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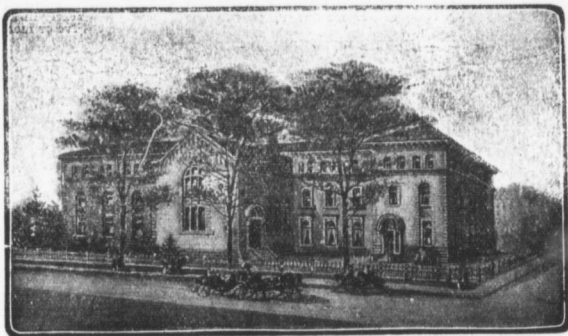
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# The Teachers Monthly

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

Vol. IX.

December, 1903

No 12

In sending for Quarterlies, Leaflets, or Illustrated Papers, be sure to count in the teacher for a copy of whatever the class takes. The comradeship that comes from it is worth tenfold more than the price of the extra copy required.

The Daily Readings in our publications are supplied by favor of the International Bible Reading Association, which has a world-wide organization, enrolling more than 800,000 members in sixty different countries. A Branch can be formed in any church or Sabbath School with ten or more members. The annual subscription for Branch members is three cents, and they are supplied with membership cards and monthly hints on the readings. The Provincial Secretary for Ontario is Dr. F. D. Price, 245 Sherbourne St., Toronto, and there are also secretaries in Nova Scotia, New Brunswick, Quebec, and Manitoba.

## KNOWING HOW

To teach well, one must not only know, but know how. Hence the eagerness with which the articles on Teacher Training by Professor Walter C. Murray have been followed all these two years they have been appearing from month to month in our columns. The knowledge of the child mind, to which Professor Murray has led his readers, and of the principles that underlie successful dealing with children of different ages and phases of development, have come as a revelation to many teachers. The "how" of teaching has been thereby made much plainer. Our schools are under profound obligation to Professor Murray: for, whether one may or may not agree with him in all points, it cannot but have been felt,

that here is a man of research, of insight, of sympathy, of sincerity, of earnestness—a master in his own field.

So great is the interest in the subject, that we have arranged with Dr. Frederick Tracy, of the Department of Psychology in the University of Toronto, for a series of similar articles for the incoming year. Dr. Tracy, like Professor Murray, is an authority in his subject. He is in living touch with Sabbath School work. The series as outlined will deal more largely with methods than Professor Murray's. We promise Dr. Tracy an eager audience.

## INSPIRATION FROM INSPIRATION

Fire is kindled by touch with fire. "Did not our hearts burn within us, while He talked with us by the way?" was the wondering exclamation of the disciples. They had been set aflame by contact with the Divine; and it was this burning fire within them that sent them back "the same hour" to their comrades with the amazing message that the Lord had risen again from the dead.

The fuel for the fire was the scriptures—"Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?" It was through the inspired written Word that the inspiration was given which was to make them teachers of that Word and witnesses to the Christ.

There can be no effective teaching—no true witness for the Saviour—without inspiration. We must be breathed upon of God before we can teach God's word to our fellow-men. It is this having been breathed upon that gives us power. Without it the most brilliant scholarship and skilful pres-

entation of truth are useless. With it, very humble ability and very unskilful methods avail.

The "scripture given by inspiration of God" is completed—has been these well-nigh two thousand years. We need look for no further revelation. But the inspiration that comes through the study of the scriptures will never cease. The same Lord Jesus speaks to His disciples now who spoke to them on the Emmaus road; and through the same medium—the scripture, the written, abiding revelation of God to men. In the study of it the heart burns afresh, and from the study of it each humblest follower of Jesus may go, with the very spirit and power of the prophets and apostles resting upon him, to carry the knowledge of that Saviour to others.

#### BOOKS ON THE LESSONS

*ad 22*  
The Lessons for the first six months of 1904 make up the Life of our Lord as given in the Synoptic Gospels (Matthew, Mark, Luke).

To begin with the Commentaries, the most useful books on the Lessons are the Cambridge Bible (Matthew and Mark\* 60c. each; Luke 90c.); and T. & T. Clark's Handbooks for Bible Classes (Mark 90c.; Luke, 2 vols. 70c. each). The Century Bible (70c. per vol.) may be used with profit. The volumes of the Expositor's Bible on the Gospels (\$1.00 each) are full of suggestion.

Among the numerous Lives of Christ, Stalker's (50c.) is the best condensed biography; Farrar's (\$1.00) is brilliant and picturesque; Geikie's (various editions from \$1.00 up) is full of information; Andrews', Life of our Lord (\$2.50) is still the best authority on the historical setting and the order of events.

A Harmony of the Gospels will be found of great service, as setting the different accounts of the same events side by side for purposes of comparison. That of Stevens and Burton (\$1.50) is excellent. A useful Harmony is found also in the Oxford Helps in the Teachers' Bible (our special price \$1.25) or separately at 40c., smaller edition

\*Postage must in every case be added to prices quoted.

15c. The Oxford Helps, contains, besides, an immense amount of information about the Bible in a very compact form.

Other helps which may be named are Thomson's, The Land and the Book (\$2.50), which is a mine of interesting information about Eastern manners and customs; Davis', Bible Dictionary (\$2.00) and Townsend Macoun's, The Holy Land in Geography and History (2 vols. \$2.00, or \$1.00 for the Geography and \$1.25 for the History separately).

#### PAPERS IN THE SCHOOL

Says an excellent Sabbath School Journal: "We are persuaded that good papers are about the most profitable investment which a school can make. There is no other expenditure which brings in such large returns—if the papers are such as fulfil their mission. They must be interesting, and helpful to upright, manly Christian living."

#### TEACHER TRAINING

*By Professor Walter C. Murray, LL.D.*

XXIV. THE UNGRADED LESSON IN PRACTICE  
Is it wise to change from the ungraded lessons used these thirty years to graded lessons? The reasons for such a change must be weighty.

Are the ungraded lessons satisfactory?\*

At present the same bill of fare, so far as the scripture passage is concerned, is handed to the infants of the Primary class, to the boys and girls of the Intermediate and Senior classes, and to the young men and women of the Bible class.

How long, think you, the meekest would keep the peace, if the cook were to send roast beef to the children one day, and bread and milk to the parents the next? Yet something like this has happened recently in the Sunday School. About the end of May the Primary teacher was expected to give the infants a lesson on The Life Giving Spirit, while early in August the

\*NOTE.—An excellent discussion of the question of graded lessons appears in Burton and Matthews' Principles and Ideals for the Sunday School, pp. 123-155. This is one of the text books on Sunday School work that has been published. I regret that I had not the advantage of consulting it before writing the above article on graded lessons.—W. C. M.



teacher of the Bible Class attempted to interest the young men and women in the oft-repeated story of David and Goliath. What do you think even the uncritical would say, if the course of study for our public schools were to require the Primary teacher to initiate forty or fifty infants into the secrets of algebra, or the mysteries of physiology, and to expect the high school teacher to interest young people in *The Cat and the Mouse*, or *The Brave Little Hollander*? Yet, is the difference between algebra and the Primer greater than that between the theology of Romans and the story of little Samuel?

To avoid giving

#### STRONG MEAT TO BABES,

more biography has been introduced. With what result? To please the young and interest the old, doctrine has been sandwiched between biography, as in the recent studies of Paul. Neither the interest of the young has been secured nor that of the old retained. It is the old story of the two stools.

Again, an exclusive diet of biography may be interesting; but it forces the older scholars to omit much of the teaching of the Bible that they should know. The ignorance of the Bible, now so widely prevalent and deeply deplored, is partly due to the fragmentary character of our Sunday School studies.

Where the lessons are repeated in a cycle of four or six years, not only must much of the Bible be omitted, but a scholar must go over the same lessons twice or thrice. He loses interest. There is no goal to reach; nothing but the monotonous

#### ROUND OF THE TREADMILL.

If our young men and women could look forward to a more advanced and thorough study of parts of the Bible hitherto little known to them, they would be more anxious to remain longer in the Sunday School.

There is another serious objection to the present plan. The lessons are detached fragments, so detached that it is very difficult for the teacher to give each lesson its proper setting. These "connecting links" are necessary, not only to secure the scholar's interest and to make the lesson

intelligible, but also to aid the memory. The facts and ideas that we remember easily must be woven into one continuous web.

Is a system of

#### GRADED LESSONS PRACTICABLE?

There is one answer that seems to me sufficient. It is practicable, and the only system that is practicable, in the public schools.

Would it not make the weekly and quarterly reviews from the superintendent's desk impossible? It would; but the proper person to review is the teacher. The devotional exercises would be continued under the new system as under the old.

What about Lesson Helps? The graded lessons could be published in text books prepared by the best talent and illustrated in the best manner; and the Sunday School magazines would still be in as great demand as their fellows for the public schools.

What about the teacher's classes, where the lesson for the following Sunday is prepared? Where these would be necessary, more than one leader would be required. Either the teachers of the same lessons in a number of schools might form one class, or the better training that the teachers would receive, when scholars, from the new course in the Sunday School and the normal classes would make these preparation classes less necessary.

Would the graded lesson require a teacher to give up his class at the end of each year or at the end of each course? Not necessarily. In some of our public schools the teacher grades with her pupils and keeps with them till they leave school. At present, many of our primary teachers in the Sunday School pass the scholars on to other hands after a couple of years of teaching. Neither the graded nor the ungraded lessons require a teacher to go with one set of scholars during their entire school life, or to pass them over to another at any fixed time. The greatest liberty is possible under each system. Local needs should determine which plan should be followed.

#### TO SUM UP,

the present system of ungraded lessons is not adapted to the needs of the scholar at the different states of his mental growth. It

involves much unnecessary repetition and much omission. It presents the Bible as a series of detached fragments, and so, not only makes the teacher's task more difficult, but prevents the scholar from grasping the great unity of the Book. Not only is the continuity of interest destroyed, but there is no progress in the scholar's knowledge from the simpler to the more difficult of the teachings of the scriptures. Consequently, the scholar does not look forward to a higher grade of Biblical study, and therefore leaves school early.

The graded lesson plan attempts to present the whole Bible in a series of lessons graded to suit the growing intelligence of the child as he passes to maturity. It is the only system that is practicable both in the graded and ungraded public schools, and therefore should be practicable in the Sunday School. The

#### DIFFICULTIES IN THE WAY

of its introduction are largely due to the devices and methods that have been adopted to make the ungraded lessons practicable. There seems to be no inherent or insuperable difficulty. But because of the difficulties due to custom and present organization, the introduction of graded lessons must be gradual. Each school should be free to follow the course best suited to its capacities.

Dalhousie University, Halifax, N.S.

#### THE BOOK OF PROVERBS

*By Rev. Prof. John E. McFadyen, B.A. (Oxon.)*

The Book of Proverbs is one of the most interesting and least familiar books of the Bible; and yet it is strange that it should be so unfamiliar, for no Biblical book has fewer Jewish marks upon it. The experience upon which it rests and the wisdom which it inculcates are an experience and wisdom not distinctively Jewish or even Oriental: they are as broad as humanity. There is no reference, for example, to the rites and ceremonies of the Jewish religion, nor to the Kingdom of God, nor to the faith in a Messiah: the spirit of the book is that of a broad and generous humanity. As the Book of Psalms gathers up many centuries of Israel's prayers and praises, so the Book of Proverbs

represents six or seven centuries of the wisdom of Israel. Part of the book is as old as Solomon, and part of it may be as late as the third or fourth century before Christ.

Roughly speaking, it may be divided into three parts:

(A) Chs. 1 to 9—A section which it would be hardly proper to designate as "proverbs," but which is rather a connected piece in praise of wisdom, a wisdom which we may define as the art of life, and which finds its ultimate source in the bosom of God.

(B) Chs. 10:1 to 22:16—A collection of the proverbs of "Solomon" not marked by any very close coherence. The disconnected nature of this group—some proverbs are even repeated, at least in different forms, twice—makes it somewhat hard to study profitably, and a very useful exercise is to gather together the various proverbs that deal with the same theme. As a rule, each verse in this group consists of two contrasted thoughts. For example:

"A wise son maketh a glad father:

But a foolish son is the heaviness of his mother," ch. 10:1.

This large group is supplemented by two smaller ones (ch. 22:17 to 24:22 and 24:23-34) which do not claim to be by Solomon, but which are known as the words of "the wise"—referring apparently to a school or at least a class known as "the wise men."

(C) The third important section consists of another group of "Solomon's" proverbs (chs. 25 to 29) and to this there are three supplements, (a) the words of Agur (ch. 30) consisting of riddles and numerical proverbs, (b) words addressed to Lemuel (ch. 31:1-9), and (c) a beautiful section in praise of the true woman (ch. 31:10-31). In the last large group (chs. 25 to 29) the two clauses of the verse usually take the form of a comparison. For example,

"As clouds and wind without rain,

So is he that boasteth himself of his gifts falsely," ch. 25:14 (Rev. Ver.).

So much for the structure of the book. A word about its contents. Its theme is wisdom, not theoretical, but practical—wisdom for the practical guidance of life. In swift and cutting epigram it lays bare the secret of

success and failure in life. Many have been struck by the seeming worldliness of its tone, and have condemned it for its "prudential" morality.

True, it is a shrewd book; but it is more than that. Or rather it is shrewd in the profoundest sense, for it sees to the bottom of things. It knows that morality must rest upon religion, and that all true life is based upon the recognition of God. This is what is meant by the words

"The fear of the Lord is the beginning (or the chief part) of knowledge," ch. 1: 7.

And amid all the seeming prudential maxims with which the book is strewn, it must never be forgotten that the wise man has thus laid his foundations deep in the recognition of God. Wisdom is not adroit calculation and scheming: it consists in giving God His place. Out of this, the other virtues on which the wise man insists will naturally flow. For the fear of the Lord will bring a man humility; it will inspire him with earnestness and industry in his work, with kindness to man and beast, and especially to the poor; it will teach him caution in framing and executing his plans, as well as in forming his friendships; it will lay upon him the obligation to self-control in his choice of words, and in his use of the pleasant but dangerous things of which life is so full.

So the book is not only a book of morals, but of religion, and is fully entitled to its place in the Bible. Here and there it sparkles with kindly humor, and flashes upon us pictures which make us feel that the east is not far distant from the west. Note, for example, the picture of the scold:

"It is better to dwell in the corner of the honsestop,

Than with a contentious woman in a wide house," ch. 25: 24.

Or note that other picture of the child who needs a flogging:

"Withhold not correction from the child: For if thou beat him with the rod, he shall not die," ch. 23: 13.

How can men say 'here is no humor in the Bible?

Knox College, Toronto

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BIBBLE DICTIONARY FOR FOURTH  
QUARTER, 1903

**A-bi'-na-dab.** A man of Kirjath-jearim, in whose house the ark found accommodation for twenty years after it was sent back by the Philistines, 1 Sam. 7: 1, 2; 2 Sam. 6: 3; 1 Chron. 13: 7.

**Ab'-sa-lom.** The third son of David. His mother was Maacah, daughter of Talmal, king of Geshur. After his defeat in the rebellion against David, he was killed by Joab and his followers, while entangled by his hair among the spreading branches of an oak, under which he had been riding, his mule having run away.

**A-hi'-ma'-az.** A son of **Za'-dok**. He was the first to bring David tidings of the victory over Absalom.

**A-hi'-o, Uzz'-ah.** The two sons of Abinadab who drove the cart on which David was taking the ark to Jerusalem, 2 Sam. 6: 3, 4.

**A-hi'-tho-phel.** One of David's counselors, a man of great sagacity, but morally untrustworthy. He joined in the rebellion of Absalom, and hanged himself when Hushai's counsel was preferred to his own.

**Ba'-al-e.** The same as Kirjath-jearim, a town of Judah.

**Cush'-i.** In 2 Sam. ch. 18, the Rev. Ver. substitutes for this name, "the Cushite," a native of Cush or Ethiopia, the country lying in Eastern Africa, south of Egypt.

**Da'-vid.** Son of Jesse and second king of Israel. According to the ordinary reckoning he reigned from 1055 to 1015 B.C. His life may be divided into four periods, namely: (1) Youth; (2) Years of wandering; (3) Reign over Judah; (4) Reign over all Israel.

**E'-gypt.** The country watered by the Nile, divided into Upper Egypt, or the valley of the Nile, and Lower Egypt, or the delta formed at the mouth of the same river.

**Eth-a'-nim.** The seventh month of the Jewish year, also called Tisri. It corresponded to parts of September and October.

**Ge'-shur.** A portion of Syria on the east of the Jordan adjoining the north border of the Israelitish territory. David married a daughter of Talmal, a ruler of this territory.

**Gib'-e-ah.** See 2 Sam. 6: 4, where this word occurs, the Rev. Ver. gives instead "the hill."

**Gib'-e-on.** A city of Benjamin in which the tabernacle was erected for a time in the reign of David and Solomon. Its modern name is el-Jib, about six miles north-west of Jerusalem.

**Giloh.** A village in the hill country of Judah.

**Gil'o-nite.** A native or inhabitant of Giloh, as Abithophel, 2 Sam. 15: 12.

**Gitt'-ite.** A native or inhabitant of Gath.

**Heb'-ron.** A town in the hill country of Judah, about twenty miles south-west of Jerusalem. It was David's capital during the seven and a half years of his reign over Judah. Here Absalom raised the standard of rebellion.

**Ho'-reb.** The mountain in the peninsula of Sinai where the law was given to Israel. The name is practically the same as Sinai.

**Is'-ra-el.** A name given to Jacob and his descendants.

**Je-ru'-sa-lem.** The sacred city of the Jews, where David fixed his capital.

**Jo'-ab.** A nephew of David, and one of the leaders in his army.

**Ju'-dah.** The territory assigned to the fourth son of Jacob and occupying the greater portion of Southern Palestine.

**Le'-vites.** The men of the tribe of Levi, charged with the duty of helping the priests, by taking care of the tabernacle and making preparation for its services.

**Mo'-ses.** The great Israelitish leader and lawgiver. He was a Levite belonging to the family of Kohath.

**Na'-chon, Pe'-rez-uzz'-ah.** Nachon was the designation of a threshing-floor at which Uzzah was struck dead (2 Sam. 6: 6), and which was hence called Perez-uzzah, that is, "breach of Uzzah."

**Na'-than.** A well-known prophet in the reign of David and Solomon.

**O'-bed-e'-dom.** A Gittite living between Kirjath-jearim and Jerusalem, in whose house the ark was left by David.

**She'-ba.** A people and country of southwestern Arabia. They traded, not only in the gold, precious stones and spices of their own country, but also in the products of India and Ethiopia. In the days of Solomon, like Ethiopia in the times of the Acts (Acts 8: 27), Sheba was ruled by a Queen.

**Sol'-o-mon.** The son of David and third king of Israel. He was born at Jerusalem, and became king in 1015 B.C., at the age of 18 or 20. He reigned forty years. He was famed for his wisdom and the splendor of his court.

**Syr'-i-a.** Properly Aram, a country occupying a plain to the north-east of Palestine.

**Za'-dok.** Early in David's reign joint high-priest with Abiathar and later sole high priest.

**Zi'-on.** One of the hills on which Jerusalem stood. After the building of the temple it included Mount Moriah, the temple hill. It is often used for the whole of Jerusalem.

# International Bible Lessons

Studies in the Old Testament from Samuel to Solomon.

LESSON CALENDAR: FOURTH QUARTER

1. October 4	David Brings up the Ark. 2 Sam. 6: 1-12.
2. October 11	God's Covenant with David. 2 Sam. 7: 4-16.
3. October 18	David's Confession. Ps. 51: 1-17.
4. October 25	David's Joy Over Forgiveness. Ps. 32.
5. November 1	David and Absalom. 2 Sam. 15: 1-12.
6. November 8	David's Grief Over Absalom. 2 Sam. 18: 24-33.
7. November 15	David's Trust in God. Ps. 23.
8. November 22	The Curse of Strong Drink. Prov. 20: 1; 23: 20, 21, 29-35.
9. November 29	David's Charge to Solomon. 1 Chron. 28: 1-10.
10. December 6	Solomon's Wise Choice. 1 Kings 3: 4-15.
11. December 13	The Dedication of the Temple. 1 Kings 8: 1-11, 62, 63.
12. December 21	The Queen of Sheba Visits Solomon. 1 Kings 10: 1-10.
13. December 27	REVIEW.

Lesson X.

## SOLOMON'S WISE CHOICE

December 6, 1903

1 Kgs. 3: 4-15. Study chs. 3: 1-15; 4: 29-34. Commit to memory vs. 12, 13. Read 1 Kgs. chs. 1-4.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee: and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered or counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

**Revised Version**—1 kindness; 2 thy servant therefore; 3 evil; 4 thy great people; 5 word; 6 hath been.

### GOLDEN TEXT

Prov. 9: 10. The fear of the Lord is the beginning of wisdom.

### DAILY READINGS

M.—Kings 3: 4-15.	Solomon's wise choice.
T.—Heb. 11: 17-26.	Choice of Moses.
W.—Josh. 24: 1-15.	Joshua's decision.
Th.—Job 28: 12-28.	Value of wisdom.
F.—Matt. 16: 21-28.	What profit?
S.—Prov. 4: 1-13.	The principal thing.
S.—Matt. 6: 25-34.	The first choice.

### CATECHISM

Q. 105. What do we pray for in the fifth petition?  
A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there is none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee <sup>in</sup> thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

grace we are enabled from the heart to forgive others.

### TIME AND PLACE

1015 B.C. Gibeon, a city five or six miles northwest of Jerusalem. Here the tabernacle was erected in David's reign and in that of Solomon, before the building of the temple. Solomon at this time was a young man of 18 or 20.

### LESSON PLAN

- I. A Gracious Offer, 4, 5.  
Made by the Lord to Solomon.
- II. A Prudent Request, 6-10.  
For wisdom to govern the people.
- III. A Divine Answer, 11-15.  
Containing a promise and a condition.

### LESSON HYMNS

Book of Praise, 108; 175; 113 (Ps. Sel.); 267; \*87; 233.

### EXPOSITION

By Rev. W. G. Hanna, B.A., Mount Forest, Ont.

**Connecting Links**—After the public proclamation of Solomon as king, he received the allegiance of the whole nation, 1 Chron. 29: 23-27. Adonijah sued for his life and was spared, 1 Kgs. 1: 50-53. Before

his death David gave Solomon specific directions regarding the administration of justice, 1 Kgs. 2: 1-9. Early in his reign Solomon held a national assembly of the leaders of the people at Gibeon. Comp. 2 Chron. 1: 1-16.

**I. A Gracious Offer, 4, 5.**

V. 4. *Gibeon*; a place famed in early times for the cunning device of the inhabitants to secure a treaty with Joshua and the Israelites, Josh. ch. 9. Here (2 Chron. 1: 4, 5) were the tabernacle and the brazen altar made at Sinai by Bezaleel. Here, too, Zadok, the high priest, was in charge of the sacrifices, 1 Chron. 7: 39. Hence it was a suitable place for the solemn religious service described in the Lesson. *To sacrifice*; to inaugurate his reign with sacrifice, following the precedent of 1 Sam. 11: 15. *A great high place*; the hill on which Gibeon was built. It was a central place of sacrifice, distinguished from all others (v. 3) by the presence of the high priest. *A thousand burnt offerings*. This shows the large number of people present. Solomon had invited all the leaders of the nation to take part in this act of worship, 2 Chron. 1: 1-3. The services lasted perhaps seven or eight days. It is likely that Solomon offered petitions along with the sacrifices and received this vision in answer. Only a small portion of the sacrifices — the fat of the inwards — was burnt. The rest of the animal, except the shoulder, which was the priest's portion, was eaten by the offerer and his friends.

V. 5. *The Lord appeared to Solomon*. The word translated "appeared" here is the technical term for a theophany or external manifestation of God to the senses, 2 Chron. 1: 7. *In a dream by night*; a frequent form of divine visitation. (See Gen. 31: 11; 41: 25.) "These prophetic dreams in which supernatural disclosures were made to men of the will of God, must of course be distinguished from those dreams which arose from purely natural causes." (Prof. W. H. Green.) *And God said, Ask what I shall give*. God made him an offer limited only by his capacity to receive. (Compare Matt. 7: 7, 8.)

**II. A Prudent Request, 6-10.**

Vs. 6, 7. *Mercy*. The same Hebrew word is translated *kindness* later on in the verse. The kindness of God to David was shown (1) during his lifetime and (2) in giving him a successor. *As he walked before thee*; not as deserving the loving-kindness of God

but as responding to it. "Walking" means the general course of life. *In truth*; in a sincere manner without pretense. *Righteousness*; upright dealing with his fellowmen. *Uprightness of heart*; without crookedness or perverse purpose. These words show how Solomon respected his father and valued his example. *Thou hast given him a son*; fulfilling the promise of 2 Sam. 7: 12-14, and continuing the blessings of the father to his son. *O Lord my God*. He has thought of Jehovah as his father's God, now he speaks of Him as his own God, whom he would serve. *Thou hast made thy servant king*. God has laid heavy responsibilities upon him, the first reason for his choice of wisdom. *A little child*. His youth and inexperience were a second reason for his choice. See Time and Place for his age. *To go out or come in*; to lead his life and rightly manage public affairs, Num. 27: 17; Deut. 28: 6; 1 Sam. 18: 13, 16.

Vs. 8-10. *Thy people which thou hast chosen, a great people*. His cares and duties as ruler of a people selected and saved for so great a destiny formed a third reason for the king's choice. *An understanding heart*. Another translation is "a hearing heart." Solomon desired that his decisions should be those which he had learned from God. *Discern*; distinguish clearly the facts and come to a right decision on every case that might arise. *Thy so great a people*. Solomon asks for this great intellectual endowment not for his own sake, but for the sake of the people. *The speech pleased the Lord*. The Lord is pleased when His servants are ready to receive that which he is waiting to bestow and when their desires are unselfish.

**III. A Divine Answer, 11-15.**

Vs. 11-13. *Not asked for thyself*. God answers prayers that seek fitness for services rather than opportunities of enjoyment. *To discern judgment*; literally to "hear judgment"; that is, to follow divine guidance in all matters that come before him. *None like thee*. This refers, not so much to the amount of knowledge, as to the power of using it. (See v. 29.) *That which thou hast not asked*. To forget self in something noble ensures a more abundant blessing, Matt. 6: 33; Luke 12: 31.



Vs. 14, 15. *If thou wilt . . . then I will.* God's promise was conditional. Its fulfilment depended upon the action of Solomon himself. But he did not meet the conditions, ch. 11 : 9-12, and died at a comparatively early age, ch. 11 : 42. *Behold, it was a dream.* Yet it was more than a dream, it was a pro-

phesy given to him directly by God himself. *Stood before the ark*; in the tent that David had erected for it there, 2 Sam. 6 : 17 ; 1 Chron. 16 : 37-40. *And offered up burnt offerings, and offered peace offerings*; as an expression of gratitude for the blessings promised him. *A feast*; a sacrificial meal.

## APPLICATION

Rev. W. J. Clark, London, Ont.

*And the king went to Gibeon to sacrifice there,* v. 4. King Solomon at the beginning of his reign acknowledging his dependence upon God in this solemn public service, enters wisely upon his life work and sets a good example to all. It is well that we should declare ourselves before men. Young people who in the spring of their lives declare their allegiance to Christ, do a right and wise thing. God honors them who honor Him, and when we thus publicly declare ourselves as His servants, we make a right beginning and the very fact, that we have thus declared ourselves saves us from many temptations which might otherwise beset us. Moreover it is a strength to a man who enters upon any undertaking, to do so publicly in the sight of his fellows.

*In Gibeon the Lord appeared,* v. 5. We are tempted to think of a story such as this that the case is unique, and that Solomon is the only one to whom God has come and asked this question. But the truth is, that through the circumstances of our lives God is asking this same question of each one of us. The things that we cherish and desire in our thinking; the words that we speak and the deeds that we do; all these are the various ways in which we respond to God's question. And God gives us according to our desire. Life is every day saying to us as the voice of God, "What is it that you desire?" and day by day we receive the thing we seek after.

*And Solomon said, Thou hast shewed,* v. 6. We should often count our blessings and remember the good that God has bestowed upon us. Too often the only review that a man makes of his life, is to remember the sorrows and disappointments that he has passed through. But it is a better and a wiser thing to remember the good and to

trace the good to its source, the kindness of God to us.

*And now, O Lord my God, thou hast made thy servant king,* vs. 7, 8. How often, when a young fellow has obtained a position somewhat better than he has held, his whole thought is the honor and the emolument! But every honor carries with it responsibility, and it is better that one should dwell on that side. And the good man will ever be humble and see that no one can rightly fill his place in his own strength. Not only a king, but every mortal, may well shrink from his task if it is to be done in his own strength and wisdom. In the face of life and its tasks we are all but little children.

*Give therefore thy servant an understanding heart,* v. 9. The king's whole desire is that he may do his work well. When one faces his work in this fashion he will do it well. Instead of thinking of the wage that is to be ours, let us think of the work that is to be done. Work first and wage second.

*And the speech pleased the Lord,* v. 10. Isn't it very wonderful that a man may so do his work as to please God? We know what the chief joy is after that which comes in the mere doing of the task. It is that those we love and trust may be able to say of us, that we have done well. But how much higher the delight should be, if we can think that we have pleased God! And it is a possible thing. In the parable of the talents we have the Lord represented as saying, "Well done, good and faithful servant." This ought to be a very strong incentive when we are discouraged, to remember that the great Taskmaster has His eye upon us all the time. Nothing escapes His notice, and He will give generous praise where there is honest work done by His people.

*That which thou hast not asked,* v. 13. God



is ever ready to give us more than we ask if only we ask aright. He is no niggard master, who will deny us, but rejoices to pour out His bounty upon His faithful servants.

*And if thou wilt walk in my ways*, v. 12. Even though one may begin his task as wisely as Solomon did, yet there is always the possibility of his falling short. If Solomon had only continued as he had begun his name would come down to us fragrant with honor, but he failed. We too must take heed lest having begun well, we too fall short of the mark: set before us.

*And Solomon . . . offered up burnt offerings, and offered peace offerings*, v. 15. Our gratitude is the only return we can make to God for His gifts to us. His constant goodness should never fail to awaken a response of grateful praise. Our hearts must be hard indeed, if they are not melted when we think of God's "unspeakable Gift," even His only Son. Nor should words be the only expression of our gratitude. It ought to shine out in every deed of our lives. By nothing short of complete self-surrender can we measure up to the claims which the Father of our Lord Jesus Christ has upon us.

### POINTS AND PARAGRAPHS

By *The Associate Editor*

When the king fears God the people will be governed righteously. v. 4.

Faith is the key to boundless spiritual treasures. v. 5.

The goodness of God in the past is the guarantee of present blessings. v. 6.

To realize our own weakness is a condition of receiving divine strength. v. 7.

A people is great in the measure that it is godly. v. 8.

When the heart hears the words of God the lips will speak wisdom. v. 9.

Prayers that please the Lord give us power with men. v. 10.

The subtraction of self from our desires makes room for divine additions. v. 13.

Bible "ifs" are finger posts of warning and instruction. v. 14.

Heavenly dreams are vain unless they fit us for earthly duties. v. 15.

He is king, yet servant; he is king, but not God; he is king, but not master; he draws his lines definitely, he stands within his bounds in an attitude of attention awaiting heaven's will. What a sweet beginning! Who would not baptize him then, in the name of the Father and the Son and the Holy Ghost, three persons in one God? He is worthy to be king. Wisdom is always royal. Spiritual wisdom should always occupy the throne.—Joseph Parker.

"Among the Jews one set of terms does service to express both intellectual and moral wisdom. The 'wise' man means the righteous man; the 'fool' is one who is godless. [Intellectual terms that describe knowledge are also moral terms describing life." No doubt in the ultimate senses of the words there can be no true knowledge, as there can be no perfect wisdom, without goodness. The lineaments of "a fool" are drawn in the Book of Proverbs, and they bear the impress of moral baseness and moral aberrations.—Dean Farrar.

"Tradition narrates a yet earlier specimen of Solomon's wisdom, than the one recorded in vs. 16-28. Some sheep had strayed into a pasture. The owner of the land demanded reparation. David said that to repay his loss he might keep the sheep. 'No,' said Solomon, who was but eleven years old, 'let him keep them only till their wool, milk, and lambs have repaid the damage; then let him restore them' to their owner? David admitted that this was the more equitable judgment and adopted it."

"That blessed and most loving offer is made to every human soul. To the meanest of us all God flings open the treasures of heaven. We fail to attain the best gifts, because so few of us earnestly desire them, and so many disbelieve the offer that is made of them. Yet there is no living soul to which God has not given the choice of good and evil. 'He hath set fire and water

before thee: stretch forth thy hand unto whether thou wilt."

God, Life, the Future are all saying to you, "Ask what I shall give thee." Your refusal to choose is itself a choice, and it is the liberty to choose your own aim in life,

and at last your own destiny, that makes life so serious.—Heber Evans.

God loves us too well to let us have *carte blanche*, unless our wills run parallel with His. He is a cruel father who promises compliance with all his child's unknown wishes.

### LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

DREAMS—have always been much regarded by primitive people. It seems difficult for them to distinguish dreams from reality. And special weight was attached to the dreams of kings. Because of their peculiar position it was easy to believe that God would reveal to them in this manner coming events. The scriptures imply that the divine Being used the primitive conception of dreams to make specific communications of His will through them. In the childhood of the race He found it the easiest method of communicating with men, to impress certain ideas upon their minds in this state of sub-consciousness, as we may call it.

LONG LIFE—was regarded throughout the East as a special sign of the divine favor and the aged are there treated with most marked respect. "May God prolong your life!" is a wish frequently expressed for a friend. RICHES—are desired everywhere, but in the impecunious East they give a man more distinction and more power than they do anywhere else. There a wealthy man can do almost anything. THE LIFE OF THINE ENEMIES—In days when retributive justice was left to the nearest of kin, to have a good opportunity of taking the life of an enemy might relieve a man from a very heavy burden of responsibility.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

By the Associate Editor

The lesson affords a good opportunity to discuss the subject of prayer. The material may be arranged under three headings:

1. *God's offer to Solomon.* Note that this offer came to one who was already waiting on God. It is most likely that, along with his sacrifices, Solomon presented petitions. The divine offer was a large one, including all that Solomon could possibly need. "Ask what I shall give thee," was like a blank cheque, to be filled in at the suppliant's pleasure. Compare with this such New Testament passages as Matt. 7: 7, 8; Phil. 4: 6.

But the difficulty will at once be raised, that not every petition is granted. This fact suggests, that the universal terms in the promises of answer to prayer must be read in the light of other scriptures. For example, we are taught that our prayers must be offered in the name of Christ (John 14: 15), that is, for such things as He would desire;

that we must not ask, merely to obtain the means of self-gratification (James 4: 3); that we must ask in faith, Mark 11: 24; James 1: 6; Heb. 11: 6. The Shorter Catechism (Question 98) sums up the conditions of prevailing prayer by saying that it must be offered "for things agreeable to His will, in the name of Christ." Only when we fulfil this condition can we claim the promises.

2. *Solomon's prayer.* This will richly repay a close analysis. It begins (v. 6) with a grateful recognition of the goodness of God to David—a solid basis on which to found a plea for a continuance of the divine favor to David's son. We can always count on God's being consistent with Himself. If He has blessed men in the past in answer to prayer, He cannot fail to hear us. Then Solomon acknowledges (v. 7) that it is God who has placed him on the throne and thus expresses his loyal allegiance to the King of heaven. In the same verse a humble declaration of his own weakness follows. The heavy duties and responsibilities of the royal office are spread out before God in v. 8, and we are taught to bring our daily cares and tasks to

the same great Helper. Finally in v. 9 we have the request for wisdom. Note that Solomon teaches us to use the privileges of prayer, not for our own selfish advantage, but that we may obtain fitness for doing our divinely appointed work.

3. *God's answer.* It was, first of all, an exact fulfilment of Solomon's request. We see from this how perfectly in harmony with the divine will was the king's prayer. His "speech pleased the Lord." When there is a like agreement with the purpose of heaven in our desires, we may be certain that our prayers will be answered. But God gave more to Solomon, because he saw that the king could use other gifts rightly. All these, however, He made dependent on Solomon's faithfulness.

### For Teachers of the Boys and Girls

By The Editor

The lesson is about a "boy-king." We see him at the beginning of his reign. Eighteen or twenty he was, perhaps younger. How well he begins! That great public religious service at Gibeon, how it speaks of Solomon's desire to serve God and have his people serve Him too! For 1 Chron. 1: 2, 3 tells of the large company that were with him.

The scene of the Lesson is at night. The day had been spent in offering the "thousand burnt offerings" of v. 4. Now the young king is asleep, and in his dreams he sees God and hears His voice. We are going to study what took place between God and Solomon. We have:

1. *God's offer.* Bring out the greatness of this offer. God was the owner of all things, and He said, Take your choice of all that I have to give. How willing God is to give us all that is for our good we know far better than Solomon knew. For He has given us His own Son. This is the proof that He will keep back from us no real blessing, Rom. 8: 32.

2. *Solomon's choice.* Before choosing Solomon considered the matter very carefully. He thought of:

- (a) All that God had done for his father, v. 6. This would be a strong reason for making a choice that would please God.
- (b) The high position God had given to

himself in making him king, v. 7. He would be filled with a desire to show himself worthy of this great honor.

(c) His own ignorance and weakness, v. 7. He felt himself to be but a child. Is not that the case with all of us before God? As the tallest man and the tiniest child would seem of the same height to one looking down from a distant star, so the wisest and the weakest are on the same level before God.

(d) *The greatness of his work*, v. 8. He felt that he would have many difficult tasks to perform and many hard questions to decide.

It was after thinking of all these things that Solomon decided that the best choice for him was that of wisdom. This he needed most of all.

3. *God's gifts.* How much greater was God's giving than Solomon's asking! Wisdom was given, and along with it riches and honor and the promise of long life. Why did Solomon receive all these things? Because his choice "pleased the Lord," v. 10. Recall what Jesus said, Matt. 6: 33.

4. *God's requirement.* There was an "if" in God's promise, v. 14. He was ready to give Solomon the blessings named. But Solomon must do his part. And so must we, if we are to enjoy blessing at God's hands.

5. *Solomon's gratitude.* What a joyful scene v. 15 presents! And what good reason the king had for his joy! But not more than we have. For no other gift can compare with the Gift of Christ. And this Gift may be ours if we choose Him. Shall we not all choose Him now?

### Some Test Questions

For what was Gibeon famous?  
 Whom did Solomon invite to this service?  
 How did God appear to him?  
 The terms of the divine offer?  
 What acknowledgment did Solomon make?  
 For what did he ask?  
 The reasons for this request?  
 What answer did God give?  
 How did Solomon express his joy?  
 What do we learn as to:

- (1) The Lord's use of men's dreams?
- (2) God's willingness to answer prayer?
- (3) The nature of true prayer?
- (4) The duty of expressing gratitude?

### Prove from Scripture

That wisdom is the best choice.

### For Special Study

(To be assigned the Sabbath previous.)

1. Gibeon.
2. Bible choices.
3. The fear of God.

### The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 105. *The Lord's Prayer*—its fifth petition. Sin is represented in the question as constituting a debt. The thought is that, for every duty neglected and every offence committed, we owe to God the endurance of a corresponding penalty. Divine forgiveness is the removal of this penalty and the cancelling of this obligation.

The question deals with two things: (1) God's forgiveness of us; (2) Our forgiveness of others.

1. All men are in need of divine forgiveness. This need arises from the fact that all have sinned. (See Ps. 14:4; Isa. 53:6; Rom. 3:23.)

The ground of God's forgiveness is pointed out in the phrase "for Christ's sake." The meaning is, that Christ has endured the penalty due by us, and thus set us free, 1 Pet. 2:23.)

God's forgiveness of us is all of grace. He forgives us "freely." We can do nothing to merit pardon. We must take it like paupers with empty hands from its royal Giver, Rom. 3:24.

The completeness of God's forgiveness is suggested by the word "all." However great our guilt, it is all removed. (See Isa. 1:18.)

2. There is constant occasion for our forgiving one another, because we are constantly giving and receiving offence. The obligation to forgive others rests on the fact that we ourselves have been forgiven. We are bound to forgive others their smaller debt to us, because Christ has forgiven our greater debt to Him, Matt. 18:27-35.

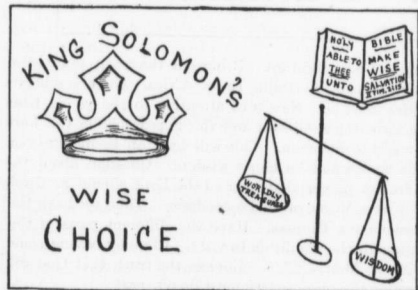
Our forgiveness of others is not the cause or ground of God's forgiving us. Nor is it the measure of His forgiveness. Rather is it the sign and proof that we have been forgiven, and so received into the number of God's children. "It is, indeed, a test of our sincerity and a word to quicken our conscience; for it teaches the truth which is repeated in the parable of the Unmerciful Servant (Matt. 18:23-25), that the unforgiving spirit is neither entitled to expect forgiveness nor fitted to receive it. But it is above all, as it is here understood, a word of encouragement." (Salmond.)

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Introduction*—A gentleman was giving Christmas presents to some boy friends. "Here are the gifts, boys. Choose a ten dollar gold piece or this Bible."

"I'm not good at reading, so I'll take the money," said John. "I want to buy a pair of skates and a lot of other things, so I'll take the ten dollars, too," said Will. Tom made the same choice. "Well, Ned, what are you going to take?" said Mr. H. "I'll take the Bible," said Ned, "I have not one of my own." He took the Bible, and opening it, found between the leaves a fifty dollar gold piece. The others hung their heads, and Mr. H. told them that he was sorry they had not made a better



choice. Too late they saw their mistake.

This young lad had not only made a "better choice" in securing the Bible as a lamp to his feet and a guide to wisdom and holiness, but also proved that these who are eager for worldly treasures—money, etc.—may lose far greater blessings than they think. Our heavenly Father says, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." To make a "wise choice" you must look ahead.

*Lesson*—We are going to hear about a young king (outline the crown symbol) who was asked to make a choice of a gift. Last Sunday we heard his father telling him his duties to God. Some of you may print his name—**SOLOMON**. Tell me anything you know about him? What special work had God given him to do? Solomon loved the Lord, v. 3. Picture Solomon worshipping God at Gibeon. Describe the dream.

*What Shall We Ask*—"Ask what I shall give thee." (What would you ask?)

*A Wise Choice*—Outline a heart. In it print *Wise*.

*A Humble Choice*, v. 7. "Before honor is humility, Prov. 18 : 12.

*God's Generosity*—Like that of the boy in our story Solomon's wise choice brought him more than had been promised.

*Gratitude*—What do we say when we receive a gift? Solomon gave thanks, v. 15.

*Treasures*—Here I have in my hand an article of silver. Here is one of gold. Here is a pearl and a diamond. Suppose you own them all. They can only be yours for a short time at most. Solomon possessed all these, and listen! "It is better to get wisdom than gold," he says.

*Golden Text*—Repeat—The Bible is a lamp to guide us in seeking this treasure.

*A Greater Than Solomon*—"The child grew, and waxed strong in spirit, filled with wisdom," Luke 2 : 40. "Jesus increased in wisdom," Luke 2 : 52. "Learn of me," Matt. 11 : 29.

*A Great Offer*—"Ye shall ask: what ye will," says Jesus, John 15 : 7. (Name some best things to ask for.)

*What I Have Learned*—I should choose God's service.

*Blackboard*—The crown symbol. Outline of a pair of scales—on the light side, **SILVER, GOLD, FINE CLOTHES, etc.**; on the heavy side, **WISDOM** outweighing all.

## BLACKBOARD REVIEW

By The Associate Editor

# A PRAYER PROMISE

Begin by asking some questions about King Edward. Bring out the great number of people over whom he reigns in Britain, Canada, Australia, India, Africa. Get the scholars to think how many his cares and duties must be. Now turn attention to the young King Solomon. Call for an account of the gathering at Gibeon and the appearance of the Lord to Solomon. Ask about the offer made to Solomon. This will lead up to his PRAYER. Make it clear that Solomon had his choice and he chose wisdom. Question about the reasons for this choice. The things in the prayer that pleased the Lord should be dwelt upon, its humility, unselfishness, and recognition of God's goodness. Then we have the answer. God answered by giving Solomon a PROMISE. Have the different parts of the promise given. Direct special attention to the condition in v. 14. Close by having some promises about prayers repeated, such as Matt. 7 : 7, 8. Impress the truth that God will hear our prayers. But, if we are to enjoy the promises we must do our part

## Lesson XI.

## THE DEDICATION OF THE TEMPLE December 13, 1903

1 Kings 8: 1-11, 62, 63. Study vs. 1-30, 62, 63. Commit to memory vs. 9-11.

Read 1 Kings chs. 5-8; 2 Chron. chs. 5-7.

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth their two wings

**Revised Version**—1 princes of the fathers' houses; 2 to bring up; 3 tent of meeting; 4 Tent; 5 these; 6 its; 7 cherubim; 8 Omit two; 9 the staves were so long that; 10 from the; 11 but; 12 by reason of; 13 Omit had; 14 for the.

## GOLDEN TEXT

Ps. 122: 1. I was glad when they said unto me, Let us go into the house of the Lord.

## DAILY READINGS

M. —1 Kes. 8: 1-11; 62, 63. Dedication of the temple.  
W. —1 Kes. 8: 12-21. God's promise fulfilled.  
Th. —1 Kes. 8: 22-30. Solomon's prayer.  
F. —1 Kes. 8: 31-40. A refuge in trouble.  
F. —2 Chron. 7: 1-11. Great gladness.  
S. —2 Chron. 7: 12-22. God's answer.  
S. —Psalm 122. Joy in God's house.

## CATECHISM

Q. 106. What do we pray for in the sixth petition?  
A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*) we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

## EXPOSITION

**Connecting Links**—After three years of further preparation for building the temple, Solomon began to build in the second month of the fourth year of his reign, ch. 6: 1. At the end of seven years the work was finished, ch. 6: 38. The solemn religious services of dedication are reported in ch. 8. The Lesson describes the removal of the ark and the festal sacrifices.

## I. The Reverent Processions, 1-9.

V. 1. *Then Solomon assembled.* Compare 2 Chron. 28: 1. "It was practically the same class of persons, that is, the leading men of the nation by birth, talents, or prowess, who were present on both occasions. In fact, it was the Jewish church by representation." (Hammond.) *Elders*; a general title given to high officials among

over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And 9 they drew out the staves, that the ends of the staves were seen <sup>10</sup>out in the holy place before the oracle, <sup>11</sup>and they were not seen without; and there they are unto this day.

9 *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.*

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord.

11 So that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.

62 And the king, and all Israel with him, offered sacrifice before the Lord.

63 And Solomon offered 14 a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep, so the king and all the children of Israel dedicated the house of the Lord.

## TIME AND PLACE

1004 or 1005 B.C. in the month of September or October, Solomon began building the temple at Jerusalem in the fourth year of his reign (1 Kings 6: 1), and it was completed in seven years and six months, 1 Kings 6: 38. The temple was captured and burned by the Babylonians in 587 B.C., 2 Kings 25: 8-17.

## LESSON PLAN

I. **The Reverent Processions, 1-9.**  
Bringing the ark and the tabernacle to the temple.  
II. **The Glorious Manifestation, 10, 11.**  
Of the Lord's presence in the temple.  
III. **The Abundant Offerings, 62, 63.**  
Made by king and people to the Lord.

## LESSON HYMNS

Book of Praise, 389; 464; 98 (Ps. Sel.); 402; 404; 390.

the Jews. With us it is a designation of rulers in the church. *Heads of the tribes*; rulers over families in the tribe, or over the tribe itself. *Princes of the fathers' houses* (Rev. Ver.) persons of high rank and authority in the tribes. *The ark of the covenant of the Lord*; so called because it contained the tables of the law (v. 9), the condition of His covenant with Israel. *City of David, which is Zion.* David had fixed his royal residence in a stronghold or castle built on part of Mount Zion, one of the principal hills on which Jerusalem was situated. The fortress was hence called "the city of David," 2 Sam. 5: 6-9. Solomon considered this too sacred a place for his own dwelling, because thither the ark of the Lord had come, 2 Chron. 7: 11. The temple was erected on Mount Moriah (2 Chron. 3: 1), but the



## The Dedication of the Temple

name Zion was afterwards used so as to include this peak also.

Vs. 2, 3. *All the men of Israel*; all who came to the feast. Every male Israelite was required to be present (Deut. 16: 16) and none would willingly be absent on so great an occasion as this. *The feast*; the feast of tabernacles, one of the three great feasts of the Jews, Lev. 23: 33-37. For the other two see 2 Chron. 8: 13. This festival and the dedication services were combined into one great feast. *Ethanim*; corresponding to parts of our September and October. *Seventh month*. The Jewish year began with March or April. *All the elders of Israel*. The other representative men who had been summoned by Solomon to witness and by their presence give importance to the event are also included in this phrase. *And the priests took up the ark*. On ordinary occasions this was the duty of the Levites (Num. 3: 31), but on occasions of special solemnity such as the present, the priests took charge, Josh. 3: 6; 6: 6. Besides it was necessary for the priests to bear the ark at this time because it was to be brought into the most holy place, whither the Levites were forbidden to enter, Num. 4: 20. From the narrative of 2 Chron. ch. 5, it appears (v. 4) that the Levites carried the ark as far as the temple, and then the priests took it and brought it into its place, v. 7.

Vs. 4, 5. *Brought up the ark*; which had been nearly forty years in the tent that David pitched for it on Zion, 2 Sam. 6: 17. *The tabernacle of the congregation*; "tent of meeting," which had stood long at Gibeon, 2 Chron. 1: 3. It was kept as a sacred relic, perhaps in one of the side chambers of the temple. *Sacrificing sheep and oxen*; probably while the ark was allowed to rest in the temple court before being set in the most holy place.

Vs. 6, 7. "*His*;" an old form for "its." *The oracle*; the most holy place, where God spoke or otherwise expressed His will. *Cherubims*. These were symbolic winged figures made of gold under divine direction to represent "the attributes and majesty of God." But some suppose that they stood for angelic beings, and others for the qualities of God's true people. *Covered the ark*.

From ch. 6: 27, we learn that the wings of the cherubim met in the middle and touched the side walls of the holy place.

Vs. 8, 9. *The staves*. By these the ark was carried on the shoulders of the priests, a divine requirement, Ex. 25: 14. *Were seen from the holy place* (Rev. Ver.). The meaning is, that the staves being left in the rings, the heads of them could be seen from the outer chamber or "holy place" of the temple. *Not seen without*. They could not be seen from the entrance of the holy place. *Nothing . . . save the two tables of stone*. See Ex. 25: 16; 31: 18. This shows that the law as written by the hand of God was still preserved when the ark was placed in the temple. The golden pot that had manna, and Aaron's rod that budded (Heb. 9: 4; Ex. 16: 34; Num. 17: 10) may have been kept in the ark when it was being carried about and placed beside it when it was put in a temple.

### II. The Glorious Manifestation, 10, 11.

Vs. 10, 11. *The cloud filled the house of the Lord*. The appearance was that of a glorious brightness (*the glory of the Lord*), with a cloud as its veil. The word "the" before "cloud" signifies that it was something well known and perhaps permanent. The cloud which rested on the tabernacle in the wilderness (Ex. 40: 34) the symbol of God's presence, now became a sign that He had accepted the temple as His dwelling-place. "This marvellous manifestation of the glory of God took place only at the dedication. After that the cloud was only visible in the most holy place, on the great day of atonement when the high priest entered it, (Keil.) *Could not stand to minister*. They were overpowered by the manifestation just as Moses was, Ex. 40: 35. They were excluded by the glory of God filling every part of the house.

### III. The Abundant Offerings, 62, 63.

Vs. 12-63 together with 2 Chron. ch. 5 give the ritual of dedication. In vs. 12-21 we have the address of Solomon; vs. 22-53 contain the dedicatory prayer; and vs. 54-61, the concluding address. The offering of sacrifices and the dedication, or the solemn



setting apart of the temple to the Lord are described in vs. 62, 63. *Peace offerings* (see Lev. chs. 3, 7), were offered as a testimonial of seeking peace and favor with God. "Profusion," says Rawlinson; "was a usual

feature of the sacrifices of antiquity. . . The caliph Moktodar sacrificed during his pilgrimage to Mecca forty thousand camels and fifty thousand sheep. A king of Tonquin offered a hundred thousand victims."

## APPLICATION

*Then Solomon assembled the elders, v. 1.* National life is built on a sure and solid foundation only when rulers and people pay due honor to God. Without such a spirit prosperity will soon be destroyed. There has been no change in this great law since the days of Solomon. It is as true to-day as it ever was, that the people who honor God will be honored by Him. Why is it that the British people have been so successful as a colonizing power, so that the little islands of Great Britain and Ireland are the heart of a world-wide empire? Surely the reason is to be found in the fact that the rule of Britain has, in the main, been a rule of justice. God has been honored in the administration of affairs, and therefore God has blessed the nation.

*And all the elders of Israel came, and the priests took up the ark, vs. 3, 4.* We have not sacred vessels in the same sense as the Israelites had them, but we have a sacred day and houses dedicated to the worship of God, and a sacred book. We should see to it that we hold these things in high respect and affection, and never treat them lightly or frivolously.

*And King Solomon and all the congregation of Israel . . . sacrificing sheep and oxen, v. 5.* Such sacrifices as the Israelites offered are no longer required in the worship of God. Christ by the offering up of Himself did away with all these. But we, too, may give of our possessions, our precious things for the glory of God's great name. We may offer the sacrifice of prayer and praise, and give of our money for the service of God. Indeed, our religion is a very poor affair unless it leads us to levy upon our substance, that the kingdom of God may be advanced. The church of God in the world has not yet risen to the fulness of its privilege in this regard, and there is great need that there should be a farther advance.

*Nothing . . . save the two tables of stone, v. 9.*

Here in the ark were the commandments God had given to His people. All the solemn ceremonial would be of little or no avail unless God's commandments were kept. He requires obedience rather than sacrifice, and unless there is the spirit of obedience the sacrifice is unacceptable. One may be a regular church-attendant, and careful in the observance of the Lord's Supper, but unless there is the daily effort to do the will of God, He will not be pleased with the formal service. Men have often sought to divorce religion from morality, but they are inseparable. We must "do justly, and . . . love mercy", if we "walk humbly with . . . God."

*The glory of the Lord had filled the house, v. 11.* We are not told what this was, or the appearance of it, but we naturally think of it as a brightness upon which men could not look. We have no such manifestations in our day, but we have something that is better, the faith that the word Christ spoke is fulfilled and that wherever His people gather together in His name to worship, He is present with them. And when there is the earnest approach unto Him in true worship and desire, the consciousness of that presence is a very real thing to those who wait upon Him.

*And the king . . . offered sacrifices before the Lord, v. 62.* One cannot fail to be struck, in reading the Lesson, with the fact that Solomon, the king, and not the regular priests, was most prominent in the dedicatory services. He seems to have combined in himself the kingly and priestly office. In this he foreshadowed Christ, who is both King and Priest to His people, Heb. 6:20; 7:1. And not only in Christ, but in His followers also, are kingship and priesthood united. For Peter (1 Peter 2:9) designates Christians as a "royal priesthood," and John (Rev. 1:6) says that they have been made "kings and priests unto God." In the cere-

## The Dedication of the Temple

monies connected with the dedication of the temple we thus have a picture of the state of things to be realized at the coming of Israel's true King.

*So the king and all the children of Israel dedicated the house of the Lord, v. 63.* The house was formally dedicated to the worship of God, and it is well to have houses of worship thus dedicated. And yet it is not to be forgotten that the Christian himself is the living temple of God. "Your body is the temple of the Holy Ghost," we are told by the apostle. The contemplation of such splendid ceremonial as is brought before us in

this lesson should teach us, what a great advance we have made upon the worship that prevailed at that time. The stress is now laid, not upon the building, but on the spirit of the worshippers, and it is felt by the Christian church, that the most splendid edifice is a blunder if there is not found within its walls true spiritual service. It is only the spirit of the Christian dispensation which enables us to sing:

"Jesus where'er Thy people meet  
There they behold Thy mercy-seat;  
Where'er they seek Thee Thou art found,  
And every place is hallowed ground."

## POINTS AND PARAGRAPHS

True religion is like salt in the life of a nation, preserving it from decay. v. 1.

Many a rich blessing is missed by absence from religious services. v. 2.

God is Sovereign and all men are His servants. v. 3.

The religion is sadly lacking in which there is no reverence. v. 6.

The character of God is the guarantee of His covenant. v. 7.

No religious forms can take the place of an obedient life. v. 9.

It is the presence of God that makes a real sanctuary. v. 10.

Human lives, like mirrors, may reflect the divine glory. v. 11.

Love to God makes it a delight to lavish gifts on His cause. v. 11.

"Bright indeed will be the day when every king as a man, a Christian, a loyal servant of Christ, shall take part in everything that concerns the sanctuary; but this is a very different thing from calling upon a royal personage simply on the ground of his royalty to sanctify a religious occasion by the exercise of royal prerogatives."

"The sacrifices commanded in the Pentateuch fall under four heads: (1) The burnt offering, which typified complete self-dedication, and which even the heathen might offer; (2) The sin offering, which made atonement for the offender; (3) The trespass offering, which atoned for some special offence, whether doubtful or certain, com-

mitted through ignorance; and (4) The thank offering, eucharistic peace offering or "offering of completion," which followed the other sacrifices, and of which the flesh was eaten by the priests and the worshippers."

Without the sin offering of the Cross, our burnt offering (of self-dedication) would be impossible; so also without the burnt offering the sin offering will, to us, be unavailing.—Bishop Barry in Smith's Dictionary of the Bible.

The temple, so wondrously consecrated by the visible symbol of God's presence, became . . . the pride and glory of the nation . . . All that was best in the nation turned to it alike in their joys and sorrows, in their moments of grateful thanksgiving and in their darkest trials. To see it periodically, and to worship in its courts, became the intensest desire of every Hebrew, wherever his lot might be cast. The three great national gatherings held every year, attended by vast multitudes from the most distant countries, were not only occasions for listening to sermons or joining in sacrifices; they were the high festivals of the race, when all innocent delights brightened life.—Geikie.

"Judaism was a religion of a temple, of sacrifices, of a sacerdotal priesthood: Christianity is a religion in which the Spirit of God

Doth prefer,  
Before all temples the upright heart and pure.  
It is a religion in which there is no more sacrifice for sin, because the one perfect and

sufficient sacrifice, oblation and satisfaction has been consummated forever. It is a religion in which there is no altar but the Cross; in which there is no priest but Christ, except in so far as every Christian is by metaphor a priest to offer up spiritual sacrifices which alone are acceptable to God."

### Light from the East

**CHERUBIM**—The symbolic and prophetic scriptures present them as an order of heavenly beings always in God's immediate presence. When they appear in the prophetic visions, it is usually as the living bearers of Jehovah manifesting Himself upon the earth. Ezekiel describes them as a tetrad of living creatures, each having four faces, namely: lion, ox, eagle and man. Attempts have been made to find not only a parallel for them, but their origin, in the human-headed winged bulls of Assyria. The

cherubim, however, were certainly not derived from them, but go back to a time when primitive man began to shape his ideas of supernatural powers by mystic forms drawn from the strongest on the earth and in the air, the lion and the eagle, to which the intelligence of man was added. The prophets retained them, not necessarily because they believed them to be representations of actual beings, but because they were appropriate symbols of the divine attributes of omnipotence, omniscience and omnipresence which are behind all the forms of nature. Their presence in the temple marks the place as the habitation of God; they exhibit His glory in a visible form, and yet declare His inaccessibility. They were so constructed as to give no support to the worship of images. At one and the same time they proclaim and veil the divine presence.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

##### AN ANALYSIS

The subject of study in the Lesson, is the Temple of Solomon. We seek to gain a clearer idea of this splendid building and its elaborate services, and to learn some of the spiritual truths shadowed forth in the Old Testament worship. The following outline may be used:

##### 1. *The temple—its completion and dedication.*

A backward glance may be taken at the many long years of preparation, first under David and then under Solomon. Note the reasons for satisfaction which the king and people had in the completion of this great structure. (1) Their worship was now as stately as that of surrounding nations, while it was free from idolatry. (2) There was now a single, central sanctuary, instead of two rival places of worship, one at Gibeon where the tabernacle was, the other on Mount Zion where David had placed the ark. Both ark and tabernacle were removed to the new temple, vs. 3-7.

From 2 Chron. 3-5, we learn that the musical part of the dedication service was on

a grand scale. Perhaps now for the first time Ps. 24 was sung. The part taken by King Solomon should be carefully studied. He it is, and not the high priest, who blesses the people (v. 14), offers the dedicatory prayer (vs. 23-53), and dedicates the temple, v. 63. (See Points and Paragraphs.) The national character of the festival connected with the temple dedication should be brought out, vs. 1, 2.

##### 2. *The temple—its divisions and furniture.*

Here we may begin with the holy place, which was a cube, each side measuring 20 cubits (a little more than 30 feet). A sufficient account of its furniture, the ark and its contents and the cherubim is given in other departments. The holy place was 40 cubits long, 20 wide and 30 high. It contained the altar of incense, which "belonged to the holy of holies (Heb. 9: 3, 4), but stood in the holy place, doubtless because the priest, who might enter the holy of holies but once in the year, had occasion to offer incense daily." There were also ten golden candlesticks, instead of one as in the tabernacle and in the temple afterwards built by Zerubbabel, 1 Kgs. 7: 49; 2 Chron. 4: 7. For the significance of these, see Zech. ch. 4. Besides there was the table of showbread,

signifying Jehovah's constant communion with His people, Ex. 25 : 30 ; 1 Chron. 9 : 32. Surrounding the temple proper were two courts, one, the inner where the priests offered sacrifices and the other or outer one for the people.

3. *The priesthood—its constitution and duties.* The office of the priesthood was hereditary in the family of Aaron (Ex. 28 : 1 ; 40 : 12-15.), all the descendants of Aaron being priests, unless barred by some physical defect, Lev. 21 : 16-24. The duties of the priests were : (1) To minister at the sanctuary before the Lord ; (2) To teach the people the law of God ; and (3) To inquire for them the divine will by Urim and Thummim, Ex. 28 : 30 ; Ezra 2 : 63.

4. *The sacrifices—their nature and meaning.* The four great classes of offerings should be described (see Points and Paragraphs) and the meaning of each explained. From the Epistle to the Hebrews it may be shown that these sacrifices were temporary, to be abolished at the coming of Christ, in whose offering of Himself their meaning was fulfilled.

### For Teachers of the Boys and Girls

What a memorable scene the lesson brings before us ! The temple is at last ready to be set apart. The promise to David (1 Chron. 28 : 6.) has been fulfilled. After seven and a half years the splendid building is finished. For centuries to come it was to be the glory and pride of Israel. No one would be absent from the dedication services without some very good reason. And those present at them would never forget what they saw and heard. In some such way as the following the teacher may make this scene live again before the scholars. Talk and get the class to talk about :

1. *The Building.* Chaps. 5 and 6 should be carefully read by the teacher. Invite questions about the materials used, the places from which these come, and the assistance given by King Hiram. Be sure that the scholars have a clear idea of the different parts of the temple, of the various articles of furniture and the use of each.

2. *The Persons.* Of course the most prominent was King Solomon. Recall what has been learned about him, his appointment as

king, his choice of wisdom, and his part in building the temple. Then there were the priests and the Levites. Make clear the distinction between them. And besides, there was the great crowd of people who are spoken of in vs. 1, 2.

3. *The Processions.* Of these there were two. One brought up the ark (vs. 1, 3) from the "city of David." Question about this sacred chest. The scholars will be ready to tell when it was made, what was its purpose, and something of its history. The other (v. 4) procession brought up the tabernacle from Gibeon. The chief interest centres about the ark. Follow it into the holy of holies, where it was placed between the cherubim.

4. *The Cloud.* The scholars will remember the fiery cloud (Ex. 13 : 21, 22) which guided the Israelites on their journey across the wilderness. They will recall, too, how the cloud rested on the tabernacle and the glory of the Lord filled it, Ex. 40 : 35. It was there that the Lord appeared to His people. He came in the same way now, as if to say that He would dwell in this house built for Him.

5. *The Sacrifices.* Bring out the two thoughts suggested by the offerings of vs. 62, 63. These are (1) the self-surrender to God of the offerers, and (2) the desire for God's favor and fellowship.

Now ask why this magnificent temple was built at so great a cost and why so many sacrifices were offered. It was all for the honor of God: How clearly we are taught that nothing is too costly to be used in the service of God ! No gift we can bring to Him is too great a return for His love to us.

### Some Test Questions

- What was the purpose of the assembly ?
- What other gathering did it resemble ?
- Explain "city of David," v. 1.
- When was the ark brought thither ?
- The feast referred to in v. 2 ?
- At what time of the year was it held ?
- Why was the ark carried by the priests ?
- What is meant by "oracle," v. 6 ?
- Describe the cherubims.
- What was their significance ?
- Name the contents of the ark.
- How did the Lord reveal His presence ?

Tell of another similar appearance.

What do we learn as to :

- (1) The duties of priests and Levites ?
- (2) The meaning of the sacrifices ?
- (3) The appearances of God to men ?
- (4) The duty of reverence ?

### Prove from Scripture

That giving is a part of worship.

### For Special Study

(To be assigned the Sabbath previous.)

1. The feasts of the Jews.
2. Solomon's temple.
3. Joy in God's house.

### The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 106. *The Lord's Prayer—its sixth petition.* The sixth petition is connected by "and" with the fifth. We are constantly in need of forgiveness because we sin constantly. The reason that we sin constantly is because we are constantly tempted. That we may not offend, we pray to be delivered from temptation.

Temptation in scripture has two meanings. It signifies, first, a test. In this sense God tempts us, as He tempted Abraham (Gen. 22 : 1), to reveal our character and strengthen our powers of resistance. We need strength

higher than our own if we are to overcome. This we receive in answer to prayer. So Moses (Ex. 33 : 15), in view of the trials before him in the wilderness journey, besought the presence of the Lord ; and our Lord, knowing how His disciples would be tried, bade them pray, Luke 22 : 40.

Again, temptation is used in the sense of enticement to sin. In this sense God tempts no man, James 1 : 13. The three sources of temptation are the world (Eph. 2 : 2), the flesh (James 1 ; 14), and the devil, 1 Peter 5 : 8. We cannot of ourselves maintain our ground against these enemies. What we need is either to be kept from being tempted, or strengthened to resist successfully when we are tempted.

Three things, says Dr. A. A. Hodge, are implied in this petition :

"(1) Our temptations are under God's control. He determines, according to our ability and the grace to be given, when, by whom and to what degree we are to be tempted, 1 Cor. 10 : 13 ; 2 Cor. 12 : 9.

"(2) He is with us in them. Christ, as the 'Captain of our salvation,' leads us amid and delivers us from temptations. He also intercedes for us, Luke 22 : 31, 32 ; Heb. 2 : 10, 18 ; 7 : 25.

"(3) The result is certain. (See Acts 4 : 26-30 ; Rom. 16 : 20 ; 1 Pet. 1 : 6, 7 ; Rev. 20 : 2, 3, 9, 10.)"

### FOR TEACHERS OF THE LITTLE ONES

*Introduction*—Suppose we draw a picture of our town. (Outline roughly a number of buildings.) Let the children tell you the name of some of

them—school, hospital, public library, etc. What is this one with the steeple pointing to the sky ? The church. Do you know when our church was built and opened for God to come in and take it for His house ? (Be prepared to tell these facts.) Would you like to hear about a church built long ago ?

*Lesson Subject*—God showing His love for His people by dwelling in His temple.

*Lesson*—Outline the crown symbol. Print SOLOMON. In Jerusalem when Solomon be-



## The Dedication of the Temple

came king, many hundred years ago, there were no church buildings, but God had a dwelling place there. It was something like this (outline a tent). What was it called? Who put it there on Mount Zion? (See 2 Sam. ch. 6.) Did David want to build a better house for God? Why did God not allow him to do so? (See 1 Chron. 28 : 3.) But notice! David did what he could, 1 Chron. 29: 1-5. Who did God say should build Him a house?

*The Temple Begun*—Outline another crown while you tell of the friendship of Solomon and Hiram, King of Tyre, and the "bargain" they made about the building materials, ch. 5. Picture the "lumbermen" at work in the mountains of Lebanon hewing the great cedar trees, carrying them to the sea and floating them down to Joppa. Picture the busy scene as the stones and timbers are made ready for the building. Who gave the plan? What a holy place God means His house to be! How do the carpenters build our houses? With hammering, sawing, noise. How different is the building of the temple, 1 Kgs. 6: 7!

*The Beauty of the Temple*—For a description of its beauty see 2 Chron. chs. 3, 4. Describe briefly. Draw outline, or use a cardboard model, or temple building blocks.

*The Temple Dedicated*—Picture the lesson story: the great gathering; the feast (Lev.

23 : 34); the processions bringing up the ark and the tabernacle to the temple. Be sure that all know what the ark represented, Ex. ch. 25. The temple is dedicated, vs. 62, 63; ch. 9 : 3.

*The Owner Takes Possession*—Vs. 64-66 tell of the worship, the offerings, praise, prayer, thanks, the joy and gladness in the hearts of the people as they return to their homes.

*Our Duty to God's House*—

GO PRAY LISTEN SERVE  
GIVE PRAISE LEARN

the Master of the house.

*Golden Text*—We like to go to the house of those we love. David loved God and loved to go to His house. Do we love our church and Sabbath school? Are we glad to go there? or do we go unwillingly? Are we inattentive, tired, restless, in a hurry to get out again? If so we do not love the Owner of the house.

*Churches to be Built*—There are still places without churches. Where? (Speak of Home Missions.) Let us, like David, do what we can to help on these church buildings.

*What I Have Learned*—I should love God's house.

*Blackboard*—The crown symbol, outline of a church.

*Repeat*—

I joyed when to the house of God,  
Go up, they said to me.

## BLACKBOARD REVIEW

# A HOLY HAPPY HOUSE

Let the aim of this review be to impress two features of true worship—holiness and joy. Get the scholars to see the procession marching, solemnly, first to the "city of David" for the ark and then to Gibeon for the tabernacle; the priests carefully carrying the ark just as God had directed into the sacred inner chamber; the holy of holies with its signs of God's presence. The house of God must be A HOLY HOUSE. Apply this to our churches and their services and bring the duty of reverence before the school. But do not let it be thought that the worship of God is gloomy. Turn attention now to the joyful feast at the dedication of the temple. God's house is A HAPPY HOUSE. Ask for the Golden Text. Call for some of the things which should make us glad when we go into the house of God—knowing that He is our Father, that Jesus is our Saviour, that our sins are forgiven, etc.



## Lesson XII. THE QUEEN OF SHEBA VISITS SOLOMON Dec. 20, 1903

1 Kings 10:1-10. Study vs. 1-13. Commit to memory vs. 6-9. Read 1 Kings chs. 9-11.

1 And when the queen of She'ba heard of the fame of Solomon concerning the name of the LORD she came to prove him with hard questions.

2 And she came to Jeru'salem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Sol'omon, she commended with him of all that was in her heart.

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

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

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

Revised Version—1 the wisdom of Solomon,

## GOLDEN TEXT

Prov. 29:2 When the righteous are in authority, the people rejoice.

## DAILY READINGS

M.—1 Kgs. 10:1-13. T. 1 Kings 10:14-25. W.—1 Kgs. 3:16-28. Th.—Eccles. 2:1-11. F.—Eccles. 7:11-19. S.—Matt. 12:38-42. S.—Rev. 4.

## CATECHISM

Q. 107. What doth the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And, in testimony of our desire, and assurance to be heard, we say, Amen.

## EXPOSITION

**Connecting Links**—Solomon grew prosperous and increased in power, greatly extending the boundaries of the kingdom. He enlarged and beautified Jerusalem with buildings and public works, ch. 9:20; 2 Chron. 3:4-10. He established a navy and an extensive inland commerce by caravan, ch. 9:26-28; 2 Chron. 8:17, 18. Besides, he became widely known for his wisdom, so that much wonder and curiosity were excited by his undertakings. People came to see him and learn the truth of the reports that reached them, and among others an Arabian princess.

## I. A Queen's Questions, 1-3.

V. 1. *The queen of Sheba.* Sheba is generally identified with Yemen in south-western Arabia. It was rich in natural products, had a wide commerce and high literary civilization. Our Lord contrasts this visit with the indifference of those whom He taught, Matt. 12:42. *Heard of the fame of Solomon.* By means of trade and travel, in-

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

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

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

9 Blessed be the LORD thy God, which delighteth in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

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

## TIME AND PLACE

During the last half of Solomon's reign, between 995 B.C. and 975 B.C. Solomon had been king more than twenty years, Kgs. 9:10. Sheba was a country in south-western Arabia. Its inhabitants were a great commercial people.

## LESSON PLAN

I. A Queen's Questions, 1-3. By which Solomon's wisdom was tested.

II. A Queen's Wonder, 4-8. At the wisdom and splendor of Solomon.

III. A Queen's Worship, 9-10. Of the God of Solomon and of Israel.

## LESSON HYMNS

Book of Praise, 64:237; 72 (Ps. Sel.); 90:434; 503.

telligence concerning the wisdom of Solomon was conveyed to the queen, and her interest was awakened in "the new center of culture that had started far in the north." *Concerning the name of the Lord.* Throughout ch. 8 there are frequent references to "an house built for the name of the Lord God of Israel," vs. 17, 18, 19, 20, 29, 35, 43, 44, 48. Wherever the fame of Solomon travelled something would be heard of this building, and of Him to whose honor it was built. Indeed the erection of the temple was Solomon's most notable deed. *Prove him;* not being willing to trust to hearsay. *With hard questions;* riddles like that of Samson, Judg. 14:12. Eastern peoples were and are fond of giving riddles. This form of amusement was common also among the Greeks. It has been inferred from Matt. 12:42, that the difficulties which the queen asked Solomon to solve were of a religious character. But of this we cannot be certain.

Vs. 2, 3. *And she came to Jerusalem;* a distance of 1,500 miles, about seventy days'



journey, no small undertaking. Our Lord laid stress on her earnestness in contrast with the carelessness of His hearers, Luke 11:31. *A very great train*; for dignity, to ensure safety and comfort, and to convey her presents for Solomon. *Spices*; for which Arabia has always been famous. *Gold*. See Ps. 72:15. *Precious stones*; probably the onyx, emerald, amethyst, sardonyx and pearl, which were all found in Arabia. *There was not anything hid*. He gave her a satisfactory explanation of every difficulty, no matter how deep, and clear solutions of every problem, no matter how proposed.

## II. A Queen's Wonder, 4-8.

Vs. 4-6. *Had seen all Solomon's wisdom*; in the works he had wrought and the replies he had given to her questions. *And the house that he had built*; not the temple, but his own palace. This is clear from the domestic details which follow. *The meat of his table*; the royal table with its abundant and varied provision (ch. 4:22, 23) and its splendid furnishings, ch. 10:21. *The sitting of his servants*; the officers of state who sat arrayed in magnificent robes at the king's table. *Ministers*; those who stood to serve the guests, among them being the *cupbearers*. *Their apparel*; the gorgeous uniforms of the attendants. *His ascent*; the private passage leading from his palace to the temple, 2 Kgs. 16:18. *Spirit*; literally, "breath." As the breath goes in terror (Josh. 2:11; 5:1), so it goes in cases of extreme astonishment. *A true report*. Not only does she affirm that the facts were as stated, but she shows no trace of envy.

Vs. 7, 8. *I believed not . . . until I came*. The report seemed so extravagant as to be

incredible. *The half was not told me*. This gracious acknowledgment shows her fineness of feeling. *Thy wisdom and prosperity exceedeth the fame*; literally, "thou hast added wisdom and goodness (material prosperity) to the fame." Her highest anticipations were surpassed. *Happy are thy men*. The queen set so high a value on the wisdom of Solomon, that she deemed those highly privileged who could constantly enjoy the advantages of it. Note her fine courtesy and her sincerity in praising Solomon.

## III. A Queen's Worship, 9-10.

V. 9. *Blessed be the Lord thy God*. It would seem that Solomon had showed the queen that he owed all his wisdom and prosperity to the goodness of God. "We need not suppose from the use of this language, that the queen had become a convert to Judaism, any more than that Hiram was such, from the words put into his mouth above in ch. 7:21."

V. 10. *And she gave the king*; as a token of appreciation and an expression of good-will. That Solomon responded suitably is shown in v. 13. It is the custom in the Orient to give presents even on an ordinary visit (see 1 Sam. 9:7) and the gifts of sovereigns to one another must be especially great. *An hundred and twenty talents*. The common reckoning makes this sum equal to about \$3,500,000. But according to the investigations of Mr. R. S. Poole of the British Museum, the Hebrew gold talent was 1,320,000 grains, and worth about \$50,000. Truly this was a princely gift, over \$6,000,000 worth of gold, besides spices and precious stones. The amount of gold was the same as Hiram's gift, ch. 9:14.

## APPLICATION

*And when the queen of Sheba heard*, v. 1. Where there is wisdom fame will not be wanting. People are often anxious for fame, to receive the praise of others. If only men would strive as diligently to deserve fame as they do to obtain it, they would be more frequently successful. A king as wise as Solomon could not confine the knowledge of that wisdom to his own land. It spread to other peoples, and even to this day "Suli-

man Ben-Daoud" (Solomon the Son of David) is a noted figure in Oriental literature. If we possess qualities of value, the world will find it out, and give us opportunities of using them.

*And she came to Jerusalem with a very great train*, v. 2. *Material wealth* is good, and may be used to do much good in the world, but anyone who thinks that mere wealth is enough is deceiving himself. A great many

young people especially think that, if only they had plenty of money, they would be perfectly happy, but money cannot buy love, or peace, or content. And without love and content no one can be happy in any real sense. Had mere wealth satisfied, the queen of Sheba would never have had to go on this long journey to the city and palace of Solomon.

*And Solomon told her all her questions, v. 3.* What a fine thing it is to be able to help others! We should feel in regard to all our possessions, whether material or qualities of character, that they give others a claim upon our helpfulness. When one looks upon his faculties and powers as held in stewardship and for the benefit of his fellows, then he is a true servant of God, and only then. It is this spirit that redeems life. All about us are those to whom we can reach out a helping hand. What a pity it is that so often we selfishly withhold our help!

*And when the queen of Sheba had seen all Solomon's wisdom, v. 4.* The power of observation is one of the most useful qualities, if one is to have a strong and useful character. The world holds for us just as much beauty as we have the talent to see. Many might

almost as well be blind for all they see, or deaf for all that they hear. And if we are to observe to advantage, we must set our minds to it and practise it daily. Like every other good, this power of observation is not given to us unless we seek for it, and the more earnestly we seek, the more successful will we be in attaining it.

*And she said to the king, v. 6.* It is a very happy thing when one can see wealth and beautiful things and great gifts and rejoice in them without having the mind poisoned with envy because they are not his own. The jealous disposition is a constant source of misery, and the person who is affected or controlled by it carries his own punishment with him all the time.

*Blessed be the Lord thy God, v. 9.* Should we not strive so to carry ourselves, that all who see our lives will be led to do as this queen did, and ascribe to God the praise for every good thing that is in us?

*Because the Lord loved Israel, v. 9.* The love of God to His people is the great motive of their service. Alike at Sinai and Calvary, it is a great and loving deliverance that lies at the basis of obedience, in the one case from the bondage of Egypt, in the other from the worse thralldom of sin.

#### POINTS AND PARAGRAPHS

Heaven has a solution for all the problems of earth. v. 1.

The satisfaction of the soul is not sold for silver. v. 2.

God's searchlight reveals the secrets of our hearts. v. 3.

Every excellence in others should receive from us a ready recognition. v. 6.

No report of gospel blessings ever did full justice to the reality. v. 7.

To seek the companionship of the wise is a mark of wisdom. v. 8.

As the stream from the spring so all our powers proceed from God, v. 9.

The freeness of divine favor is a chief motive to generous giving. v. 10.

"This queen had to win a victory over national prejudices, over the disabilities of her sex, over the temptations of her station, to

travel far and face dangers, and to incur great cost. One could go round the world now in less time and with less discomfort than she had to encounter on her journey to Jerusalem."

O Luxury! thou curs'd by heaven's decree!  
How do thy potions with insidious joy  
Diffuse their pleasures only to destroy!  
Kingdoms by thee to sickly greatness grown  
Boast of a florid vigor not their own.

—Goldsmith

"We should be happier if we knew our privileges more . . . It is a sad thing to imagine that we have outgrown our teachers, and have no further need of their assistance . . . Who would not give much to have one long day with the apostle Paul? Yet he was stoned whilst he lived; he was persecuted unto the death. Who would not wish to have one long day with Martin Luther? Yet the men of his age did not understand

him, nor care for his great messages. It is the man of lowly heart who enjoys the highest spiritual privileges."

So every one who comes to Jesus finds that all he has heard about His glories, as incredible as it seemed, is true. But the queen went yet further, "the half was not told me." So every one says who really comes to Christ, and sees with his own eyes. How tame the most glowing testimony we ever heard about Christ seems when we really come to Him and see for ourselves! The half was never told.—Dr. R. A. Torrey.

It is a great advantage to be in good families, and to have opportunity of frequent converse with those that are wise and good.—Matthew Henry.

There is a well-known story of an Indian rajah admiring Lord Wellesley's charger, and finding it in his stables in the evening.

### Light from the East

SHEBA—was a country in south-western Arabia known to the Greeks as Sabea and to the moderns as Yemen. Little was known of its ancient history until within the last forty years. During that time many inscrip-

tions, some of them as early as the eighth century B.C., have been discovered in many parts of the country, in the old Arabic characters. Many Sabean coins have also been found and from these sources it has been learned that Sheba was one of four kingdoms in Arabia, that its society was of a somewhat feudal cast, each noble possessing a castle and ruling over the surrounding population. Much valuable merchandise was exported from the country, among it frankincense, laudanum, gum tragacanth, myrrh, opo-balsam, pearls, the turquoise, and the emerald. The state of culture and art may be inferred from the bold and graceful form of the letters of the inscriptions. Women there were not inferior to men, many of them were mistresses of castles and took their share in the public business of the country. While there is no account of any queen of Sheba in the inscriptions, the Arabs of the country near Egypt seem to have been regularly governed by queens. The nation was finally extinguished by the Abyssinians and much of the land that was once under cultivation went back into desert again.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

The Great Teacher has Himself shown us in Matt. 12:42 how to use the passage forming the Lesson. He there points to the Queen of Sheba as our example in seeking heavenly wisdom. Her coming to Solomon is a picture of the soul's coming to the Saviour. The material of the Lesson may be arranged as follows:

I. THE QUEEN'S QUEST, vs. 1-3. Here three points are to be noted:

1. *The occasion of the quest.* The queen was led to undertake the great journey by what she had heard of Solomon's fame, and especially of the splendour of the temple he had erected for Jehovah. In like manner all who live in Christian lands and many of the heathen have heard enough of Christ to excite their interest in Him. Illustrate by referring to ways in which we may learn of

the Saviour, as the gospels, through the church, and His work in the world.

2. *The definiteness of the quest.* Note that the queen was not content with hearsay reports, but was resolved to put the wisdom of Solomon to the test of actual personal experience. It should be so with us in relation to the Saviour. Like Nathanael (John 1:46) and the people of Samaria (John 4:42), we should seek to know Him for ourselves.

3. *The earnestness of the quest.* This was shown in the overcoming of difficulties. What these were and how great is pointed out in the Exposition and in Points and Paragraphs. Compare the difficulties which many have in coming to Christ, such as the influence of companions, the attractions of the world, sinful pleasures and occupations, and the like. Impress the need of resoluteness in surmounting these obstacles.

II. THE QUEEN'S SATISFACTION, vs. 4-8. These verses tell us what the queen heard

and saw in Jerusalem. Her verdict was that there had been no exaggeration in the report. Nay, more, "the half was not told." This applies to the blessings of the gospel. Turn to such passages as 1 Cor. 2 : 9 ; Eph. 3 : 20 ; Phil. 4 : 7 ; 1 Pet. 1 : 8, for testimony as to the exceeding greatness of gospel blessings.

III. THE QUEEN'S GIFTS, vs. 9, 10. The Eastern custom of presenting gifts in connection with visits should be described. In the case of the queen they were expressions of her gratitude and admiration. The application to ourselves is obvious. In view of all that we have received from God, and especially when we consider His greatest Gift, even the Son of His love, we should yield to Him ourselves and all that we have, Rom. 12 : 1 ; 2 Cor. 5 : 15.

### For Teachers of the Boys and Girls

In the lessons we have a series of pictures which may be looked at one by one.

The first picture is "A Famous King." Question about the things for which Solomon was famed, his wisdom, the splendor of his court, and most of all for having built a temple for the Lord. Bring out the manner in which his fame was spread. Talk about the commerce which he established by sea and land, ch. 9 : 26 ; v. 15. The reports of Solomon reached Sheba. Have this kingdom located.

In the second picture we see "A Company of Travellers." Here is an opportunity for some interesting conversation about the length of the journey, the mode of travel and the treasures which the travellers carried with them.

The third picture may be called, "A King Answering Questions." Illustrate the sort of questions which the queen may have asked by turning to the story of Samson's riddle, Judg. 14 : 12-18. Compare with King Solomon's skill in answering, that of Joseph showing Pharaoh the meaning of his dream, Gen. 41 : 25-32, and of Daniel doing a like service for Nebuchadnezzar, Dan. 2 : 27-45.

"A Splendid Court" is what we see in the fourth picture. The king's table, the dress of his courtiers, the uniform of his servants,

and the steps from the palace to the temple are mentioned specially in the account of the royal grandeur.

Turning to the fifth picture we see "An Astonished Queen." Bring out here the queen's frank acknowledgment of Solomon's greatness and her beautiful freedom from envy.

"A Queen Worshipping" is the title of the sixth picture. May we not imagine that Solomon had told her something of the God to whom he owed his greatness? At any rate she recognizes God as the Author of the wisdom that had answered her questions and the splendor that amazed her.

The last picture is "A Queen's Gifts." Question about the Eastern custom of bringing gifts when paying visits. The gifts of the queen corresponded in value to her position and that of the king to whom they were offered.

We may now suppose the facts of the lesson to have been impressed on the minds of the scholars. Turn to the words of Jesus about the Queen of Sheba in Matt. 12 : 42. The nearness of Christmas Day, the time of Christ's birth, will add to the force of these words. We have all heard of Him, as the queen had heard of Solomon? What should we do? Surely we should come to Him and ask Him to bless us. This was what the wise men did. (See Matt. 2 : 1-12.) And if we do come to Him, what a wonderful Saviour we shall find Him to be. We shall say, like the queen, "the half was not told" of His love and grace.

### Some Test Questions

- Where was the kingdom of Sheba?
- What is its modern name?
- Name some of its products.
- How far was it from Jerusalem?
- What time would the journey take?
- How had the fame of Solomon spread?
- Which of his works was specially noted?
- The purpose of the queen's visit?
- How did she travel?
- What presents did she bring?
- Her judgment on what she heard and saw?
- To whom was Solomon's greatness ascribed?
- The value of the queen's gifts?

What do we learn as to :

- (1) The greatness of Solomon's kingdom ?
- (2) The asking of riddles in the East ?
- (3) The beauty of a spirit free from envy ?
- (4) The satisfying nature of the gospel ?

### Prove from Scripture

That wise rulers are God's gift.

### For Special Study

(To be assigned the Sabbath previous.)

1. The productions of Sheba.
2. Seeking the Saviour.
3. The blessing of righteous rulers.

### The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 107. *The Lord's Prayer—its conclusion.* The Revised Version of the New Testament omits the conclusion of the Lord's Prayer. It is, however, found in many ancient authorities, and is undoubtedly of great antiquity and thoroughly scriptural. (See 1 Chron. 29 : 11 ; 1 Tim. 1 : 17 ; Rev. 5 : 13.)

Three points are to be noted in the question :

1. *The ground of encouragement in prayer.* The conclusion throws its light back upon the six petitions that precede. It points to the One who can fulfil them all. He is the Ruler of all things, 1 Chron. 29 : 11 ; John

18 : 25. All the power in the universe belongs to Him, Matt. 28 : 18. And He is the more certain to answer, because each petition seeks as its end His own glory, Rom. 9 : 23 ; 11 : 36.

2. *The duty of giving praise a place in our prayers.* A study of Bible prayers shows how largely the element of praise entered into them. The Psalms, for example the One Hundred and Third, are continually ascribing praise to God. David's prayer before the assembly gathered to ratify the appointment of Solomon as his successor (1 Chron. 29 : 11-19) is full of praise. The recorded prayers of Jesus (see Matt. 11 : 25 and John ch. 17) breathe a spirit of adoration. Some of the most eloquent passages in Paul's writings are his ascriptions of praise to God. (See Eph. 3 : 20, 21.)

3. *The confidence that prayer will be heard.* Our confidence finds expression in the use of the word "Amen." This word is from a Hebrew verb signifying to "be firm." It was originally an adjective meaning "firm" and hence "faithful." In Rev. 3 : 14 it is used as a title of Jesus. "It came to be used as an adverb by which something is asserted or confirmed." At the close of a prayer it means "so be it," "may it be fulfilled," and implies a solemn and assured calling upon God to grant the petitions which had been offered.

### FOR TEACHERS OF THE LITTLE ONES

*Introduction*—How we all like to have visitors come to our house! I am sure we all like to "go visiting" too. (The children will tell you of some visit made by them or of some favorite visitor at their house.)

We are going to hear about a visitor who travelled a long distance to visit King Solomon. (Use the crown symbol.) Do you remember what he had been busy doing. (Recall the building of the temple.) He had served and honored God faithfully. God is letting this grand visitor go to honor Solomon.

*Lesson Subject*—God showing His love by raising His servant to honor.

*Golden Text*—Repeat—Out-



line roughly Palestine, showing Jerusalem, the home of Solomon; also, away to the south of this, Arabia, in the southern part of which was the kingdom of Sheba, the home of the Queen of Sheba. Solomon's people are rejoicing and honoring him. His servants have been down here at Sheba for the famous spices (frankincense, myrrh, aloes, cassia) and precious stones. "What kind of king is Solomon?" people would ask. (Tell me what you think some of the replies would be.)

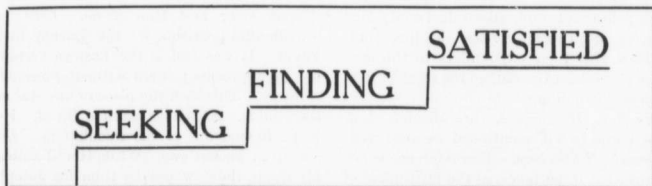
*A Royal Visitor*—Recall the visits and presents of royal personages to good Queen Victoria at the time of her jubilee. (Perhaps you have seen some of these presents

exhibited in Canada.) "I'll go and see this wonderful king for myself and find out about his God and see this beautiful temple," said the beautiful Queen of Sheba. Picture her as she enters the gate of Jerusalem, arrayed in rich dress, seated on a camel with gorgeous trappings, surrounded by servants, followed by a great train of camels bearing precious gifts for King Solomon. (Outline another crown beside King Solomon.)

*King Solomon Honored*—Tell of the questions, wonder, admiration, gifts bestowed by the Queen of Sheba, and the kind and generous reception given by King Solomon.

*What I Have Learned*—God honors those who honor Him.

#### BLACKBOARD REVIEW



Point to the three steps on the blackboard and have them named. Question about the SEEKING. The spread of Solomon's fame to Sheba, the purpose of the queen, her journey with its difficulties, the presents brought by her—bring out these points. Then the FINDING. Here the answers of Solomon, the splendor of his palace, the magnificence of his attendants are the points about which to question. The last step is SATISFIED. Get the scholars to see the queen's freedom from envy and her gratitude—how beautiful these traits are in anyone!—and her complete satisfaction. Now have the school repeat, "A greater than Solomon is here." The scholars will tell who said this. It was Jesus. Press home the truth, that He is waiting for us to come to Him. And when we come, how great are the blessings He gives. Speak about some of them. Each of us coming to Him will say with the Queen of Sheba, "The half was not told me."

#### THE BIRTH OF CHRIST

[May be used as an alternative lesson]

Matt. 2: 1-12. Commit to memory vs. 10, 11. Read Isa. 7: 14-16; 9: 1-6.

**GOLDEN TEXT**—Matt. 1: 21. **Thou shalt call his name Jesus: for he shall save his people from their sins.**

**Christmas Lesson**—The fulness of God's appointed time had come. The divine preparation was complete. The Messiah of whom the prophets spake, whom the types foreshadowed, and for whom the devout were looking, appeared at Bethlehem.

Vs. 1, 2. *Now when Jesus was born.* The circumcision and naming of Jesus took place

on the eighth day after His birth, Luke 3: 2. Forty days after His birth, Mary presented herself with Him in the temple, and then returned to Jerusalem. The visit of the wise men may have followed the presentation in the temple. *Bethlehem of Judaea*; to be distinguished from Bethlehem of Galilee (Zebulon), Josh 19: 15. It was about six



miles south of Jerusalem. *Herod the King*; "called the Great; great in energy, magnificence and wickedness." He reigned in Jerusalem from 37 B.C. to 4 A.D. *Wise men*; called Magi, who devoted themselves to the study of nature, and perhaps chiefly of the stars. *From the east*; beyond the Euphrates. It is worthy of note that among the first to greet the infant Saviour were representatives of the distant heathen. (See Isa. 60 : 3.) *To Jerusalem*; the capital where the royal palace was, whither they would naturally come to look for a king. *His star*; the bright star which had guided them from their home.

Vs. 3, 4. *He was troubled*. Being a usurper, he feared for his throne. *And all Jerusalem*; lest the new king should punish them for their wickedness. *All the chief priests*; the high priest and the heads of the twenty-four courses of priests. *Scribes*; at first transcribers and then expounders of the law. These two classes contained the most learned men in the nation.

Vs. 5, 6. *The prophet*. See Micah 5 : 1, 2. The name is not mentioned because well-known. *Not the least*. The reference is not to size, but importance, as the birth-place of so great a One. Bethlehem is represented as

a person standing *among the princes*, that is, the heads of families in Israel.

Vs. 7-10. *Privily*; secretly, with concealment of his wicked purpose. *Enquired of them diligently*; preparing for the action of v. 16. *They departed*; probably continuing their journey by night. *Lo, the star*. The which had guided them so far, now pointed out the very house where the Saviour was. *Stood over where the young child was*. God thus miraculously addressed a message to their eyes, just as He had done to the ears of the prophet in the olden time. *Rejoice!*; when they became sure of finding Him whom they had come so far to seek.

Vs. 11, 12. *The house*; probably the temporary lodgings into which the holy family had removed after the birth of Jesus. *Worshipped him*; and Him alone. *Gifts*; a providential provision for the journey into Egypt. It was and is the Eastern custom not to approach princes without presents. *A dream*. This took the place of the star as their guide. *Should not return to Herod*. He had left God out of his calculations. *Departed . . . another way*. While Herod waited for them, there would be time for Joseph and Mary to escape with Jesus to Egypt, v. 13.

#### FOR TEACHERS OF THE LITTLE ONES

Keep in view the analogy between the coming of the Queen of Sheba to King Solomon and our coming to the "King of Kings."

*The Christmas Story*—Let us outline a cradle. We are going to hear about the most wonderful baby that ever was born and about some visitors who went to seek Him.

*The Wise Men from the East*—It is a starry night. Can you see those three men (as usually pictured) mounted on camels riding towards the gate of Jerusalem? They are looking up, watching a very bright star. (Outline a star.) It has gone before them all through their long journey. It has led them thus far.

Listen to the questions of the travellers! v. 2. They were indeed wise men! (Herod was afraid lest a greater king should arise. The people fear because of their wickedness).

The questions are answered. Look! the

star is moving! Out of Jerusalem the travellers ride, down the hill, on—on—see! The star stands still over Bethlehem.

*The Baby Jesus*—Picture the scene. Sing, "Who is He in yonder stall."

*Jesus Our King*—We do not need to travel far to find Him. He is always just at hand.

*The Queen of Sheba* heard of, sought, talked with, saw the power and glory of King Solomon. She said "the half was not told" of King Solomon's wisdom and greatness, and gave to him her best gifts, and received bountifully from him.

*Girls and Boys*—have heard of, should seek, should talk with, should see the power and glory of King Jesus. They will say "the half was never told" of King Jesus, and should give their best gifts—themselves—to Him, and they will receive bountifully from Him.

*Blackboard*—Print, A GREATER THAN SOLOMON IS HERE, Matt. 12 : 42.



Lesson XIII.

**REVIEW**

December 27, 1903

Read Psalm 103.

**GOLDEN TEXT**

Ps. 103: 17. The mercy of the Lord is from everlasting to everlasting upon them that fear him.

**CATECHISM**

Questions 96-107.

**PROVE FROM SCRIPTURE**

That God's mercy is very great.

**LESSON HYMNS**

Book of Praise, 133; 152; 276 (Ps. Sel.); 54; 50: 17.

**DAILY READINGS**

M. —2 Sam. 6: 1-12. David brings up the ark.  
 T. —2 Sam. 7: 4-16. God's covenant with David.  
 W. —Psalm 32. David's joy over forgiveness.  
 Th.—2 Sam. 18: 24-33. David's grief over Absalom.  
 F. —Matt. 2: 1-12. The birth of Christ.  
 S. —1 Chron. 28: 1-10. David's charge to Solomon.  
 S. —1 Kgs. 3: 4-15. Solomon's wise choice.

**REVIEW CHART—Third Quarter**

STUDIES, SAMUEL TO SOLOMON	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Sam. 6: 1-12	David Brings Up the Ark.	Blessed are they that dwell in thy house. Ps. 84: 4.	1. A pious plan. 2. A rash interference. 3. A severe punishment. 4. A rich blessing.
II.—2 Sam. 7: 4-16	God's Covenant with David.	Thy throne shall be established forever. 2 Sam. 7: 16.	1. The presence of God. 2. The providence of God. 3. The promises of God.
III.—Ps. 51: 1-17	David's Confession.	Create in me a clean heart, O God. Ps. 51: 10.	1. David's prayer for pardon. 2. David's prayer for purity. 3. David's vows of service.
IV.—Ps. 32	David's Joy Over Forgiveness.	Blessed is he whose transgression is forgiven, whose sin is covered. Ps. 32: 1.	1. The way of forgiveness. 2. The offer of forgiveness. 3. The results of forgiveness. 4. The joy of forgiveness.
V.—2 Sam. 15: 1-12	David and Absalom.	Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20: 12.	1. Absalom the flatterer. 2. Absalom the hypocrite. 3. Absalom the rebel
VI.—2 Sam. 18: 24-33	David's Grief Over Absalom.	A foolish son is a grief to his father. Prov. 17: 23.	1. Tidings awaited. 2. Tidings received. 3. David's grief.
VII.—Ps. 23	David's Trust in God.	The Lord is my Shepherd; I shall not want. Ps. 23: 1.	1. Divine guidance. 2. Divine protection. 3. Divine provision.
VIII.—Prov. 20: 1; 23: 20, 21, 29-35	The Curse of Strong Drink.	Wine is a mocker. Prov. 20: 1.	1. Deceived by strong drink. 2. Suffering from strong drink. 3. Enslaved by strong drink.
IX.—1 Chron. 28: 1-10	David's Charge to Solomon.	Trust in the Lord with all thine heart. Prov. 3: 5.	1. A great assembly. 2. A historical statement. 3. A solemn appeal.
X.—1 Kgs. 3: 4-15	Solomon's Wise Choice.	The fear of the Lord is the beginning of wisdom. Prov. 9: 10.	1. A gracious offer. 2. A prudent request. 3. A divine answer.
XI.—1 Kgs. 8: 1-11	The Dedication of the temple.	I was glad when they said unto me, Let us go into the house of the Lord. Ps. 122: 1.	1. The reverent processions. 2. The glorious manifestation. 3. The abundant offerings.
XII.—1 Kgs. 10: 1-10	The Queen of Sheba Visits Solomon.	When the righteous are in authority, the people rejoice. Prov. 29: 2.	1. A queen's questions. 2. A queen's wonder. 3. A queen's worship.

**ASK YOURSELF**

- For Each Lesson—1. What is the title of the Lesson?  
 2. What is the Golden Text?  
 3. Time? Place? The Lesson Plan?  
 4. What persons are mentioned?  
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get some one to hear you the Shorter Catechism for the Quarter.

## THE REVIEW

## A GREAT PICTURE GALLERY

Ask the scholars how many of them have been in a picture gallery. Get them to describe how in room after room the walls were covered with pictures. If no scholar has seen such a gallery let the teacher describe one. Now let it be imagined that twelve pictures are to be hung round the walls of the school-room, one after another.

I. Here is a picture of an immense procession. There are thousands of men in it. In the midst is a cart drawn by oxen and driven by two men. On the cart is a chest. Ask a few brief, pointed questions about the purpose of the procession, the ark, the fate of Uzzah, Obed-edom's part, and the final bringing of the ark to Jerusalem.

II. In the second picture there are two men in a room of a palace. One of them is a king. He is listening very intently to what the other is saying. Call for the names of the two men, and ask about the message brought from the Lord.

III. Next we have a picture of a man on his knees. His head is bowed down and there is about him an appearance of great sorrow. Who is this man? The scholars know that it is King David. They will tell, too, why he was so sorrowful and how his sorrow was removed by confessing his sin.

IV. The fourth picture is of the same man. But his appearance is very different. Everything about him shows that he is glad. Bring out by questions the cause of David's gladness and make it clear that we can have the same joy.

V. A young man is the chief figure in the fifth picture. How beautiful his face is and how graceful his figure! What splendid hair he has! He is standing in a city gateway, with other men about him. He is talking in a very friendly way with one of these. Now question about Absalom and his plot against David his father.

VI. The sixth picture shows us another city gateway. It is not a young man, but an old man, whom we see sitting in it. He has an anxious look, as if he were waiting for news. Get the scholars to tell about King David's flight to Mahanaim and the way in which he received tidings of the battle between his own and Absalom's army. Ask for a description of the father's grief.

VII. What a beautiful picture the seventh is! In it there is a flock of sheep. Walking before them is the shepherd, whom the flock willingly follows. And look! The shepherd is carrying in his arms a lamb, which is sick or too weak to trudge along with the rest. Questions about the Shepherd Psalm will be readily answered by the scholars.

VIII. Number eight is a sad, sad picture. It is of a man clothed in rags, with signs of great misery about him. There is no need to ask what is the matter with this man, is there? The sight of drunken men is too common for us to make any mistake. A few earnest words of warning against the use of strong drink should be given in connection with this picture.

IX. The ninth picture represents a great crowd of people. Before them stands a king—we recognize him as King David. He is now an old man. Beside him stands a young lad of eighteen or twenty. The old king is speaking to the people. They are listening with great attention. The questions should bring out the facts about Solomon's appointment as king and the promises which God made to him.

X. In picture number eight is a young man lying asleep in a tent. Around his own are a great many other tents. This is the same young man who stood beside the king in the last picture. Question about Solomon's dream, the offer of God, and Solomon's choice.

XI. Now we come to the picture of a splendid building. Surrounding it is a great multitude. In the central figure we recognize King Solomon. Question about the temple.

XII. Our last picture is of a king and queen. The facts of this lesson are so fresh in the minds of the scholars, that a question or two will be sufficient.

FOR TEACHERS OF THE LITTLE ONES

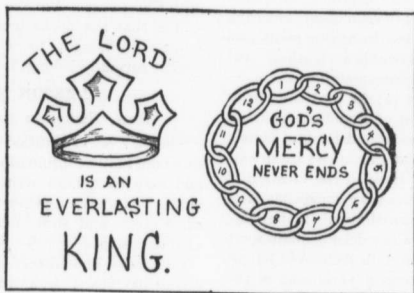
*Golden Text*—"The mercy of the Lord is from everlasting to everlasting upon them that fear him," Ps. 103: 17.

*Three Kings*—Our lessons for the Quarter chiefly refer to three kings—DAVID, SOLOMON, JESUS. Prepare twelve crowns of pasteboard, covered with gilt paper and lettered as suggested in Blackboard Outline for the Quarter (or draw outlines on the board). Arrange these crowns on the board, so that one large crown will be formed. Within this crown print:

JESUS, KING OF KINGS

Let each lesson show how the "mercy of the Lord" was upon David and Solomon because they feared him. Symbols suggestive of the lessons may be shown as each lesson is recalled and "What I have learned" repeated.

1. King David bringing up the ark (symbol),—*I should be reverent.*
2. King David is promised a residence (symbol),—*God's promises are sure.*
3. King David having a sorrowful heart (symbol),—*I should be sorry for my sins.*
4. King David having a glad heart (symbol),—*God forgives me.*
5. King David having a son breaking one of the Ten Commandments (symbol),—*I should honor my parents.*



6. King David grieving over Absalom's grave (symbol),—*I should be true to my friends.*
7. King David trusting in God as his Shepherd (symbol),—*The Lord is my Shepherd.*
8. The King of Kings warns against the wine cup (symbol),—*Strong drink is dangerous.*
9. King David is charging Solomon to serve the Lord with a perfect heart. (symbol),—*I should trust my father's God.*
10. King Solomon puts wisdom against all else in the balance (symbol),—*I should choose God's service.*
11. King Solomon dedicating the temple (symbol),—*I should love God's house.*
12. King Solomon receiving honor and gifts (symbol),—*God honors those who honor Him.*
12. King Jesus receiving honor and gifts at His cradle (symbol),—*I should bring my gifts to Jesus.*

*Sing—*

Joy to the world! the Lord is come!  
Let earth receive her King;  
Let every heart prepare Him room,  
And heaven and nature sing.

Joy to the earth! the Saviour reigns!  
Let men their songs employ,  
While fields and floods, rocks, hills, and plains,  
Repeat the sounding joy.

—Hymn 26, Book of Praise

*Rev. Prof. Salomon  
Halifax*

*Rev. Prof. Springer  
Montreal*

# Teacher Training Course

Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The Books of the Old Testament; II. Old Testament Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

## LESSON IX.

### KINGS AND CHRONICLES

These two books naturally go together, for they are alike: (a) In being both double books, though originally single. The division, as in the case of Samuel, was probably first made in the Septuagint Greek version. (b) In being both historical. (c) In giving us the history of about the same period. From Solomon to the captivity of Judah the two run parallel to each other, covering about 400 years. (d) In having many passages that closely resemble each other. (e) In being both of unknown authorship.

But they differ: (a) In that Chronicles gives also an account of David's reign, thus being parallel to the Second Book of Samuel as well. (b) In that Chronicles carries its genealogical tables back to the creation of man and down to a time somewhat later than the return from the Babylonian captivity. (c) In that Chronicles contains some information not found in Samuel or Kings. These are matters largely pertaining to the organization of the army, arrangements for national defence, and for the ordering of the temple worship. The writer of Chronicles apparently had access to some old official records not used by the writer of Samuel or Kings. (d) On the other hand, Chronicles omits many things referred to in Samuel and Kings. The most striking of these omissions is the history of the Northern Kingdom, which in Kings is given even more fully than in the case of Judah. (e) There is a wide difference in the time of writing. Kings was probably written near the beginning of the captivity of Judah, when the memory of both kingdoms was still comparatively fresh. Chronicles was probably written from two to three hundred years later when all interest in the Northern Kingdom had passed away. (f) There is

also a difference in the standpoint of the writers. The author of Kings writes as a prophet, enforcing the great prophetic principle, that the national prosperity depended on the fidelity of the people to their covenant with God. The author of Chronicles writes as a priest who is interested in matters pertaining to the temple and its worship. The name of Jeremiah is traditionally connected with the authorship of Kings and that of Ezra with Chronicles. But the most that can be said is, that the books proceeded from the schools of thought to which these great leaders severally belonged.

## LESSON X.

### EZRA, NEHEMIAH AND ESTHER

The two books entitled Ezra and Nehemiah are really continuations of Chronicles and may have been written by the same author. In any case they proceed from the same circle and show many of the same characteristics.

CONTENTS—The history covers a period of about 100 years, from the return out of Babylon to the rebuilding of the walls of Jerusalem. The incidents fall into three groups: (1) Those connected with the first return and the rebuilding of the temple; (2) Those connected with the first visit of Ezra to Jerusalem and arising out of his somewhat stern enforcement of the law; (3) Those connected with the visit of Nehemiah and with his measures for rebuilding the walls, gates and fortifications of the city. Between the first and second group there is a blank of 57 years as to which the writer gives us no information. The most important events of that gap, however, are supplied by the book of Esther.

### ESTHER

CONTENTS—This book recounts a remarkable interposition of divine Providence for

the deliverance of Israel from their enemies. Esther, a Jewess, is promoted to be queen by Ahasuerus, King of Persia, who is to be identified with the famous Xerxes that sought to conquer Greece and was so signally defeated at the naval battle of Salamis. The prime minister, Haman, lays a plan for a massacre of the Jews throughout the empire, to avenge the supposed insolence of Mordecai, the queen's uncle. When the queen learns of it she skilfully and successfully intervenes on their behalf. Haman is deposed and hanged, while Mordecai is raised to fill his place and the Jews are authorized to defend themselves against their assailants. In memory of the deliverance the feast of Purim was established, which is still observed among the Jews with great enthusiasm. The book is remarkable in that it nowhere mentions the name of God, though deeply religious in its tone and spirit.

**OBJECT**—The main object of the book seems to be to explain the origin of the feast of Purim among the Jews of the captivity, and perhaps to commend its observance among the restored Jews of Palestine, who would themselves have been in least danger from any attack.

**HISTORICAL CHARACTER**—The historical character of the book has been questioned by some on various grounds, and in early times there was some doubt as to whether the book should have been placed in the Canon of Holy Scripture at all. But though many of the incidents are unusual, there seems to be no sufficient reason to doubt its substantial accuracy as to matters of fact. Most of the difficulties raised are largely imaginary and can be very reasonably explained.

**AUTHORSHIP**—The book says nothing as to its author and we have no certain information from any other source. The name of Ezra has been suggested. All we can say is, that it would have furthered his aims in stimulating the national religious spirit among his fellow-countrymen, and that it may have proceeded from him or from some one of his disciples. Hastings' Bible Dictionary says: "That the book was written by a Persian Jew may fairly be inferred from its tone and structure. . . It is in vain, how-

ever, to attempt to determine the authorship more particularly. . . All that can be said with confidence is that it was written by a Jew connected with Persia, and full of the nationalist feeling of his time."

### LESSON XI.

#### JOB

Job is the first of the poetical books to be considered. (See Lesson II. for the characteristics of Hebrew poetry.) Two chapters at the beginning however, and one at the end which tell the story of Job are in prose.

**CONTENTS**—The poetical portion is a dialogue between Job, a God-fearing chieftain of the desert, and three friends of like rank, who have come to visit him in his distress owing to a series of disasters which had deprived him of his wealth, taken away all his children and finally overwhelmed himself with a painful disease. The theme of their long dialogue is the problem of the suffering of the righteous. The theory of Job's friends is the one which evidently prevailed most widely at the time, that it was the judgment of God upon them for some secret sin. Job repudiates their insinuations with energy and vehemently asserts his own innocence. After the three have exhausted all their eloquence on Job in vain, a fourth friend, Elihu, is introduced who rebukes both Job and his friends and proposes another theory, that it is God's way of speaking to a man for his own good. God Himself then appears and claims sovereignty in His dealings. The theory of the writer given in the introduction is a different one still, that it is God's way of vindicating the genuineness of Job's piety against the cynical suggestion of Satan, that his piety was all a matter of self-interest. After the vindication is over Job is represented as being again abundantly blessed and prospered even more than before.

**HISTORICAL CHARACTER**—There is no need to insist on the historical character of the story in all its details. The dialogue is certainly the poet's own invention, and an ancient poet was as free as any modern one would be to invent or idealize his characters. But he probably laid hold on some popular story of a real person already current among

the people as suitable for his purpose, making only such changes as would not grate on the popular mind. Nearly all ancient fiction in any language started from such a basis of fact.

**AUTHORSHIP AND DATE**—The authorship of the poem is wholly unknown and even the date of its composition is very uncertain. Some would place it very early, at or before the time of Moses; others bring it down to a very late date in the history of the nation, after the captivity. Perhaps the latter view has most to commend it. The problem which it discusses, the suffering of the righteous, is as old as the human race, but such elaborate attempts at its solution as are here offered are likely to come late rather than early, and perhaps the problem itself would be all the more keenly felt because of the affliction which overtook the chosen people of God in the captivity. It makes little difference, however, to our interest in it when or by whom it was written. It is one of the grandest compositions in all human literature.

## LESSON XII.

### THE PASSOVER

The first and the most important of the three great annual festivals, the Passover, ranked with the Sabbath as one of the most distinctive features of Jewish religious life. At each of the three festivals—the other two being Pentecost and Tabernacles—all the men were required to appear at the sanctuary.

**THE NAME**—From a Hebrew word meaning "to pass over" in the sense of "to spare." The name is sometimes used of the whole feast itself (Ex. 12: 48), and sometimes of the sacrifice at that time, Ex. 12: 21.

**ITS ORIGIN**—Ex. ch. 12 gives an account of the institution of the feast. The word of the Lord came to Moses and Aaron to instruct the people to prepare for their departure by a solemn religious ordinance. On the tenth day of the month Abib, then commenced, the head of each family was to take a lamb or kid, a male of the first year, without blemish. If his family was too small to eat the whole of the lamb he was to unite with his neighbor. On the fourteenth day of the month, at the evening hour, the lamb

was to be slain, and the blood sprinkled on the two side-posts and the lintel of the door of the house. The lamb was then to be roasted and the flesh eaten that night with unleavened bread and bitter herbs. It was to be eaten in haste as by those prepared for a journey. Thus they were to be exempt from the destroying plague that should smite Egypt's first-born.

The Israelites were to regard the Passover as an ordinance for ever and to teach its meaning to their children. Directions were also given for its observance in the future. The festival should last seven days, only unleavened bread should be eaten and there should be no work on the first and seventh days.

**THE PASSOVER IN LATER TIMES**—Some of the directions in Ex. ch. 12 could not have been intended for later times, and particulars were subsequently added to modify the original institution. (See Ex. 23: 14-19; 34: 18-26; Lev. 23: 10-14; Num. 9: 1-14; 28: 16-25; Dent. 16: 1-6.)

**MEANING OF PASSOVER**—Each of the three great festivals is connected with the changing seasons, and some have supposed that they were originally harvest feasts, to which the historical meaning was added. But the Old Testament uniformly connects the Passover with the deliverance from Egypt. That fact was regarded as the starting-point of the Hebrew nation, when instead of bondmen they became freedmen. It was the great annual thank-offering for the existence and preservation of the nation, Ex. 13: 14-16. The interest of the ceremonial centred in the paschal lamb and while some have pushed the comparison with our Lord's life and death too far, it is within the limits of sound interpretation to say that the application is full and instructive. In the Old Testament the Passover has a prominent place, and in the New the history culminates in the night on which "Christ our Passover was sacrificed for us," 1 Cor. 5: 7. "Like the paschal lamb, He was without blemish (Ex. 12: 5 with 1 Pet. 1: 18, 19), not a bone was broken (Ex. 12: 46 with John 19: 36), His blood was a token before God (Ex. 12: 13), and the feast was eaten with unleavened bread, Ex. 12: 18 and 1 Cor. 5: 8."



**\*AN ORDER OF SERVICE: Fourth Quarter**

**OPENING EXERCISES**

I. SILENCE.

II. *Superintendent.* O come, let us sing unto the Lord : let us make a joyful noise to the Rock of our salvation.

*School.* I was glad when they said unto me, Let us go into the house of the Lord.

III. SINGING.

Pleasant are Thy courts above,  
In the land of light and love,  
Pleasant are Thy courts below,  
In this land of sin and woe.  
O, my spirit longs and faints  
For the converse of Thy saints,  
For the brightness of Thy face,  
For Thy fulness, God of grace!  
Hymn 389, Book of Praise

IV. PRAYER, closing with the Lord's Prayer.

V. SINGING. Psalm or Hymn selected.

VI. RESPONSIVE SENTENCES. Ps. 24 : 3-5 and 7-10.

*Superintendent.* Who shall ascend into the hill of the Lord? or who shall stand in His holy place.

*School.* He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

*Superintendent.* He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

*School.* Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

*Superintendent.* Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

*School.* Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in?

*Superintendent.* Who is this King of glory? The Lord of hosts, He is the King of glory.

VII. SINGING.

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
To crown Him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.

Hymn 90, Book of Praise

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

**CLASS WORK**

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

I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

**CLOSING EXERCISES**

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

IV. SINGING.

Joy to the world! the Lord is come!  
Let earth receive her King;  
Let every heart prepare Him room,  
And heaven and nature sing.

Hymn 26, Book of Praise

V. RESPONSIVE SENTENCES. Luke 2 : 30-32.

*Superintendent.* Mine eyes have seen thy salvation,

*School.* Which thou hast prepared before the face of all people;

*Superintendent.* A light to lighten the Gentiles, and the glory of thy people Israel.

VI. BENEDICTION OR CLOSING PRAYER.

\*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. per 100.

*Wm. C. Coe*

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### THE BOOK PAGE

**Principles and Ideals for the Sunday School.** By Professors Ernest De Witt Burton and Shailer Mathews. The University of Chicago Press, Chicago. 205 pages; \$1.00 net.

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**The New Testament in Modern Speech.**

By the late Richard Francis Weymouth, M.A., D.Litt.; edited and partly revised by Rev. Ernest Hampden-Cook, M.A. James Clarke & Co., London, England. 674 pages; 60c. net, cloth; \$1.50 net, leather.

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**Select Notes.** A commentary on the Sunday School lessons for 1904. By F. A. and M. A. Peloubet. Illustrated. W. A. Wilde Company, Boston; 358 pages, \$1.25.

Dr. Peloubet says of the Select Notes, in the preface, "The book is not like the Nile which flows two thousand miles without a tributary, but like the Amazon which drains a continent for its waters." A most just description; for all that can be done by accurate knowledge, long experience (this is the thirtieth annual volume), one of the largest private theological libraries, generous use of public libraries, a skilled corps of assistants, and "a carefully kept card catalogue of the annual output of books bearing upon the subjects studied"—has been done to make Peloubet's Notes perfect of its sort. For skilled teachers especially it is a very valuable auxiliary in the preparation of the lesson. Those who have access to many books will find helpful its references to commentaries and other such books, as also the

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**His Little World: The Story of Hunch Badeau.** By Samuel Merwin, A. S. Barnes & Company, New York. 201 pages; \$1.25.

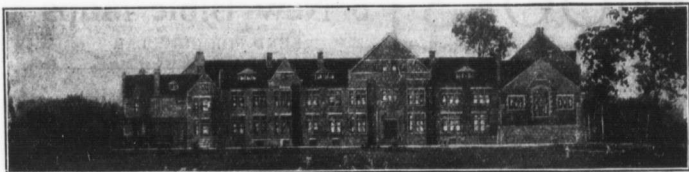
A singularly vivid story, its hero a lake sailor and lumberman, rough, at times even reckless, but strong in elemental truth and chivalry. Some of the descriptions, as, for example, of Hunch Badeau's schooner in the winter storm, are very memorable, and the story is packed with incident—goes, indeed, with a rush from beginning to end.

**The Delineator** (The Butterick Publishing Co., Toronto, \$1.00 a year) is not only a practical and up-to-date magazine of household affairs, but it has also month by month bright stories and articles on timely topics of general interest by well-known writers. The illustrations throughout are particularly attractive. The magazine is more than a good dollar's worth for any household.

From a large number of books received and which will have further notice we may mention as specially seasonable: **From Oliphant, Anderson & Ferrier**, Evangelist of Art, Picture-Sermons for Children (Patrick) 90c. net, and Guidance from Robert Browning in Matters of Faith (Hutton) 90c. net; and from **Fleming H. Revell Company**, the following stories: **Eleanor Lee**, by Mrs. Saugster, \$1.25, Honor Dalton, by Frances C. Sparhawk, \$1.25, **That Betty**, by Harriet Prescott Spofford, \$1.00.

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