

\$1.00

LIFE SONGS

\$1.00

By **GORDON V. THOMPSON**

Ten new and popular sacred numbers sung from coast to coast in church and home.
\$1.00 THE SET, POSTPAID.

No. 4 Anchored

CHORUS.

An- chored fast! An- chored fast! Hold- ing steady In the blast! I am
 I'm anchored fast! I'm anchored fast! I'm anchored fast!

an- chored to the Rock of Ag- es! An- chored fast!
 I am an- chored fast!

Write for descriptive circulars and samples of music.

Thompson Publishing Co., 37 Richmond W., Toronto

Please mention THE TEACHERS MONTHLY when writing to advertisers

SOULS IN ACTION

(English Title, "In the Hands of the Potter")

Studies of Christianity Militant

By HAROLD BEGBIE

Author of "Twice-Born Men"

\$1.25 net

*This new book amplifies and expands the narrative of
TWICE-BORN MEN in many much-required ways:*

In the first book the instances of conversion were of the elemental, unreasoned type; SOULS IN ACTION deals with cases in which the dynamic charge of conversion was completed through struggle on the part of the individual—a progressive struggle of the will, even after the heart had been persuaded, covering days, weeks, and in one case, years.

The first book recorded the testimony of men of the humblest classes, some of them the very lees and dregs; SOULS IN ACTION deals with persons of a higher strata of society, whose natures, being more complex, have in them a greater capacity for intellectual self-distrust. These instances, therefore, bring out in a striking manner the permanent and divine elements of the subtle force.

From the viewpoint of psychology this book is even more dramatic and startling than the author's former volume, for many of the conversions here related are those of women.

WILLIAM BRIGGS

Publisher and
Bookseller

29-37 RICHMOND STREET WEST

::

::

TORONTO

The Teachers Monthly

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

Vol. XVII.

Toronto, May, 1911

No. 5

The second Sunday in May is "MOTHERS' DAY". Its object is "to honor the one who loved you first and always—*your* Mother; or her memory". The white carnation is the Mother's Day special flower. Many churches and Sabbath Schools will keep the day in mind.

The last Sunday in June, being the next Sunday before the First of July, our church observes as PATRIOTIC SUNDAY. The General Assembly's Sabbath School Committee has, as in former years, prepared a Responsive Service, with appropriate hymns, etc., and hints for a patriotic address. The Service will be beautifully printed, and will serve as a pretty souvenir of the Day. It will be mailed, as formerly, from our office (PRESBYTERIAN PUBLICATIONS, 60 Bond Street, Toronto) at 50c. a 100, and sample copies will be gladly sent on application. Patriotic Day is widely observed in our Sunday Schools.

The Name that Conquers

Once, when the rites and ceremonials in a great Hindu temple were over, a missionary spoke to one of the priests. "How long", he asked, "has this been going on?" "About four thousand years", the priest replied. The missionary then asked, "And how long will it go on?" The priest turned to him and said, "Not very much longer." "Why?" asked the missionary. The priest lifted his eyes to heaven, and when he had brought them back, he spoke one word to the inquirer. It does not need to be said that that word was "Jesus".

That is the all-conquering Name. Wherever it is pronounced it exercises its strange and compelling mastery over the hearts of men. For that Name alone points out the way to the forgiveness of sin: no other name but

that Name brings the assurance of God's love for which the human soul has a ceaseless thirst. It is the Name that was written on the cross with its unsparing condemnation of sin, with its amazing proof of a love that excels all other love as the heavens are higher than the earth. A Name that shows how a holy God can pardon sin and love the sinner must win a universal sway.

"Buying Up the Opportunity"

By Rev. R. B. Cochrane, M.A.

When we read Paul's admonition to the Ephesian Christians "to redeem the time", we do not always remember that the literal meaning is, "buy up the opportunity". The apostle thinks of life as a series of opportunities, or as a succession of crises. Every moment, to his mind, comes to man to be used in a profitable way. Each can be made to yield to every life something worth while. This being so, the aim of every wise man will be to get the best out of every moment as it comes. His business is to make merchandise of the chances for the investment of life which every period of time presents. He will avoid making a poor bargain with time.

Such a man will be characterized by watchfulness. The possibilities of the moments and the hours must be weighed and measured. Opportunities come only to the one who watches for them. They never pursue us; we must follow after them. We must be ready to seize the opportunities of life as they approach us. Every day is a preparation for some crisis in life. We are always preparing for the great opportunities of life; hence we need to be always watchful that we may be ready when the time of crisis comes.

Moreover, the man who seeks to buy up the opportunities of life will recognize the value

of every moment. The fragments of time have an importance which is often unrecognized. The wasting of a single moment may mean the missing of life's greatest opportunity. Any minute our great chance may come. Yet many of us who would not think of wasting property or money, squander time,—that most valuable of God's gifts, without which the other gifts of God would not be. How a man spends his spare time is a fair index of his character. The odd moments wisely economized may make all the difference between success and failure in life. No moment of time will seem of no account to the man who is always looking for the best investment of his energies and talents.

But buying up the opportunities which time presents requires also a man of vision. Without a broad vision of the meaning of life, without a true vision of what the first things of life are, without a clear vision of God the Giver of time, no man can truly estimate the relative value of the opportunities which life presents. The man who spends his whole life in an endeavor to amass a fortune, lacks vision,—that is all. He has made first in his life what in reality should fill a very secondary place.

If a man is to buy up the opportunities of life aright, he must be a man of prayer. If we are to make judicious use of time, we must be God-guided. If we are to know what the first things of life are, we must know Jesus Christ and His teachings. All this may be had for the asking.

Woodstock, Ont.

Wealth and Waste

By Rev. Gordon Dickie, M.A.

One of the chief concerns of modern life is to avoid waste. To-day, more than ever are men impressed with the necessity of making use of everything. Notice what progress we have made along this line. For example, when our forefathers made use of the forests, they took just what suited them. They cut the large trees for lumber and burned the small ones with the underbrush, and no one seemed to think that there was any danger. But in our day the scientific woodsman asks,

"Why all this waste?" It will be but a short time until our forests are depleted. This is the latest word upon the subject.

These are days when men are busy gathering up the fragments. We are getting more economical than ever. We will not spend unless we see the possibility of return, and if we do spend, we ask that it shall be with as little extravagance as possible. For this reason there is great need for a thorough comprehension of what we might call the mystery of waste.

That mystery is this. There is a waste that is in the truest sense economy, and there is an economy that is the sheerest waste. Look for instance at what our fathers called the economy of nature. In reality it is the luxury of nature. God has given us light in abundance. If you stand upon the top of a high mountain and watch the sun rise, you will be impressed with the volume of the sunshine. It fairly overwhelms you with its immensity. Yet this reckless bounty on the part of nature cannot be called extravagance. There is a use for all the sunlight, and if there were any less, we would soon discover what an inconvenience it would be.

The same principle holds good in the higher realms of life. John's Gospel tells us that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish." There is economy in that, because many a man will be redeemed by this abounding love who would have been redeemed by nothing less. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Then on the other hand there is what we might call a false economy—a "penny wise, pound foolish" policy. We have seen that in the religious life. The Jewish religion for a great many years was a waste product. Even as far back as the days of Isaiah the Jews had been told that their religious labor was in vain. "To what purpose", says Isaiah, "is the multitude of your sacrifices unto Me?" "Cease to do evil; learn to do well." A little more spiritual energy would have brought its reward.

Let us not be afraid to expend too much spiritual energy. It is a thing that cannot be

overdone. Wherever the work of God is succeeding you will find that it is the result of spiritual expenditure. The harvest comes because there has been a sowing time—perhaps a sowing amid toil and tears, but this has been amply paid for in the results.

"There shall never be one lost good.

* * *

The high that proved too high : the heroic
for earth too hard,

The passion that left the ground to lose it-
self in the sky,

Are music sent up to God by the lover and
the bard.

Enough that He hears it now ; we shall
hear it by and by."

St. John, N. B.

The Winning of Souls

By Rev. William Patterson, D.D.

General Assembly's Evangelist

V. A CHAIN OF INFLUENCES

The quiet of the Sabbath had fallen on the city, and at seven o'clock in the evening Mary Walton found herself in a crowded pew in one of the churches. She hardly knew how she came to be there, for months had passed since she left her village home, and during that time she had not thought of going to church. She was always tired, and generally slept most of the Sunday forenoon. She spent the afternoon and evening in reading, writing letters and thinking over the days which had forever gone.

On the Sunday in question she could hardly tell what influence or power led her to the sanctuary, but when she was there, listening to the music, with so many strange faces about her, there came over her the thought of other days, the happy days in her native village where everybody knew everybody else ; but now all was strange, places and faces. It is true her sister was in the same city, but their interests seemed to lie in different directions, for the sister had been away from home for some years, and had formed new associations.

The tears were not far from her eyes when she heard the text announced : "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Surely that text

was for her, for her heart was sad and her body tired. She thought she could hear the Saviour's voice calling her to rest and peace, and to Him she surrendered herself. Then there came a great sense of peace to her soul and a hopefulness stole into her heart. Her whole being seemed to ask the question, "What shall I render unto Him for all He has done for me?" But what could she do, for her salary did very little more than keep her, so she could not give much money ; as for time, she had little to spare, her hours of service were so long ; and she felt that she was not capable of teaching in the Sunday School.

At that moment a voice seemed to say to her, "Why don't you get your sister to come to church? The Lord may do for her what He has done for you." But how could she speak to her sister about this matter since the sister was so much older and had been so much longer in the city? It would have been far easier to speak to a stranger. Yet she felt it to be her duty and she did it, and to her surprise the sister did not resent her invitation to accompany her to the next Sunday evening service, and the good Lord who never disappoints those who trust and try to serve Him brought the sister to see her sins and at the same time to see the Sinner-bearer. They went to their boarding-houses that night, trusting in the same Saviour and sharing the same blessed hope of the glory of God.

There was stopping at the same house as Mary a Mr. Scott, a very fine young man, but one who never bothered with church or any religious meetings. So Mary proposed that they ask him to go with them on the following Sunday evening. The elder sister thought that their motives might be misunderstood. However, they at last agreed that they would ask him. He was too much of a gentleman to refuse such a request, so the third Sunday evening found the three of them in the church.

That for which two of them prayed and expected happened, for the young man heard the voice of God calling for him and he answered in the affirmative, and as the months passed there grew in his heart a great desire to be a minister of the gospel. The last I

heard of him he was studying in an American seminary, fitting himself to proclaim the unsearchable riches of Christ. Mary only lived a few years after her Saviour found her, but she had started a chain of influences that may reach around the world. Have you ever tried to bring one of the unsaved to the house of God to hear the gospel of His grace? Just think for a moment. Have you?

Fort William, Ont.

Pardon Through Faith

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

One day, towards the end of the 18th century, Dr. Samuel Johnson stood, bare-headed, in the rain, with painful contortions on his face, in the market square of Uttoxeter, endeavoring to expiate an act of filial disobedience committed fifty years earlier in his career. His intense misery might almost have been construed as an inarticulate cry for the atoning work of Christ.

"Thy Cross, not mine, O Christ,
Has borne the awful load
Of sins, that none in heaven
Or earth could bear, but God.
To whom, save Thee,
Who can alone
For sin atone,
Lord, shall I flee?"

Pardon is a fundamental need of our nature; but the consciousness of it comes, not through any disclosure found in nature, or in human nature, but through the acceptance by faith of the grace of Christ. In nature, as scientists like Huxley have contended, there is no forgiveness. In human nature, as many a novelist has represented, there is little, if any forgiveness. Even when we most sincerely claim to forgive one another, we never really forgive sin—we only dismiss resentment. To forgive sin is outside both our province and ability.

For pardon turns, not on anything natural, but on something supernatural. It turns on our attitude and relation to the divine Sin-bearer; and that attitude and relation are determined by faith, or lack of faith. "He that believeth on Him is not condemned: but he that believeth not is condemned al-

ready, because he hath not believed in the name of the only begotten Son of God."

Sin, once committed, is as "real as the stones upon the street"; but pardon, once granted, is as real as the cross of Christ, whose death is sin-annulling, because, as Dr. Denney puts it, it is "a death in which the divine condemnation of sin comes upon Christ, and is exhausted there, so that there is henceforth no more condemnation for those that are in Him."

Faith makes pardon real. Martin Luther, on Pilate's Stairs, sprang to his feet when he heard the voice, "The just shall live by faith." There and then he abandoned penances far more severe than Dr. Samuel Johnson's, and, in doing so, obtained a lifelong certitude of pardon. So great was his persuasion regarding the reality of justification by faith, that when, afterwards, in haunting introspection, he saw the archfiend come to him with a scroll, big enough to make swaddling bands for the world, and black with the record of his sins, he calmly answered, "Are there any more?" Another dreadful scroll was produced; and still another. Finally he demanded, "Are there more?" The fiend, with a leer, replied, "Were not these enough?" "Ay", cried Luther, "that they were; but write at the bottom of the whole list, 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

New Glasgow, N.S.

"Can't Stump Him"

There is a story told of a teacher who had such marked success with his large class of boys that he was asked to tell his secret; but he modestly declined, saying only that perhaps the boys knew it better than he did. One of them, a bright boy of sixteen, received the query, and he answered it in a breath: "Well, for one thing, he knows his Bible from one end to the other. You can't stump him on anything. Us fellows have tried it a dozen times, but we can't catch him or trip him up anywhere. Then he knows how to tell things. He's just chock full of the lesson every Sunday, and talks about it until you can just about see the people in it right before you."

A NOVEL PATRIOTIC DAY PROGRAMME

By Frank Yeigh, Esq.

Last Patriotic Day, June 26th, 1910, a new and novel presentation of its central theme, "The Stranger Within our Gates", was given in a Toronto Sunday School, when the speaker called to the platform twenty boys to assist in an interesting object lesson of his subject.

Lined up in single file, the lads were made to represent as many different nationalities. Thus the first four were labeled as English, Scotch, Irish and Welsh, and, ranged in a group by themselves, stood for the British Isles. The fifth was nominated as a United States representative, and joining the others, the five formed the Anglo-Saxon section.

Twelve were also assigned to as many leading European countries, from Iceland and Scandinavia on the north to the land of the Galician and Doukhobor on the south. As the boys were given their nationality, the interest of the School as a whole steadily increased, culminating in the selection of three for the Oriental peoples, namely, the Hindu, Japanese and the Chinaman, while the last boy on the line stood for the child immigrants from the British cities, of whom two thousand a year came to Canada.

Each boy was asked to point out, on a large world map hung on the wall, the location of the country for which he was labeled, and as each country was thus located, the speaker told, in a few sentences, some leading characteristics of the people inhabiting it.

There followed a series of questions, under three heads, also addressed to the platform boys :

First : Were the million and a half of immigrants, who have journeyed to Canada in the last ten years, invited to come ?

Second : Assuming an affirmative answer, how should they be treated ? How were the children of Israel directed to treat the stranger within *their gates* ?

Third : Assuming that they should be treated kindly and well, *why* should they be so treated ?

The replies to these three leading questions came in thick and fast : Canada's need of population, of agriculturists, of good citizens,

the obligation to deal fairly with the newcomer for our own national self-respect, and for the good name it would give us, and finally came the key-note suggestion that it would be Christlike to receive the stranger kindly, to deal liberally with him, and to do all in our power to Canadianize and Christianize him, and, this opened the door for the application of the main theme—the obligation of Christian Canada toward the newcomer.

Incidentally, the lads were made to help in further visualizing the subject. The seven and a half million population of Canada was represented by five boys, one of whom, standing a step in advance, emphasized the suggestive fact that one out of every five of the population has come to Canada in the last ten-year period as an immigrant, namely, 600,000, British, 500,000 United States, and 400,000 European and Oriental.

"How much must an immigrant have before he can enter Canada ?" was answered by one boy counting a roll of bills handed to him that totaled \$25. The Chinese representative was asked his price of entry, and the reply promptly came of \$500.

"What other conditions of entrance are necessary ?" was next asked, and the correct answers given, of good character and good health.

By way of preliminary, as dealing with the birth of the Dominion forty-three years ago, four boys marched to the front as representing the first four provinces to enter into Confederation. The other five were called up one by one until the nine stood in line. These were then directed to link arms as indicating the growing sense of union on the part of the provinces in the Dominion, constituting a federation in reality.

Toronto

What the Teacher Can Do for the School

By J. D. MacKay, Esq.

The teacher who efficiently conducts his own class, makes a valuable contribution to the success of the School, but even that

inspiring service does not fully discharge his obligation or exhaust his opportunity. He owes a duty to the School as well as to his class, a fact which the loyal teacher will cheerfully recognize.

Let us specify briefly some of the things which the teacher can do, and hence should do, for the School.

1. The teacher can help to create and maintain the proper atmosphere in the School. How? By being present regularly, in good time, and in the spirit of love which realizes a "fellowship with hearts to keep and cultivate". By extending to new scholars, strangers or visitors, a hearty welcome, suggestive of an ideal home. By preserving a genial but reverential and devotional demeanor, which beneficially influences others.

2. The teacher can assist greatly in the general exercises of the School. Why does one class sing, participate in responsive readings, or answer questions so heartily, and another so listlessly? One class moves gently, another boisterously. True, some classes are controlled with less difficulty than others, but usually the admirable deportment of the class is traceable to the quiet, but potent, influence and example of the teacher.

3. The teachers' meeting affords another inviting opportunity to aid the School. Probably no School can do its best work without a regular meeting of teachers and officers for study and conference, and the success, indeed the existence, of such a meeting is dependent upon the active co-operation of the teachers. The teacher who will carefully study lessons, inform himself respecting helpful Sunday School methods, be a regular attendant at teachers' meetings and becomingly impart or suggest to others the best results of his own study and observation, may render his School a service of incalculable value.

4. To do its work thoroughly the School must have the confidence of its constituency. What a hopeful opening here for the enthusiastic teacher. By word and act as a representative and recruiting agent his influence in establishing the right relationship between the School and community is constant and effective.

Do teachers habitually think of their personal responsibility for the success of the School? Many do, and not a few superintendents thank God for the thoughtful assistance of their teachers. Possibly the reader may be a teacher, whose work heretofore has been confined to his (or her) own class. If so, dear teacher, can you accept the assurance of others that definite effort for the School as a whole will aid the School, benefit your class and bring personal blessing to you? Need one add that prayer effectually supplements every endeavor? The teacher who truly helps, will unfailingly remember the School and those associated in its work at the throne of grace.

Truro, N.S.

Family Worship And the Home Department

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

In the new mining town of Inverness, the pastor found that neither family worship nor any equivalent for it had a place in the home. He knew very well that a generation reared in homes without a family altar would mean a godless generation. While pondering over the situation he listened frequently to the complaints of the Sabbath School teachers who said that the children in many cases came to School without any apparent preparation. The twofold problem suggested a common remedy.

The officers and teachers and the members of Session were consulted, and the following plan was decided upon. A HOME STUDY QUARTERLY would be placed in every home, the parents urged to take up the Daily Readings along with the other members of the family, all to unite together in the Lord's Prayer at the close of the reading. The usual Report Envelope would accompany each QUARTERLY with an explanation of its use for keeping a record of the home study, church attendance, and as a receptacle for the offering.

The pastor undertook the first tour of visitation, calling upon every family, explaining in full the purpose and plan, seeking to impress upon the parents the advantages for themselves and their children of the pro-

posed
single r
includi
denomi
all woul
pastor
the nev
Report
the first
up the
offering
the wor
keep a
done th
altogeth
families
a surpl
treasur
half the
worship
were lin
helping
session.

At th
bers of
and act
gregatic
has now
half, an
it is a
such is
how em
work in
ized cor

The
the dou
prepara
Sabbat
family
take pa
in uniso
—even
clasp th
sacred
Master
foretell
mean in
tempta
practice
the hal
see and
the unl

posed practice. He did not meet with a single refusal in a congregation of 170 families, including some of nearly every Protestant denomination. In order to make sure that all would thoroughly understand the plan, the pastor made the second tour also, distributed the new QUARTERLIES, and gathered in the Report Envelopes. It was found at the end of the first Quarter that over one-third had taken up the work, kept the record and given an offering; about another third had taken up the work pretty faithfully, but had failed to keep a record, while the remaining third had done the work very irregularly or neglected it altogether. The offerings of a third of the families had paid the entire expenses and left a surplus of \$15.00 in the Sabbath School treasury. By this method considerably over half the congregation had undertaken family worship, and the greater part of the people were linked with the Sunday School and were helping the officers and teachers in the regular session.

At the end of the second Quarter the members of Session undertook to visit the homes and act the part of "visitors" for this congregational Home Department. The work has now been carried on for over a year and a half, and every member of Session feels that it is accomplishing satisfactory results. If such is the case in a congregation of this kind, how eminently successful would such a method work in older, more stable and better organized congregations.

The simple programme suggested serves the double purpose of family worship and of preparation for next Sunday's Lesson in the Sabbath School. The parents gather the family around the Holy Book; all who can take part in the Daily Reading, responsively, in unison, or in rotation; then every member, —even the wee tots who cannot read—may clasp the hands, bow the head, and lisp the sacred prayer to the heavenly Father, as our Master taught it to His disciples. Who can foretell how much this simple ceremony may mean in the after years when doubts arise and temptations must be faced? The daily practice of recognizing an unseen God begets the habit of trusting even when one cannot see and of walking forward courageously into the unknown at the call of duty. It is the

men who have been reared in such fashion who "endure as seeing Him who is invisible".

Inverness, N.S.

The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

III. THE STUDY OF THE CHILD

Observation of child nature shows that there are several distinct subdivisions of childhood, namely: *infancy*, which extends to about eight, *boyhood* and *girlhood*, which lasts to about twelve or thirteen, and *youth*, which extends to about seventeen or eighteen. Each of these periods has its own characteristics, and so well marked are these that the child seems to be re-created again and again.

No child is a man or woman reduced in dimensions of body or soul, and no man or woman is a mature child. Every child that comes to his full development passes through these stages. Infancy is the age of myth, of object lessons and of the simple story told to illustrate the loving-kindness of our Saviour to children, or the nearness and goodness of our heavenly Father. It is the time to lay deep the fundamental principles of reverence, obedience, and self-control.

Boyhood and girlhood is the time of story and biography. At this time children like fun and mischief. Restless, irrepressible, full of practical jokes, they are often a nuisance to their neighborhood. They are often brutally frank in their likes and dislikes even to the point of discourtesy. At this age, both boys and girls are hero-worshippers. They question, read and search for adventure. As the Bible is full of heroes after their ideals, this is the opportunity of the Sabbath School teacher. The mind is, however, flighty, and attention jumps from one thing to another. The memory is very retentive when once attention is gained, so these are the storehouse years. Acts, details, language, poetry are learned now with an ease that never afterwards returns. Now is the time to fill the storehouse with those things that are within the comprehension of the child. Hymns, the Commandments, Psalms like the Twenty-third, the Sermon on the Mount, the Catechism, are now to be memor-

ized and frequently reviewed. The teaching, however, must not be mechanical. It should be clear, easily comprehended and largely objective.

The time of youth is the time of literature, morals and reasoning. Up to this time the boy and girl have lived largely in an objective world. Life has been very real. Its troubles and plans reached, however, scarcely beyond the limits of the day. Now, however, the view-point is wholly changed. Youth has glimpses of great altruistic ideals, of sacrifices, purity, faith, hope, love, holiness. This is the time of planning great future achievements. It is also the period of doubt. The youth is bored by advice and refuses to be led longer. It is now that the sowing time of the earlier years must be depended upon to bear fruit.

The adolescent class requires a teacher who understands boys and girls. The boys require an athletic, tactful, energetic, consecrated man, who has not forgotten that he was once a boy. The girls need a strong, energetic, consecrated, womanly woman.

Since activity is the religion of youth, both boys and girls like to feel that they are doing something that is really helpful. The teacher therefore must not monopolize the whole time in talk. To be successful, he must plan to direct and to use the activities of his pupils.

While the foregoing sets forth very briefly some of the principles that a teacher may glean from the study of the child, it must never be forgotten that the great use of this subject lies in the fact that those teachers who have learned to understand child nature and have sought to follow its guidance, have come into an intelligent, conscious, sympathetic relation to children and young people, otherwise vouchsafed only to those rare personalities known as "born teachers". The interest thus begotten unites pupil and teacher in such a manner as to give him a commanding influence over the child, and whoever has won a boy's esteem and regard has hold of a great lever with which to move this child's life.

Normal School, Toronto

HOW THE WORK GOES ON

At the morning Sunday School held in the new church at Ham Heung, Korea, hundreds of men and women gather for Bible study.

Amongst the Bhils, the tribe amongst whom our missionary, Dr. Buchanan, labors at Amkhut, Central India, there are four Sunday Schools, with an attendance of 407.

The Central Park, B. C., Presbyterian Sabbath School has for two years supported a student at Indore College, Central India, and continues to do so.

Every candidate for ordination in the Canadian Methodist Church is required to have passed examinations on three books bearing upon Sunday School work, or their equivalents.

A special Teacher Training Class of fifty leaders is taught by a professor of Union

Theological Seminary, New York, each week, and these teach the lesson they have received to as many other classes in various parts of the city.

About 90 Presbyterian students at the Provincial Normal School, Toronto, and 50 at the School at Hamilton, have taken the examinations of one of the books of the General Assembly's Teacher Training Course. The Teacher Training Course is also used in the Deaconess Training Home at Toronto.

At the recent meeting of the Religious Education Association in Providence, Rhode Island, a Teacher Training Commission was appointed. This Commission will study the whole subject of Teacher Training, in order to the formulation of standards and the providing of a critical review of available materials, text-books and literature from the view-point of the standards thus formulated.

Teacher
Pennsylvania
ferred num
1906 ; 2,00
During the
1910, there
Every coun
Training Cl

The Bapt
taking ste
through a S
Teacher Tr
in Supplem
a summer
School worl
a feature of

Montreal
besides 4 Bi
Association
organization
teer officers
Sunday S
Schools th
workers. I
the attenda
tendance at
varies from

Some fea
Convention
School Assc
27, will be
importance
of the terce
sion, an ev

1. April 2
2. April 9
3. April 16
4. April 23
5. April 30
6. May 7
7. May 14
8. May 21
9. May 28
10. June 4
11. June 11
12. June 18
13. June 25

Teacher Training has taken long strides in Pennsylvania. In 1901, the Diplomas conferred numbered 65; there were 1,005 in 1906; 2,008 in 1909; and 2,260 in 1910. During the year June 25, 1909, to June 25, 1910, there were 10,267 students enrolled. Every county in the State now has Teacher Training Classes.

The Baptists in the Maritime Provinces are taking steps toward the establishment, through a Sunday School Board, of a course in Teacher Training for Teachers, and a course in Supplemental Lessons for Scholars; while a summer Institute for discussing Sunday School work and methods bids fair to become a feature of the denomination's activity.

Montreal has 18 Chinese Sunday Schools, besides 4 Bible Classes and a Chinese Christian Association. There is an enrolment in these organizations of 500 Chinese, with 400 volunteer officers and teachers. Toronto has 17 Sunday Schools. In the 9 Presbyterian Schools there are 258 Chinese, with 160 workers. In Winnipeg there are 8 Schools, the attendance in 1910 being 125. The attendance at the Sunday School in Vancouver varies from 16 to 25.

Some features of the Thirteenth Triennial Convention of the International Sunday School Association, San Francisco, June 20-27, will be the emphasizing of the value and importance of Bible study, the recognition of the tercentenary of the King James Version, an evening devoted to Home Missions,

and a men's parade, in which Mr. W. C. Pearce, International Adult Department Superintendent, expects to have 15,000 Bible Class men in line.

For some years back, the largest number in any one Sunday School of the General Assembly's Sabbath School Committee's Awards for memorization have gone to the Maritime Provinces. For 1910 it was the Sunday School at Tabusintac, N.B., Rev. J. R. McKay, minister, with 166 Awards. This was followed closely by the Sunday School of Agincourt, Ont., Rev. James Anthony, minister, with 162 Awards. Wonsan, Korea, followed with 119 Awards, plus those for which the names have not yet been received. It looks as if Wonsan was to have first place this year.

The activity in our Sabbath Schools in memorizing is shown by the fact that no less than 5,388 Awards were made by the General Assembly's Sabbath School Committee for correct memorization during the year 1910. These included 737 Diplomas for the Shorter Catechism, with 4 Seals for memorizing proofs of the same. The remaining Awards were for the memorization of scripture, "Those Who Cannot Read" being in the forefront, with 2,620 Certificates. "Those under Eleven" won 906 Certificates. The remaining Diplomas and Seals were for those eleven years of age and above. In addition to the foregoing figures, 500 Awards went to Korea, the names for which have not yet been received.

Lesson Calendar: Second Quarter

1. April 2.....Elisha Heals Naaman the Syrian. 2 Kings 5 : 1-14.
2. April 9.....Elisha's Heavenly Defenders. 2 Kings 6 : 8-17.
3. April 16.....Joash, the Boy King, Crowned in Judah. 2 Kings 11 : 9-20.
4. April 23.....Joash Repairs the Temple. 2 Kings 12 : 4-15.
5. April 30.....God's Pity for the Heathen. Jonah 3 : 5 to 4 : 11.
6. May 7.....Uzziah, King of Judah, Humbled. 2 Chronicles 26 : 8-21.
7. May 14.....Isaiah's Vision and Call to Service. Isaiah ch. 6.
8. May 21.....Song of the Vineyard—Temperance Lesson. Isaiah 5 : 1-12.
9. May 28.....Micah's Picture of Universal Peace. Micah 4 : 1-8.
10. June 4.....Israel's Penitence and God's Pardon. Hosea ch. 14.
11. June 11.....Hezekiah's Great Passover. 2 Chronicles 30 : 13-27.
12. June 18.....The Downfall of Samaria. 2 Kings 17 : 1-14.
13. June 25.....REVIEW.

* AN ORDER OF SERVICE : Second Quarter, 1911

Opening Exercises

- I. SILENCE.
- II. SINGING. Hymn 138, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)
I heard the voice of Jesus say,
"Come unto Me and rest ;
Lay down, thou weary one, lay down,
Thy head upon My breast !"
I came to Jesus as I was,
Weary and worn and sad ;
I found in Him a resting-place,
And He has made me glad.
- III. RESPONSIVE SENTENCES. Isaiah 55 : 6, 7.
Superintendent. Seek ye the Lord while He may be found,
School. Call ye upon Him while He is near:
Superintendent. Let the wicked forsake his way,
School. And the unrighteous man his thoughts :
Superintendent. And let him return unto the Lord,
School. And He will have mercy upon him ;
Superintendent. And to our God,
All. For He will abundantly pardon.
- IV. SINGING.
Spirit Divine ! attend our prayers,
And make this house Thy home ;
Descend with all Thy gracious powers ;
O come, great Spirit, come !
—Hymn 105, Book of Praise
- V. PRAYER. Closing with the Lord's Prayer repeated in concert.
- VI. BIBLE WORK. From the Supplemental Lessons.
- VII. SINGING. Psalm or Hymn selected.
- VIII. READING OF LESSON PASSAGE.
- IX. READ IN CONCERT. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.
- X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

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

Class Work

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

- I. ROLL CALL, by teacher, or, in the older classes, the Class Secretary.
- II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.
- III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.
- IV. LESSON STUDY.

Closing Exercises

- I. SINGING. Psalm or Hymn selected.
- II. PRAYER.
- III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)
- IV. (RESPONSIVE SENTENCES. Psalm 139 : 23, 24.
Superintendent. Search me, O God, and know my heart :
School. Try me, and know my thoughts :
Superintendent. See if there be any wicked way in me.
School. Lead me in the way everlasting.
- V. SINGING.*
Now may He who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep.
May He teach us to fulfil
What is pleasing in His sight,
Perfect us in all His will,
And preserve us day and night.
—Hymn 599, Book of Praise
- VI. BENEDICTION OF CLOSING PRAYER.

GOLDEN
8 And th
and his name
Egypt ; for
9 Moreove
the corner g
turning of th
10 2 Also
4 digged man
in the 6 low
men also, ar
in 8 Car'mel
11 Moreov
that went o
number of tl
scribe and M
Hananiah, o
12 The wt
of the might
six hundred.
13 And u
hundred th
hundred, th
the king aga
14 And U
all the host
16 habergeons
15 And h
by cunning ;
18 bulwarks,
And his nan
Revised
4 Omit both ;
ing made by
all ; 16 coats
against ; 20 f

(By c
M.—Uzzia
26 : 1-10.
2 Chron. 26
39 : 1-6. T
7-20. F.—
Pride and i
Christ's exar
Shorter (c
ment ? A. J
tuted by Ch
and the bene
sealed, and :
The Que
LEMS : May
is the Board

Time a
end of the
B. C. 782-
Connec
797 Ramr
overthrew
of Israel 1

*The Sc
here given Si

Lesson VI.

UZZIAH, KING OF JUDAH, HUMBLLED

May 7, 1911

2 Chronicles 26 : 8-21. Study 2 Chronicles, ch. 26. Read 2 Chronicles, chs. 26-28. *Commit to memory, vs. 19, 20.

GOLDEN TEXT—Pride goeth before destruction, and an haughty spirit before a fall.—Proverbs 16: 18.

8 And the Am'monites gave gifts to Uzzi'ah; and his name spread abroad *even* to the entering in of Egypt; for he ¹strengthened *himself* exceedingly.

⁹ Moreover Uzzi'ah built towers in Jeru'salem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

¹⁰ ²Also he built towers in the ³desert, and ⁴digged many wells: for he had much cattle, ⁵both in the ⁶low country, and in the ⁷plains: husbandmen *also*, and vine dressers in the mounte'ns, and in ⁸Car'mel: for he loved husbandry.

¹¹ Moreover Uzzi'ah had an ⁹host of fighting men, that went out to war by bands, according to the number of their ¹⁰account by the hand of Jeiel the scribe and Maasei'ah, the ¹¹ruler under the hand of Haniah, *one* of the king's captains.

¹² The whole number of the ¹²chief of the fathers of the mighty men of valour *was* two thousand and six hundred.

¹³ And under their hand *was* ¹⁴an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

¹⁴ And Uzzi'ah prepared for them ¹⁵throughout all the host shields, and spears, and helmets, and ¹⁶habergeons, and bows, and ¹⁷slings to cast stones.

¹⁵ And he made in Jeru'salem engines, invented by cunning men, to be on the towers and upon the ¹⁸bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was mar-

vellously helped, till he was strong.

¹⁶ But when he was strong, his heart was lifted up ¹⁹to his destruction: for he transgressed against the LORD his God, ²⁰and went into the temple of the LORD to burn incense upon the altar of incense.

¹⁷ And Azari'ah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

¹⁸ And they withstood Uzzi'ah the king, and said unto him, *It* ²¹*appertaineth* not unto thee, Uzzi'ah, to burn incense unto the LORD, but to the priests the sons of Aa'ron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

¹⁹ Then Uzzi'ah was wroth, and ²²*had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy ²³even rose up in his forehead before the priests in the house of the LORD, ²⁴from beside the ²⁵incense altar.

²⁰ And Azari'ah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out ²⁶from thence; yea, himself *hasted* to go out, because the LORD had smitten him.

²¹ And Uzzi'ah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jo'tham his son *was* over the king's house, judging the people of the land.

Revised Version—¹waxed exceedingly strong; ²And he; ³wilderness; ⁴hewed out many cisterns; ⁵Omit both; ⁶lowland also; ⁷plain: and he had husbandmen and; ⁸the fruitful fields; ⁹army; ¹⁰reckoning made by Jeiel; ¹¹officer; ¹²heads of fathers' houses, even the; ¹³was; ¹⁴a trained army; ¹⁵even for all; ¹⁶coats of mail; ¹⁷stones for slinging; ¹⁸battlements; ¹⁹so that he did corruptly, and he trespassed forth in; ²⁴Omit from; ²⁵altar of incense; ²⁶quickly.

LESSON PLAN

I. Uzziah's Greatness, 8-15.

II. Uzziah's Sin, 16-18.

III. Uzziah's Punishment, 19-21.

DAILY READINGS

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

M.—Uzziah, king of Judah, humbled, 2 Chron. 26: 1-10. T.—Uzziah, king of Judah, humbled, 2 Chron. 26: 11-23. W.—Joseph's prosperity, Gen. 39: 1-6. Th.—Warning against pride, Deut. 8: 7-20. F.—The proud resisted, 1 Pet. 5: 1-7. S.—Pride and its consequences, Prov. 16: 1-19. S.—Christ's example, Phil. 2: 1-11.

Shorter Catechism—*Ques. 92. What is a sacrament?* A. A sacrament is an holy ordinance, instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant, are represented, sealed, and applied to believers.

The Question on Missions—(CANADIAN PROBLEMS: May, Problems of Moral Reform.)—6. What is the Board of Moral and Social Reform? It is a

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 1; 3; 35 (Ps. Sel.); 516 (from PRIMARY QUARTERLY); 210.

Special Scripture Reading—Matt. 6: 19-34. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 1081, Uzziah Struck with Leprosy. For Question on Missions, M.P. 139, The Pulpit and the Press.

Stereograph—For Lesson, The Tower of David from Outside the City Wall (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for Quarter's Lessons, \$2.00; 3 for May, 50c.; less than three in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—Some time before the end of the reign of Uzziah, who ruled about B. C. 782-740; Jerusalem.

Connecting Links—In the year B. C. 797 Ramman-nirari III., the king of Assyria, overthrew Damascus. Thus the struggle of Israel with Damascus, which had lasted

more than a hundred years, was ended by a blow from without. In the next two generations both kingdoms enjoyed an unprecedented prosperity. The contemporary kings, Jeroboam in Samaria and Uzziah in Jerusalem, were borne along on a flowing tide. Worldly prosperity, however, meant religious decline.

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

On the other hand, the crying social and religious abuses of the day provoked the great outburst of prophecy that made the second half of the eighth century memorable (Amos Hosea, Isaiah, Micah).

Uzziah conquered several Philistine cities, and planted Judean colonies in them. He asserted Judean supremacy in the hills of Western Edom, across which the roads led to the eastern arm of the Red Sea at Elath (v. 2, "Elath"). Elath was the centre of the Red Sea trade, and Uzziah, by acquiring this port, extended his sway to the same point southward as that of Solomon, 1 Kgs. 9:26. It is likely that Uzziah's campaigns against the Arabs were intended to protect his commerce. Vs. 1-7.

I. Uzziah's Greatness, 8-15.

V. 8. *Ammonites*; tribes living east of the Jordan and north of Moab. *Gave gifts*; paid tribute. It is not known how the Ammonites came under Uzziah's authority: they belonged rather to Jeroboam's sphere of influence. *His name spread abroad*. The explanation is given in v. 5,—“As long as he sought the Lord, God made him to prosper.” *The entering in of Egypt*; the frontier of Egypt (see vs. 1-7). *He waxed exceeding strong* (Rev. Ver.). See vs. 1-7.

Vs. 9, 10. *Uzziah* (“Jehovah is my Strength”). So the name is given in Chronicles and the prophets: in Kings it is, Azariah (“Jehovah hath given help”). *Built towers in Jerusalem*; to strengthen the fortifications of the city. *Corner gate*; at the northwest angle of the walls. *Valley gate*. Some say this is the Jaffa gate in the west wall, but it is more likely the gate at the southwest corner of the city. *Turning*; angle, but it is not known which angle: there were more than four. *He built towers in the wilderness* (Rev. Ver.); for the use of his flocks and herds and their protection. Those on the highways to the south would serve also to protect his commerce. The “wilderness” was not a desert, but the pasture land of Judah west of the Dead Sea. *Hewed out many cisterns* (Rev. Ver.); to store water for man and beast. *He had much cattle*; in which the wealth of the time largely consisted. *In the lowland* (Rev. Ver.); between the uplands of Judah and the Philis-

tine plain. *In the plain* (Rev. Ver.); possibly the Philistine country, unless we think of the great tableland northeast of the Dead Sea, partly the domain of the Ammonites (see v. 8). *Carmel*; Rev. Ver., “fruitful fields”, the level farming-land (not a proper name).

Vs. 11-15. *Army . . . by bands* (Rev. Ver.); in distinct companies. *According to . . . their reckoning* (Rev. Ver.); usually taken to mean careful organization. *Heads of fathers' houses* (Rev. Ver.), etc.; the landed proprietors. *Habergeons*; Rev. Ver., “coats of mail”, covering the neck and breast. *Bows, and slings*; the weapons of light-armed troops. *Engines . . . to shoot arrows and great stones*; mentioned nowhere else in the Old Testament, but well known to the Assyrians long before Uzziah's time. *Marvelously helped*; of God, the Source of all true prosperity.

II. Uzziah's Sin, 16-18.

Vs. 16-18. *His heart was lifted up*; in pride and self-sufficiency. The other side of Uzziah's career, suggested in v. 5, is thus introduced. *Did corruptly . . . trespassed . . . went into the temple* (Rev. Ver.). The repetition indicates horror. It was death for any but priests to enter the temple (see Num. 1:51; 3:10, 38; 18:22). *To burn incense*; the specially prepared mixture of fragrant spices (Ex. 30:34-38) offered by burning in the tabernacle and temple services, as a symbol of prayer. To offer incense was an exceptionally holy office, belonging exclusively to Aaron and his descendants (see Num. 16:40). *The priest*; the high priest. *Fourscore priests . . . valiant men*; brave enough to resist the king by force, if necessary.

III. Uzziah's Punishment, 19-21.

Vs. 19-21. *Uzziah was wroth*; impatient of priestly interference. *Leprosy brake forth in his forehead* (Rev. Ver.). Leprosy was regarded as a special judgment of heaven, particularly when it appeared suddenly (compare Miriam, Num., ch. 12, and Gehazi, 2 Kgs. 5:20-27). *Thrust him out*; lest the holy place should be defiled by the presence of a leper. *Himself hastened to go out*, fearing the greater penalty of death (see Lev. 10:1, 2). *A several* (separate) house. The leper had to live apart, Lev. 13:45, 46. *Jotham*

was regent, not king, perhaps most of his sixteen years on the throne, ch. 27 : 1.

Vs. 22, 23 follow the life of Uzziah to its close, and record the accession of Jotham as sole ruler.

Light from the East

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

PRIEST—Every form of religion above mere savagery has had a priesthood, except Mohammedanism. The priesthood of every tribe has been founded on the consciousness of sin. Men know that they have broken a law. The divinity above them is holier than they are, and they dare not approach Him themselves. They instinctively believe that there are other persons, who, through superior knowledge and holiness, are more acceptable to the deity, and who consequently can

present their prayers, sacrifices, and thanksgivings for them. The priest thus becomes the people's representative in the presence of God, and then God's representative to them. Israel was to be a kingdom of priests ; but, because they were not prepared to enter on their privileges, Levi and Aaron were chosen to represent them.

UZZIAH—Reigned the longest, and on the whole was one of the wisest and best of the kings of Judah. He labored incessantly during his lifetime to secure better defences for his country against her most powerful enemies without, and he was equally energetic in developing agriculture and commerce within her own borders. He is mentioned on the Assyrian monuments as the head of a powerful confederacy of states against the Assyrian king who was their common enemy.

APPLICATION

By Rev. John W. Little, B.D., Elgin, Man.

His name spread abroad, v. 8. "Praise", says an old writer, "is like the powerful drug, hellebore. A drop given by a wise mediciner instils strength into the weak, but too much inflames the blood and maddens the brain."

The Peril of Praise

Every healthy-minded person desires to be well spoken of by others. Words of appreciation bring encouragement and strengthen our faith in ourselves. If we are worthy of recognition we shall get it, and it will do us good. Yet, through much praise, we may come to have an exaggerated opinion of our own importance, and grow arrogant and self-satisfied. Or, basking in the sunshine of others' smiles, we may lose taste and grit for the serious work of life. There are few perils more real than the peril of praise.

Had an host of fighting men, v. 11. Power, when put to a right use, is a noble gift. How much we owe to the mighty steam-engines that speed us across continents, that carry our foods to us from many lands, that serve us in so many other ways ! But let the great, strong locomotive jump the track, and it becomes the agent of suffering and death and destruction. Power, harnessed for service, used for the helping of the weak, the uplifting of the fallen, the deliverance of the enslaved, and

the overthrow of evil, is a precious possession. But, used to oppress the poor, to protect wickedness, to gratify personal vanity or selfish ambition, its trail is strewn with wreckage. None need divine guidance more than those entrusted with great power.

Uzziah prepared, v. 14. At the beginning of the Franco-German war in 1870, Marshal Lebrœuf declared that the French army were ready for the conflict down to the "shoe buckle". Kipling scores the "more or less" sort of military drill. Thoroughgoing preparation is the secret of real and enduring success in any department of life's activities.

His heart was lifted up, v. 16. Dr. George Adam Smith had climbed a steep mountain in Switzerland, and wished to mount a rock on the summit, in order to enjoy the grand prospect. But his experienced guide seized his arm, exclaiming, "You must kneel down. You cannot stand up there without becoming dizzy. Only on your knees can you look about you." Popularity, prosperity, power, —how high these lift us, how fascinating their summit, and how near to danger ! We are safe there only on our knees, recognizing that we owe all these gifts to the goodness of our God from whose hand they all come.

Down to the Shoe Buckle

Safe Only On Our Knees

Power and Its Use

They thrust him out, v. 20. When Schiller was a little boy, he used to stand in the back door of his father's house, and as he looked out on the hills that seemed to reach up into the clouds, he longed for the day when he would be big and strong enough to climb those hills, and so reach heaven, according to his boyish imagination. And one day he left his home, crossed the fields, climbed the steep mountainside, and reached its summit; but when he stood upon the very top, he found that he was just as far from heaven as ever. So men may reach the summit of

How to Reach Heaven

reach up into the clouds, he longed for the day when he

every worldly ambition, may obtain fame, reach place and power, attain to great wealth, and yet be very far from heaven. For men's praise does not always mean God's approval, and no earthly power can force open the gates of the kingdom of heaven, and the wealth of an empire cannot buy pardon and peace. We must become as little children if we would know God. We must lay aside every sin, and come to the Father in utter humility, and be willing to obey His will without question, before we can find the favor of God.

TEACHING HINTS

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

For Teachers of Bible Classes

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

Refer to the historical setting (see Connecting Links; the brief notes in 2 Kgs. 14 : 22 and 2 Kgs. 15 : 1-7; and the picture in Isaiah, ch. 2, of the material prosperity and luxury, and, on the other hand, the spiritual decline of the period). Deal with Uzziah's victories and foreign policy. Point to Elath (v. 2) on the eastern arm of the Red Sea, a port of great commercial value, which was restored to Judah, as in Solomon's time, 1 Kgs. 9 : 26. Gath, Jabneh and Ashdod (Philistine strongholds, vs. 6, 7) were dismantled. Victories were won over the Arabians and the Ammonites, all these of vast commercial importance. Discuss the home policy,—the strengthening of the fortifications of Jerusalem (v. 9), the erection of towers in the pasture lands west of the Dead Sea for the protection of shepherds and flocks, the improvement of the water supply and the development of agriculture.

1. Unfold the moral and social effect of this aggressive policy : (a) Great material prosperity. See the military equipment. (b) Great selfishness and pride. These are worthy of careful study, as they illustrate universal tendencies.

2. The impiety of the king. Trace the gradual downward tendency. Discuss his early life (vs. 4, 5), the influence of Zechariah, the unknown prophet, and his loyalty to God. Next trace the tragedy of spiritual pride, and

read the Golden Text as a commentary. Picture the scene in the temple as revealing the courage of the priests and the persistent purpose of Uzziah.

Help the scholars to get a full view of this attitude toward God. Compare David (2 Sam., ch. 24), Rehoboam (1 Kgs. 12 : 1-19), Asa (ch. 16), Amaziah (ch. 25), and others who were tempted to sin in times of prosperity. Call attention to the purpose of affliction as a method of calling back to God and maintaining the authority of God among men. Discuss leprosy as a punishment.

The Lesson suggests a study of the relative degrees of guilt. Uzziah was not only a proud sinner, but headstrong, wilful and aggressive, in the face of adequate warning and strong protest from the priests. Sin is aggravated by a persistent, defiant attitude. Contrast the guilt of the Pharisee and the publicans and sinners of Jesus day, of Jew and Gentile, of enlightened and ignorant, of trained and untrained, of Christian and heathen.

Note that the Lesson further warns against the temptation which comes with worldly prosperity. The only safeguard is the grace of God, which consecrates both the individual and his wealth. The danger of wealth in modern society is seen in the growth of extravagance. The only remedy for this growing evil is to consecrate wealth to God. The missionary work of the church is a necessary outlet for the increase of wealth, unless wealth is to prove a curse and not a blessing.

For Teachers of the Senior Scholars

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

It is a good thing to begin life well ; it is a better thing to end life well ; it is best of all to begin, continue, and end well. Uzziah, king of Judah, began well (vs. 4, 5), but ended as a poor, miserable, outcast leper.

1. *The successful part of Uzziah's reign*, vs. 8-15. Bring out the following points : (1) He was interested in agriculture (v. 10), and did much to promote this oldest and best of all industries. He was the farmer king of Judah. Farmers ought to be better men than others : they come nearer to God in nature. We expect more of a king who loves husbandry, than we do of one who cares for none of these things. (2) He was also a military genius, vs. 11-15. He fortified his capital and reorganized his army. The latest military inventions were introduced. If he lived to-day, he would be a keen competitor of the navy-producing nations of the world. His Dreadnoughts would be inferior to none. (3) His fame spread far and wide, vs. 8, 15. His reign seemed destined to be one of the grandest in Jewish history. The explanation of all this is in v. 5. God made Uzziah to prosper. In every life, the successful part is the divine part. It is God who makes us to prosper. (See John 15 : 5.)

2. *The sad end of a noble life*, vs. 16-21. There is no sight in the world so sad as a good life in ruins. What life was and what it might have been, make what life is, painfully sad. Discuss the sin which wrecked Uzziah's life. Success had spoiled the king, had made him irreverent and arrogant and presumptuous. When he was strong, then he was weak. He had more material and temporal prosperity than he could carry. Some people cannot have too much material prosperity. Nothing can spoil them. They have grace enough to subordinate worldly things to spiritual things. But in other cases very little prosperity is too much for a man.

Point out that Uzziah's punishment was sudden and severe. Sometimes punishment seems to be delayed ; sometimes it is not so apparent to the public as in other cases ; in most cases it reveals itself sooner or later. Does it not seem hard for a life to be ruined

through one sin ? Many a one knows something of what this means. A rash act, and a successful career is ruined ; a yielding to one temptation, and a life can never again be what it might have been.

Make this Lesson an earnest warning. We need to be on our guard (see 1 Cor. 10 : 12). Uzziah's sin separated him from everything that was dearest to him. He was henceforth an outcast. Sin makes outcasts ; but God can forgive sin and restore outcasts (see 1 John 1 : 7).

For Teachers of the Boys and Girls

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

The following outline from Peloubet may suffice as a guide for the conversation on the Lesson.

I. **UZZIAH'S GOOD BEGINNING**, vs. 1-7. From this unprinted portion of the Lesson, bring out briefly the age at which Uzziah began to reign (v. 3), how he sought to please the Lord (v. 4), following in this the guidance of the good prophet Zechariah (v. 5), and how, as a reward, the Lord gave him victories over the Philistines, those old enemies of Israel.

II. **UZZIAH'S GREAT PROSPERITY**, vs. 8-15. Use a map to show the extent of Uzziah's dominions (see Exposition). Question about the fortifying of Jerusalem, the building of the towers in the desert, and the vineyards and fields in which the king took delight. Ask, also, about the army which he kept up, and the armor and weapons with which it was provided.

III. **UZZIAH'S GREAT SIN**, vs. 16-18. Trace the effect of Uzziah's prosperity in the pride that filled his heart and led him,—clothed in priestly attire, Josephus the Jewish historian tells us,—to transgress God's law by entering the temple to burn incense. Refer to the law according to which it was death for any one but a priest to enter the Holy Place and offer incense on the sacred altar (see Num. 18 : 7). Did Uzziah desire to become chief priest as well as king ? Bring out the loyalty to God and the courage of Azariah the high priest and his followers in withstanding the king to his face and commanding him to leave the temple.

IV. **UZZIAH'S RIGHTEOUS PUNISHMENT**, vs. 19-21. Picture (v. 19) the anger of the king

at the interference of the priests, his obstinate persistence in his evil purpose and the sudden disfigurement of his face by the terrible disease of leprosy. Bring out (v. 20) the horrified haste of the priests to thrust the leprous king out of the temple defiled by his presence, a haste not greater than that of Uzziah himself, lest he should suffer the greater penalty of death. Follow (v. 21) the king to the separate house in which he would henceforth be obliged to dwell (Refer to Lev. 13 : 45, 46), and question as to the arrangement

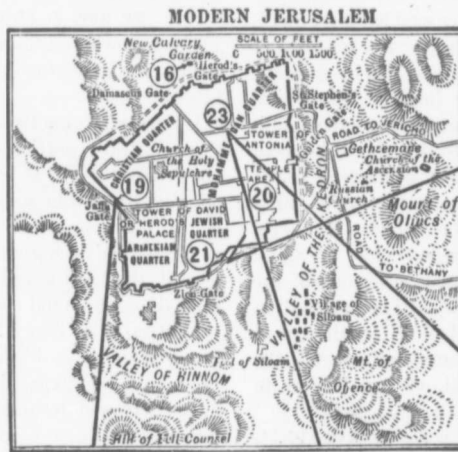
by which Jotham took his father's place on the throne.

Deal, in few brief questions, with the reference to the account of Uzziah's closing years by Isaiah, the death and burial of the leper king and the succession of Jotham. Vs. 22, 23.

Dwell, in closing, on the evil of pride. Emphasize especially how it shuts us away from God, for only the humble can find their way to Him or enjoy His favor. Point to Jesus as the One who can cure us of pride and every other wrong feeling and purpose

THE GEOGRAPHY LESSON

Find on the Jerusalem map the figure 19 just outside the city at the west. If you stand to-day at the spot marked 19 and look southward over the space included between those two lines which reach out from 19, you find at your feet a road which leads off almost straight ahead: it is the road to Bethlehem and Hebron. At the left of the road a very steep bank slopes upward, covered with grass and bushes, and along the top of the bank you see a high and thick stone wall. Beyond that wall, and towering far above it, is a big stone building curiously irregular in shape, with a nearly flat roof and a small



MAP PATENT No. 656,569 BY UNDERWOOD & UNDERWOOD, PAT'D IN GREAT BRITAIN.

round tower. This is the old citadel or fortress of Jerusalem, the Tower of David on the Western Hill of Jerusalem (This has been the common view, but many now believe that this fortress was on the Eastern Hill), which Uzziah repaired and strengthened to protect an important gate, now called the Jaffa gate, because it is the one by which

travelers enter when they come up to Jerusalem from the seaport of Jaffa.

To see for yourself this place where Uzziah's men were so proud of their city's defences, use the stereograph entitled, The Tower of David from Outside the City Wall.

ADDED HINTS AND HELPS

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

Lesson Points

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

To be greatly exalted is also to be greatly tempted. v. 8.

Good habits are strong fortifications against the sudden attacks of sin. v. 9.

The work in which we are likely to excel is the work that we love. v. 10.

A nation's best defence is the fear of God

in the hearts of its people. v. 11.

Thorough preparation is more than the half of successful performance. v. 14.

Strength from God will never be withheld so long as it is used in His service. v. 15.

By a moment's sin a whole life may be ruined. v. 16.

Loyalty to God is never disloyalty to an earthly sovereign. v. 17.

Where there is shame there is the hope of salvation. v. 20.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Once a man touched the ark of God and the Lord struck him dead for his boldness. Who was the man, and where is the story about him found?

2. "God resisteth the proud, and giveth grace to the humble." In what two places is this written?

ANSWERS, Lesson V.—(1) Matt. 11 : 21.
(2) 1 Cor. 9 : 16.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Our efforts and heaven's help.
2. The perils of prosperity.

Prove from Scripture

That Jesus is our Example in humility.

The Catechism

Ques. 92. *The sacraments—their definition.* Three things are here taught us about the sacraments,—(1) their Author; (2) their materials; (3) their purpose. The Author of the sacraments is Christ, Matt. 26 : 26; 28 : 19. Only because He has commanded them, are they binding on us. The materials are "sensible signs", that is, things which can be seen and handled: in Baptism, water, and in the Lord's Supper, bread and wine. The purpose is threefold. In the sacraments the blessings of salvation

are "represented", that is, pictured; "sealed", which means that they are a mark to show that these blessings belong to believers; "applied", brought into our lives, so that we actually enjoy them. The Question is careful to say that, not to all, but only to believers, do these blessings come.

The Question on Missions

Ques. 6. The General Assembly, at its meeting in Montreal in 1907, resolved to appoint a Standing Committee on "Temperance and other Moral and Social Reforms". The duties assigned to this Committee were "to study the moral and social problems confronting our people in the different Provinces, such as the relation of the church to labor, political and commercial corruption, gambling, the social evil, the liquor traffic; to establish a bureau of information on moral and social questions; and to indicate lines of action calculated to remove existing abuses and improve conditions in these regards." Rev. Dr. J. G. Shearer, at that time Secretary of the Lord's Day Alliance of Canada, was appointed the first Secretary of the new Committee. In the year 1908, the name of the Committee was changed by the Assembly to the Board of Moral and Social Reform, and was authorized to appeal to the church for funds to carry on its work.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Manro Johnston

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

Introduction—I am going to tell you about a boy, and I want you to tell me what kind

of boy you would call him. To begin with, his clothes were far finer than those the other boys wore. He said, "My father has lots of money. I can get everything I want." His playthings, his home, everything he had, were all better than anybody else's. "I can play ball better than you", "I can run faster than you", "I can do anything I want to do", he often said. "Listen to me read; I read the best of any", he would say. He seldom missed a word in spelling, and laughed when the

**GOD
PUNISHES
PRIDE**

others made mistakes. What kind of a boy would you call him? Yes, I think, A PROUD BOY (Print), we must call him, and this is not a nice name. Nobody likes a proud boy or girl. God does not like proud people.

Golden Text—Our Golden Text tells us what God's Word says about pride (Repeat). When people get proud about anything they have, God often takes that thing from them. When they get proud about anything they can do, God very often makes them not able to do it. Pride is always punished. That is what our Golden Text means.

Lesson—Our Lesson story is about a king who grew very proud when he became rich and powerful, and a great punishment came upon him. God teaches us lessons from the life of these kings and people of long ago. He wants us to see how foolish and wrong pride and a haughty spirit are, and the punishment they brought upon King Uzziah.

The Great King Uzziah—The people of Judah took Uzziah, who was a young lad sixteen years of age, and made him king after his father died. "He did that which was right in the sight of the Lord", and so long as he did so God made him prosper. Tell

of all his wonderful achievements and possessions (see vs. 6-15). His name was known far and wide,—Uzziah, the great, rich, powerful king of Judah.

The Proud King Uzziah—Alas! his heart became filled with pride, and then trouble began. He thought himself so great that he could do anything even to disobeying God.

Explain the laws regarding the burning of incense in the temple, "Do they think they can keep me, the great king, out of any part of the temple?" Uzziah haughtily said, and marched into the Holy Place with a censer to burn incense. The priest tried to drive him out, but he would not go.

The Humbled King Uzziah—Ah! God will not allow this pride and disobedience! In a moment, while Uzziah is before the altar, a white spot appears on his angry, red forehead. A dreadful disease, leprosy (Explain) is upon him! He flees from the temple, never to enter it again. Next we see him a lonely, old man, living all the rest of his life in a house by himself, and at last dying and being buried in a common field because he is a leper.

Something to Think About—I should be humble.

FROM THE PLATFORM

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

UZZIAH'S POWER PRIDE PUNISHMENT

Question, first, about UZZIAH'S POWER (Print). Bring out the extent of his territory,—eastward beyond the Jordan and southward to the borders of Egypt; his fortifying of the city of Jerusalem and the building of towers for the protection of shepherds; his possessions in cattle and vineyards and farms; his powerful army and provision for war. Next, ask about UZZIAH'S PRIDE (Print.) What was the cause? How did it show itself? Who resisted the king? Why did the priests do this? How did the king feel towards the priests? What did he still insist upon doing? Lastly, question about UZZIAH'S PUNISHMENT (Print). With what disease was he afflicted? Where did the signs of this disease appear? What did the priests make haste to do? Why was the king eager to leave the temple? Describe his life afterwards. Who ruled in his place? Having thus elicited the main points in this Lesson, call for the Golden Text. Dwell on the hatefulness of pride and the beauty of humility.

Lesson VII. *ISAIAH'S VISION AND CALL TO SERVICE May 14, 1911

Isaiah, ch. 6. Read Isaiah, chs. 2-4. Commit to memory vs. 6-8.

GOLDEN TEXT—I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6: 8.

1 In the year that king Uzai'ah died I saw¹ also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above² it stood the³ seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

4 And the⁴ posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the⁵ seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he⁶ laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Revised Version—¹Omit also; ²him; ³seraphim; ⁴foundations of the thresholds were moved; ⁵ touched my mouth with it and said; ⁶ And I; ⁷ I said; ⁸ turn again; ⁹ Omit the; ¹⁰ waste; ¹¹ become; ¹² the forsaken places be many in; ¹³ And if there be yet a tenth in it, it shall again be eaten up; as a terebinth and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof.

LESSON PLAN

- I. Isaiah's Vision, 1-4.
- II. Isaiah's Call, 5-8.
- III. Isaiah's Commission, 9-13.

DAILY READINGS

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

M.—Isaiah's vision and call to service, Isa. 6. T.—Ezekiel's call, Ezek. 3: 4-14. W.—Jeremiah's mission, Jer. 1: 7-19. Th.—Disciples sent forth, Matt. 10: 5-22. F.—The great commission, Matt. 28: 9-20. S.—Faithfulness in service, 1 Cor. 3: 1-15. S.—Need of messengers, Rom. 10: 1-17.

Shorter Catechism—Ques. 93. Which are the sacraments of the New Testament? A. The sacraments of the New Testament are, Baptism, and the Lord's Supper.

8 ⁶ Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then⁷ said I, Here am I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and⁷ convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until⁹ the cities be¹⁰ wasted without inhabitant, and⁹ the houses without man, and the land¹¹ be utterly¹⁰ desolate.

12 And the Lord have removed men far away, and¹² there be a great forsaking in the midst of the land.

13 ¹³ But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

The Question on Missions—7. Mention some of the chief efforts of the Board of Moral and Social Reform. To secure the privileges of the Sabbath rest for all; to root out the liquor traffic and professional gambling; and to purify politics.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 245; 447; 23 (Ps. Sel.); 570 (from PRIMARY QUARTERLY); 240.

Special Scripture Reading—Acts 9: 1-20. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 950, Isaiah's Vision of God's Glory; B. 1083, "Then flew one of the seraphim, having a live coal." For Question on Missions, T. 141, "If the church members would only lend a hand!"

Stereograph—For Lesson, The Sacred Rock Where the Temple Altar Stood (Underwood & Underwood, see page 221).

EXPOSITION

Time and Place—About B.C. 740; Jerusalem.

Connecting Links—The forty years that followed King Uzziah's death were critical days for Israel and Judah. Crisis followed crisis. Three great prophets arose to explain to the people the meaning of God's hand in their history,—Hosea, Isaiah and Micah, and Isaiah is easily the greatest.

I. Isaiah's Vision, 1-4.

V. 1. *In the year that king Uzziah died.* The king who, during his long, brilliant and successful reign, had done so much for Judah's security and prosperity, was dead. But Jehovah did not die. *I saw. the Lord.* Some say that Isaiah must have stood at the entrance of the inner court of the temple, looking across to the court towards the holy

house. As his eyes were opened,—the eyes of his soul,—his gaze pierced through to the Holy Place, and the very Holy of Holies unfolded its mysterious presence. "I saw the Lord", he says. If, however, we remember the Israelitish idea of Jehovah's dwelling in the temple, we can readily understand that whether the ecstasy came on the prophet within the temple precincts or elsewhere, the temple courts and buildings would be a natural setting for the majestic Presence. Perhaps he saw the temple only with the eye of the soul; at all events, he saw the King: *Sitting upon a throne, high and lifted up.* Isaiah was a prophet of royal temper (tradition says he was of royal blood), and when he sees the Almighty, he sees the great King on His throne. The outlines of the temple

* This Lesson has been selected to be treated as a special home missionary Lesson for the Quarter.

fade away ; there is no ark, no mercy-seat, but a throne and a court. *His train filled the temple.* The royal robe, resplendent and glowing, hides all else from view. There is only the great King on His throne.

V. 2. *Above him . . . seraphim*, etc. (Rev. Ver.). See Light from the East. Possibly we are to think of the seraphim as standing before the Presence, for standing they would be "above" the sitting King. They constitute the court in the heavenly palace. With servants so splendid, how majestic must the King be !

Vs. 3, 4. *One cried unto another.* According to Moulton, there were two choruses which cried responsively. *Holy, holy, holy.* The repetition means that holiness, which includes majesty and purity, is the prevailing note of their song, the fundamental attribute of God as revealed to the prophet. In the same way, the petition "Hallowed be Thy name" is the first in the Lord's Prayer. Not unnaturally, in the light of later revelation, Christians have seen in the threefold repetition a foreshadowing of the Trinity. (Compare Rev. 4 : 8.) *The Lord of hosts* ; the Leader of Israel's armies and of the armies of heaven. *The whole earth is full of his glory.* The seraphim voice their exalted pleasure in the splendor of all creation ; God's glory is His revelation of Himself in the visible world. We pray, in the second petition of the Lord's Prayer, "Thy kingdom come" ; the seraphim see that kingdom already come. *The foundations* (Rev. Ver.) . . . *moved.* A mysterious shaking followed the song of the seraphim. *The house was filled with smoke* ; symbolizing "the dark side of Jehovah's self-manifestation" (Rev. 15 : 8), the repugnance of His holy nature to sin.

II. Isaiah's Call, 5-8.

Vs. 5-7. *Woe is me ! for I am undone.* Compare Ex. 19 : 21 ; Judg. 13 : 22. As the divine glory unfolded before the prophet, he became conscious of his unfitness for such mysteries. He was in the divine Presence without being cleansed. *A man of unclean lips.* Isaiah, as a man of speech, felt his sinfulness most in his lips. How unfit were his lips as compared with those of the seraphim ! *A people of unclean lips.* They, too, are unfit to utter the holy name of Jehovah ;

their whole worship of Him is profane. *A live coal* ; an emblem of cleansing power. *From off the altar* ; corresponding to that on which sacrifices were offered for the taking away of sin. *Iniquity . . . taken away . . . sin purged.* As if by a sacrament, through the touch of the "live coal", the prophet receives pardon and cleansing.

V. 8. *Voice of the Lord.* Isaiah is now fit to hear God's words. *Whom shall I send ?* With the divine message to Israel. *Who will go for us ?* For the heavenly council by whom Jehovah was thought of as being surrounded (see Job 1 : 6). *Here am I ; send me* ; freely yielding himself without hesitation or compromise to do God's bidding, though he does not yet know what this may be.

III. Isaiah's Commission, 9-13.

Vs. 9, 10. *Go, and tell this people* ; the people of Judah. *Hear ye . . . but understand not . . . shut* (smear them so as to close the lids tightly) *their eyes ; lest they see.* We have here, not so much commands, as statements of a great law, that if people do not respond to God's call, they daily become more callous. *Turn again, and be healed* (Rev. Ver.). The message intended as a healing medicine, Israel's hardness of heart would turn into a deadly poison.

Vs. 11-13. *Lord, how long ?* How long will the message of good tidings be a word of doom,—a question wrung from Isaiah's pity ? *Until cities be waste without inhabitant* (Rev. Ver.). God's judgment will mean the desolation of the land. *A tenth* ; a mere fraction of the people. *It shall again be eaten up* (Rev. Ver.). Even that small remainder shall be destroyed, so thorough will be the work of destruction. *Terebinth . . . oak, whose stock remaineth* (Rev. Ver.) ; which, though cut down, retain life in their roots and may spring up again into a great tree. *So the holy seed.* In like manner out of ruined Israel shall come forth the future kingdom of God in all its glory.

Light from the East

SERAPHIM—The prophet saw the attendants and ministers of the King of heaven under the similitude of those symbolic forms which appear on various monuments as the guardians of holy places. The living beings

which Isaiah saw had in general the human form, with a face, a voice, hands and feet. With one pair of wings, in token of humility, they covered their faces, with another pair, in token of reverence, they covered their feet, and with the remaining pair they moved on their service. From their antiphonal chant, they seem to have been ranged in rows on each side of the throne.

COAL—The fire on the altar of burnt offering, and also on the altar of incense, was first kindled from heaven and was never afterwards allowed to go out. If fire was obtained for

sacred purposes elsewhere than from the altar, it was called strange fire, and the use of it was punished with death. Nor was this peculiar to Israel. At Athens such a fire was preserved with great care, for it was thought that the existence of the state depended on its never going out. Every new colony carried some of the sacred fire with it, and kept it burning in its prytaneum, or council hall. Among the Romans the sacred fire was kept burning day and night by virgins of the noblest families, in the beautiful temple of Vesta.

APPLICATION

In the year that King Uzziah died, v. 1. About this time the city of Rome was founded. An obscure village at first, it grew to be a city, the city developed into a state, the Roman republic spread its power over the peninsula of Italy, then entered on a conquering career, until it subdued the whole known world and became a great imperial power. For centuries that empire ruled the world. At last it fell, and gave place to new empires. But the kingdom of God will have no end. The foundations of that kingdom to-day are deeper and surer than they were in Isaiah's time. It is destined to abide and to grow in its sweep and power until it has brought under its sway all the kingdoms of the world and exercises its blessed rule over the remotest races of mankind. "The grass withereth, the flower fadeth, but the Word of our God shall stand for ever."

Woe is me! for I am undone, v. 5. A missionary in India tells of one there who became interested in the Christ. She was the centre of a happy home, and to confess Christ was to leave that home and all it stood for.

Our Need and God's Sufficiency
The missionary writes: "Then she looked at me again, and I shall never forget that look. She spoke in little, short sentences, instinct with intensity. 'I cannot live here and break my caste. If I break it I must go. I cannot live here without keeping my customs. If I break them I must go. You know all this. I ask you then, tell me yes or no. Can I live here and keep my caste, and,

at the same time, follow your God? Tell me yes or no!' I did not tell her—how could I? But she read the answer in my eyes, and she said, as she had said before, 'I cannot follow so far—so far, I cannot follow so far!' " Who of us is equal to the demands of God? Nothing short of perfect obedience to His law can satisfy the holy God with whom we have to do. And yet how far short we have fallen, and how unable we are, in ourselves, to meet His requirements. But God's grace is sufficient, sufficient for all our needs.

Mine eyes have seen the King, v. 5. A book on Madagascar tells that the prisoners there were kept in chains, but they had to earn their own living, and therefore were confined in the prison only during the night. On the days when the sovereign appeared they were not allowed to leave the prison; or if they were permitted to go out on those days, at noon, before the sovereign was to appear, they had all to return to the prison, be counted and locked up. The reason was, that if any prisoner should see the sovereign wearing the royal diadem and splendid in the royal apparel, and say, "Is it well with you, my sovereign?" he was, according to the custom of the country, a free man, and his chains were at once struck off. No one can look up into the face of Jesus our King with penitence and trust, and remain the bondman of sin. That look breaks the power of sin, and he is a free man. And whosoever will, may behold the gracious, loving face of our Saviour King.

Whom shall I send, v. 8. It was during a Sunday School session that James Chalmers of New Guinea made his great decision. His teacher, Mr. Meikle, read to the class a letter from a missionary in Fiji, which spoke of cannibalism, and of the power of the gospel; and at the close of the reading, looking over his spectacles, with wet eyes, he said, "I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by take the gospel to cannibals." And Chalmers said that day in his heart, "Yes, God helping me, I will." In silence he went straight towards his home, but when he reached a mill wall near by, he could go no further, and knelt down there and prayed God to accept him and make him a missionary to the heathen. May there be many boys in our Sunday School classes to-day who will likewise feel, in the burden of Canada's need, the call of God to them to enter the ministry.

Who will go for us? v. 8. How loud the call of God to-day in Canada! When we remember that every morning we wake, there come to our shores new immigrants sufficient to people a village of over one thousand inhabitants, that these people speak many

The Call to
Canada

different languages, that many of them bring pagan manners and customs, and represent low types of civilization, that here in Canada are some who are willing to take advantage of their ignorance to further corrupt them, and that these incoming multitudes threaten our higher life and future unity and welfare, as well as constitute in their very degradation a stirring appeal to our pity, we recognize how urgent is the call of God for means and men to carry His gospel to every stranger within our gates.

Here am I; send me, v. 8. During the Indian Mutiny, a small British force was encamped on the ridge outside Delhi. When the news came of the horrible massacre of European women and children at Cawnpore by Nana Sahib, the general ordered his men to attack Delhi. The doctor inspected the invalided soldiers to find out how many of them were able to bear arms. He passed by a sickly lad as being too frail, but the young soldier cried: "Oh sir, don't say I am not fit for duty; it's only a touch of fever, and the sound of the bugle will make me well." Let it not be said that soldiers are more eager to fight for king and country than Christ's followers are to battle for His cause.

The Sound of
the Bugle

TEACHING HINTS

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

For Teachers of Bible Classes

Uzziah's reign is the background of this Lesson. Several Lessons are taken from Isaiah. His message is important to understand his place in the history of his nation (see Exposition, Connecting Links). Never was a wise leader more needed. A history of the times, with an account of the character and work of Isaiah (such as Kent's, *History of the Hebrew People: The Divided Kingdom*, Charles Scribner's Sons, New York, \$1.25) will be of great value in suggesting lines of approach and teaching.

1. *Isaiah's vision*, vs. 1-7. Discuss its position in his book, not at the beginning of his prophecies, but in the critical time following the giving of the great messages in chs. 2-5.

Why? Was it to make clear his authority by referring to his unique call? Compare Paul's account of his call in his Epistle to the Galatians (see Gal. 1:11-24). The temple and its furniture supply the background, and should be familiar to the class. Deal with the following points: (a) The note of reality in the vision. Isaiah saw God Himself, and not merely the symbols of the temple. The description will reward careful study. (b) The two main elements were God's majesty and God's sanctity. Each of these shine everywhere in the scriptures, and are of special significance here, from the fact that these attributes had been lost sight of in Israel, and that Isaiah was therefore to re-emphasize them. (c) The effect upon Isaiah, the knowledge and consciousness of sin. Compare the case of Peter when he beheld Jesus on the shore (see John 21:7). (d) The divine

cleansing applied to the lips of the prophet as the instrument by which he was to give God's message.

2. *The call to service*, vs. 8-13. There are lessons here of great practical value. Emphasize, (a) the consciousness that the call came from God, v. 8. (b) It was a call to faithfulness in the midst of opposition and discouragement, and (c) the will of God was to be announced even when it involved moral hardening in those who rejected the message, vs. 9-12. (d) It was illumined by deathless hope in God and the final triumph of the Hebrew race, v. 13.

As a home missionary Lesson, this is specially appropriate. Show that it is the church's business to proclaim the will of God to all the men and women of our land, many of whom have turned from God to the service of self and sin. The evangelization of our home land is a serious problem. Consider the great centres of population, and the large foreign immigration coming to our shores.

Press upon the class God's call for workers, men and women (Refer to the openings for deaconesses in all parts of the country) to do this great work.

For Teachers of the Senior Scholars

In this Lesson Isaiah tells the most wonderful experience of his life. There is something here worth telling. Is there anything in our personal experience worth telling? There ought to be something in the experience of every life worth telling. Isaiah's ministry began with a great marvel. There is something of the marvelous in the experience of every life that is lived well, something that fills the soul with wonder, something that creates an epoch in the life. We may call it conversion, or consecration, or illumination, or something else.

1. *Isaiah's Vision*, vs. 1-4. Recall some of the extraordinary visions of God recorded in the Bible. (See Ex. 3 : 1-6 ; Ezek. 1 : 26-28 ; Rev. 4 : 2-11.) Impress upon the class that every vision of God is true preparation for some great work in life. Life is always little till the vision of God comes to the soul. Life is little that is earth-horizoned ; life is great that sees God. Illustrate how we may see something divine in the world about

us, in the work we do, in the pleasures we enjoy, in the providences of life. It is a great thing to see God in this way.

2. *The Effect of This Vision upon Isaiah*, vs. 5-7. (1) It brought conviction of sin. Why does anything which brings us into contact with the unseen world so powerfully affect us? Is it not a sense of guilt? In contact with this world, we may be very well satisfied with ourselves, but when the vision of God comes to us, we feel very differently about the matter. (2) Isaiah's vision brought forgiveness, vs. 6, 7. Dwell upon the symbolism of these verses. Fire purifies and warms. So God's Spirit purifies and kindles a glow of spiritual enthusiasm in the heart, which makes us capable of anything that God requires of us.

3. *The Call to Service*, vs. 8-13. Bring out the following points : (1) The call to service comes to the soul prepared for service. In what way has the call come to us? (2) Isaiah's glad response. How are we responding? (3) The discouragements revealed, vs. 9-12. Much of his work would be wasted upon dull ears and hard hearts, but he must not give up on that account. (4) There would be a remnant that would listen and respond to his teaching (see Exposition on v. 13).

It will be easy to make the home missionary application of the Lesson. Last year, immigrants came to Canada at the rate of about a thousand a day. There is urgent need of messengers to carry the gospel to these people. Who will give himself or herself to this work? Who will contribute money to help it on? Who will pray for it?

For Teachers of the Boys and Girls

The clauses of the Golden Text suggest a suitable division of the Lesson material.

1. "*I heard the voice of the Lord.*" Under this clause, as a heading, may be brought out in detail Isaiah's vision and the effect which it had upon him, vs. 1-7. Have the scholars note the time of this vision, "the year that king Uzziah died" (v. 1),—the earthly king had passed away, but the prophet was to behold the heavenly King who lives and rules forever. Question as to "the temple",—it was either the temple at Jerusalem or the

heavenly temple,—the throne, and the train or royal robe that filled the temple. Have "the seraphim" (v. 2 : Rev. Ver.) described,—fiery beings, human or partly human in shape, each with six wings, two covering his face, a sign of reverence, two his feet, and likely the rest of his body, a sign of self-forgetfulness, and two used for flying, denoting readiness for service.

Next, comes the song of the seraphim. Bring out (v. 3) how choir answered choir, of these holy beings. Is there a reference to the Trinity in the thrice-uttered "Holy"? Discuss the meaning of "holy",—(1) sin-hating; (2) worthy of worship; (3) highly exalted; and of "glory",—what God shows Himself to be in the mighty works of His hands. Ask (v. 4) about the trembling of the building, as with awe, and the smoke that filled it, a sign of God's anger against sin.

Talk over (v. 5) the effect of the vision upon Isaiah,—how it made him feel his own sin and the sin of his people, and the touching of

his lips by one of the seraphim with a live coal lifted with tongs from off the altar on which sacrifices were offered (this was part of the prophet's vision); thus Isaiah received pardon and cleansing, and was now fit for God's service.

2. "Whom shall I send, and who will go for us?" See that the class understands the force of "us". The Lord speaks as a king surrounded by his counselors. Discuss the commission which Isaiah received, vs. 9, 10 (see Exposition).

3. "Here am I; send me." This is Isaiah's ready response to God's call. Call attention to the prophet's question, "Lord, how long?" expressive of his pity for his people. Question out the meaning of God's reply.

Impress on the class, in closing, that God's voice speaks to us in His Word, bidding us do our share in making His gospel known, especially to those dwelling in our own land, many of whom have come from foreign countries to make their home here.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

~~Find on the Jerusalem map (page 226) the figure 20 in the southeastern part of the city. If you go to Jerusalem to-day and stand at that spot marked 20, you find yourself inside a beautiful Mohammedan building with pillars of marble upholding stone arches, and stained glass windows set in its outer walls. And here right before you, inside the building and within a high metal railing, you see a large mass of grey rock forty feet or more across; it has a sort of fence close around it. This part of the building (the building itself is comparatively modern) is where the court of the priests was, when Isaiah came to worship and to pray for his beloved country.~~

Here stand to-day
The altar where offerings were burned stood on this very rock that you see now. As fire was a symbol of purification, it was natural that Isaiah's vision of consecration to God's service should express itself in poetic words about the cleansing touch of a live coal from the Lord's own altar. (For the arrangement of the temple and its courts and the position of the altar see QUARTERLIES and LEAFLETS). To see for yourself this spot where Isaiah's heart was fired with new zeal to make religion real to other people, use the stereograph entitled, The Sacred Rock Where the Temple Altar Stood.

ADDED HINTS AND HELPS

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

Lesson Points

Earthly kings die : the King of heaven sits on an everlasting throne. v. 1.

Adoration is the debt of the highest created beings to the Creator. v. 2.

Holiness spells love of goodness and hatred

of evil. v. 3.

Wherever truth is proclaimed falsehood totters and falls. v. 4.

Only when we see God do we really see ourselves. v. 5.

There is no salvation from sin apart from the atoning sacrifice of Christ. v. 6.

Redemption through the cross is the main-spring of Christian service. v. 7.

God seeks pressed men
Unless the God punishes but that He

Son

1. Jesus see God." V

2. On his the Christian Jesus. He missionary. story found?

ANSWERS
Sam. 6 : 6, 7.

1. God's call how it should

2. "Gospel

Pr

That we sh

Ques. 93.

The number very easy mentally given Catholic church there are two that there are

Lesson 5
Introduc

God

N

TO H

T

God seeks for volunteers : there are no pressed men in His army. v. 7.

Unless the gospel melts it hardens. v. 9.

God punishes, not that He may destroy, but that He may purify. v. 13.

Something to Look Up

1. Jesus said, "The pure in heart shall see God." Where are these words of Jesus ?

2. On his way to Damascus to persecute the Christians there, a man had a vision of Jesus. He afterwards became a famous missionary. Who was he, and where is the story found ?

ANSWERS, Lesson VI.—(1) Uzzah ; 2 Sam. 6 : 6, 7. (2) Jas. 4 : 6 ; 1 Pet. 5 : 5.

For Discussion

1. God's call to service ; how it comes and how it should be received.

2. "Gospel hardening."

Prove from Scripture

That we should witness for God at home.

The Catechism

Ques. 93. *The sacraments—their number.*
The number of the sacraments may seem a very easy matter to settle. But it is differently given by the Protestant and Roman Catholic churches. According to the former, there are two sacraments, while the latter holds that there are seven. The two tests of a sacra-

ment, it will be remembered, are these : (1) It must have been appointed by Christ. (2) It must use sensible signs to represent spiritual things. Judged by these tests, the only ordinances of the Christian church which are rightly called sacraments, are, Baptism and the Lord's Supper. The other five so-called sacraments either were not appointed by Christ, or they do not set forth spiritual realities by sensible signs.

The Question on Missions

Ques. 7. In its Report to the Assembly of 1910, the Board of Moral and Social Reform mentions the following forward steps in the securing of Sabbath rest rights for all : (1) The granting of two rest days in the month to policemen in some cities, with a good prospect that they will soon get one day in seven ; (2) A very great reduction in the work of railway telegraph operators ; (3) The closing on Sunday of the Post Offices, including the corridors leading to lock boxes in New Ontario and throughout Western Canada, thus bringing the regulations in these districts into line with those in the other parts of the country. Regarding temperance, the Board urges, besides efforts to limit or completely suppress the liquor traffic, the diffusing amongst the people of the teachings of science and economics, as well as of religion and morals, in favor of total abstinence.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God calls people to serve Him.

Introduction—"Who will go a message for me ?" called father, as the boys scampered

towards his study fresh from a long walk into the woods after wild flowers. "Here I am, father ; send me", said John, who was the first to reach his side. The message was given and John hurried away, glad to do whatever work his father gave him to do. Our Lesson tells us of a young prophet of Judah whom God called to take a message for Him.

Review—Recall last Lesson.

Lesson—The home of this young prophet Isaiah was perhaps near the king's house.

**GOD WANTS
ME
TO HELP
TO SEND
HIS MESSAGE**

TO EVERYBODY
IN CANADA

Isaiah's father was a great man, and Isaiah therefore knew all about the life of the great people of the land. He felt very sad because King Uzziah was a leper, and it made him think about the sins of the people and his own sins, and he felt that they and he deserved punishment.

Isaiah's Vision and Call—One night Isaiah had a vision. He thought he was in the temple, and there, upon a great, high throne, he saw God and around Him a great company of angels, some of them singing, "Holy, holy, holy", etc., and others replying, "The whole earth is full of His glory", v. 3.

Convicted of Sin—Isaiah felt he was too sinful to look upon the Lord, but one of the angels came and touched his lips with a live coal from off the altar, and told him his sins were forgiven.

Golden Text—Then Isaiah heard God's voice and answered Him. Repeat Golden Text. God made him a prophet, and gave him a message of punishment to carry to the people of his own home land.

Our Call to Work for God—Our home land, Canada, is very big. People are scattered far and wide, over the prairies (farmers), in the forests (lumbermen), among the rocks (miners), and in the little villages, as well as in great cities. They all need messengers to

preach to them God's Word. Many people every day are coming to our land from other lands. Many little children are among them. We want to teach them to love Jesus and to grow up to be good men and women.

My Verse—

"Far out on prairie lands

Many children live.

Stretch out your helping hands.

Give, freely give.

No Sunday School is there,

With its Bible, songs and prayer,

That they your light may share

Give, freely give."

Tell of the work among children in hospitals and mission houses, and of the School Home for boys at Vegreville, Alberta (see the Home Mission Pioneer, January, 1911).

Who Will Go?—We should all like to say, "Here I am, Lord; send me." But you little ones must stay beside father and mother till you are big; then you will perhaps be able to go into Home Mission fields to be workers for God and for your country. Now you can pray, and give, and work (How?), and be sunbeams wherever you are.

Hymn—Sing v. 1, Hymn 564, Book of Praise.

Something to Think About—God has work for me.

FROM THE PLATFORM

"Whom shall I send?"

"HERE AM I: SEND ME"

Print on the blackboard, **Whom Shall I Send?** Who spoke these words? When did Isaiah see the Lord? In what building? On what was the Lord sitting? Who stood about Him? How many pairs of wings had each of the seraphim? What did he do with each pair? What did they cry to one another? What happened to the temple at this cry? With what was it filled? Of what was the smoke a sign? What did Isaiah exclaim when he had seen the vision? What did he call himself? What did he say of his people? How was his sin taken away? Now print, **HERE AM I: SEND ME.** Whose words were these? To whom was Isaiah to be sent? Whose message was he to bear? What would be the effect of the message upon the people? Make the application to Home Missions. God wants us to help to send His gospel to all parts of our land.

SONG OF THE VINEYARD—TEMPERANCE
LESSON

May 21, 1911

Isaiah 5: 1-12. Read Isaiah, chs. 5, 28. Commit to memory v. 11.

GOLDEN TEXT—Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—
Isaiah 5: 22.

1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jeru'salem, and men of Ju'dah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and

Revised Version—Let me sing for my; 2 had; 3 made a trench about it; 4 hewed out; 5 I will break; 6 fence; 7 hoed; 8 judgement; 9 room, and ye be made to dwell alone; 10 land; 11 saith; 12 For ten; 13 a homer of seed; 14 but; 15 tarry late into the night; 16 lute; 17 the; 18 have they considered.

LESSON PLAN

- I. The Parable, 1-7.
- II. The Prophecy, 8-12.

DAILY READINGS

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

M.—Song of the vineyard, Isa. 5: 1-12. T.—Fruit of disobedience, Isa. 5: 13-24. W.—Amazing folly, Jer. 2: 1-13. Th.—Parable of the vineyard, Matt. 21: 33-44. F.—Warning, Amos 6: 1-7. S.—Woe to the drunkards, Isa. 28: 1-7. S.—Good and bad fruits, Gal. 5: 16-26.

Shorter Catechism—Review Questions 92, 93.**The Question on Missions**—8. Show that the

thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Is'rael, and the men of Ju'dah his pleasant plant: and he looked for judgment, but beheld oppression; for righteousness, but beheld a cry.

8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an e'phah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

Bible warrants the work of moral reform. The prophets of the Old Testament strove against the public evils of their time. The teachings of the New Testament were directed to the improving of the condition of the oppressed and the suffering, especially women, children and slaves.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 304; 303; 91 (Ps. Sel.); 551 (from PRIMARY QUARTERS); 530.

Special Scripture Reading—Ps. 80. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1082. "And planted it with the choicest vine, and it brought forth wild grapes." For Question on Missions, M.P. 43, Christ Before Mammon.

EXPOSITION

Time and Place—About B. C. 735; Jerusalem.

Lesson Setting—Jeroboam of Israel and Uzziah of Judah saw their kingdoms prosper as they had not prospered since the days of David and Solomon. With peace and prosperity there arose injustice and selfishness, luxury and drunkenness and debauchery. Against these vices Amos and Hosea protested in the North, and Isaiah and Micah in the South.

I. The Parable, 1-7.

V. 1. *Let me sing* (Rev. Ver.). Isaiah is going to speak a word of doom and destruction, but he hides it under a mask. He appears on the scene in the capacity of a minstrel. The charms of verse, of music and of puzzling words secure for him a hearing. *For my wellbeloved* (Rev. Ver.). Translate, rather, "about my Friend", that is, Jehovah. Of vineyard songs there must have been a

great number: Judah was a land of vineyards. *A very fruitful hill*. He chose a sunny hillside where the soil was rich.

V. 2. *Fenced it*; Rev. Ver. Margin, "dugged it", that is, grubbed it with a hoe, since a plow could not be used on the hill. No work was spared in preparing the soil. *Stones*. The removal of these was an important piece of work in Palestine's stony fields. *Choicest vine*. The Hebrew word is from the deep red color of the grapes, the finest grown in Palestine. *Tower*; not a mere temporary booth (compare ch. 1: 8), but a permanent structure for tools, for the watcher when the grapes were ripening, and perhaps for the owner in the time of the vintage. *Winepress*; a cistern cut in the rock to receive the wine as it was pressed out of the grapes. *Wild grapes*; sour and bitter.

Vs. 3-7. *And now*; marking a new stanza in the song, so v. 5. *Judge. betwixt me and*

my vineyard. The people of the Southern kingdom are, as it turns out, to judge themselves. *Wherefore . . . wild grapes?* The prophet waits for no verdict; he takes the verdict for granted. (Compare Luke 20 : 16.) *I will take away the hedge.* Every vineyard required a hedge or, better, a wall to protect it from wild beasts and from thieves. Whether it have hedge or wall, it shall be plundered by beasts and men. *Command the clouds.* But who can withhold the rain? No ordinary vineyard owner. The prophet means Jehovah's vineyard. He alone controls the rain (compare Deut. 11 : 10-12 ; Amos 4 : 6-8). *Vineyard . . . the house of Israel* (including both kingdoms) ; and their God is the disappointed Friend. This is the application of the song parable. *Judah . . . pleasant plant.* The Lord had shown special favor to this kingdom, in which Jerusalem stood, with its temple. *Looked for judgment ; justice. Oppression ; or bloodshed. Righteousness ; right conduct of man towards man. A cry ; of those unrighteously oppressed.*

II. The Prophecy, 8-12.

V. 8. *Woe.* Vs. 8-23 contain a series of woes upon the men of Jehovah's vineyard. The Lesson includes two of them, one against the rapacious land owners, and one against the drunkards. Isaiah attacks two great evils of his day and of our own, the greed for gold and the thirst for drink. *House to house . . . field to field.* The little holdings were passing into the hands of the great land owners. Isaiah rises in moral indignation against those who were squeezing the weak and defenceless to the wall. *Till there be no room* (Rev. Ver.) ; except for the rich and great. To hold house and land meant having the rights of a citizen ; the loss of these threatened to put the poor man on a level with slaves.

Vs. 9, 10. *In mine ears ; the ears of the prophet. Houses shall be desolate.* The punishment is in kind : the farm lands unjustly seized prove profitless. *Ten acres ;* literally, " ten yoke ", a yoke of land being as much as two oxen could plow in a day. *One bath ;* about eight gallons of wine : land requiring ten days to plow will produce only this small quantity. *Homer . . . an ephah.* An ephah is a dry measure equal to a bath ; a

homer is ten ephahs. The harvest will be only a tenth of the seed sown.

Vs. 11, 12. *Woe ;* the second woe, against drunkenness. *Rise up early.* To drink early in the morning was almost unheard of in Israel (see Acts 2 : 15). A Jewish proverb had it : " Sleep at morn and wine at mid-day carry men swiftly out of this world." *Follow strong drink ;* a name for various sorts of intoxicating liquors made from dates, honey, raisins, barley, etc. *Continue until night ;* an all day guzzle. *Inflame them ;* set their passions ablaze, so that they are ready for any folly or wickedness. *Harp ;* a stringed instrument with a sounding board. *Viol ;* another instrument with strings, but without the sounding board. *Pipe ;* flute. *Regard not the work of the Lord.* This is the subtle danger of wine : the moral and religious sensibilities are dulled. The people are blind to the great purpose of God which the prophet is announcing, to the doom for themselves so near.

V. 13 announces the exile into which Judah is soon to be sent for its sins.

Light from the East

VINEYARD—In making a vineyard the ground is selected and traced out, a ditch four feet wide and two deep is dug around it, and the earth piled on its inner edge. Into this pile stout posts about four feet high are firmly set, and branches twisted and woven into a thick fence around them. Sometimes a stone wall was used, and now often a cactus hedge. The vine shoots to be planted are carefully selected and soaked for a number of days in spring water till the buds begin to burst, and they are then planted in rows about eight feet apart. The stems are not allowed to grow more than two feet high. Besides the general pruning every spring, the branches which bear leaves only are cut off as soon as the blossoms appear. The ground round the vines is dug every year with a triangular spade with a long handle. When the vineyard is large and isolated, towers are built to shelter the caretakers and watchers during the season, for every husbandman in the East has to be his own policeman. The same vineyard is cultivated for centuries, but the vines are occasionally changed, and the vineyard then

lies fallow for two hedges have to where the vine

That it should said of General tablet in Westr all God's Garden his

sympathy to the God". More be rich in Christian than the most b in fruit and flow an irresistible ch the affection of God's gracious d of Christ's great we might be wo noble character fragrant and use Lord. It is Go that our lives sl ness and song, te meekness and holiness and the

What could h We must do our "I have tried i

Hand and th su Knee Work lav found really sati knee work." W life simply by w for it. There prayer to God laying hold of His grace, persis God until the there must be under the hot s cling to the ear the dark passio relentless warfa work, too,—the ged, steep path the heights wh outlook boundle

lies fallow for two or three years. Walls and hedges have to be constantly repaired ; but where the vines are unproductive or the

grapes hopelessly bad, the owner often neglects the fence and wild animals easily get in.

APPLICATION

That it should bring forth grapes, v. 2. It is said of General Gordon on his memorial tablet in Westminster Abbey, that he "at all times and everywhere gave God's Garden his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God". More beautiful is such a character, rich in Christian graces, fruitful in good works, than the most beautiful garden, however fair in fruit and flower. A saintly life possesses an irresistible charm. A kind heart compels the affection of others. Now, the end of all God's gracious dealings with us, the purpose of Christ's great sacrifice on our behalf, is that we might be wooed and won to this high and noble character, that our lives might be fragrant and useful, veritable gardens of the Lord. It is God's wish for every one of us that our lives should be filled with cheerfulness and song, tender-heartedness and service, meekness and temperance, the beauty of holiness and the charm of love.

What could have been done more ? v. 4. We must do our part. Said an old gardener, "I have tried in my time nearly everything that has been advertised or suggested for producing perfect lawns, but the only thing I have found really satisfactory is constant hand and knee work." We can never attain a beautiful life simply by wishing for it ; we must work for it. There must be knee work,—much prayer to God for guidance and strength, a laying hold of His power, a dependence on His grace, persistent prayer that wrestles with God until the blessing is received. Then, there must be hand work,—the back bent under the hot sun pulling out the weeds that cling to the earth, the resolute struggle with the dark passions that threaten the soul, the relentless warfare against evil, yea, and foot work, too,—the hard, long climb up the rugged, steep path of duty and social service to the heights where the air is pure and the outlook boundless.

For judgment . . . oppression ; for righteousness . . . a cry, v. 7. "I am not one", writes Ruskin, in *The Two Paths*, "who in the least doubts or disputes the progress of this century in many things useful to mankind ; but it seems to me a very dark sign respecting us that we look with so much indifference upon dishonesty and cruelty in the pursuit of wealth. In the dream of Nebuchadnezzar it was only the feet that were part of iron and part of clay ; but many of us are now getting so cruel in our avarice, that it seems as if, in us the heart were part of iron, part of clay." Especially at this time of great prosperity in Canada, with its temptations to seek wealth in questionable ways, attention should be called with urgent emphasis to the absolute necessity of honesty and fairness in all one's dealings.

Till there be no place, v. 8. Carlyle, in his *French Revolution*, tells how Louis XVI., one day, all royally caparisoned for hunting, met, at some sudden turning in the wood, a ragged peasant with a coffin. "For whom ?" the king asked. It was for a poor brother peasant whom His Majesty had sometimes noticed slaving in those quarters. "What did he die of ?" "Of hunger", answered the peasant.

Woe, v. 11. God's woes are always warnings. A tourist was one day being conducted through the railway tunnel under the Severn River between England and Wales. A bell tinkled,—that was a train from the Welsh side.

The Bells in the Tunnel Another bell rang out,—that was a train from the English side. The tourist became anxious for his safety. "Come this way", said his guide. A few steps took them to a recess cut in the wall of the tunnel, where they found shelter while the trains dashed by. God, in His love, has set numberless bells a-ringing to warn us of the destruction that sin brings. None of these ring more clearly than those meant to set us on our guard against the

shame and sorrow that follow in the track of strong drink. History, science, experience, the teachings of scripture,—how all these unite in proclaiming that safety and peace lie only in total abstinence.

Them that follow strong drink, v. 11. Great progress has been made in the work of driving drink, with all its woes, out of Canada.

In Prince Edward Island there are no liquor licenses. Nova Scotia, with the exception of the city of Halifax, is under prohibition. In nine out of the fourteen counties of New Brunswick, and in two cities, the traffic is prohibited. In Quebec, in round numbers,

700 parishes out of 1,000, are under prohibition. Of the 816 municipalities in Ontario, 435 have no licenses. In Manitoba prohibition prevails in about one-half of the municipalities. Four of the most important towns in Saskatchewan carried local option in 1909. Twenty-eight more municipalities followed in 1910. "Notice to quit", says a well-known temperance leader; "and it is now time to proceed with the eviction. There is work for each of us to do before our land is entirely freed from this dreadful curse. Then, with the temptation removed that now allures on every hand, there will be safety for "them that follow strong drink".

TEACHING HINTS

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

For Teachers of Bible Classes

Get clearly before the class that this is one of Isaiah's early addresses on social questions, especially social injustice. Picture the scene, probably a festive occasion, and an audience of vine-dressers or owners. The method of teaching is very instructive. He uses a parable put in the form of a song, and shows great skill in the application of his message. The Lesson falls into two parts:

1. *Isaiah's story of his friend's attempt to have a good vineyard*, vs. 1-6. Follow out the account of, (a) the well-nurtured but unfruitful vine (vs. 1, 2); (b) the appeal for the judgment of the hearers (vs. 3, 4); (c) the announcement of his own decision (vs. 5, 6); (d) the pointed application to God's dealings with Israel and their ill return, v. 7. Apply the parable to our own day,—God's goodness to us and His consequent claims upon us.

2. *The woes pronounced upon Israel*, vs. 8-12. Note the evil fruits of Judah. There are six mentioned in the chapter, and while the Lesson is primarily a temperance Lesson, it is well to view the whole evil character described, as illustrating how one sin renders another easier: (1) Land monopoly (vs. 8-10); (2) Debauchery through intemperance (vs. 11-17); (3) Scepticism (vs. 18, 19); (4) Spiritual blindness (v. 20); (5) Pride and egotism (v. 21); (6) Shameless injustice, vs. 22, 23. V. 24 declares the impending doom.

Teach, that intemperance, like other sins, is the outcome of a self-centred life, and must be viewed as such and treated as such. Too often intemperance is regarded as an individual act. It is, however, related in a very vital manner to character, and is an expression of character. This includes the social customs of the people, which profoundly affect the individual. If life is not controlled by God, it will run wild in some respect, and, when opportunity offers, turn to some form of selfish gratification.

Call attention to the graphic picture in vs. 11, 12 of the drinking habits of Isaiah's time, which practically reflects those of our own time. Consider v. 4 as setting forth God's work for us, and our responsibility. There are two points for teaching: First, the utter folly of alcoholism. Give results of science, history, observation. Second, the appalling danger to a land where the leaders are intemperate. This will result in vicious legislation, evil institutions and a general lowering of standard of morality. Point out that the economic and social loss from drink is almost beyond the power of the imagination. The Golden Text could be written by modern science. Apply it as a warning.

For Teachers of the Senior Scholars

Ask for some of the expressive ways the Bible has of describing a life that has gone wrong, that has turned out a miserable failure: worthless chaff (Ps. 1:4); salt that is good for nothing, Matt. 5:13. In our Lesson

to-day a life of this kind is compared to wild grapes.

1. What does this illustration mean? (See Deut. 32 : 32, 33.) Wild grapes are bitter and sour and poisonous. This is God's illustration of an evil life. Some lives are good for nothing,—worse than good for nothing : they poison other lives and make them bitter. The temperance application of this thought is obvious, and strikingly forcible.

2. Speak of conditions under which we are not surprised to find life developing in this way,—into a cluster of wild grapes. Show that we should naturally expect life so to develop in a heathen land and in the slums of great cities where the influences are all evil ; but in this Lesson the persons described enjoy the very best moral and religious culture. These wild grapes do not grow in wild, uncultivated places, but in a fruitful field, and on the choicest vines.

Point out the fact that some lives go to the bad in spite of everything that can be done for them. The sons of Eli were sons of Belial in spite of a good father and all the best religious influences of their day. Judas was a traitor in spite of his association with Jesus and with the best men of his day. It is difficult to account for cases of this kind. It is a fearful thing to go to the bad, in spite of all the good influences of a Christian land. (Compare Matt. 11 : 20-24.)

3. What a bitter disappointment these wild grapes were to the husbandman ! He expected better things. What a heart-break many a life is ! The thought suggested by the Lesson is, that such a life is a bitter disappointment to God Himself.

After God has done everything that He can for a sinner, He is compelled to give him up, vs. 4-6. There is nothing for such a one then but woe, vs. 8-12. Press home the warnings against worldliness and drunkenness in the closing verses of the Lesson.

For Teachers of the Boys and Girls

Call for the Lesson Title, and say to the scholars that the first thing in the Lesson to talk about is a song, and they will tell you that this song was sung by the prophet Isaiah, hence it may be named :

I. THE PROPHET'S SONG.—Vs. 1, 2. Bring

out the points that the song was made by a friend of the prophet and was about that friend. Follow out, in the questioning, what is told of him, how he had a vineyard on the sunny slope of a fertile hill, with which he took the utmost pains, fencing it in, or, according to Rev. Ver. Margin, grubbing it with a hoe, gathering out the stones, planting it with the kind of vine that produced the finest grapes known in the East, building a watch-tower and cutting a wine-press out of the solid rock.

Vs. 3, 4. Show how the singer now turns to the people of Jerusalem, asking them to judge between the owner and his vineyard. Bring out the force of the appeal in v. 4 ; the owner had done everything possible for the vineyard : surely he had the right to look for the best fruit from it. Impress the justice of his complaint when, after all his care, it brought forth only wild grapes.

Vs. 5-7. Vs. 5, 6 describe the fate of the vineyard that failed to bring forth good fruit. Question out the details,—the removal of the hedge, the breaking down of the fence, ceasing to prune the vines or dig the ground, so that only briars and thorns would grow upon it, the withholding of rain. The scholars will at once tell you whom the vineyard owner must represent, since He can command the clouds. This will lead up to v. 7, which explains the meaning of the song.

After discussing the details of this verse, pass on to the second topic in the Lesson :

II. JUDAH'S SIN.—Vs. 8-10. Point out that here we have a woe pronounced on the rich people of Judah, who unjustly increased their wealth at the expense of the poor. Bring out the details of the vivid picture, in these verses, of oppression and its punishment.

Vs. 11, 12. A second woe,—this one on the drunkards in Judah. Bring out, by questions, the description of their mad seeking after strong drink and their consequent forgetfulness of God.

Speak, in closing, of the woes which strong drink causes in our own land. Secure personal pledges, if thought best, against the use of drink, and seek to intensify the desire to do everything possible to banish it from our country.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Find where Jesus says that He is the True Vine and His disciples the branches, and that every unfruitful branch will be taken away.

2. "Who hath woe?" "Who hath sorrow?" are questions asked in Proverbs. Find the questions and the answers.

ANSWERS, Lesson VII.—(1) Matt. 5 : 8. (2) Paul ; Acts 9 : 1-22.

For Discussion

1. Why moderate drinking is dangerous.
2. What drunkenness costs a man. His family and friends. The nation.

Prove from Scripture

That wine leads to forgetfulness of God.

The Catechism

Ques. 92, 93 (Review). The Catechism teaches that there are three great "means of grace", that is, channels through which the blessings of salvation come to us, namely : (1) The Word. (2) The Sacraments. (3) Prayer. The Questions for review deal with the second of these means. It may be well to point out that the sacraments are not equal in importance to the Word. It is the Word

that makes known the way of salvation, and without it we cannot be saved. Though it is a duty to observe the sacraments, it is possible to be saved without doing so. They may be compared to the illustrations, which make the teaching of a book more clear and impressive, but which are of little value apart from the book. Without the Word of God, the sacraments will not profit us.

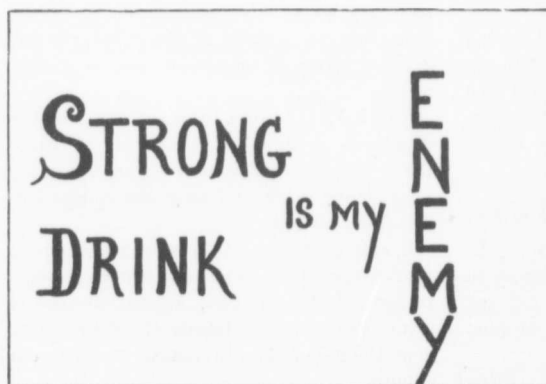
The Question on Missions

Ques. 8. See to-day's Lesson for an example of a prophet's fearless speaking out against the public evils of his day. "Christianity", says Dr. Schaff, "raises woman from the slavish position which she held, both in Judaism and in heathendom, to her true moral dignity and importance, makes her an heir of the same salvation with man, and opens to her a field for the noblest and loveliest virtues." Dr. B. B. Warfield writes : "It is only from Jesus that the world has learned properly to appreciate and wholesomely to deal with childhood and all that childhood stands for." In the early days of Christianity, when a master was converted, he began to ask how he should treat his slave who might be his fellow Christian. And the races that received Christianity were, at last, driven to the conclusion that it must be wrong to treat a human being as a mere chattel.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God hates strong drink.

Introduction—Draw an outline of a bunch of grapes. Do grapes grow on a tree? (Add



some leaves to your outline to form a vine.) What do we call a big field of grapes? Have you ever seen a vineyard? If you could go into a vineyard at the beginning of the summer, you would see the farmer ploughing between the rows of grape-vines, pruning off the useless parts of the vine, picking off insects that injure the vine, and doing all he can to make his vineyard bring forth good fruit.

Lesson—Our Lesson to-day is called, Song of the Vineyard. Isaiah (Recall) is telling the

people what God had said about a vineyard He had loved and tended so carefully. He had fenced it, and gathered the stones out of it, and planted in it the choicest vines, and built a tower and a wine-press in it, and then, of course, He expected that it should bring forth good grapes; but instead He found on the vine, wild grapes, small and sour, not good for anything. Then God tells what He would do with His vineyard then, after it turned out so badly. "I'll take down the hedge, and break down the wall, and people will come in and tread upon the vines. It shall not be pruned, nor digged; but briars and thorns shall come up in it. No rain shall fall on it."

A Surprise—Now I am going to tell you a surprise. God told His people *they* were His vineyard. He had loved them, and taken care of them, and "fenced" them from enemies, and of course He looked for good fruit (love and obedience and service) from them; but He found nothing but bad fruit (cruelty and wrong-doing), and He tells His people of Judah that He is going to do with them as the owner did with his vineyard,—let people come in and overcome them and destroy their country and carry them away captives to a far-off land.

Golden Text—God tells His people one great

cause of their trouble and wrong-doing. It is drinking strong drink. All repeat Golden Text. Woe is coming to them soon.

Disappointing God—The people of Judah disappointed God. He had done so much for them, and yet they had not loved Him nor served Him. How sad it would be if any of us should disappoint God. He has done a great deal for us. Think of our land, our home, our schools and Sunday Schools, all our kind friends, etc. All these God has given us. Surely we should love Him with all our hearts and always do what He tells us.

Strong Drink is an Enemy—We can have no worse enemy. It has invaded our country, alas! it may have invaded some of our homes. See that it does not invade you. Help to fight it and drive it out of our land.

My Verse—

"If I would not be a drunkard,
I stoutly must refuse
All sorts of wine and cider
Which many people use.

These may not make me drunken,
But they will give the taste,
And lead me on when older
To drinking all the rest."

Something to Think About—Strong drink is my enemy.

FROM THE PLATFORM

THE W^OE OF I N E

Have the scholars describe all that the owner did for his vineyard, making a fence about it to keep out the wild beasts, carefully removing all the stones, planting it with the sort of vine that grew the finest grapes, building a tower from which a watch might be kept over the vineyard, and cutting a wine-press out of the rock. Ask what the owner expected for all his trouble, and what he received. Next, get the scholars to tell what the owner of the vineyard did to the vineyard that produced only wild grapes. They will tell, also, that the vineyard pictures the people of Israel and that God Himself is the Owner. Question a little about what God had done for them, and how they had disappointed Him. Now, talk about the woes pronounced upon these people, dwelling especially upon THE WOE OF WINE (Print). Call for present day illustrations of the woe that strong drink brings, and press the importance of total abstinence from all that can intoxicate.

Lesson IX. **MICAH'S PICTURE OF UNIVERSAL PEACE—** May 28, 1911
INTERNATIONAL PEACE LESSON

Micah 4: 1-8. Read Micah. Commit to memory vs. 2, 3.

GOLDEN TEXT—Nation shall not lift up a sword against nation, neither shall they learn war any more.—
 Micah 4: 3.

1 But in the ¹ last days it shall come to pass, *that* the mountain of the ² house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and ³ people shall flow unto it.

2 And many nations shall ⁴ come, and say, Come ⁵ and let us go up to the mountain of the Lord, and to the house of the God of Ja'cob; and he will teach us of his ways, and we will walk in his paths: for ⁶ the law shall go forth of Zi'on, and the word of the Lord from Jeru'salem.

3 And he shall judge ⁷ among many people, and ⁷ rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up ⁸ a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and **Revised Version**—¹ latter; ² Lord's house; ³ peoples; ⁴ go; ⁵ ye; ⁶ out of Zion shall go forth the law; ⁷ between many peoples and shall improve; ⁸ Omit a; ⁹ the peoples; ¹⁰ away; ¹¹ hill; ¹² yea, the former dominion shall come, the kingdom of the daughter.

LESSON PLAN

- I. A Picture of Peace, 1-3.
- II. A Picture of Freedom, 4, 5.
- III. A Picture of Service, 6-8.

DAILY READINGS

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

M.—Micah's picture of universal peace, Micah 4: 1-8. T.—Abundance of peace, Ps. 72: 1-15. W.—A vision of peace, Isa. 2: 1-5. Th.—A picture of peace, 1 Kgs. 4: 20-25. F.—The wolf and the lamb, Isa. 65: 17-25. S.—Exhortation to peace, James 3: 1-18. S.—Prayer for peace, 1 Tim. 2: 1-8. **Shorter Catechism**—Review Questions 88-93. **The Question on Missions**—9. How does the

under his fig tree; and none shall make *them* afraid; for the mouth of the Lord of hosts hath spoken it.

5 For all ⁹ people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

6 In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven ¹⁰ out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zi'on from henceforth, even for ever.

8 And thou, O tower of the flock, the ¹¹ strong hold of the daughter of Zi'on, unto thee shall it come, ¹² even the first dominion; the kingdom shall come to the daughter of Jeru'salem.

Board of Moral and Social Reform do its work? By teaching the people of our church about public wrongs and how they may help to put these right; and by aiding in getting better laws and in having laws better enforced.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 26; 27; 69 (Ps. Sel.); 35 (from PRIMARY QUARTERLY); 449.

Special Scripture Reading—Ps. 91. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 955, "And they shall beat their swords into plowshares." For Question on Missions, M. P. 142, The Billboard and School in Session.

Stereograph—For Lesson, Farming on Mount Moriah Under the South Wall, Outlook Northeast to Olivet (Underwood & Underwood, see page 221).

EXPOSITION

Time and Place—Micah was contemporary with Isaiah some time between B. C. 740 and 700; Jerusalem.

Lesson Setting—In B. C. 745 Tiglath-pileser III., one of Assyria's most energetic kings, came to the throne. He began at once to reach westward. In two years he had occupied northern Syria, in B. C. 738 he was in middle Syria, in B. C. 734 he occupied Israel's northern and eastern frontiers, and laid siege to Damascus. Damascus fell in B. C. 732; Samaria and Jerusalem were only saved by cringing submission. It is over against the background of this turmoil that the prophet draws his picture of universal peace.

I. A Picture of Peace, 1-3.

V. 1. *In the latter days* (Rev. Ver.); the usual designation for the time when the Golden Age, to which the prophets looked forward, should be inaugurated. The "latter days" are the end of this age and the beginning of a new era. The picture of the new age described in vs. 1-5 is found almost word for

word in Isa. 2: 2-5. It was to be ushered in by the coming of the Messiah; so that we are now living in that age. *The mountain of the Lord's house* (Rev. Ver.); that is, Moriah, the Eastern Hill of Jerusalem, on which the temple stood. *Established*; set up so as to abide forever. *In the top of the mountains*. Moriah was only about four hundred feet high, but it is here pictured as overlooking the whole world spread out like a great tableland. *Peoples shall flow unto it* (Rev. Ver.). It was to be the centre of the earth, and all men would flock thither to worship Zion's God. The word translated "flow" means to flow like the Nile, with its annual inundation. The verse is a vivid picture of the gathering into God's kingdom of the world's multitudes.

Vs. 2, 3. *Come ye* (Rev. Ver.), and let us go up; convinced that Jehovah alone is God. *Teach us of his ways*; give us the instruction we need concerning these, that we may walk in his paths, that is, do His will, the sure outcome

of truly learning it. "Way" is almost equivalent to "religion" (compare Acts 9:2; 19:9, 23). *The law*; that is, God's law, which alone could guide the people aright. *Zion*; the name commonly given to Jerusalem's Western Hill, but often, as here, to the whole city. *The word of the Lord*; by which the world was created and by which it is to be made new. The prophecy of this verse was fulfilled when the gospel began to be preached among all nations, beginning at Jerusalem. *Judge between many peoples* (Rev. Ver.); no longer the people's words, but the prophet's. Judging involves ruling. The nations shall acknowledge the sway of Christ, the Prince of Peace. *They shall beat their swords into plowshares*. Universal peace is to prevail, so that warlike weapons will no longer be needed and will be reforged into implements of peaceful labor. *Neither shall they learn war any more*. This is the same kingdom of peace that Isaiah describes, Isa. 11:6-10.

II. A Picture of Freedom, 4, 5.

Vs. 4, 5. *Vine and fig tree*. To outward security is added domestic felicity. Everybody in Palestine, except the very poor, owned vines and fig trees. Both (see Jonah 4:6) formed a grateful shade from the burning sun of that hot country. To sit under vine and fig tree is therefore the Eastern equivalent of our sitting by the fireside,—a picture of safety and freedom. *None . . . make them afraid*. There will be no more border raids and slave-hunting expeditions, so common in Micah's time. *The mouth of the Lord hath spoken it*. The word of doom (ch. 3:12) is not Jehovah's last word to His people: His love and redemptive purpose are bound ultimately to prevail. *All the peoples* (Rev. Ver.) *will walk*, etc. This verse has Micah's own age in view; it seems to be Israel's response to the hope held out to her in vs. 1-4. For the present, the prophet says, the heathen nations worship their gods. *We will walk*, etc.; for the victory is to be His in the end ("for ever and ever"). To walk in the name of Jehovah is to follow His religion under His protection and guidance.

III. A Picture of Service, 6-8.

Vs. 6-8. *In that day . . . will I assemble her that halteth . . . driven away* (Rev. Ver.) . . . af-

flicted; pictures drawn from the shepherd life. Jehovah is the Good Shepherd; the sheep that are lost in exile are to be brought back to His fold. *A remnant*. "Remnant" is a technical term of the future hope; the little body of the faithful is to be the nucleus of a new Israel, "a strong nation" as the next line says. *The Lord shall reign over them*. He is to be King in the new age, King forever (compare Psalms 93 and 96 to 98). *O tower of the flock*. Jerusalem is meanwhile (during exile) deserted, shepherds guard their flocks amid her ruins and fold them under a shattered tower. *Strong hold*; the fortress on the temple hill. *Former dominion* (Rev. Ver.); the earlier greatness of Jerusalem: this will be restored. *Daughter*; inhabitant.

Light from the East

MOUNTAIN—To stand on a lofty mountain top impresses us to-day; much more did it awe men of a more primitive era. The earth and its noises seem far away, we are lifted above its sin, and heaven seems near. The calm, the clearer air, the wider vision, the rare experience induce devout thoughts. And so man's ancient sanctuaries were often on lofty heights. There is scarcely a hill in all Palestine that is not crowned with the tomb of some Mohammedan saint,—a kind of mortuary chapel, which becomes in time a place of prayer. And so the seer in the religious forms of his day beheld the mountain on which the temple of his faith stood, rising higher and higher until it far overtopped all other heights and sanctuaries, and men saw it from the ends of the earth and hastened to worship there.

REIGN—The picture of a Golden Age is found in almost every civilized literature, from the poems of Hesiod downwards. Sometimes the sages painted it in the past, and then they thought that the constant cycle of changes would bring it round again and relieve the weary earth. The features of the happy time were to be universal peace, increased diligence in agriculture and all the productive arts, a much greater fruitfulness in the soil, and a larger return from commerce.

APPLICATION

Many nations shall come, v. 2. During the South African war, as a British regiment lay scattered over a kopje, firing on the enemy far in front of them, a Boer and Briton managed somehow to creep up under the scrub to within twenty paces of one of our soldiers. Suddenly he jumped up, but when these two men, Boer and Briton, thus came face to face, they did not shoot. As they looked into each other's eyes they could not forget that they were men, and instead of firing on each other, they came forward and shook hands. The incident is a picture and a prophecy of the coming time when men universally will recognize one another as brothers and when war, with its slaughter and suffering, will become impossible.

He will teach us, v. 2. In the earlier days of Scottish history a bishop came to head a fray in the High Street of Edinburgh, with armor beneath his gown. Protesting eagerly about something, he struck his breast till the coat-of-mail rattled. "By my conscience", he said. "My lord", said one of the bystanders, "your conscience is not good, for I hear it clattering." Wherever the teachings of the Bible are received, the consciences of men become more enlightened. They distinguish more clearly between right and wrong. Lust of power yields to a sense of justice, and nations will substitute the more human method of arbitration for the sword as a means of settling their disputes.

We will walk in his paths, v. 2. More than four hundred years ago the city of Hamburg, while undergoing a siege, was reduced to the last extremity. So it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal of the helpless and innocent for mercy; and it was done. The rough soldiers of the investing army saw with amazement, and then with pity, a long procession of little ones, all clad in white, come out of the city and march boldly into the camp. The sight melted their hearts. They threw down their arms, and plucking branches of fruit from the neighboring orchards, they gave these to be

taken back to the city as a token of peace. Away down in the hearts of all men, however fierce and cruel they may be, there is some goodness and love. The gospel of Jesus Christ calls forth these better feelings, and constrains men to use their superior strength and other advantages, not for the oppression but for the helping of the weak and helpless. Hence the surest way to bring about universal peace is to spread abroad the gospel.

Swords into plowshares . . . spears into pruning-hooks, v. 3. There is a picture which represents the replacement of war by peace. A cannon has dropped from its battered transformation carriage and lies in a meadow, rusting away in ruin. A lamb is feeding at its very mouth, and round it on every side the flowers are growing. But that picture does not bring out the full meaning of Micah's prophecy. The cannon is not to rust; it is to be converted, its strength is to be transformed. The same energy and courage and resourcefulness, now wasted in war, are to win the more glorious triumphs of peace. It is said that, after the Franco-German war, many of the cannon balls were remade into church bells. A manufacturer in Birmingham turned many of the empty shell cases used in the South African war into dinner gongs. "This", wrote a Greek philosopher, "is the greatest stroke of art, to turn an evil into a good." And the religion of Jesus Christ is every day turning curses into blessing.

War, v. 3. According to reliable calculations, in less than three hundred years, \$7,500,000,000 has been spent in the game of human slaughter, drawn in taxes from the hard earnings of the world's workers. The world's wars during the nineteenth century cost nearly \$20,000,000,000. In Great Britain, about \$4 in every \$5 raised in taxes has to be paid for existing armaments and for interest on the National Debt of nearly \$4,000,000,000. In the South African war, the losses of the British were: killed in action, 2,657; died of disease, 4,337—total deaths, 7,810; total wounded, 12,209; invalids sent home, 19,277. Add to these awful

figures the death of some 400,000 horses and mules, together with a debt of \$1,000,000,000,

besides \$80,000,000 a year ever since the war in increased taxation.

TEACHING HINTS

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

For Teachers of Bible Classes

Bring out the historical background of Micah's picture of universal peace (see Lesson Setting). State clearly the view-point of Micah, that the condition of abiding peace is the world-wide preeminence of Zion (compare Isa. 2 : 1-4). The thoughts to be presented are : (1) The coming glory of Zion (v. 1) ; (2) Zion the centre of divine instruction (v. 2) ; (3) Jehovah's rule of universal peace (vs. 3-5) ; (4) the restoration of the remnant, vs. 6, 7. Help the class to fill in this outline from both the Old and New Testaments.

As this is selected as a Lesson on International Peace, discuss its application to the question of peace among the nations. Question as to whether peace could be possible apart from the gospel, with its higher law of love and righteousness as the ruling power in life. Emphasize Micah's teaching as bearing upon social blessings, the widening brotherhood of nations, universal peace, labor freed from war, universal security of property, deep concern for the needy and the lost. Show that with the spread of true religion these things are now daily growing in power and reality.

The international aspect of peace is the special subject for study. Discuss the horrors of war. Question as to whether the conditions of peace are being fulfilled in this age. Are the nations listening to, and heeding, the teachings of the gospel ? Yes, and efforts are being made to realize the vision of Micah. Refer to some marks of progress in the cause of international peace, such as the establishment of the International Court of Arbitration at The Hague and the enacting of more than eighty treaties agreeing to submit disputes to The Hague Court for arbitration.

The new view-point is suggestive of great possibilities in the near future. The causes

of separation must be removed. Point out that these are largely moral, due to the greed of nations, which is essentially immoral. Whatever does away with injustice, the appeal to brute force and selfishness, will hasten the reign of peace. Lay special stress on the spread of the gospel as promoting peace among the nations.

For Teachers of the Senior Scholars

In this Lesson we have the Hebrew picture of the Golden Age. Bring out the contrast between this picture and the actual state of things in Micah's day. (See Lesson Setting.)

The teaching may turn on three questions :

1. *What are the marks of the Golden Age ?*
(1) It will be an age of universal peace, vs. 3, 4. The arts and engines of war will be destroyed, and in their stead shall flourish the arts of peace. We have been beating plowshares into swords and pruning-hooks into spears long enough. It is high time to reverse the process. (2) The Golden Age will be a time when all men will be religious, v. 5. Dwell on loyal obedience to God as a condition of true peace and prosperity.

2. *How is this Golden Age to be ushered in ?*
(Vs. 1, 2.) It is the work of the church of Christ. The church will become dominant in the land : it will be exalted above every other society or institution, and will be so attractive, so bright and beautiful with the life and love of Christ, that people everywhere will flock to it and will feel its divinely human power.

Impress upon the class, that the church stands to-day for everything that is good in the community, for the highest ideals of life, as a revelation of God to the world. There is no other institution in the world to be compared with the church as an inspiration to higher life. The person who lives outside of the church's influence is suffering a great loss.

3. *When will the Golden Age come ?* (V. 1.)
What is meant by "the last days" ? We

often find this expression in the Old Testament ; it means the gospel age, which began with the coming of Christ. Speak of how the Golden Age is being brought to one nation after another by the spread of the gospel, and how the evils opposed to its spirit, like war, intemperance, etc., are gradually being overcome.

Emphasize the duties of cultivating peace and good will in all our dealings with others and of furthering the cause of peace among the nations, especially through the spread of the gospel.

For Teachers of the Boys and Girls

The Lesson Plan (see page 244) may serve as a guide in the questioning and discussion :

I. A PICTURE OF PEACE.—V. 1. What is meant by "the last days" ? What mountain is here spoken of ? What is said regarding it ? Where will it be established ? Who will "flow" to it ? Of what does v. 1 give us a picture ?

Vs. 2, 3. What will many nations say ? What desire do their words express ? To whom will the nations come for salvation ? Who will teach them ? How will they show that they have been true learners ? Explain "the law". Whence will it go forth ? When was this prophecy fulfilled ? How would nations in the time to come settle their disputes ? What use would they then make of their warlike weapons ?

II. A PICTURE OF FREEDOM.—Vs. 4, 5.

How commonly were vines and fig trees owned in Palestine ? Of what is sitting under vine and fig tree a picture ? To what in our own land does it correspond ? What second promise is given in v. 4 ? With what in Micah's day is this promise in contrast ? Who gave this promise ? Where alone can there be true peace and freedom ? Whom did Micah say the heathen nations were serving in his day ? Whom did he say Israel would serve ?

III. A PICTURE OF SERVICE.—Vs. 6-8. Explain "that day". Who speaks in this verse and the following verses ? What example does He set to us ? To what mountain will He bring back His people ? To what are these likened ? Whither had the Northern kingdom of Israel already been led away captive ? What would soon befall the Southern kingdom ? What would the Lord make of these captives ? Who would reign over them ? In what city ? What is meant by "tower of the flock" ? What city would become like such a tower ? What would it afterwards be made ? Explain "the first dominion". What is meant by "daughter" ?

Having brought out, by some such line of questioning as this, the main points in the Lesson, close with a little talk about the power of the gospel to make peace wherever it goes, and impress the duty and the joy of helping to spread that blessed gospel all over the world.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

If you stand to-day at the spot marked 21, and look northeast over the space included between those two lines which spread from 21, you find yourself in a farmer's hillside field where the ground has been plowed for planting. At the farther side of the field, only a few rods away in front of you, stands a high wall of stone masonry,—part of the south wall of modern Jerusalem. (See HOME STUDY and INTERMEDIATE QUARTERLIES or LEAFLETS.) At the other side of that wall the hill rises higher, partly covered with small buildings, and away up at the top of the hill you see a larger building with a dome-shaped roof ; that is the Mohammedan mosque El

Aksa. At the time when Micah used to come to Jerusalem and preach to the people, the king's palace stood about where that mosque stands now. Beyond the city wall, off at the right, you can see that the ground drops into a deep valley (the Kidron), and at the east, beyond the valley, the heights of the Mount of Olives rise with modern church and convent buildings on the upper ridge.

To see for yourself this Jerusalem ground, full of reminders of what Micah wrote so long ago, use the stereograph entitled, Farming on Mount Moriah Under the South Wall, Outlook Northeast to Olivet.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Find the verse in which the title, Prince of Peace, is given to the Saviour.

2. "On earth peace, good will toward men." Who sang these words, and when, and where are they?

ANSWERS, Lesson VIII.—(1) John 15 : 1, 2, 5. (2) Prov. 23 : 30.

For Discussion

1. Wars—justifiable and unjustifiable.
2. The prospect of universal peace.

Prove from Scripture

That Christ came to bring peace.

The Catechism

Ques. 88-93 (Review). Recall the two marks of a true sacrament (see on Ques. 93, Lesson VII.). Unless an ordinance has these two marks, it is not a sacrament. The Protestant church holds that there are only two real sacraments—Baptism and the Lord's Supper. The Roman Catholic and the Greek churches, hold that there are seven sacraments, Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Ordination and Matrimony. The last two, however,

though of divine appointment, lack the second mark of a sacrament, namely, the sensible signs with the spiritual meaning. Confirmation, Penance, and Extreme Unction lack the first mark, namely, appointment by Christ.

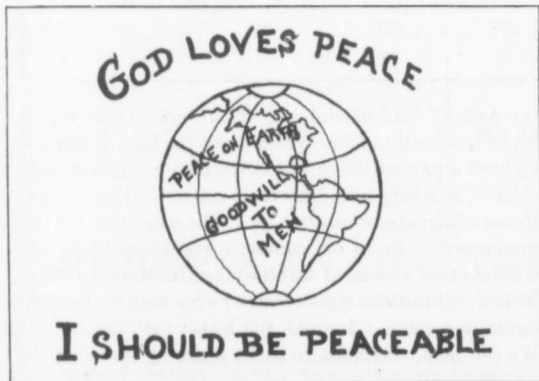
The Question on Missions

Ques. 9. *Education* is the first means used. Literature is being prepared on the various subjects dealt with by the Board. A list of books on moral and social questions has been published. The books may be had from the Moral and Social Reform Department, Presbyterian Church in Canada, Confederation Life Building, Toronto. The next step is *organization*. Moral and Social Reform Committees are formed in Synods and Presbyteries. These study local conditions, and indicate the lines on which action should be taken. In the Moral and Social Reform Council our Board cooperates with the other churches in bringing about reforms on which they agree. Thirdly, there is *legislation*. Those who are making gain out of vice put forth every effort to prevent the enactment of laws for its suppression, and to hinder the enforcement of such laws when they are enacted. All the influence the Board can use is necessary to help in getting better laws and in having laws better enforced.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God loves peace.

Introduction—Here is a picture of a monument on a high hill (Outline). Perhaps



you have seen Brock's Monument at Queenston Heights (or some other). These monuments are to make us remember these great soldiers who died fighting to keep enemies from our land. We call this kind of fighting, war; and it is dreadful to think of hundreds of men with guns and cannon fighting against hundreds of other men with guns and cannon, killing one another. We hear of soldiers and war almost ever since the world began. We are glad to think that in our time we have

had no great war in our country, and we hope we never shall. God does not like war.

Lesson—Our Lesson tells us of a time when God's church shall be strong, and nations will all be serving God and will not want to fight and kill one another. God's prophet Micah is telling us about this happy time of peace.

Golden Text—Repeat Golden Text. Outline a sword (or show one) and a spear. There will be no need of swords and spears. People will turn these into plows for their fields and pruning knives for their trees. People will be able to live quietly and safely in their homes, without fear of war.

Peace Among the Nations—This time of peace is surely coming near. The very people whose soldiers killed our brave General Brock are now our friendly neighbors. It is nearly one hundred years since that time of war, and no doubt they and we feel sorry that we ever fought each other, and both nations, Canada and the United States, are making up their minds never to fight with each other again. They are talking of having a great holiday soon, and perhaps may build a big monument, not to keep in mind a war, but to keep in mind that there has been peace between our countries for a hundred years.

The City of Peace—Away across the ocean in a beautiful little country (which lies in amongst a lot of other countries that are sometimes fighting with one another), there is a beautiful city which may be called the City of Peace. There men from different nations now go to talk over their quarrels and settle them peaceably. So you see God's Word is coming true.

The Prince of Peace—Jesus is called the Prince of Peace. The angel choir at His birth sang "On earth peace, good will toward men", and all Jesus' friends should love peace and keep from quarrels. (Next Sunday will you each bring, written on a slip of paper, some words that Jesus said about peace? Father or Mother will write it for you.)

Obeying Orders—"Why don't you fight him, Jack?" asked the boys, when Frank tripped Jack as he was running to a base in a ball game. "No", said Jack, "I'll not do that". He had been reading that morning, "Have peace one with another." He knew that this order came from his Leader,—the "Prince of Peace".

Something to Think About—I should be peaceable.

FROM THE PLATFORM

"Neither shall they learn war any more"

Tell the story of "The Christ of the Andes". Chile and Argentina were on the verge of war over an old boundary dispute. But at last both nations agreed to let the king of England settle the matter. His decision gave to each a part of the disputed territory; this was satisfactory, and the two nations signed a treaty, agreeing to reduce their armies and navies, and for a term of years, to submit all questions of dispute to arbitration. The women of the two countries set about erecting a peace monument. From old cannon a statue of Christ was modeled, one hand holding a cross and the other extended in blessing. In March, 1904, it was placed on the very summit of the Andes. It rests on a globe, on which a map of the world is outlined; and the globe rests on a granite column. Impress the lesson that Jesus brings peace wherever He is made known. We can help, therefore, to make peace by spreading the gospel that tells of Him.

SOME RECENT BOOKS

THE MAN IN THE STREET

And other Bible types of modern men. By REV. W. MACKINTOSH, MACKAY, B.D. Net..... \$1.50

A COMMENTARY ON THE WHOLE BIBLE

Complete in one volume, with general articles and maps. By various writers. Edited by REV. J. R. DUMMELOW, M.A. Net..... \$2.25

MEN OF THE COVENANT

Cloth, 534 pages, and 52 illustrations. By REV. ALEX. SMELLIE, D.D., author of "In the Hour of Silence." Net..... 90c.

EPHEMERA ETERNITATIS

A book of studies in Life Here and Hereafter, arranged for the Sundays of the Christian Year. By REV. JOHN KELMAN, D.D.,..... Net \$1.50

THE ROUND OF THE CLOCK

The story of our lives from year to year. By W. ROBERTSON NICOLL. Net..... \$1.25

THE MOABITE STONE

Including a transcription of the inscription in the ordinary Square Hebrew, translations, notes and other explanatory matter. By REV. W. H. BENNETT, D.D..... 90c.

THE SCHOOL OF CALVARY

Dealing with "The School of Calvary," "Lose to Find," "Neglected Cup," "The Supper of the Lord," etc. By REV. J. H. JOWETT, M.A. Net..... 50c.

THE ASCENDED CHRIST

A study in the earliest Christian Teaching. By REV. HENRY B. SWETE, D.D. Net..... 75c.

SOULS IN ACTION

In the crucible of the New Life. Expanding the narrative of "Twice-Born Men." By HAROLD BEGBIE. Net..... \$1.25

THE GALILEAN PHILOSOPHY

By REV. GEO. WADE ROBINSON. With a biographical sketch by REV. F. B. MEYER, B.A. Net..... 90c.

THE HOLY LAND

In three parts—The Land, The Invaders and the Spirit of Syria. With 93 full-page illustrations, mostly in colours. Painted by JOHN FULLEYLONE, and described by JNO. KELMAN M.A. Cloth, 298 pages, \$6.00. For..... \$2.50
Plus postage..... 25c.

THE BELIEFS OF UNBELIEF

Studies in the alternatives to faith. Cloth, 280 pages. By REV. W. H. FITCHETT, B.A. Net..... 50c.

THE BIBLE

A Revelation from God. By REV. GEO. HENDERSON, B.D. Paper 20c.

MY LIFE AND SACRED SONGS

306 pages; illustrated. By IRA D. SANKEY. Paper..... 35c.

UPPER CANADA TRACT SOCIETY

JAMES M. ROBERTSON, DEPOSITARY

2 RICHMOND STREET EAST, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

THE BOOK PAGE

The Goncourt prize, given annually for the best book of fiction in French during each calendar year, has just been awarded to Marguerite Audoux for her **Marie-Claire**, which has been translated into English by John N. Raphael, and is issued in Canada by the Musson Book Co., Toronto (210 pages, \$1.20 net). The story is remarkable for its inimitable style, and for the fact that the writer is an untaught, or rather self-taught sempstress who, until just the other day was working her eleven hours per diem, six days in the week, at the daily wage of "half-a-crown". Marie-Claire is Marguerite Audoux, and the section of her life given carries her up to sixteen or seventeen years of age. A foundling, she is placed in a nunnery, the inner life of which is given with photographic precision. Then she is bound out by the harsh Lady Superior to a farmer to help look after the sheep. In to the simple, rough, outdoor life of the guileless girl love comes. Finally there is the exchange of country for town. A sufficiently tame outline; but the charm is a the filling in, which no other term properly designates, save genius. The literary style is perfection itself in its clarity. It is as if the writer's whole inner self shone out as through crystal walls. "The thoughts come, and I write them down. I only wish I could spell them better", is her own account of the production of the story, which took the odd times of ten years in the writing. As a vivid picture of a young life in quaint surroundings, as a bit of unique literary work, and as a study in psychology, Marie-Claire will claim a large place.

Harold Begbie's, *Twice-born Men*, was an arresting book. Its conversions were swift and dramatic and convincing, like those of Matthew and Zaccheus, the publicans, or of Saul of Tarsus. This new volume, **Souls in Action: In the Crucible of the New Life**, by the same author (Hodder and Stoughton, London, U.C. Tract Society, Toronto, 310 pages, \$1.25), is equally arresting. It also is a series of stories of conversion, but of a more complex sort, in many cases covering days, weeks, in one case, years; and these gradual conversions, as they may be called, are perhaps more remarkable than the more sudden and spectacular instances in the former volume. The persons dealt with, too, are from higher strata of society, and some of them are women. "Truth is stranger than fiction" has fresh illustration in this remarkable book, which is the finest and latest apologetic for the gospel of Jesus Christ, and under God, is likely to bring many a one through the storm and stress of conviction of sin into the light and liberty of the new life. The English title of Mr. Begbie's book is, *In the Hand of the Potter*.

Anything that bears the name of Roberts is sure to be true to the spirit of our northern forests. Theodore Roberts' new story, **Comrades of the Trails** (L. C. Page and Company, Boston, 308 pages, illustrated, \$1.50), is no exception. Dick Ramsey, a "fresh swum" young Englishman, is the hero, and he so thoroughly makes good as trapper and explorer and comrade, in his first winter in far Northern Quebec, as to get very deep into the heart of Sober Sam, the Indian guide, and his mates.

PHONE MAIN 2607

QUALITY AND PRICES RIGHT

WM. HARRY EDWARDS

Public Stenographer

VERBATIM REPORTING

COPYING

MULTIGRAPH LETTERS

DUPLIGRAPHS MANUFACTURED AND
REFILLED

PETERKIN BUILDING

152 BAY STREET (Opp. Fire Hall), TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

Here Is What You Have Been Looking For

Do Not Let This Opportunity Pass

Beautiful maps at a marvellously low price. Our up-to-date series of maps cannot be equaled anywhere. Clear type, accurate.

22 x 28 inches in size

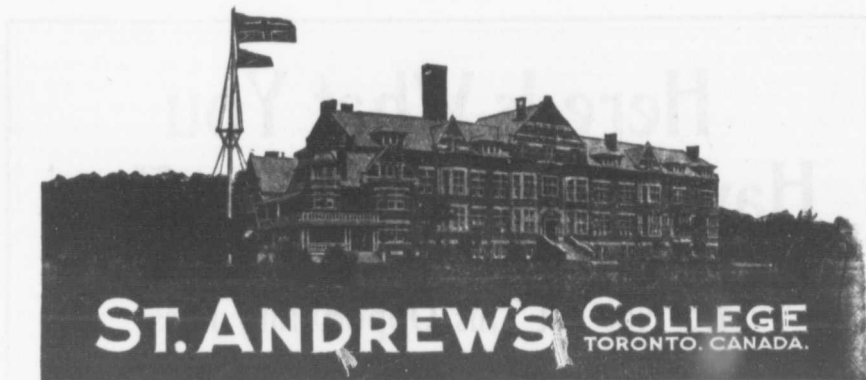
large enough for any medium-sized class room. Printed on cloth-backed paper. Mounted ready for hanging on the wall.

The series includes the following maps :

- 1. MAP OF PALESTINE**—New Testament Times, with journeys of Jesus traced with heavy red lines, and all cities visited by Him underscored in red.
- 2. MAP OF PALESTINE**—Old Testament Times, showing tribal divisions and cities of refuge.
- 3. EGYPT TO CANAAN**—Showing route of Exodus.
- 4. ROMAN EMPIRE**—Showing Paul's journeys. Each journey marked plainly so that it can be followed easily.
- 5. THE EARLY CHRISTIAN WORLD.**

Each Map, 25 cents, Postpaid
Or the Whole Series of Maps for \$1 net, not Postpaid

R. DOUGLAS FRASER
PRESBYTERIAN PUBLICATIONS
60 BOND STREET, TORONTO



**A RESIDENTIAL AND DAY SCHOOL FOR BOYS
UPPER AND LOWER SCHOOLS**

Boys prepared for the Uni-
versities
The Royal Military College,
and Business

Excellent Staff
Complete Equipment
Large Athletic Fields

Careful oversight in the
classroom and on the
Athletic Field

Calendar sent
on application.

Rev. D. BRUCE MACDONALD, M.A., LL.D.

2518

Headmaster

**St. Margaret's
College, Toronto**



A Residential and Day School for Girls

Founded by the late George Dickson, M. A., former Principal of Upper Canada
College, and Mrs. Dickson.

MRS. GEORGE DICKSON, President.

MISS J. E. MACDONALD, B.A., Principal.

University matriculation a specialty. Classes limited in numbers. Resident
mistresses of French and German. Music, Art, Domestic Science, Physical
Education. Tennis, Cricket, Basket Ball, Hockey, Tobogganing. Rink, Swim-
ming Bath. ¶ Write for illustrated prospectus.

Please mention THE TEACHERS MONTHLY when writing to advertisers

"Yes, dat a'right", remarked Sam, suddenly, at the leave taking. "You mighty glad you goin' out, Dick—but you be mighty glad when you an' me head up stream agin, nex' fall."

"How did you know what I was thinking about?" asked Dick.

"I know a'right. I feel dat way myself every spring", replied Sam.

The story abounds in all manner of adventure, ill-luck, and good, hardships and happiness, and as said at the beginning, depicts wood life and wood-craft true to type.

Gilead Balm Knight Errant: His Adventures in Search of the Truth, by Bernard Capes (Copp, Clark, Toronto, 320 pages, \$1.25), narrates the experiences of its hero, a young clerk, who unexpectedly falls heir to an immense fortune, and establishes a bureau for the investigation and relief of cases of distress. By a clever scheme the sister of his private secretary gets a confidential position in the office, and the pair "work" their benevolent employer for their own purposes. His genuine honesty and simple kindness, however, shames the woman, and the story ends with a confession of her trickery. That is not quite the end, however, for the employer has become the lover, and the discovery that the relationship between the couple of confessed adventurers is only that of brother and sister, opens the way for the declaration of his passion. **Jim of the Ranges**, by G. B. Lancaster (same publishers, 365 pages, \$1.25), is a strong tale of life in the Australian bush. From cover to cover one feels the throb of

the elemental loves and hates of men and women who are strangers to the conventions and observances of more cultured communities. "Jim", the hero of the tale, the ideal of physical strength, brave as a lion and incapable of meanness or treachery, captures the reader's interest and admiration at the start. And Betty, whom he wins at last, is a worthy mate.

In a dainty lilac cover, with cameo in colors of the beautiful heroine, Miss L. M. Montgomery's **Kilmeny of the Orchard** (L.C. Page and Company, Boston, 256 pages, four full page illustrations in colors, \$1.20), makes an immediate appeal. The author's name, as that of one whose reputation as a story writer of young, fresh, unspoiled life, is universal, is itself an appeal. And there is no disappointment. The scene is "The Island", which Anne of Green Gables and Anne of Avonlea have made famous, and the story of how Eric, the University graduate, and son of the rich business man, won the heart and hand of Kilmeny Gordon, the exquisitely beautiful country girl musician, who was dumb from her birth, and how love gave her speech, holds the reader to the last page.

An Unofficial Love-Story, by Albert Hickman (The Musson Book Company, Toronto, 141 pages, \$1.00), is an exuberantly silly tale, cleverly written, and of just the consistency to lighten a holiday or a leisure evening.

A Book of Family Worship, published by Briggs (234 pages, cloth \$1.50, leather \$2.50) contains selections from scripture and prayers for use in the home, chosen and composed by Rev. William D. Lee, of Waterloo, Ont.

Telephone
Main 2377

A. MACCOOMB
Manager

THE
BRYANT PRESS

LIMITED

PRINTERS, PUBLISHERS
BOOKBINDERS

44-48 Richmond Street West, - - Toronto, Can.

Please mention THE TEACHERS MONTHLY when writing to advertisers



William H. Acheson

Merchant Tailor

Invites you to call and see the selections made
for the Spring of 1911.

Style and Satisfaction Guaranteed.

Prices Moderate

281 College Street, TORONTO

Phone:
College 6439

Pure Water Supplies

Sanitary Filters and Coolers



Jarvis Sanitary Filter Co., Limited

23 Richmond W., Toronto