. Through the valley of the shadow of death she passed free from all fear or impatience and from any cloud of impaired reason. And Dr. Arnold adds: "May God grant that I may come within one hundred degrees of her place in glory." How did she do it? Christ sustained her by His gracious presence. The life that she lived in the flesh she lived by the faith of the Son of God, who loved her, and gave Himself for her.

*The book of the law*, v. 9. The story is told of a poor old widow living in the Scottish Highlands, who was visited one day by a gentleman who had heard of her need. She spoke of her son, who was doing well in Australia. "Why does he not help you?" inquired

the visitor. "I don't know", she said: "he writes to me once a month, but only sends me a little picture with his letter." The gentleman asked to see the pictures, and found each of them to be a draft for ten pounds. The blessed promises and loving counsels of God's Word are not merely pretty pictures of peace and holiness to be admired by us; they are meant for our help and blessing.

*The fear of the Lord*, v. 10. To the sinner the fear of the Lord means dread. He is afraid to draw near to His courts or even think about Him. He is like **Dread Replaced by Reverence** a child that was in the habit of playing in a large and beautiful garden, but there was in it a long winding path down which he never ventured. Some silly nurse had said that ogres and goblins dwelt there. But one day an elder brother took him to the entrance, and, leaving him in his needless terror, went singing down the path and back again and showed the child how groundless were all his fears. Christ has been to us an Elder Brother. He has proved to us that we need no longer dread God nor the eternal world. And thus He has changed the character of our fear of the unseen into the reverence that springs from love.

*Much business*, v. 13. The Christian life is not an idle one. It has a great many interests and sympathies, and the world would be a sad place were it withdrawn. "I wish all churches were swept from the land, beginning with Spurgeon's", exclaimed a London infidel to a clergyman. "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's Orphanage?" was the clergyman's disconcerting reply, and the silence that followed was expressive. There are little ones to care for, broken hearts to comfort, destitute ones to relieve, tempted ones to rescue and ignorant ones to teach. We cannot sit in snug pews with folded hands when there is "much business" to be done.

**Poor Through Ignorance**

**If Churches Were Swept Away**

## TEACHING HINTS

## For Teachers of Bible Classes

The Lesson selects, from the account of Jehoshaphat's good reign in Judah, examples of his activity on behalf of his country along three lines. These should be followed out in the class discussion:

1. *Activity in national defence*, vs. 1, 2. Elicit the reason why Jehoshaphat felt it necessary to strengthen his kingdom against the Northern kingdom of Israel, namely, Ahab's alliance with Sidon through his wife Jezebel. Follow out the details in v. 2 of the provision made by the king.

2. *Activity in religious matters*, vs. 3-6, 9. From the last Lesson (1 Kgs. 16: 23-33), the class will have freshly in mind the Baal worship in Ahab's kingdom. Recall, by a few questions, the nature of this worship and the manner of its introduction into Israel. Discuss Jehoshaphat's attitude towards this false religion, as indicated in v. 3, "sought not unto Baalim"; v. 4, "walked . . . not after the doings of Israel"; v. 6, "took away the high places", etc. Question next as to his attitude towards the true God (see v. 4, "sought to the Lord God of his father", etc.). V. 5 suggests an interesting topic, namely, the connection between piety and outward prosperity, in the light of both the Old Testament and the New.

Jehoshaphat as a religious educationist would be a good heading for v. 9. Talk over with the class the plan of v. 9 in detail, bringing out the value of Bible study as an antidote to various kinds of error.

3. *Activity in external conquest*, vs. 10-13. Ask for an explanation of the statement that the "fear of the Lord fell upon all the kingdoms", etc. Have the bringing of presents to Jehoshaphat by the Philistines and Arabians explained, as indications that he had carried his conquests westward towards the Mediterranean and southward as far as the Red Sea. Let ch. 20: 36, 37 be turned up as showing that, like Solomon (1 Kgs. 9: 26), Jehoshaphat prepared to send out a merchant fleet on the Red Sea. Question on the further signs of prosperity in vs. 12, 13.

Select as the point to emphasize, the importance of Bible study. Help the class to

see how, in Jehoshaphat's time, the study of God's Word was the most effective means of overcoming idolatry. Will it not in our day, also, be a chief help in overcoming prevalent evils? Urge the personal and social benefits of regular, intelligent Bible study. Some simple, practical methods of study may be suggested by the teacher or by the class.

## For Teachers of the Senior Scholars

The following outline may help to guide the class study of Jehoshaphat and his reign.

1. *His Military Defences*, vs. 1, 2. What these were and why they were necessary, should be brought out by questions, with any information regarding the times that may be required. Discuss the maxim that the best way to preserve peace is to be well prepared for war. Is a policy of this kind a good policy for our day? Can we find in this a justification of the present enormous expenditures upon armies and navies? Is there a more excellent way?

2. *His Religion*, vs. 3-6. Jehoshaphat's love for his father's God, and his spiritual discernment in seeing that Asa's success had been dependent on his loyalty to God; his regard for the example of his pious ancestors; his opposition to Baal worship and other idolatrous practices of the Northern kingdom; his obedience to the laws of God; his active campaign against the idolatry which had crept into Judah; and, as a result of all this, the prosperity which he enjoyed from the Lord, are the main points for question and discussion. V. 5 suggests a little talk about the connection between piety and prosperity, bringing out both the Old and the New Testament views. (See Exposition.)

3. *His Educational Policy*, v. 9. Bring out such details of the policy as, that the best teachers in the land were engaged; the Bible was the text-book; the work was completely and thoroughly done. Speak of the weakness in our educational systems from the lack of religious instruction. The Bible is not taught in our public schools. We must make much of it in the Sunday School and home.

4. *His Influence*, vs. 10-13. The heathen nations felt the influence of what was going on in Judah. They realized that it was not

safe to be on unfriendly terms with such a king. Question as to the ways in which foreign peoples showed their respect for Jehoshaphat, and bring out the details in the picture of his greatness given in vs. 12, 13.

Emphasize the influence of a good life. In Harold Begbie's, *Twice Born Men*, there is the story of a young woman who had given her life to slum work in London. A drunken man said to her: "We never insults the likes of you, because you care for the likes of us."

### For Teachers of the Boys and Girls

In this Lesson, the questioning and instruction may be grouped about the most striking sentences or phrases.

Following this method, after connecting the new king, Jehoshaphat, with his father, Asa, take up the clause, "*Jehoshaphat . . . strengthened himself against Israel*", v. 1. Bring out the need of providing means of defence against Ahab, the king of Israel, with his allies the Sidonians, and the way in which this need was met (vs. 1, 2).

"*The Lord was with Jehoshaphat*", v. 3. What this means, namely, that the Lord approved of, and blessed, Jehoshaphat, and the reasons for this in the king's following the good examples of Asa and David, his shunning the Baal worship of Israel, his loving and serving the true God and his avoiding the evil practices of the Northern kingdom, should be clearly brought out (vs. 3, 4).

"*The Lord stablished the kingdom*", v. 5. After explanation of the meaning of this

sentence,—that God made Jehoshaphat's kingdom great and powerful,—let the conversation follow out the details of the verse as to the "presents" brought to Jehoshaphat and his consequent "riches and honor". Do not lose sight of the opening "therefore" in the verse. Bring out the truth that Jehoshaphat's prosperity was the result of his serving God and shunning evil.

"*His heart was lifted up*", v. 6. "Encouraged" is a good explanation of "lifted up". All that God had done for Jehoshaphat gave him new courage and strength to go on and work for God. The questions should bring out what he did to remove idolatry from Judah.

"*They taught in Judah*", v. 9. The persons who did this work of instruction, the book they used, the method they used, and the thoroughness of the work, will furnish materials for question and discussion.

"*The fear of the Lord*", v. 10. Who were afraid of the Lord? What did this fear keep them from doing?

"*Brought Jehoshaphat presents*", v. 11. The scholars will be eager to tell who brought these presents (use the Map here), and why, and what the presents were.

"*Jehoshaphat waxed great exceedingly*", v. 12. A few questions will bring out this closing picture of Jehoshaphat's prosperity.

By this time the scholars will be ready for the teaching to be enforced in closing, that, if we love and serve God, He is sure to care for us and give us every needful blessing.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON III.]

Find on our special map, page 33, the figure 5, at the northern limits of Jerusalem. If you should stand to-day at the point marked 5, and look southwest over the space included between the two branching lines, you would find yourself looking from a high building beside the northern wall down over an extraordinary mass of low buildings crowded closely together, filling the northeast quarter of the modern city. You have to guess where the narrow, crooked streets (none wide enough for wagons) wind in and out among the little stone houses. Some houses have flat roofs, some have low, round-

ing roofs. In the distance at the right are tall buildings belonging to Greek and Latin churches. In the distance at the left are the domes of the Church of the Holy Sepulchre, and far beyond them a large, square building with a flat roof. That is the citadel or "Tower of David", standing above the western wall, where Jehoshaphat had his fort defended by "men of war, mighty men of valor".

To see for yourself the houses of Jerusalem, and the citadel on the west side where Jehoshaphat's soldiers guarded the city, use the stereograph entitled, *Jerusalem, the City of Zion, Southwest from the Northern Wall.*

## ADDED HINTS AND HELPS

## Something to Look Up

1. A great queen once came to visit a king of Israel, bringing rich gifts because she had heard of his wonderful wisdom. Read the story.

2. In Proverbs, wisdom is described as holding "length of days . . . in her right hand; and in her left hand riches and honour." Find the verse.

ANSWERS, Lesson IV.—(1) Rom. 12: 9. (2) Ps. 1: 4.

## For Discussion

1. The obligations of those descended from God-fearing ancestors.

2. Piety and prosperity—the connection between them.

## Prove from Scripture

That the righteous shall be rewarded.

## The Catechism

Ques. 82-85 (Review). The teaching of the three Questions studied this month falls naturally under three heads. The first is, The Fact of Sin. Ques. 82 states that all mere men have sinned. Show how this statement is supported by scripture. Refer to such passages as Eccl. 7: 20; Rom. 3: 9; 1 John 1: 8, etc. The second head is, Degrees of Sin. In Ques. 83, it is said that some sins are worse than others. One point especially

to be emphasized here is, that the greater our privileges, the greater is our guilt if we transgress God's law. A most suggestive text is Amos 3: 2. The Doom of Sin, is the third head, Ques. 84, 85. Read in hushed and tender tones such passages as Matt. 25: 41; Gal. 3: 10; Eph. 5: 6.

## The Question on Missions

Ques. 5. We need, most of all, the devoted young men of our own homes for the work of the ministry. Parents should, with greater earnestness, consecrate their sons, and plead with God to lead them into the ministry. Teachers in High Schools can do much to direct the thoughts of young men to the gospel ministry. Ministers should ever be on the alert to help young men to decide to study for the ministry. The whole membership of the church is called upon to pray that God may thrust forth laborers into His service.

Our church has established a Training Home for deaconesses, where a two years course of study will eminently fit young women for this work. There is room—for there is abundant work—for a hundred deaconesses in the Presbyterian Church.

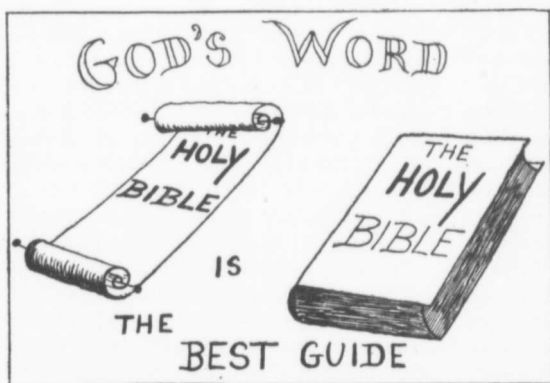
The problem of money is also perennial. In 1900 the Presbyterian Church asked for \$94,000 for its Home Mission work, in 1905 for \$136,000, and in 1910 for \$248,000.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that God's Word is the best guide.

*Introduction*—Outline the present form of our Holy Bible and the form of the old parchment roll, and question as to the difference in form. We are going to hear about God's Word being taught and followed, and the great blessings that came to the king and people who took God's Word for their guide.

*Review*—Do you remember good King Asa who was king over the two tribes? He taught his son to love righteousness (recall last Lesson), and when King Asa died, his son JEHOSHAPHAT (Print) became king and was a very good king, as we shall see.





*Lesson*—In the first place we shall see that God was the Friend of this king because the king was a friend of God and did not worship idols, but obeyed God and did not copy the wicked ways of the people who lived near. Everybody in the kingdom was also a friend of this good King Jehoshaphat, and all brought presents to him to show their friendship, so that he had riches and honor in abundance, and "his heart was lifted up in the ways of the Lord". He took away all of the places where idols had been worshiped.

*God's Word Taught*—King Jehoshaphat knew that learners need a book to teach them, so he chose the very best Book for his people (Here is a picture of it), and he sent out princes and other teachers along with them, to go out amongst the people and teach them God's Word.

*God Blessing the King*—V. 10 tells us that not only did his teaching help his own people, but the fear of the Lord fell upon all the people in the kingdoms around about, and they made no more war against Jehoshaphat; and some who had been enemies, brought Jehoshaphat presents of money, while others brought flocks of sheep and rams and goats, so that he became very rich and great and built castles and cities to store his riches. So you

see how God blessed this good king who made God first in everything, and took God's Word for his guide and taught it to his people.

*Golden Text*—Now we are ready to repeat our Golden Text. We see that riches, honor, friends all came to good King Jehoshaphat because he feared God, and God allowed him to have all these good things.

*God's Word Our Guide*—If we are looking for something, how nice it is to have some one guide us in finding it, to show us the way! God has given us a guide,—His Word, the Holy Bible,—to show us how to seek the kingdom of God and His righteousness.

We should **L**ove  
learn God's Word.  
**L**ive

*My Verses*—All repeat.

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

Divine Instructor, gracious Lord!

Be Thou forever near;  
Teach me to love Thy sacred Word,  
And view my Saviour there."

—Hymn 118, Book of Praise.

*Something to Think About*—I should obey God's Word.

#### FROM THE PLATFORM

REFORM

REWARD

Draw on the blackboard two frames. In one of these print REFORM, and question about the great reform which Jehoshaphat wrought in his reign. Bring out the nature of the idolatrous worship which had become all powerful in the Northern kingdom of Israel, and which was creeping also into Judah, the Southern kingdom. Have the scholars tell you how Jehoshaphat set himself to root out all idolatry from his land, and especially about the policy of education which he carried out. Emphasize the value of Bible study as a means of overcoming error. Now print in the second frame, REWARD, and turn the conversation to the reward which Jehoshaphat received for his faithfulness to God and his earnest efforts to destroy idolatry. Besides the favor of God Himself, the loyalty of his people, the growing power of his kingdom and the respect and homage of surrounding nations, are some of the elements in this reward. The lesson to emphasize is that no work for God against evil can fail to be rewarded.

BIBLE DICTIONARY FOR FIRST  
QUARTER, 1911

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

**A'-hab.** Son and successor of Omri, who reigned over Israel in Samaria 22 years. He married Jezebel, daughter of Ethbaal, king of Tyre, under whose influence he introduced into Israel the worship of Baal.

**A-hi'-jah.** The prophet who foretold to Jeroboam the disruption to the kingdom and the falling away of ten tribes to him.

**A'-sa.** A king of Judah, who showed his zeal for Jehovah by cleansing his land from idolatry.

**Az-a-ri'-ah.** A prophet who met Asa returning from his victory over the Ethiopians and exhorted him to the religious reform for which his reign is noted.

**Beer-she'-ba.** The southernmost town in Judah.

**Ben-ha'-dad.** The name of three of the kings of Damascus. One of these warred against Ahab, and besieged Samaria unsuccessfully.

**Ben'-ja-min.** The tribe descended from Jacob's youngest son, which united with the tribe of Judah to form the Southern kingdom of the two into which the kingdom of David and Solomon was divided.

**Beth'-el.** The modern Beitin, a poor village of about 400 inhabitants, about 12 miles north of Jerusalem. From the earliest times it was a famous religious centre among the Israelites.

**Car'-mel.** "The Garden with Fruit Trees", a mountain that rises abruptly from the shore at the southern extremity of the Bay of Acre and extends to the southwest about 13 miles. The Monastery of Elias now stands on the promontory, at a height of about 500 feet.

**Che'-rith.** An unknown gorge in the Gilead uplands in which Elijah found a safe retreat.

**Dan.** A town which marked the northernmost boundary of Israel.

**Eli'-jah.** One of the greatest of Israel's prophets.

**Eli'-sha.** The successor of Elijah.

**E'-phra-im.** The chief tribe in the Northern kingdom, descended from the younger son of Joseph. Its name is commonly given to the whole kingdom.

**Ge-ha'-zi.** The servant of Elisha.

**Gil'-e-ad.** The region east of the Jordan extending from the northern end of the Dead Sea to the southern end of the Sea of Galilee.

**Gil'-gal.** A town among the mountains of Israel, 7 miles north of Bethel.

**Hor'-eb.** A name used interchangeably for Mount Sinai in Arabia.

**Is'-ra-el.** The name given to all the descendants of Israel or Jacob, but after-

wards limited to the people of the Northern kingdom.

**Je-hosh'-a-phat.** King of Judah. At the beginning of his reign he strengthened himself against Israel, and afterwards sought to remove idolatry and made provision for the religious instruction of his people.

**Je'-hu.** A general who slew Jehoram, king of Israel, and his mother Jezebel, and himself became king of Israel.

**Jer'-i-cho.** An important city in the Jordan valley, not far from the Dead Sea.

**Jer-o-bo'-am.** The founder and first king of the Northern kingdom of Israel. He introduced calf worship, thus leading his people away from the true worship of Jehovah.

**Jeze'-bel.** Ahab's queen: daughter of Ethbaal, king of Tyre.

**Jeze'-reel.** A city in the valley of Esdraelon or Jezreel, the northern residence of Ahab and Jezebel, about 20 miles from Samaria and about 15 miles from Mount Carmel.

**Ju'-dah.** The fourth son of Jacob and the tribe descended from him; also used of the Southern kingdom after the disruption under Rehoboam.

**Ma-nas'-seh.** The elder son of Joseph and the tribe descended from him.

**Na'-both.** The owner of the vineyard in Jezreel which Ahab coveted.

**Nim'-shi.** Grandfather of Jehu, king of Israel.

**Om'-ri.** "Captain of the host" to Elah the last king of the line descended from Jeroboam, who was elected king by the army.

**Re-ho-bo'-am.** The son and successor of Solomon. By his pride and folly he provoked the revolt of the ten tribes.

**Sa-mar'-ia.** The city built by Omri on the hill purchased from Shemer, which under Ahab, became the capital of the Northern kingdom.

**She'-chem.** A town in the valley between Mount Gerizim and Mount Ebal. It was fortified by Jeroboam, who made it his capital. It is now called Nablus, and has a population of 20,000, mostly Moslems, with some 700 or 800 Christians.

**Shu-nam'-mite.** A woman of Shunem whose son Elisha restored to life.

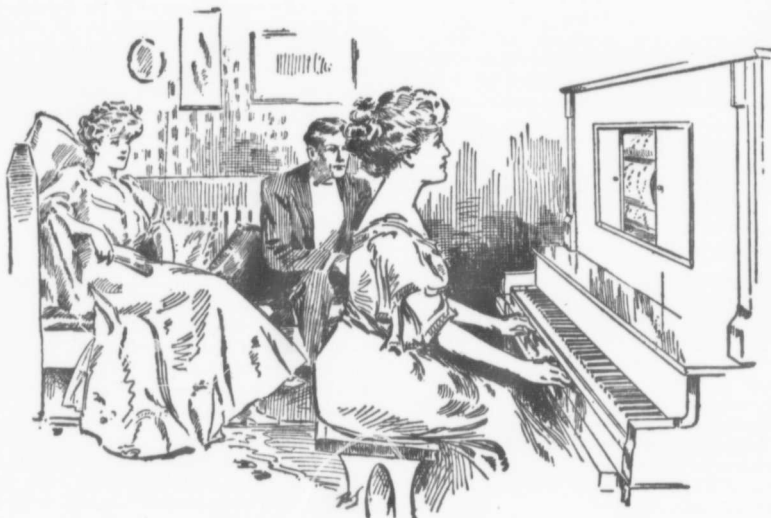
**Sim'-e-on.** The second son of Jacob and the tribe descended from him.

**Syr'-i-a.** A country on the Eastern coast of the Mediterranean, extending far inland.

**Tir'-zah.** A city of great beauty, site not certainly known, which became the seat of government of the Northern kingdom.

**Zar'-e-phath.** A city about 13 miles north of Tyre on the road along the shore.

**Zi'-don.** Or Sidon. In earliest times the chief city of the Phenicians, on the Mediterranean coast. The leadership afterwards passed to Tyre.



The man that hath no music in himself,  
Nor is not moved by concourse of sweet sounds,  
Is fit for treasons, stratagems and spoils ;  
The motions of his spirit are dull as night,  
And his affections dark as e bus ;  
Let no such man be trusted.—*Shakespeare.*

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### THE BOOK PAGE

The concluding two volumes (IV. and V.) of **The Expositor's Greek Testament**, covering the books from 1 Thessalonians to Revelation, have recently been issued by Hodder & Stoughton, London (U.C. Tract Society, Toronto, each volume \$5.00 net). While the commentaries on all the books reach the high-water mark of scholarly and devout exposition and interpretation, a special value attaches to the late Principal Marcus Dods', Hebrews, Dr. James Moffatt's Revelation, and Professor David Smith's, Jude. The five volumes of this splendid work are an essential in any adequate equipment for the scientific study of the New Testament.

**Into All the World**, by Amos R. Wells (United Society of Christian Endeavor, Boston and Chicago, 231 pages, cloth 50c., paper 35c.), is the first to be issued of a series of about twenty text-books covering the world's Foreign Mission fields and including also several books on Home Missions. This "first book of foreign missions" gives, in a bright, conversational style, a remarkably complete conspectus of mission work in heathen lands. Sixty-two portraits of leading missionaries, eight specially prepared maps, and many striking diagrams add greatly to the helpfulness of the book.

**World-Wide Sunday School Work** (published by the Executive Committee of the World's S. S. Association, Chicago, \$1.00 postpaid), is the official Report of the World's Sixth S. S. Convention, held in Washington, D.C., in May last. That it is edited by Mr. William N. Hartshorn, is a guarantee of its

mechanical excellence. It is a fine volume of 630 pages, handsomely illustrated and thoroughly indexed, and containing report of proceedings, papers and addresses in full, with complete statistics to date. The object and keynote and outcome of the Convention were missionary, and the volume is a thesaurus of recent missionary information and plans.

**The World Missionary Conference** (Oliphant, Anderson & Ferrier, London, Fleming H. Revell Company, New York, Chicago, and Toronto, nine volumes, \$5.00), contains the Reports of the eight Commissions of the Conference, with an account of the presentation and discussion of each Report in the Conference. Along with the detailed report of the Conference and its proceedings, may be mentioned, W. H. T. Gairdner's, **Echoes from Edinburgh, 1910** (Revell, 281 pages, \$1.00 net), a concise yet thoroughly readable and marvelously comprehensive view of the proceedings of those notable ten days, with a number of excellent character sketches and a clear, sympathetic interpretation of the meaning of the Conference.

Rev. Timothy Richard, D.D., Litt.D., has completed forty years of service in the English Baptist Mission to China. During twenty years of that period he has been General Secretary of the Christian Literature Society in Shanghai. Dr. Richard has spent much time in a study of Buddhism in China and Japan. His new book, **The New Testament of Higher Buddhism** (T. & T. Clark, Edinburgh, U.C. Tract Society, Toronto, 275 pages,

(Continued on page 55)

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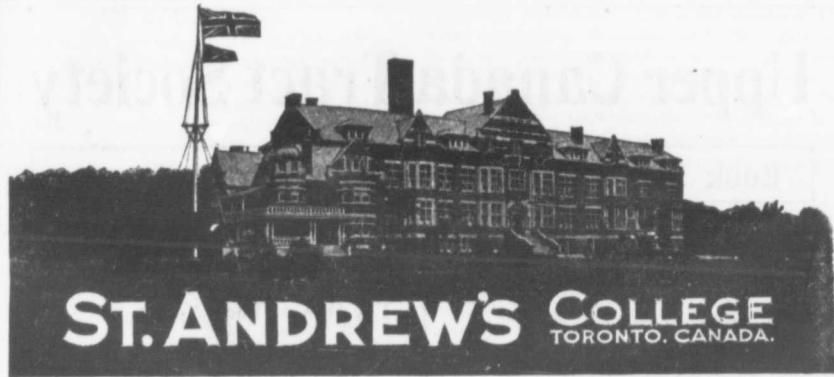
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**The Problem of Theology In Modern Life and Thought**, by Andrew Miller, M.A. (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 324 pages, \$1.25 net), is the title given to a series of lectures delivered on the Alexander Robertson Foundation in the University of Glasgow. The lectures aim at showing that Christian doctrine is a formal statement of the implications of Christian experience and that therefore the way out of present difficulties lies in a clearer conception of the function of the church.

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