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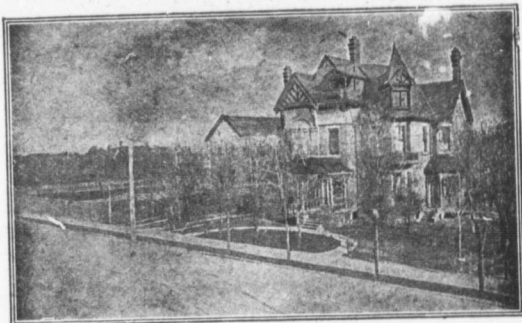
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The
Home Study
Series

Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
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Confederation Life Building Toronto

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The Teachers Monthly

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

Vol. X.

December, 1904

No. 12

With the first issue of the New Year we begin the study of John's Gospel; and we may be sure that, when the disciple "whom Jesus loved," and who leaned on His bosom at the last Supper, tells the story of His Master's life, it will be surpassingly sweet and tender and that we shall be helped to see deep into His mind, whose every thought was God's thought, because He was and is God, and to feel the very beating of God's heart of compassion for sinful men.

BACKWARD LOOK AND FORWARD

Three great needs have been specially before our Sabbath School workers this year, the need of better training for the teachers, of more accurate and systematic scripture knowledge on the part of the scholars, and of a larger practical share in the work of Missions on the part of the whole school.

We are beginning to cope successfully with the training of the teachers. The highest authority in the United States on the subject says that our course is the best before the public, and during the year just closing this course has been made much more effective by the publication of the two admirable Handbooks—by Professor Murray on The Child Mind, and by Dr. Tracy on Sabbath School Methods. There is a chorus of approval of these Handbooks, both inside and outside of our church. For example, Professor Murray's book had scarcely been off the press, when it was adopted by the New Brunswick and by the Nova Scotia Provincial S. S. Associations as part of their courses.

The material for Principal Falconer's Handbook on the Gospels and Life of our

Lord, with Professor Ballantyne's chapters on New Testament Geography, is appearing by instalments in the TEACHERS MONTHLY. The completed book will be issued in good time for next year's work, as will also the Handbook on the Old Testament, and that on Doctrine, the latter by Professor Kilpatrick, of Manitoba College. With so complete an equipment (the five books will cost only 50c.), teacher training should go forward with a bound.

The Supplemental Lessons, authorized by the General Assembly in June, will provide, amongst other things, for systematic drill on the books of the Bible, their chief personages, places, and events, the drill being so arranged as to carry the school forward methodically, step by step, from the quite young classes, until, when the adult classes are reached, they will be ready for such material as the Teacher Training Course provides. Indeed, if the Supplemental Lessons are thoroughly mastered, the Teacher Training work may at once be pitched upon a higher level, much preliminary material having already become familiar.

It will be noticed that our new "Bible Catechism," which was in course of preparation for more than two years, appears just at the right time to meet the call for more consecutive instruction in the Bible. In the hands of parents and teachers it will give vast aid in the Supplemental Lessons. The Catechism has been well done, and will take rank for terseness and thoroughness with the Carson's Primary Catechism, by the same author and very widely in use.

The question on Missions each week with its answer, to be given in the TEACHERS MONTHLY and the QUARTERLIES, should in-

augurate a new era in the study of missions in our Sabbath Schools. Even the bare recitation of the answer will accomplish something; and in many schools the question will be but the starting point for ampler instruction. Every Sabbath School is asked also to make some definite provision for missionary contributions.

We expect to speak often during the coming year, as we have spoken during the year past, of these three great matters—better preparation of the teacher, more thorough Bible knowledge for the scholar, and a larger place for missions. New movements will emerge, for our motto should ever be "forward"; but these topics are to the front just now, and will be steadily followed up.

WELL DONE, TRINIDAD!

An interesting item relating to the General Assembly's Teacher Training Course comes to us from Rev. Dr. Coffin, of our mission staff in Trinidad. Among the teachers and other Christian workers connected with the mission about 100 students have been enrolled for the Course, and will begin work in January, 1905. Dr. Coffin writes that the young people in Trinidad like the idea of working on the same course as the young people in Canada. We shall be very much mistaken if these Trinidad students do not at least hold their own with the Canadians.

THE TEACHER'S TEXT

By Rev. J. W. Macmillan, B.A.

"Patient continuance in well-doing"—; of all the workers in a modern church, the Sabbath School teacher has the best claim on this text. Frequency, regularity, steadiness, endurance, are the characteristics of his task, and these are the threads of which patience is woven.

Patience is the virtue of those who are done unto, and supremely of those who are done unto because they do. It does not belong so much to idle passivity as to sturdy resistance. There is need of patience, indeed, in sick rooms. It is the cheer of blind eyes and the resource of the lame. But it is still more needed by those who are not the prey, but

the antagonists, of the ills of life. By so much as activity is more than passivity, by so much the persistent worker requires patience more than the persistent victim.

Activity, by its very nature, challenges attack. Motion always sets up resistance. If you travel, you provoke physical weariness. If you climb, you rouse up gravitation. The force that rules the spheres. The untiring and inescapable foe of any machine is friction. The most carefully poised ball-bearing will run down, aye, if kept turning, will wear itself out. The dynamics of sluggish time, such as corrosion, attrition, crumbling, are not more certainly destructive, and are less fiercely destructive, than fire and hail, earthquake and tornado. The mouse may accomplish a good deal by gnawing, but is not a whit more tireless than the lion. He who does, needs to be more patient than he who suffers.

Now, the teacher in a Sabbath School meets the strongest attack of those forces which seldom charge and never cease firing. His work is not the teaching of any lesson, but the reiteration of teaching through a long, uninterrupted succession of lessons. The minister may achieve something with a sermon. Some visitor may come to the pulpit and in a few weeks arouse and transform a congregation. There is no such meteoric possibility for the teacher. In quietness, and returning again and again to his quiet insistence upon the gospel truth, is his strength.

If any one needs to be vertebrate rather than cartilaginous, it is the man or woman who has taken a handful of children in charge. Their restless eyes don't see very much, perhaps, upon any one Sunday, but the retina is being slowly etched with an indelible print. Their ears may not be quick to hearken to any earnest sentence, but in old age they may recall the sense of what they heard ceaselessly repeated in childhood, and repent. The gardener that plants a seedling does not look up from his spade to see if the fruit has come. He keeps on digging, pruning, and supporting the tender plant, confident of the future. Nor does he throw a spadeful of earth at its roots and walk away. He keeps the tree under attention and supervision all

the days of its youth, knowing that thus its adulthood will be self-sufficient and productive.

Not for you, O teacher, is the flash of quick-won triumph. Not for you the day's battle, quickly succeeded by the night's division of the spoil. For you is the long watching, the unwearied hoping, the praying always. Yours is not the task of the soldier, but of the gardener. And the gardener is the greater hero, greater in the product of his endeavor, greater in the qualities of spirit which he must bring to his task.

Winnipeg

THE "MIDDLE-AGED" BOY

By Mrs. C. F. Fraser

"The time when a boy is in danger of walking a little it wild,
Is when he's too young to be married, too old to be known as a child—
When desolate 'mid his companions his soul is a stake to be won,—
'Tis then that the devil stands waiting to find a good chance to catch on."

So sang a poet who knew boys well, and so sighs many a conscientious Sunday School teacher as he surveys the turbulent class of "middle-aged" lads that has been assigned him.

I know of but one power that will hold, educate and elevate such a class, and, at first sight, this power may seem to have but little to do with the purpose for which the Sunday School exists. It is the compelling power of friendship between the teacher and his pupils, and among the pupils themselves. Friendship, individual and collective, is in this case the "tie that binds."

"But," says the perplexed teacher, "how can such a friendship be brought about? I see my boys only for an hour on Sunday. They do not seek me out for their confidences, and I feel diffident about approaching them on religious matters saving at the appointed time."

To such a one I would say in all reverence, "Let religious matters alone in all your day by day dealings with your pupils. Make it your business to become acquainted with the tastes and interests of each lad. It matters little whether it is for rabbit-keeping, or post-

age stamp collecting, for camping, or for reading stories of impossible adventure—it is the avenue by which you may approach him."

It is absolutely necessary that your interest in his pursuits should be genuine. The "middle-aged" boy is above all else a truth-discerner, and if you play him false he will judge you swiftly with the pitiless judgment of inexperienced youth. It may be that you know nothing of the subject which looms so large in his horizon. In that case he will gladly become your teacher, and, strange to say, this reversing of your relative positions will strengthen your influence with him amazingly. On the other hand, if his subject is one with which you are familiar, your superior information will win you his respect and confidence. Presently, if all be well, there will come the crucial moment when he tells you his aspirations, and from that time on you know the boy even better than he knows himself.

Once possessed of his secret hopes, you can well afford to ignore many glaring faults—faults which belong far more to the transition period through which he is passing than to the boy as an individual—but steadily, by word and example, you must hold before him a lofty ideal of friendship, of service to others—for the boy loves definite work to do—for good fellowship throughout the class, of that good-will to all mankind of which the angels sang!

Lo, even as you labor, your "middle-aged" boys are suddenly boys no longer. The transition period with all its dangers is over, and about you is a band of earnest youths united in a comradeship of brotherly love, and reaching out eagerly towards that most perfect of all friendships, the friendship of Christ!

Halifax, N.S.

QUIET WORKERS

Andrew was not of the first rank amongst the twelve apostles. He comes only after Peter and James and John. These were closest to their Lord during His earthly life and the first and boldest to declare Him to the world after His resurrection and ascension to glory.

But Andrew has a pre-eminence all his own.

He stands for the type of the quiet worker. He was little before the public eye either during our Lord's ministry or after; but his work is, notwithstanding, memorable. And it is of special encouragement to the ordinary Christian, because it is made up of little, unobtrusive, everyday words and acts—such things as anyone may say and do,—but which were fruitful of great results.

Andrew's doings as recorded in scripture will go into one sentence :—When he had himself found Jesus, he brought his brother Simon to Him ; he told Jesus of the lad's loaves and fishes, when the multitude were famishing; and when the Greeks were seeking Jesus in the temple, it was he who brought His Master their message. These are almost all we have about his work and they are truly most commonplace things. But with what mighty results ! That Simon whom he brought to Jesus was Peter, the leader of the twelve as appointed by their Lord; the lad's scanty supply of food sufficed for the thronging multitudes, whose minds also were opened by the miracle to receive the Christ; and the Greeks whom Andrew brought were the first of the great multitude of the Gentiles who have sought the Saviour's face.

The one characteristic which belongs to the three incidents—and which is a further encouragement to the everyday Christian—is that Andrew is shewn in them all as interested in *people*—in his own brother, in a hungry crowd, in men in search of truth. It was the personal touch that counted. It always counts, counts more than any other one thing; and the best of it is that any earnest soul can give it. There are *people* all about us in the home, the shop, the school, on the farm, in the forest, the mine, afloat in the same ship; and a very little spark of living Christian solicitude and zeal may kindle in them we know not how great a flame.

DRAWING OUT THE LITTLE ONES

By Miss Nannie Lee Frayser

It may be that many teachers in the smaller towns and country districts have a problem facing them like this one, that faced a teacher during this summer, in Kentucky. She found herself in conditions where she must

make the best of it, and teach very young children in the same class with children twelve and thirteen years old.

She had to study hard to so arrange the work, that both ages should be interested and that, as far as possible, the older ones should do definite work. She used the blackboard after the devotional service, and planned that work so that as many as possible could take part. Sometimes she made a picture, crude enough, but Summer School work had taught her how much can be drawn from the children who see a picture of a tree, a mountain range, a road, and a house, or a city wall, and gate.

Sometimes she wrote a simple skeleton story, letting the children fill in for review work, and often the smallest ones, on hearing the first part of a sentence read, could tell what belonged in the succeeding blanks to complete the sense, and were eagerly waiting their opportunity to take part.

One day she asked all the children who would to write in their own words without any help at home a description of any of the following men, as they imagined they looked. The personal appearance of these men had not been dwelt upon, and the thought in the teacher's mind was, to get the children to give their ideas of how these men looked. The characters chosen were those appearing in the present lessons—Elijah, Obadiah, Ahab, and some other characters referred to in Supplemental lessons being taught, Moses, Jethro, Samuel, Jesse, and David.

Here are two out of the number of papers turned in, and the readers can decide for themselves which two characters are represented. The object of the children was to have their little friends guess who was being described. The first was written by a little boy, just started into school and runs thus:—

"In the Bible there is an old man who, I imagine, always wore a long white robe and had hair and beard of the same color. As he sometimes walked great distances he *may* have carried a staff in his hand."

The second was written by one of the older girls:—

"Once upon a time there was a man to whom God had been very good. Every luxury you could mention was his. Ser-

vants were ever ready to do his will, the richest food in the land was usually on his table and every article of his dress bespoke great wealth. But, in spite of all these things, the man was not happy at this time.

"As he sat in his great golden chair arrayed in a richly embroidered purple robe, a jewelled crown upon his head, and wearing the very finest sandals, you would imagine he made a splendid picture. But really his long black beard partly concealed such a hard cruel mouth, and he looked so stern and angry that one could scarcely appreciate his beautiful clothing. Now what do you think troubled this man, who seemed to have everything he wanted?"

The children were deeply interested in hearing the different puzzles read and enjoyed guessing very much, and the teacher thought these characters began to really *live* for them. This suggestion is given with the hope that it may help some teacher solve a problem.

University School, Louisville, Kentucky

SUNDAY SCHOOL AND DAY SCHOOL

This bit of a skirmish belongs to "the other side of the line." Perhaps some of our Sunday School workers may get a grain or two of consolation out of it. Is it not quite possible that professional educationists are just a little hard upon them, at times? And is it not possible, also, that the Sunday School teacher, in his diffidence is inclined to throw up his case too readily?

"Lately," says Rev. Dr. Schauffler, of New York City, the Secretary of the International Lesson Committee, "President Butler of Columbia University is reported to have said, that he knew no more pathetic spectacle than that of a band of incompetent Sunday School teachers trying to instruct their scholars. Undoubtedly Sunday School workers feel the difficulties of their work as keenly as President Butler does. At the same time, some of them feel that the work done in our public schools is in many respects at least, as inefficient as that done in our Sunday Schools and that if President Butler's statement applies to the latter, it applies with equal force to the former.

"As an illustration of this, and as a com-

fort to Sunday School workers, let me say that this week I have been correcting the written examination papers of scores of scholars in my own Sunday School. The evidences of poor public school work done abound on every hand. Spelling seems to be a lost art in the public schools of New York City. All of the scholars whose papers I examined, are either in or have graduated from our grammar schools. Is it not rather discouraging to find specimens of spelling as follows:

"Blud (blood). Leathed (leatheth). Sole (soul). Deth (death). Though (thou). Gane (gain). In one paper I find Thow (though). Throw (through). Thow (thou). In other papers, Steel (steal). Thrown (throne). Court (caught). Couat (caught). Deid (dead). Srite (create). These are only specimens of hundreds of cases.

"When it is remembered that the scholars who face voluntarily a written examination are presumably among the best scholars in the school, what kind of comment is this spelling on the work done by public school teachers? From the religious standpoint, 17 of the pupils I examined (20 questions each) were one hundred per cent., while not five of them from the standpoint of spelling could reach that degree of excellence.

"This leads one to feel that when secular educators throw stones at Sunday School workers they had better first ascertain how much glass there is in their own houses."

THE BEST BOOKS ON JOHN

It would be easy to make a very long list of good books on John's Gospel, from which the Lessons for the first half of 1905 are taken. The teacher should read as many of these as he can. Fortunately, however, for those teachers—how many of them there are!—who are hard pressed for time, they can find a great deal of the most helpful material in one or two inexpensive books.

A commentary containing much in little is Reith's, St. John's Gospel in T. & T. Clark's Handbooks for Bible Classes, Part I containing chapters 1 to 8, and Part II, chapters 8 to 21 (each 70c.). The volume on John in the Cambridge Bible (90c.), by

Plummer, is careful and scholarly. That in *The Century Bible* (75c.) is occasionally very suggestive. The teacher who can get Westcott's Gospel of St. John (\$3.50), will find in it a rich mine. Besides these, Lyman Abbott's *Illustrated Commentary on John* (\$1.50) may be mentioned.

Stevens and Burton's *Harmony of the Gospels* (\$1.00), by placing the narratives of the four evangelists in parallel columns, enables the student to place the events mentioned by John in their right order in time. A useful *Harmony* is found also in the *Oxford Helps*, in their *Teacher's Bible* (\$1.25), separately 40c., smaller edition 15c. The *Oxford Helps* besides contain, in a compact form, a large amount of other useful general information. Andrews', *The Life of our Lord* (\$2.50), is also extremely valuable for the order of events.

The Land of Palestine has been called a "fifth Gospel," so much light does a knowledge of its geography and customs throw upon the life of our Lord. Townsend Macoun's, *The Holy Land in Geography and History* (2 vols., \$1.00 each), is helpful.

A good picture will often light up a lesson wonderfully. Wilde's *Bible Pictures* are only a cent apiece (no orders taken for less than ten pictures). They are excellent half-tone copies of great paintings or scenes from nature. The publishers offer a carefully selected set on the life of Christ to illustrate the Lessons for the first half of 1905.

A most life-like effect is given to a picture by the stereoscope. Underwood and Underwood, Toronto, supply them at 90c. each, and have a large number of stereoscopic views from actual photographs of scenes in Palestine, illustrating the customs of the people among whom our Lord lived. These are sold at \$2.00 per doz.

HOW TO USE LESSON HELPS

There is a misuse of Lesson Helps. The teacher should not begin his preparation by consulting them. To become thoroughly familiar with the Bible passage, and to exercise one's own thought and imagination upon it, to brood and pray over it—this comes first. The use of the Helps in the class, while the

lesson is being taught is also a misuse. Neither teacher nor scholar should have a Help in his hand at that time. Both should have Bibles only, constantly growing more familiar with their contents and more expert in their use.

But there is a place for Lesson Helps in the teacher's and scholar's preparation, just as there is a place for books in the minister's making of his sermon, or the lawyer's working out of his case. There are some perfectly definite things which well constructed Lesson Helps may supply.

There is an explanation as full and accurate as possible of the lesson text. This lies at the foundation. Most teachers have little time or opportunity for consulting commentaries. It is the business of the Help to give the cream of many commentaries presenting the freshest and strongest thought of the best scholars in a form suitable for actual use.

With a reasonably complete understanding of the text of the lesson passage, the teacher seeks guidance in bringing its truths and principles to bear directly on the heart and life of his scholars. Here, too, the Help should aid him, suggesting the appeals he should make, the arguments he should use, the sharp points he should drive home.

So far, reference has been made to the teaching material furnished by the Lesson Helps. But they discuss teaching methods also. The teacher very properly looks in them for hints as to how he may use his material most effectively in his own special class of boys or girls or of young men or women.

The teacher should be familiar not only with his own Lesson Help, but also with the one used by the scholars. He ought to be able to guide the scholars in their use of the Help provided for them. A wide-awake minister in the West wrote us last spring about a very effective use he had been making of the HOME STUDY QUARTERLY. He wrote out each of the questions in the QUARTERLY on a slip of paper, distributing the slips at the mid-week prayer-meeting, expecting each person to answer the question on his slip the next week. This plan resulted in the members of his Bible Class attending the prayer-meeting better than before, and also answering more readily on Sabbath. Other methods of using the scholars' Help will suggest them-

selves to the thoughtful teacher. But to carry them out he must make himself familiar week by week with the lesson material in the hands of his scholars.

RELIGION AND ITS MOTIVES

By Frederick Tracy, B.A., Ph.D.

In regard to religion, as indeed, in regard to all else, it is essential that we understand the child's point of view. If we assume that he sees things as we see them, we make a mistake that will greatly vitiate our work. When he is a child, he thinks as a child; when he becomes a man, he puts away childish things.

If we reflect upon the predominance of the senses and the imagination in the mental life of childhood, we shall easily understand why the children's ideas about God and the unseen world are so deeply colored by the things that are seen and temporal. The children must picture God somehow in the imagination, even though they assent to your statement that God is pure spirit and therefore cannot be seen with the eyes. Indeed, the surprising thing is, not that children are unable to comprehend the spiritual more fully, but that they comprehend it as fully as they do, and do not more persistently ask to see God.

It need hardly be said that the supreme object of our work in the Sunday School is to secure the realization of

THE TRUE RELIGIOUS LIFE

in the pupils, and this means to bring about a right conception of God in the mind, right feelings toward God in the heart, and right conduct toward God in the life. What constitutes the right attitude in all these particulars, and how are we to secure that right attitude?

Supposing our object fully attained, our pupils would habitually think of God as the one supreme, eternal Spirit, endowed with all those qualities set forth in the Bible; they would feel towards Him that deep reverence and that disinterested love which His character deserves; and they would yield to Him that perfect and unremittent obedience which is His due. But, of course, even the teacher has not yet attained unto all this; he is only on the way to it. Too much must

not be expected of the child in these matters.

And here, as in the other cases,

THE MOTIVES

dwelt upon in dealing with learning and with morality, will be operative. The little child will be moved to religious ideas and religious practices, partly by imitation, partly by interest, partly by desire of the approval of others, partly by utilitarian considerations, and partly by motives that, so far as they go, are of the highest character.

He will in the first place unthinkingly imitate the religious acts of his elders; and indeed there are many who are children in this respect, who are no longer children in years.

But again, the child is genuinely interested in questions about God and His relation to human life. We are all familiar with the tendency displayed by children to ask questions about these things.

Again, the child loves your approval, and will do many things to gain that approval, especially if you have endeared yourself to him; so that in this matter, the best teacher needs to watch most carefully lest the lower motive should crowd out the higher.

Still further, most children are easily impressed with the advantages of the religious life, and if these advantages are unduly pressed, as they are by some teachers, mischief is almost certain to result.

Lastly, it is beyond dispute that the true motive to the religious life, like the true motive to the moral life, can and does take root in the human heart, and does steadily conquer the other motives, and subdue them unto itself, until a type of character is produced, approximating at least in some measure to the pattern shown unto us in the Christ Himself.

Regarding imitation, it may be said that there is no reason for checking it, but we should endeavor to gradually transform it from unthinking to thinking imitation, and direct it to the best models. As for the child's native interest in religious things, this should be carefully ascertained, and developed from mere curiosity, to genuine, living, religious interest. This can be done only by the teacher who is himself deeply interested in these things. The love of appro-

bation, which probably at first is nothing more than desire for *your* approval, can be transformed into desire for the approval of God Himself, as the pupil comes to realize that the Divine Being is personally interested in all that His creatures are doing.

Utility has a higher meaning, and a lower. It is no doubt true that genuine religion saves us from many pains, and secures to us many pleasures, both in the life to come, and in the life that now is; but it seems unworthy of the teacher's high calling to make very much use of this motive. Perhaps with children, as with undeveloped races, it is useful as a means of securing, in its first stages, that kind of life which, in its higher stages, has passed beyond the need of all such supports.

University of Toronto

Our Publications

We draw special attention to our new publication—the Bible Catechism. It was prepared expressly for us by **Rev. George A. Clayton, B.A.**, whose Primary Catechism is so widely and favorably known. The Bible Catechism will be found admirable for use in the home or Sabbath school. Sample pages sent free; the book complete, 88 pages, strongly bound, for 10c.

Lesson Helps

THE TEACHERS MONTHLY—44 to 52 pages a month, 60c. a year; 2 of more to one address, 50c. each.

THE HOME STUDY QUARTERLY—Each lesson illustrated, 20c. a year; 5 of more to one address, 10c. each. Largely used also in the Home Department.

THE PRIMARY QUARTERLY—A picture and a drawing for each lesson; 20c. yearly; 5 of more, 10c. each.

THE HOME STUDY LEAFLET—Each lesson illustrated; 5 of more to one address, 5c. each a year.

THE PRIMARY LEAFLET—A picture and a drawing for each lesson; 5 of more to one address, 5c. each per year.

Illustrated Papers

EAST AND WEST—A Paper for Young Canadians—Treats Young People's topic; articles on our own Missions; 75c. a year; 5 of more to one address, 50c. each per year. May begin at any date.

Bible Dictionary for Fourth Quarter, 1904

Ah'-rah. The elder brother of Moses, and the first high priest of Israel.

A-ba'-na. Probably the more important of the two rivers of Damascus, being mentioned first by Naaman.

A'-haz. King of Judah, 742 to 726 B.C.; an idolater, 2 Kgs. 16 : 3, 4.

A'-haz-i'-ah. King of Israel for two years, beginning to reign 885 B.C.

A'-moz. The father of Isaiah the prophet, Isa. 1 : 1.

A'-saph. A Levite of David's time, to whom are attributed Psalms 50 and 73 to 83.

As-sy'-ria. A country on the Tigris. For 700 years after 1300 B.C. it was the leading power in the East.

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Ath'-al-i'-ah. The wife of Joram, king of Judah, a daughter of Ahab.

Ba'-al. A sun-god, the centre of whose worship was in Phoenicia. When Ahab married Jezebel, a princess of Sidon, his worship almost supplanted that of Jehovah in Israel.

Car'-mel. A range of hills terminating in the promontory which juts out into the Mediterranean, and forms the southern boundary of the Bay of Acre.

Dam-as'-cus. A very ancient city in Syria. It has always been a great trade centre, and is famous in Bible history.

Da'-vid. Son of Jesse, and second king of Israel.

Do'than. A town not far from Shechem and Samaria, where Elisha was besieged by the Syrians and miraculously delivered.

E'-gypt. The famous country in the valley of the Nile where the Israelites were in bondage.

El-i'-jah. One of the greatest of the prophets, born perhaps at Tishbeih in Galilee, but a dweller in Gilead.

El-i'-sha. The successor of Elijah in the prophetic office.

Eph'-ra-im. The chief tribe of the Northern Kingdom, descended from the younger son of Joseph. Its name is sometimes given to the whole kingdom.

Gad. A prophet and historian of David's time.

Gal'-il-ee. The northern-most portion of Palestine; also the name of a lake in that region.

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

Go-mor'-rah. One of the cities of the plain destroyed in the days of Abraham, Gen. 19 : 24, 25.

Go'-zan. A town and district in Mesopotamia whither the Israelites were carried captive.

Ha'-bor. The present river Khabour, a branch of the Euphrates from the north.

Ha'-lah. A district on the Euphrates in northern Mesopotamia.

Hez'-ek-i'-ah. Son of Ahaz. He was king of Judah from 726 to 697 B.C.

Ho-she'-a. The last king of the Northern Kingdom: from 730 to 722 B.C.

Isai'-ah. A prophet of Judah, from about 740 to 700 B.C.

Is'-ra-el. The name given to all the descendants of Jacob, and also confined to the tribes which acted independently of Judah.

Je-hoi'-a-da. The high priest who planned and successfully executed the revolt against Athaliah which placed Joash on the throne.

Je-hosh'-e-ba. The wife of Jehoiada, and aunt of Joash, whose life she saved from Athaliah.

Jer'-ich-o. An important city in the Jordan valley, not far from the Dead Sea.

Je-ru'-sa-lem. The capital of Judah.

Jo'-ash or Je-ho'-ash. King of Judah 878 to 842 B.C. See under Jehoiada.

Jo'-ram. Or Jehoram, son of Ahab, and king of Israel 897 to 884 B.C.

Jor'-dan. The well-known river flowing from the north of Palestine to the Dead Sea.

Jo'-tham. One of the four kings of Judah in whose reigns Isaiah prophesied.

Ju'-dah. At first the descendants of Jacob's fourth son; then the kingdom formed of the two tribes, Judah and Benjamin, which remained loyal to Rehoboam.

Le'-vites. The descendants of Levi, son of Jacob. They were charged with the care of the sanctuary.

Medes. The inhabitants of Media, a country lying south of the Caspian Sea.

Mid'-ian. A son of Abraham by Keturah, and the tribe descended from him.

Na'-am-an. The Syrian general who was a leper and was healed by Elisha.

Naph'-tal-i. The tribe descended from Jacob's sixth son. Their territory lay in northern Galilee.

Na'-than. A noted prophet in the reigns of David and Solomon.

Pha'-raoh. A general title for the sovereign of Egypt.

Phar'-par. Probably the less important of the two rivers of Damascus. See Abana.

Sa-ma'-ri-a. A city built by Omri, king of Israel; the capital of Israel.

Shu'-namm-ite. A woman of Shunem, whose son Elisha raised from the dead.

Sod'-om. One of the cities of the plain destroyed in the days of Abraham.

Syr'-i-a. A country along the east coast of the Mediterranean, extending far inland.

Uzz-i'-ah. King of Judah 811 to 758 B.C. In his reign Isaiah began to prophesy.

Zeb'-u-lun. The tribe descended from Jacob's tenth son. Their territory was on the sea coast.

Zi'-on. One of the hills on which Jerusalem was built, but often used as a name for the whole city.

Lesson Calendar: Fourth Quarter

STUDIES IN THE OLD TESTAMENT FROM ELIJAH TO ISAIAH

- | | |
|----------------------|---|
| 1. October 2..... | Elisha Succeeds Elijah. 2 Kings 2 : 12-22. |
| 2. October 9..... | The Widow's Oil Increased. 2 Kings 4 : 1-7. |
| 3. October 16..... | Elisha and the Shunammite. 2 Kings 4 : 25-37. |
| 4. October 23..... | Elisha and Naaman. 2 Kings 5 : 1-14. |
| 5. October 30..... | Elisha at Dothan. 2 Kings 6 : 8-23. |
| 6. November 6..... | Joash the Boy King. 2 Kings 11 : 1-16. |
| 7. November 13..... | Joash Repairs the Temple. 2 Kings 12 : 4-15. |
| 8. November 20..... | Isaiah's Message to Judah. Isaiah 1 : 1-9, 16-20. |
| 9. November 27..... | World's Temperance Sunday. Isaiah 28 : 1-13. |
| 10. December 4..... | Hezekiah Reopens the Temple. 2 Chronicles 29 : 18-31. |
| 11. December 11..... | Captivity of the Ten Tribes. 2 Kings 17 : 6-18. |
| 12. December 18..... | REVIEW. |
| 13. December 25..... | The Prince of Peace. Isaiah 9 : 1-7. |

*AN ORDER OF SERVICE: Fourth Quarter

OPENING EXERCISES

I. SILENCE.

II. THE LORD'S PRAYER.

III. SINGING.

The hosts of God encamp around
The dwellings of the just ;
Deliverance He affords to all
Who on His succor trust.

Oh, make but trial of His love,
Experience will decide,
How blest are they, and only they,
Who in His truth confide.

For God preserves the souls of those
Who on His truth depend,
To them and their posterity
His blessing shall descend.
—Hymn 11, Book of Praise

IV. RESPONSIVE SENTENCES.

Superintendent. O sing unto the Lord a
new song :

School. Sing unto the Lord, all the earth.

Superintendent. Sing unto the Lord, bless
His name ;

School. Shew forth His salvation from
day to day.

Superintendent. Declare His glory among
the heathen,

School. His wonders among all people.

Superintendent. For the Lord is great, and
greatly to be praised :

School. He is to be feared above all gods.

Superintendent. For all the gods of the
nations are idols :

School. But the Lord made the heavens.

Superintendent. Honor and majesty are
before Him :

School. Strength and beauty are in His
sanctuary.

Superintendent. Give unto the Lord, O ye
kindreds of the people, give unto the Lord
glory and strength.

School. Give unto the Lord the glory due
unto His name : bring an offering, and come
into His courts.

Superintendent. O worship the Lord in the
beauty of holiness :

School. Fear before Him, all the earth.

V. SINGING. Psalm or Hymn selected.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

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

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES.

Superintendent. Thy mercy, O Lord, is in
the heavens ;

School. And Thy faithfulness reacheth
unto the clouds.

Superintendent. Thy righteousness is like
the great mountains ;

School. Thy judgments are a great deep ;
O Lord, Thou preservest man and beast.

Superintendent. How excellent is Thy lov-
ing kindness, O God !

School. Therefore the children of men
put their trust under the shadow of Thy
wings.

Superintendent. O continue Thy loving-
kindness unto them that know Thee ;

School. And Thy righteousness to the
upright in heart.

V. SINGING.

O Lamb of God ! still keep me

Near to Thy wounded side ;

'Tis only there in safety

And peace I can abide.

What foes and snares surround me !

What lusts and fears within !

The grace that sought and found me

Alone can keep me clean.

Hymn 225, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

LESSON X.

HEZEKIAH REOPENS THE TEMPLE December 4, 1904

2 Chronicles 29 : 18-31. Study vs. 18-36. Commit to memory vs. 28-30. Read 2 Chronicles chs. 29-31.

GOLDEN TEXT—Them that honour me I will honour.—1 Samuel 2 : 30.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded that the burnt offering and the sin offering should be made for all Israel.

Revised Version—within the palace: 2 table of shewbread: 3 when he trespassed: 4 princes: 5 And they killed the lambs, and sprinkled: 6 Omit they: 7 near: 8 a sin offering: 9 for the commandment was of the Lord: 10 together: 11 instruments of David: 12 praises: 13 willing heart.

DAILY READINGS

M.—A good beginning, 2 Chron. 29:1-11. T.—Hezekiah re-opens the temple, 2 Chron. 29:12-19. W.—Hezekiah re-opens the temple, 2 Chron. 29:20-31. Th.—The sin of Ahaz, 2 Chron. 28:22-27. F.—Invitation to worship, 2 Chron. 30:1-9. S.—Great joy, 2 Chron. 30:10-21. S.—A happy day, Ps. 84.

Shorter Catechism—Ques. 53. Which is the third commandment? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

EXPOSITION

By Rev. James Wallace, B.D., Lindsay, Ont.

Time and Place—Shortly after 726 B.C. the date when Hezekiah began to reign; Jerusalem.

Connecting Links—Hezekiah, the son of Ahaz, and the fifth king of Judah after Josiah, when he came to the throne found a general decline in religion and the temple service. This defect the young king, under the influence of Isaiah, the prophet, at once took measures to remedy, in the first year of his reign cleansing the temple shut up by Ahaz and allowed to fall into untidiness and decay (ch. 28 : 24), and restoring its services.

I. Preparation, 18, 19.

V. 18. *They*; the priests and Levites who had been instructed to cleanse the temple, v.

25 And he set the Le'vites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Na than the prophet: for so was the commandment of the LORD by his prophets.

26 And the Le'vites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Le'vites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

Ques. 54. What is required in the third commandment? A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

LESSON PLAN

- I. Preparation, 18, 19.
- II. Sacrifices, 20-24.
- III. Praise, 25-31.

Lesson Hymns—Book of Praise, 383; 386; 58 (Ps. Sel.); 258; 489 (from PRIMARY QUARTERLY); 90.

5. *Went in*; to the palace (see Rev. Ver.). They came to report that their work was completed. The king's loyal efforts to restore Jehovah's worship had arrived at a prosperous issue. *We have cleansed*; the result of sixteen days united effort (v. 17), eight being occupied with cleansing the courts and eight with cleansing the temple itself. *Altar of burnt offering*; a platform of brass, thirty feet square and fifteen feet high, approached by steps, and standing in the court before the temple door. On it the sacrifices were offered. For the profanation of this altar by Ahaz, see 2 Kgs. 16 : 14, 15. *Vessels thereof*; ash-pans, shovels, basins for blood, flesh hooks, fire pans, Ex. 27 : 3. *Shewbread table*; a table of acacia wood which stood in the holy place of the temple, on which were

placed twelve loaves of bread, changed every Sabbath, the old loaves being eaten by the priests. These twelve loaves, one for each tribe, set in the Lord's presence, probably signified His people's constant communion with Him. (See Ex. 25 : 23-30 ; 37 : 10-16 ; 40 : 22, 23.)

V. 19. *All the vessels.* The manner of his depredations is described in 2 Kgs. 16 : 17. The statement of 2 Chron. 28 : 24 refers perhaps to other vessels still. The vessels removed by Ahaz were replaced or repaired. *Ahaz : father and predecessor of Hezekiah. Did cast away in his transgression.* Ahaz had introduced a most cruel sort of idolatry, setting up a brazen image of the god Moloch, having a furnace within or at his feet, into which even the king's own children were cast, 2 Kgs. 16 : 3 ; ch. 28 : 3. *Have we prepared and sanctified ; "restored and re-consecrated with due ceremony."*

II. Sacrifices, 20-24.

Vs. 20, 21. *Rose early ;* an expression indicating a recognition of and a readiness to do some important work. *Rulers* (Rev. Ver. "princes") *of the city.* As the leaders in sin they had greatest need of atonement. *They brought . . . a sin offering.* See Lev. ch. 4. Ahaz had broken the covenant with Jehovah, and Hezekiah's sin offering was intended to atone for this. The sin offering taught (1) the deadly nature of sin ; (2) the need of an atonement through suffering ; (3) the need of public confession and forsaking of sin. *For the kingdom . . . the sanctuary . . . all Judah ;* the royal house, the temple, including the priests and Levites who ministered to it, and the people of Judah generally. In v. 24, by the king's special command "all Israel," the Northern, as well as the Southern kingdom, was included. It seems to have been Hezekiah's aim to reunite the two kingdoms. *Altar of the Lord ;* as distinct from the altar of Ahaz, 2 Kgs. 16 : 11.

Vs. 22-24. *Received the blood ;* in basins, with which they sprinkled ("dashed") the blood against the altar. (Cambridge Bible.) The purpose of the sin offering was to make the worshipper acceptable in the sight of God. *They* (the priests) *brought forth the he goats for the sin offering ;* "that portion of the sin offer-

ing which had been reserved to the last." (Bible Commentary.) *They* (the representatives of the people) *laid their hands upon them.* See Ex. 29 : 15 ; Lev. 1 : 4 ; 4 : 15. By this action they acknowledged the offering as their own. They deserved to die for their sins, but their punishment was transferred to the victim, and they were pardoned on condition of repentance and confession. *They made a sin offering* (Rev. Ver.). By this national representative sacrifice the people were formally reconciled to Jehovah. *To make an atonement ;* an at-one-ment. "By its derivation this word describes the setting 'at one' or reconciliation of two parties who have been estranged." (Hastings' Bible Dictionary.) The original meaning of the Hebrew word is "to cover." *Burnt offering . . . sin offering . . . for all Israel.* The burnt offering of v. 27 (which see for explanation) and the sin offering of vs. 21-24 were to be offered on behalf of all the twelve tribes.

III. Praise, 25-31.

Vs. 25-27. *Levites . . . with cymbals . . . psalteries* (harp-like instruments). *harp.* The sin offering seems to have been offered in silence, while from the beginning of the burnt offering till its close the congregation worshipped and the singers sang, and the trumpeters sounded. It was a service full of heartiness and life. See Light from the East. *According to the commandment of David . . . of the Lord.* See 1 Chron. 25 : 1 ; 2 Chron. 8 : 14. The service, having divine authority, was as binding in Hezekiah's as in David's time. *The burnt offering began . . . was finished.* The sin offering had made the people acceptable in God's sight. The burnt offering, which was wholly consumed, signified the entire consecration of the offerers to God.

Vs. 28-31. *Bowed themselves ;* first falling on their knees and then completely prostrating themselves—a lesson in reverence. *Sing . . . with the words of David, and of Asaph.* It was some of the psalms that were sung. *With gladness ;* the glad consciousness of opportunities embraced and duty done. *Answered and said.* Knowing their feelings and their attitude of heart, he, as it were, answered those feelings and resolves. (Compare Luke 11 : 17.) *Ye have consecrated yourselves.*

Restored to their position as a holy people by the atoning sacrifice just offered, they could bring their free-will offerings with confidence. *The congregation brought . . . thank offerings*; in acknowledgment of past blessings and mercies. *As many as were of a free* (willing) *heart*; The bringing of a burnt offering was a special mark of a "free heart," since it alone among the offerings was wholly consumed. *Burnt offerings*; in token of their consecration to God for the future. The burnt offerings were so numerous that the priests could not prepare them unaided, vs. 32-35.

Light from the East

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

SINGERS—The music of the ancient Hebrews was probably rhythmical rather than melodious. Modern Arab tunes consist of well marked rhythmical cadences following a somewhat monotonous melody, always sung and accompanied in unison. Harmony was unknown to the Hebrews, as it is unknown to

to the Arabs, Turks, and Persians of the present day, who cannot appreciate it when they do hear it. It would appear from 2 Chron. 5 : 13, that in the temple service the trumpets all played on the same note at the proper pauses of the song, and that the voices sang the air in unison. A modern, well-balanced Oriental chorus singing in unison accompanied by stringed, wind, and percussion instruments, has a powerful effect on a European or American listener, if he allows himself to be swayed by the quavering movement. In the temple worship, when parts were high, it is probable that they were taken by male falsettos, as in the great Roman Catholic churches, where certain parts are taken by male voices artificially produced. The patralism of the Psalms suggests, or at least readily lends itself to, an antiphonal chorus sung by two answering choirs. The early Christians had an antiphonal system which still survives in the Gregorian and Armenian psalmody.

APPLICATION

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

Hezekiah the king, v. 18. Look at the difficulties and disadvantages of the young king! The example of a weak and wicked father, a kingdom torn and distracted, and given over to irreligion—surely his fight was a stiff one. Nor had he any more than ordinary abilities. But he had "stick-to-it-ativeness," and before his resolute will the obstacles vanished. Many a hard day's work went before the time came to reopen the temple with songs of rejoicing. Did the king regret the struggle? Why, it only made his gladness the greater, and his praise the sweeter. He teaches us that we are born to be masters, not slaves, of our environment.

We have cleansed all the house of the Lord, v. 18. There are people still living, who remember when almost all the churches in Canada were log or frame buildings. We may be sure that no worship offered in the splendid structures of brick and stone of our own day is more pleasing to God than were the prayers and praises of the hardy pioneers. But when our own houses are more

beautiful and comfortable, it is a shame to us if God's house is neglected. To Him we owe everything, and He is worthy of all honor.

Gathered the rulers of the city, v. 20. In our country the people are their own rulers. They elect the law-makers, and those who manage the affairs of city, or town, or village, or township. Every elector should regard his right to vote as a sacred trust, to be used in the interests of righteousness. Equally sacred is the trust to rule. If we ought to vote aright in electing others to rule, we should likewise rule aright when we are honored with the confidence of others and placed in positions of power and influence.

And they brought . . . bullocks, etc., v. 21. The form of public worship in Hezekiah's day carried with it considerable expense. These cattle were a part of the people's wealth. So that there was always involved the element of self-denial and the principle of liberality. And there cannot be true worship without such a spirit. He who thinks to gain blessing in the public worship of God, while at the

**Masters not
Slaves**

**Good
Citizenship**

**The House
Beautiful**

**Where Giving
Comes in**

Hezekiah Reopens the Temple

same time he is not willing to give of his means to support it, or to help others who are themselves unable, deceives himself, and the blessing will not be his in any large measure, if it can be said to be his at all. We must give, if we would get.

So they killed . . . and the priests received the blood, and sprinkled it on the altar, v. 22. This is an object lesson. It teaches us that

The Deadliness of Sin sin kills. How true that is! Some sins, like drunkenness and other vices, kill the body. And as surely as the frost blights the flowers, so surely does sin destroy everything that is beautiful and noble in character. God wants, oh, so much! to save us from the deadly power of sin. When the Hebrews offered sacrifices, it was as if their sin destroyed the life of the victim instead of their own. And when Christ came, sin was allowed to do its worst upon Him, that we might be saved from death. The deadliness of sin, and God's eagerness to save us from it, at whatever cost, this is the lesson of sin offering.

And when the burnt offering began, the song . . . began, v. 27. Whole-hearted consecration and abounding joy—these always go together.

Consecration and Joy Who can fail to be happy when, of his own freewill, he has given himself to God, and knows that he is working out in his life some part of God's great purpose? Song is as natural to him as to the lark at morn. Heaven is full of song, because God is the All in All to the dwellers therein. Its occupants know the secret of joy. For they spend themselves in doing the will of their King.

As many as were of a willing heart, v. 31. There is much gift-giving among men which has as its basis the commercial exchange. And when such is the case, there will be calculation as to how little may be given and how much may be gained. But he who loves God counts no cost. Because his heart is God's, His all is God's. The question is ever, not how little, but how much of what He has given I can spare for His work.

TEACHING HINTS

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

For Bible Class Teachers

By Rev. Principal Patrick, D.D., Winnipeg

* Read all you can regarding Hezekiah. Be familiar, too, with the reign of his father and predecessor, Ahaz. Observe that the calamities which overtook Judah during the reign of Ahaz may have led many to welcome the religious revolution introduced by Hezekiah.

The temple had been shut for many years. Its sacred vessels had been removed. It had therefore to be cleansed and restored, before any sacrifices could be offered. The first two verses of the Lesson relate to this purification. Who are the speakers? Who alone could cleanse the temple strictly so-called? What was the altar of burnt offering? Where did it stand? What other altar was there? Explain the significance and use of the table of shewbread?

What is the subject of the rest of the Lesson? Who were the "princes"? (Rev. Ver.) What was the nature of the sin offering? How do you distinguish between the sin offering "for the kingdom" and "for

Judah"? With what ritual was the sin offering presented? What signified the laying on of the hands of the offerer? Who laid on their hands in this case? In what capacity did they do so?

Speak of the importance of national religion. The action here taken was meant to be national. There is such a thing as national sin and guilt. And national sin and guilt should be acknowledged, and mercy sought. This was the sentiment by which Hezekiah and the leaders of the people were governed. They were acting not only as individuals, but as the representatives of the nation as well. Specify some national sins. What are the national sins of Canada to-day?

What is the meaning of the phrase, "all Israel," in v. 24? Was the offering made for the entire nation? Who were the Levites? What functions did they discharge?

Distinguish between the different musical instruments named here. Who was Gad? Who was Nathan? Notice, that some scholars hold that the sin offering was presented in silence, while others contend that it was accompanied by music, just as the burnt offering. Speak of the duty of praise, the

power of song, the influence of the organ. Show at the same time that the ideal of praise is, that as far as possible it should be congregational. Do we sing from the heart?

Take advantage of the references to the burnt offering to inquire as to its import. Should our lives be a burnt offering to God? Use also the opportunity afforded by the statement that the king and those with him bowed down and worshipped, to mention the great rules which should govern us when in church, or at meetings for religious purposes. Let the posture be reverent, the head bent, the eyes closed, the mind intent on confession, adoration, praise, discernment of the will of God. In connection with the names of David and Asaph, a word or two may be fitly spoken in commendation of psalms and hymns, and the scholars should be encouraged to commit some of them to memory.

After the nation, as such had been consecrated to God, the different individuals of which it was composed were exhorted to bring their sacrifices and thank offerings to God. All that we have is God's gift to us; we but give Him His own when we present our gifts for His cause. All good causes are His cause. The true Christian consecrates his substance as well as himself to God. Induce your scholars to form habits of giving. Commend the wisdom of the church and of parents in providing them with suitable opportunities.

Close, if you please, by enforcing anew the two-fold duty of personal and national devotion to God.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, M.A.

There are thirty-six verses in the chapter, and every one of them the teacher should read, and read carefully, beforehand, and the scholar, too; for the Lesson passage is a mere fragment, connecting very closely with what goes before and what follows after.

There are three memorable things—A new king; a new policy; and a new people. Take them up one by one.

1. *A new king.* That is nothing new, after all; for kings die, and some one must needs succeed to the throne. But Hezekiah was a king after a new sort. What sort? V. 2 gives the answer; a new sort, which

was after the good old sort of the earlier and better days of the nation. It is good to have a glorious past to live up to; and to *live up to it*. This young king (v. 1 for his age) was the good son of a bad father (ch. 28 : 1-4), which shows that we can rise above evil. He seems to have had a good mother (see v. 1; her name means, "My father is Jehovah"); as George Herbert says, "one good mother is worth a hundred school-masters." But every man is, after all, the maker of his own character; and Hezekiah took a great and good man as his model and the Lord as his Master, v. 2. What better preparation for life can any one make?

2. *A new policy.* What had the last king done? See ch. 28 : 1-4, mentioned above; also vs. 22-25. To dishonor God's name, God's house, and God's worship—that was Ahaz' policy. What do you think of it? What does this new king undertake to do? How soon? (see v. 3.) The sooner the better, when it is a good plan that is on foot. What moves him to this restoring of God's house and worship? Get the two-fold answer: (1) his love and fear of God; (2) his love for the people. True worship honors God; true service of God seeks to make men better, holier, and, therefore, stronger; a godly nation is practically an invincible nation.

The class may go over very briefly the steps taken: (a) the gathering of the priests and Levites, and the king's address to them (vs. 4, etc.); (b) the cleansing of the temple (vs. 12-17), sixteen days work in all; (c) the reopening. Pick out from the Lesson verses such points as these:—the report of the temple-cleansers, vs. 18, 19; the gathering of the great men—who should feel their responsibility to lead in good things v. 20; the sin offering (for atonement) and the burnt offering (for consecration), vs. 21-24; the burst of praise, vs. 25-28 (every great revival is accompanied by fresh heartiness in song).

3. *A new people.* They worshipped God, and not idols, vs. 29, 30—that is repentance. They brought offerings of penitence and thanksgiving, v. 31—that is the fruit of true repentance. They did it whole-heartedly, vs. 32-34. They were very glad, God had so quickly and thoroughly wrought upon their hearts, v. 36.

Hezekiah Reopens the Temple

ADDED HINTS AND HELPS

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

Lesson Points

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

We serve a King who generously rewards all faithful effort. v. 18.

The foes of God's cause pass away ; the cause moves on to its final triumph. v. 19.

Success waits for the man who is dead in earnest. v. 20.

A loving heart makes a generous hand. v. 21.

Christ saves by receiving into His own bosom the arrow of sin. vs. 22, 23.

Our sympathies should be as all-embracing as the sunlight. v. 24.

We are saved that we may serve. v. 27.

Reverence is the soul's response to the divine majesty. v. 29.

Goodness and gladness should go hand in hand. v. 30.

"You have given the donation ; now give the donor." (Parker.) v. 31.

From the Library

The reign of Ahaz had been an unbroken series of disasters ; the people had repeatedly endured the horrors of invasion. His government as time went on must have become more and more unpopular, for when he died he was not buried in the sepulchre of the kings. To a large party in Judah Hezekiah's reversal of his father's religious policy would be as welcome as Elizabeth's declaration against Rome was to most Englishmen.—R. A. Watson.

"Of others' vices we may frame

A ladder, if we will but tread

Beneath our feet each deed of shame."

—Quoted in Peloubet.

To the Chronicler, it is God who is the great reality of life. He is "Jehovah the Good," who is ready to pardon all who earnestly seek Him. His spirit is unlimited and impartial in its operations. It can reveal to David the pattern of the temple, and it can inspire the warrior no less than the prophet.—McFadyen.

It is not enough that individuals among us consecrate the fruit of their labors to the Lord. The Lord requires such consecration of every

nation collectively ; and of each of the subdivisions in that nation, such as cities, towns, states, provinces, and so on.—Dr. S. H. Kellogg.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. The great sacrifice for sin.
2. Praise a part of true worship.

Prove from Scripture

That there is gladness in God's service.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—How many kings of Judah between Josiah and Hezekiah ? In what year of his reign did Hezekiah set about cleansing the temple ?

18, 19 What did the priests report to Hezekiah ? How long had their work taken them ? What was the altar of burnt "offering" ? The "table of shewbread" ? What is it "to sanctify" ?

20, 21 What persons did the king gather ? Wherefore ? What did they bring ? Who offered the sacrifices ? For whom was a sin offering required ? Why ?

22-24 What did the sprinkling of the blood mean ? What did it secure ? Whose blood has been shed for us ? Difference between the burnt and sin offering ?

25-31 How did the worshippers show their joy ? Their reverence ?

Seniors and the Home Department—Over which kingdom did Hezekiah rule ? When did his reign begin ? Which king had closed the temple ?

18, 19 What work had the priests done ? At whose bidding ? Where was "the altar of burnt offering" ? The "table of shewbread" ? What is sanctification ? (S. Catechism, Ques. 35.)

20-24 For what classes was a sin offering brought ? Show that all men have sinned (Rom. 3 : 23). Why are sin offerings no longer made ? (Heb. 9 : 28.)

25-31 What tribe had charge of the temple ? By whom had an orchestra been appointed ? What is the most important thing in praise ? (Eph. 5 : 19 ; Col. 3 : 16.) Which offering specially signified consecration ?

Seek-Further Questions—Where do we read of Christ's "cleansing of the temple"? What does Isaiah call God's house?

Answers to Seek-Further Questions—(1) Omri, 1 Kgs. 16 : 24. (2) Three years, 2 Kgs. 17 : 5.

THE CATECHISM
By Rev. J. M. Duncan, B.D.

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

Ques. 53, 54. *What the Third Commandment requires.* The first Commandment presents to us the solitary object of worship, and teaches that supreme homage belongs to God alone. In the Second Commandment, the forms of worship are prescribed. These must be spiritual. The Third Commandment has to do with the true spirit of worship. In acceptable worship reverence and awe are essential. Three things are to be considered here :

1. What is meant by "name of God." In early Bible times names had a meaning, and marked something peculiar in birth, character, circumstances, fortunes or deeds. Examples of this are the names, Abraham, Isaac, Jacob, etc. So "the name of God" signifies that which describes and reveals His nature and His relation to men. It includes, therefore, not only His personal names, but also His "titles, attributes, ordinances, word and works."

2. What is it to take the name of God "in vain"? Two meanings have been put upon

these words : (a) They have been held to forbid the vain and irreverent use of the divine name for any unworthy purpose. (b) They have been regarded as directed specially against false swearing. Both these meanings are found in the Scriptures. For the former see Lev. 24 : 10-16 ; and for the latter, Lev. 19 : 12. The children of Israel clearly took the Commandment to forbid not only perjury, but also blasphemy, in which no false witness was involved. Now the spirit common to the blasphemous and perjurer is irreverence. We are warranted, therefore, in concluding that it is the sin of irreverence which is condemned in this Commandment.

3. How should the name of God be treated? The Catechism answers that this name should be used reverently. "Reverent" is derived from a Latin word meaning to "fear" or "stand in awe of." Both in the Old Testament (Ps. 34 : 11 ; 111 : 10) and in the New (2 Cor. 7 : 1 ; 1 Pet. 1 : 17), this feeling towards God is enjoined as becoming in us.

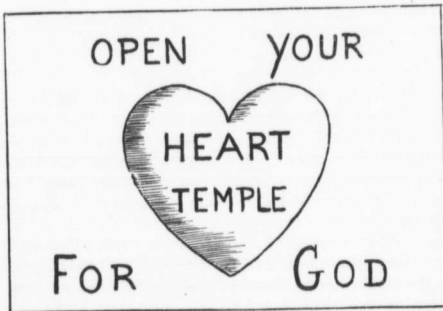
FOR TEACHERS OF THE LITTLE ONES
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—God training His people, by recalling them to Himself.
Introduction—The opening, or reopening, or cleaning and beautifying of some church

known to the children will form an introduction to the Lesson.

Lesson—Here is Jerusalem. Here is the temple on the mount (outline). Some of you may tell me something about this beautiful temple. Who built it, etc.? How were its walls and gates broken? What king hired masons to repair it? (Recall Lesson VII.)

Many years have passed since Joash, the boy king, repaired the temple. There have been many kings since then? Have they kept God's house clean



Hezekiah Reopens the Temple

and bright, and worshipped Him there? Look at the temple! All is quiet. No lights burning there! No sound of music! The walls and floors covered with dust! No worshippers going up the marble steps! The temple is closed! Come down this hill again, and let us walk through the streets of Jerusalem. See! at that corner is an idol place of worship, and over there another! One at every corner! The people have again forsaken God, and have turned to worship idols.

Here in the palace at Jerusalem is a new king—Hezekiah. We may print GOOD before his name. He loves and honors God. "He did that which was right," etc., v. 2. The first thing he does is to open the temple. You might have seen the Levites, the ministers or priests, hurrying about cleaning and repairing the temple, getting ready for the people to come again to worship there.

When the temple is cleaned and all is ready for the worshippers, the priests go to Hezekiah and tell him the work is done. Tell the story, vs. 20-31. Tell of the joy and gladness, and music and singing. "The singers sang, and the trumpets sounded. . . and the Levites . . . sang praises with gladness, and they bowed their heads and worshipped." Thus Hezekiah started again the worship of the one true

God, and all the people again honored their Lord.

Was all this pleasing to God looking down upon them from heaven?

Golden Text—Repeat and explain.

Honoring God—Going to church and worshipping God is one very good way to honor Him; but there are many other ways as well. You may tell me some of the ways we may honor God:

- (1) With our Ears—listening to Him
- (2) With our Eyes—seeing work for Him.
- (3) With our Voices—speaking about Him.
- (4) With our Minds—thinking about Him.
- (5) With our Hands—working for Him.
- (6) With our Feet—by running on His errands to the sick, or poor, or those in trouble.

Little Temples—Here is a verse that tells us of another kind of temple that God wants us to open for Him, and in which we may worship Him. "Ye are the temple of God" 1 Cor. 3 : 16. Here is the door we must open for Him (draw a heart). In our heart we must worship and love and honor Him.

Something to Draw at Home—Draw a heart, and remember to open up your heart for God.

Something to Remember at Home—I must honor God in my body temple.

Something to Ask at Home—What does Jesus say about honoring Him?

SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

Hezekiah, on his ascension to the throne, was confronted by a great DUTY: repairing the temple, which his father had neglected and profaned, and restoring the worship of Jehovah. No doubt it seemed a big undertaking and his advisers urged

him to attend to more important affairs. But the young king had learned this great lesson, that if you ever intend to do Do your duty, it is better to do it AT ONCE. So, in the very first month of the very first year of his reign, Hezekiah ordered the temple to be repaired and set in order. Then a strange thing happened.

When they set to work in earnest, this undertaking that had seemed so BURDENSOME, was all done in two weeks. That is usually the way. It is wise to do duty, THOUGH burdensome, at once. When it was done, and they could worship God with decency, they were ashamed of their neglect, and they forgot about the burden (erase THOUGH BURDENSOME), as they sang the sacred songs WITH GLADNESS.

DO DUTY

AT ONCE

DO DUTY
THOUGH
BURDENSOME
AT ONCE

DO DUTY
WITH
GLADNESS
AT ONCE

Lesson XI.

CAPTIVITY OF THE TEN TRIBES

December 11, 1904

2 Kings 17: 6-18. Commit to memory vs. 16-18. Read 2 Kings 16: 1 to 18: 12.

GOLDEN TEXT—The face of the Lord is against them that do evil.—1 Peter 3: 12.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12 For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the

Revised Version—1 unto; 2 on; 3 And it was so, because; 4 Omit had; 5 nations; 6 pillars; 7 Asherim upon; 8 and; 9 unto; 10 by the hand of every prophet, and of every seer; 11 by the hand of my servants; 12 neck; 13 who believed not; 14 forsook; 15 an Asherah; 16 that which was evil.

DAILY READINGS

M.—Captivity of the ten tribes, 2 Kings 17: 1-12. T.—Captivity of the ten tribes, 2 Kings 17: 13-23. W.—Solemn warning, Deut. 30: 11-20. Th.—Judgments, Isa. 9: 18-17. F.—Result of disobedience, Prov. 1: 20-33. S.—A greater sin, Heb. 10: 23-31. S.—"Except ye repent," Luke 13: 1-10.

Shorter Catechism—*Ques. 55. What is forbidden in the third commandment?* A. The third command-

seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, which did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

ment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

LESSON PLAN

- I. Carried Captive, 6.
- II. Because of Disobedience, 7-12.
- III. After Warnings, 13-18.

Lesson Hymns—Book of Psalms, 129: 144; 100 (Ps. Sol.); 77; 386 (from PRIMARY QUARTERLY); 127.

EXPOSITION

Time and Place—Late in 722, or early in 721 B.C.; Samaria, the capital of Israel.

Connecting Links—The Kingdom of Israel, beginning with the revolt of the ten tribes under Jeroboam, had continued for about 200 years. Hoshea became its king about 730 B.C. It was in vassalage to Assyria, paying a yearly tribute. Growing weary of this, Hoshea rebelled. The Assyrians invaded Israel, and after a three years' siege captured Samaria, late in 722, or early in 721 B.C. Thus the threatenings of God against the sins of His people (see Lev. 26: 33; Deut. 28: 36), after long patience with them, were at last carried out. 2 Kgs. 17: 3-5 give the earlier stages. The Lesson completes the sad and shameful story.

I. Carried Captive, 6.

V. 6. *In the ninth year of Hoshea.* The fall of Samaria was six years after Hezekiah became king of Judah, ch. 18: 1. *Hoshea* (his name means "salvation") was a better king

than his predecessors (v. 2), but he reaped of their sowing and suffered for their sins. *The king of Assyria*; in all likelihood Sargon, the successor to Shalmaneser, who began the siege. *Took Samaria.* A brick inscription found in the great library rooms of Sargon's palace at Khorsabad gives his own account of the siege: "Samaria I besieged and captured; 27,290 of its inhabitants I carried away; fifty chariots I collected from them; the rest I allowed to keep their property; I set my governor over them, and imposed the tribute of the former king upon them." *Carried Israel into Assyria*; from 1300 B.C. to 600 B.C., the leading power in the East. *Halah*; a district probably not far from the Habor. *In Habor on the river of Gozan* (Rev. Ver.) According to this rendering Habor was a town or district on "the river of Gozan." But the Cambridge Bible translates, "on Habor, the river of Gozan," making Habor the name of a river flowing through Gozan in northern Mesopotamia. The modern

Khabour (Habor) is a northern tributary of the Euphrates, entering it a little south of the latitude of Antioch in Samaria. *Cities of the Medes*; east of the Assyrian kingdom, and south-west of the Caspian Sea, including the modern Persia.

II. Because of Disobedience, 7-12.

Vs. 7, 8. *For . . . Israel had sinned.* This was the reason why God suffered the Israelites to be deprived of their land and carried into captivity. They had been guilty of three forms of sin in particular, namely: (1) Rejection of the divine law in worshipping false gods, contrary to the First Commandment; (2) Idolatries, chiefly copied from surrounding nations, but partly introduced by their own kings; (3) Disregard of God's warnings sent through His servants, the prophets, v. 13. *Against the Lord . . . which had brought them . . . out of . . . Egypt*; black ingratitude. The love shown in that great deliverance should have bound them to obedience, Ex. 20: 2. *Walked in the statutes of the heathen*; disobeying the express commands of God, Lev. 18: 3; Deut. 12: 4, 31; 18: 9. *Whom the Lord cast out*; on account of the very sins of which Israel was guilty, Lev. 18: 24, 25. They could not complain if they in their turn were cast out. *And of the kings of Israel*; referring probably to the golden calves set up by Jeroboam (1 Kgs. 12: 28, 29), and the Baal worship introduced by Ahab and Jezebel, 1 Kgs. 16: 31.

Vs. 9-12. *Did secretly.* Probably the meaning is, "that the Israelites cloaked or covered their idolatry with a pretense that it was a worship of Jehovah." *In all their cities*; instead of keeping to the one temple and one altar commanded by God to preserve their belief in His unity, Deut. 12: 14. *From the tower of the watchmen* (a tower built for the protection of flocks and herds pasturing in waste and desert places) *to the fenced city.* The sense is, "in the loneliest as well as in the most populous places." *Set them up pillars*; used in the worship of Baal. *And Asherim* (Rev. Ver.); images of the vile goddess, Astoreth, the Greek Venus. *Burned incense*; a symbol of prayer (Ps. 141: 2), which should have been offered to Jehovah alone. *To provoke the Lord to anger.* In God, anger is "not the mere outburst of capricious passion, but

is always in unison with divine holiness." (Orr.) *They served idols*; like Jeroboam's calves. *Whereof the Lord had said* (in Ex. 20: 4; Deut. 4: 15, 16; 27: 15). *Ye shall not.* They had sinned against the clearest light, as well as the tenderest love.

III. After Warnings, 13-18

Vs. 13-15. *Yet the Lord testified.* All that justice required was that God should give the law and demand obedience. But in His mercy He did more. There were long centuries of patient, loving exhortation and warning before He inflicted the deserved punishment. *Unto Israel, and Judah* (Rev. Ver.). Judah has not yet met Israel's fate, but the warning had been to her as well as to her northern neighbor. Her time will come, too, if she turn not. *By . . . prophets and . . . seers*; men who spoke for God. How many opportunities God gives a people or an individual to do better! *Turn ye.* Compare Isaiah 1: 16-20; 31: 6; Ezekiel 14: 6; 18: 30; Hosea 12: 6; 14: 2; Amos. 5: 15. *They would not hear.* God is always willing to save; man is often unwilling to be saved, John 5: 40. *Hardened their necks*; a metaphor from stubborn oxen setting their faces in a certain direction, and refusing to be turned. *Rejected.* They had forsaken the covenant of Sinai, Ex. 19: 5-8. *They followed vanity*; literally, "breath" or "vapor," a common term of contempt for idols. "They are nothing and can do nothing" (compare 1 Cor. 8: 4). *And became vain.* They had wasted their energies in following sinful courses, and were now powerless.

Vs. 16-18. *Left* (Rev. Ver., "forsook"). *. . . the Lord their God*; in their folly, exchanging His service for that of false gods. *Made them molten images, even two calves.* These were standing witnesses to the unfaithfulness of Israel. *A grove* (Rev. Ver. "Asherah"). See v. 10. *Asherah* is the singular of *Asherim*. Three further charges are now laid against Israel: (1) *Worshipped all the host of heaven* (the stars); following the Assyrians and Babylonians, who believed in the power of the stars to rule the destinies of individuals and nations. (2) *Caused their sons and their daughters to pass through the fire*; burnt them as an act of worship to Moloch, 2 Chron. 28: 3. *Used divination*; seeking guidance by lots, or by

arrows with different marks on them, Ezek. 21 : 21. *And enchantments*; omens derived from sights and sounds. (See Gen. 44 : 5) *Sold themselves*; into the worst slavery, the bondage of sin. *Removed...none left but the tribe of Judah only.* The Northern kingdom now passed into exile, to be absorbed into other nations, while to Judah was granted a further respite. Her cup of iniquity was not yet full.

Light from the East

HABOR—This river, which has retained its name through classic and modern times, fixes the district about a hundred miles west of Nineveh, to which the Israelites were deported. It rises in Mount Musius, in Northern Mesopotamia, flows southward about two hundred miles, and empties into the Euphrates. Tiglath-pileser I. in one of his inscriptions boasts of having killed ten great elephants on the banks of this river.

HIGH PLACES IN CITIES—On the plains of Hamath, Damascus, and Philistia, there are great mounds, formed originally of sun-dried bricks, which once bore altars. The Israelites, following the example of their idolatrous neighbors, and not content with their natural sanctuaries on the mountains, built artificial high places in every great centre of human life.

GROVE—(See **TEACHERS MONTHLY**, July, 1904, p. 292.) Asherah, the word for "grove," is thought by some scholars to be the Hebrew form of Ashrat, the Babylonian goddess of the earth and of fecundity. Her husband, Amurru, was lord of the mountains, where the clouds gather that nourish the plains below, and Ashrat, his wife, was queen of the fields, which owe their fruitfulness to the rains from above. Grain is thus the joint production of the weather, administered by the lord of heaven, and the fertility of the goddess of earth. This would account for the attractiveness of this worship to an agricultural people.

APPLICATION

Carried Israel away, v. 6. We shall escape the worst bondage so long as the will is free. But once the great enemy of souls captures the will, we are slaves indeed.

The Worst Bondage

By our own act we have forged the chains that bind us fast. We cannot value too highly the God-given faculty by which we can reject the evil and choose the good. By constant practice it should be strengthened, and jealously guarded, like some precious treasure, against the forces that would impair or destroy it.

For so it was, v. 7. Let this be fixed in our minds, that we cannot break God's moral laws, and not bring suffering upon ourselves, and, it may be, upon others.

A Certain Result

No one in his senses expects that, if he dashes himself down some lofty precipice, the law of gravitation will spare him. Without fail it will dash him to pieces at the bottom. Not less certainly does penalty follow—not always swiftly, but always surely—upon wrong-doing. A steady, honest look at the consequences would often keep us from entering the door of an evil course, held open never so invitingly.

Sinned against the Lord their God, v. 7.

How could they have done it, if they had only remembered? For, what had not the

Lord done for His people?

They and We What deliverances had He not wrought? What blessings had

He not bestowed? So we may well say, And so we feel like saying, until we think of

our own sins. Did God do great things for those children of His? A thousand-fold

greater things He has done for us. What was the deliverance from Egypt compared

with the redemption that Christ has wrought?

What was the revelation of Himself through priest and prophet, to the marvellous manifestation of His truth and grace through that

same Jesus Christ? What were the blessings of Canaan to the privileges of Christ's kingdom which we enjoy. Ah! let every

tongue be stilled, and let every heart acknowledge its own black ingratitude in sinning

against light and love.

Did secretly, v. 9. That was the beginning; and the open transgression followed as a matter of course. No one ever blas-

phemed with his mouth who

Where Sin is Born has not first blasphemed in his heart. The vile act flows from

the impure desire. It is the heart that needs

to be kept, if we would have the life and conduct clear.

Ye shall not do this thing, v. 12. The searchlight on the front of an engine throws its rays far along the track, enabling the driver to see obstacles in time to stop his train. The whole pathway of our life lies open to the sight of God, and He has thrown the light of His warnings upon the dangerous places. He commands and forbids, not to restrict our freedom, but to save us from wreck and ruin, and bring our journey to a prosperous and happy end.

They would not hear, v. 14. There is infinite paths in this sentence. God never did and never will say to any penitent, however dark his sin, "I will not hear." **The Blame Ours** His attitude towards the sinner is revealed in Jesus, who said to the sinful city, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not!" "I would"! "Ye would not"! If we are not saved, the blame is not God's, but ours.

Therefore the Lord was very angry, v. 18. "God is love," says the sweet apostle John.

Can that be true, and these words as well? Can love be angry? Can love punish? One needs only ask the first man he meets, who is a

father, Can he be angry with his child's wrong-doing, and yet love him all the while? He is no right father who is not angry with persistent waywardness on the part of his child. Yes, and he will punish, as God punished these children of His long ago, in order that He might bring them to a better mind. Be thankful if God is angry. It shows that He still loves you, and yearns that you shall come back to His bosom of love.

And removed them out of his sight, v. 18. With what pride and satisfaction a father watches the career of his son, who is bringing new honor to the family name.

A Father's Grief But the son who goes astray in evil paths—who can measure the heart-break that comes to the old home through his folly and sin. And God is a most loving Father. Our sin may be so great, that He cannot but send us away from His gracious presence. But it is with infinite grief He does this. The fear of grieving the One who loves us so should keep us from sinning against Him.

TEACHING HINTS

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

For Bible Class Teachers

You will see at once that the whole Lesson, apart from the opening verse, is an explanation of the ruin of the Northern Kingdom. The causes mentioned are religious and moral. Israel fell by her disobedience. It was her disloyalty to Jehovah, her worship of other gods, which produced her fall. She would have survived and prospered had she been faithful to her God.

What is known of Hoshen? What was his policy? Relate what you know of Samaria. Where is Assyria? What empire is closely associated with it? Use a map, if at all possible, to illustrate the transference of the ten tribes to Halah and Habor and the cities of the Medes. Refer, if you care, to the many absurd and fantastic views which have been held regarding the descendants of the ten tribes.

Your simplest and most effective course with the rest of the lesson is to follow the account as it stands, and to ask questions, bringing out the significance of the statements made. What reasons do vs. 7, 8, assign for the destruction of Israel? Explain the force of the references to the Exodus; to the "other gods"; to "the statutes of the nations" (Rev. Ver.); and "of the kings of Israel." What charge is contained in the word "secretly"? What were the "high places"? Show from the text how numerous these high places were. What were the "pillars" and the "Asherim" (Rev. Ver.)? Why were high hills and green trees selected for them? What did the burning of incense denote? What aggravations of the conduct of the people of the Northern Kingdom are specified in vs. 11, 12?

Who were the prophets? Why are "seers" mentioned, as well as prophets? Did they differ from the prophets? (See From the Library.) What was the uniform

message of the prophets? Did this message ever cease to be delivered? How was it received? Why did the people not turn from their evil ways? Why did they not keep the commandments of God? What is it to "harden the neck"? Illustrate the moral act by the physical. How can it be said that Israel "believed not in the Lord their God"? Would the Israelites have admitted the truth of this charge?

Distinguish between "statutes," "covenants," "testimonies," in v. 15. What is it "to follow vanity"? What is meant by "going after the nations"? What words in the verse make the force of the phrase quite clear? What is the justification of the statement with which v. 16 opens? Ascertain what the class recollect as to the worship of the molten calves. Dwell on this point because of the ceaseless references to it all through the history of the kings of Israel.

What is the worship of "the host of heaven"? Is this accusation made anywhere else against the kingdom of Israel? Who was Baal? What is the allusion in the words "caused their sons and their daughters to pass through the fire"? What is "divination"? What was the nature of the "enchantments" here spoken of?

Teach habitually that the foundation of a nation's prosperity is the fear of God. The rewards of Providence belong ultimately to character. It is righteousness that exalts a nation. Canada can prosper lastingly only as it serves God. If it abandons His service, it will perish as Israel perished.

For Teachers of the Boys and Girls

There is so keen an inherent sense of justice in the minds of children, that the class will have no difficulty with the Golden Text. It is a hard saying; but the testimony of heart and conscience is, that it is true and just. The emphasis of the Lesson is wrongly placed, however, if this is the point that is followed up. Rather, follow the ten tribes in their rebellion, their persistent and fatuous (explain this word to the scholars) transgression, in spite of all warning and love; and the scholars will apply the Golden Text for themselves.

This is a lesson in which accurate consecu-

tive knowledge tells. If the class have been drilled in the history of the ten tribes from its beginnings in Jeroboam's revolt, the facts of the lesson are already known, and the practical truths are therefore the more quickly reached.

Two periods and two kings may serve to recall the whole,—King Jeroboam, and his calf worship, 200 years before, which was the start in the mad race away from God; and King Ahab, and his idolatries, 60 or 70 years later, from which time the course of evil had been faster and faster, and the downward pathway to the final destruction which overtook the nation, ever more steep.

The end has now come; the Lesson Title tells what it is. God had long before threatened it, Lev. 26: 33; Deut. 28: 36. Now He "makes good."

Trace the preliminary misfortunes in vs. 3-5; a sad time for King Hoshea, who was himself not an altogether bad man or king (v. 2), but had to suffer for the sins of others, and along with them. Who has not?

V. 6 will take a long time, if it be gone into fully. It tells the whole story, the wiping out of a nation, in a sentence. The dreadful siege of v. 5 ends by surrender or capture. You may expect many questions about the Assyrian army and their modes of warfare, and about the deporting of the Israelites into Assyria.

Now take up the reason why. It's a dreary tale. Show, all along, that the root sin is the turning away from God—everything flows out of that, just as you are sure to walk in a shadow, when you turn your back to the sun. Show also how steep and slippery the path of sin is—how one sin leads to another. Vs. 7-12 mark the downward road.

Verse 13 brings in a new element of guilt—the rejection of God's warnings. The sad story of it reaches to v. 17.

And then comes the avalanche. Get your feet and the feet of the scholars squarely on the "therefore," with which v. 18 opens. It is the pivot of the lesson. And then notice the clean sweep,—"none left but"—; a terrible, though just fate, to which any nation, our nation as well as others, is liable, if it turns away from God. A nation's only safety is to cling close to Him.

ADDED HINTS AND HELPS

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

Lesson Points

Like the oak in the acorn, the penalty is wrapped up in the sin. v. 6.

Men are never so free as when they wear the fetters of love. v. 7.

The higher our privileges, the more severe the penalty for their misuse. v. 8.

A vice is always most dangerous when it wears the garb of piety. v. 9.

Holiness is a shield with two sides—love of good and hatred of evil. v. 11.

Idolaters worship the embodiment of their own passions. v. 12.

He is our true friend who places barriers in the way of our doing evil. v. 12.

The hand of justice will fall most heavily on those who have despised the warnings of mercy. v. 13.

Our faith closing with God's offer—this is the one way of salvation. v. 14.

False worship results in low morals. v. 15.

Away from God—what is that but to be cut off from the source of true joy and peace? v. 18.

From the Library

As the captivity of Egypt had been the cradle of the nation, so was the captivity of Assyria to be its tomb.—Lightfoot.

An irreligious society tends inevitably and always to be a dissolute society. Such societies must die sooner or later of their own gangrene. . . We need not look further than the collapse of France after the battle of Sedan, and the cause to which that collapse was attributed, not only by Christians, but by her own most worldly and sceptical writers, to see that the same causes ever issue and will issue in the same ruinous effects.—Farrar.

Because all the generations that have gone have been bad, there is no reason why this generation should be bad. We are not like logs of wood on the surging seas of past wickedness, but rather like those snowy birds that can at pleasure mount from the billows, and quit them for the wide fields of air.—Pulpit Commentary.

Fear not, for vengeance will not strike at once
Your heart, or that of any guilty wretch,
But silently and with slow foot it moves,
And when their time's come will the wicked
reach. —Euripides.

"My Lord Cardinal," said Anne of Austria to Cardinal Richelieu, "God is a sure paymaster. He may not pay at the close of every week or month or year, but he pays in the end." How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy, without thinking that every day may be the last one, and that lost time is lost eternity."—Max Muller.

Topics for Brief Papers

(To be ready on the day of the Lesson.)

1. The captivity of the ten tribes.
2. The sinner's harvest.

Prove from Scripture

That sin will be punished.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—What was Samaria? By what people was it captured? How long had the siege lasted?

6 Who was king of Israel at the time of the Lesson? What king of Assyria took Samaria? What did he do with many of its inhabitants?

7, 8 Against whom had Israel sinned? What had God done for their nation? What did their sin show? By what nations had they been led astray? By what two of their kings especially?

9-12 What did the people of Israel pretend? What were they really doing? Which Commandments had been broken? In what way?

13-18 Through whom did God warn Israel? How did they treat these warnings? What was their great sin? In what way did God show His anger?

Seniors and the Home Department—

Of what king had Hoshea become a vassal? (v. 3.) What had offended this king? (v. 4.) How did he show his displeasure? (vs. 4, 5.)

1 During what period was Assyria supreme in the East? Give the date of the fall of Samaria. How many Israelites were carried away as captives? Whither were they taken?

7-12 Why did Israel deserve punishment? To what two sources is their sin traced? In what did it consist? Why was it without excuse? Show that knowledge adds to the guilt of wrongdoing. (Matt. 21 : 28-32.)

13-15 To what is Israel's obstinacy likened? What law illustrated in their history? (Gal. 6 : 7, 8.)

Seek-Further Questions—Give Micah's prediction of the fall of Samaria. What proverb describes "the way of the transgressor"?

Answers to Seek-Further Questions—(Lesson X.)—(1) John 2 : 14-16 ; Mark 11 : 15, 16. (2) "An house of prayer for all people," Isa. 56 : 7.

The Catechism

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

Ques. 55. *What the Third Commandment forbids.* In this question, instead of "the name of the Lord thy God," (Ques. 53), we have its equivalent, "anything whereby God maketh Himself known." Two words are here used to describe the improper use of God's name, "profaning" and "abusing."

"Profane" is derived from a Latin word which means "forth from the fane or temple." Hence it comes to signify "not sacred," "common," "secular," and, finally, "irreverent."

"Abusing" the name of God covers a large

number of offences. These may be grouped under the general heads of blasphemy and perjury. "The blasphemer imputes to the Almighty what is unworthy of Him, and treats Him as One whom it is safe to flout at or insult." (Dykes.) We abuse the name of God, when we employ His name carelessly in conversation for emphasis, in expressions of surprise, or in profane swearing. The too common use of profane language in current literature—unfortunately a growing evil—is to be strongly condemned, and the greatest care should be taken to keep our speech free from any trifling use of the sacred name. Handling the ordinances of God in a contemptuous or frivolous manner, scoffing at things sacred, and misusing or dishonoring God's house, God's day, or God's word, are offences against this Commandment. It clearly forbids also perjury, that is, the use of God's name in the support of a lie. The scriptures teach that oaths on proper occasions are perfectly lawful. (See Deut. 6 : 13 ; Ps. 110 : 4 ; Heb. 6 : 13.) An oath is an act of worship. It implies an acknowledgment of God's existence, His attributes, His moral government, and our accountability to Him. Insincerity or untruthfulness in such a profession is a great sin. Vows, like oaths, are acts of worship, and therefore ought not to be taken lightly, but with a due sense of the religious obligation which they carry with them.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God training His people by banishing sinful ones.

Introduction—We'll print GOOD KING HEZEKIAH. Why do we call him good? Can you

tell me one great good thing he did? (Recall last Lesson.) Now we'll rub out "good" and print BAD, and in place of Hezekiah we'll print HOSHEA. We call him bad because the Bible story tells us, "he did that which was evil in the sight of the Lord," (v. 3), although he was not so wicked as some of the kings we have been hearing about in the Lessons.

Lesson—We'll make ten groups of people (tribes) to help us to remember the ten families of Israel. They have had nineteen kings.



Captivity of the Ten Tribes

Hoshea is their last king. (Print his name with a crown above the group.) These ten tribes and their kings have been very bad people. They have not served and loved their own God, who had been so kind to them. (Recall the Exodus, etc., briefly.) Can you tell me what great sin they did? Print **IDOLS**. Show pictures or objects. Recall the making of the golden calves, etc.

A great king of Assyria, Shalmaneser, came to Hoshea, and told him he must be his servant and give him presents, or else he would bring his soldiers and fight with the king and his ten tribes.

For a time Hoshea gave presents to Shalmaneser, but one year he did not do so and Shalmaneser became very angry. One day King Hoshea and his people saw an army of soldiers coming into their country—soldiers on horseback, soldiers on foot, tramping and clashing their swords. At their head rode angry Shalmaneser, King of Assyria, or one of his generals. King Hoshea was taken captive, and shut up in prison. Then the Assyrian soldiers went all over the land, and made all the people of the ten tribes of Israel prisoners, and took them away to Assyria. And God allowed him to take them and keep them, because of their sin. We'll rub out all these marks representing the king and the ten tribes, because this was the end

of the Kingdom of Israel. Sin caused all their trouble. God did not cease to be their Friend, but He punished them, so that they might learn to hate sin as he hated it.

Golden Text—When we are pleased with a person, do we turn our face towards him or from him? When we do evil, wrong, sin, God turns His kind face from us, and we get into all sorts of trouble, just as the people of Israel did. Repeat the Golden Text.

God does not like to punish. He wants our love. He wants to keep us near Him. He wants to turn His face toward us and help us, if we will only keep from evil things. He smiles lovingly on those who do right.

Prayer—

“Dear Lord, of Thee three things I pray :

To know Thee more clearly,

To love Thee more dearly,

To follow Thee more nearly,

Every day.”

Something to Draw at Home—Draw a crown and strokes, and remember that God turned his face from wicked King Hoshea and his people, and sent them away from their own land.

Something to Remember at Home—God wants my love.

Something to Ask at Home—What does Jesus say about loving Himself?

SUPERINTENDENT'S BLACKBOARD REVIEW

SIEGE
FAMINE
DESOLATION

Our Lesson to-day gives us a glimpse of a city in a state of **SIEGE**: the whole land trampled by cruel armies; fathers, mothers, children shamefully murdered; and finally the suspense and suffering of a three-years' siege—king, soldiers, fugitives,

SIEGE
FAMINE
DESOLATION

covering in Samaria. Perhaps the most terrible thing in such a war is the **FAMINE** that prevails; the farms are overrun, the harvests carried off, commerce stopped, and the people are slowly starved to death, or wasted by horrible disease. At last the end comes; the city is captured, the people massacred by thousands, their homes burned, and from the smoking ruins all over the land, prisoners are chained together and driven, gaunt and broken, into hopeless captivity, **DESOLATION**. Why did God let them suffer such horrible outrage? Amid all this there stands out one fact stronger still. While speaking, go over heavily, or with chalk of a different color, the three letters **SIN**. The Israelites had trampled on justice, choked their honor, starved their souls, and cherished in their hearts foul and greedy passions, which, long before this captivity, had desolated their manhood, and burnt to a cinder their consciences and hearts.

Lesson XII.

REVIEW

Dec. 18, 1904

Read the Lessons for the Quarter. Commit to Memory the Golden Texts for the Quarter.

GOLDEN TEXT
 Luke 4 : 18. Thou shalt worship the Lord thy God,
 and him only shalt thou serve.
CATECHISM
 QUESTIONS 43-55.
PROVE FROM SCRIPTURE
That God seeks true worshippers.
LESSON HYMNS
 Book of Praise, 22; 313; 119 (Ps. Sel.); 14; 520 (from
 PRIMARY QUARTERLY); 549.

DAILY READINGS
 M.—The widow's oil increased, 2 Kings 4 : 1-7.
 T.—Elisha and the Shunammite, 2 Kings 4 : 25-37.
 W.—Elisha and Naaman, 2 Kings 5 : 1-14.
 Th.—Elisha at Dothan, 2 Kings 6 : 8-23.
 F.—Joash repairs the temple, 2 Kings 12 : 4-15.
 S.—Hezekiah reopens the temple, 2 Chron. 29 : 18-31.
S.—Captivity of the ten tribes, 2 Kings 17 : 6-18.

REVIEW CHART—Fourth Quarter

FROM ELLIAH TO ISAAH.	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Kgs. 2 : 12-22.....	Elisha succeeds Elijah.	Let a double portion of thy spirit be upon me. 2 Kings 2 : 9.	1. The new prophet. 2. The doubting scholars. 3. The confirming miracle.
II.—2 Kgs. 4 : 1-7.....	The Widow's Oil Increased.	Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Ps. 37:3.	1. The widow's appeal. 2. The prophet's command. 3. The miraculous supply.
III.—2 Kgs. 4 : 25-37....	Elisha and the Shunammite.	The gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.	1. The sorrowing mother. 2. The helpless servant. 3. The powerful prophet.
IV.—2 Kgs. 5 : 1-14.....	Elisha and Naaman.	Heal me, O Lord, and I shall be healed; save me, and I shall be saved. Jer. 17 : 14.	1. Naaman at home. 2. Before Israel's king. 3. Before Israel's prophet. 4. At the Jordan.
V.—2 Kgs. 6 : 8-23.....	Elisha at Dothan.	The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. 34:7.	1. The patriot prophet. 2. The dismayed servant. 3. The divine defence.
VI.—2 Kgs. 11 : 1-16....	Joash, the Boy King.	When the righteous are in authority, the people rejoice. Prov. 29:2.	1. A slaughter. 2. A rescue. 3. A plot. 4. A coronation.
VII.—2 Kgs. 12 : 4-15....	Joash Repairs the Temple.	We will not forsake the house of our God. Neh. 10 : 39.	1. The king's command. 2. The priests' neglect. 3. The people's gifts. 4. The workers' faithfulness.
VIII.—Isa. 1:1-9, 16-20..	Isaiah's Message to Judah.	Cease to do evil; learn to do well. Isa. 1:16, 17.	1. A divine accusation. 2. A divine threatening. 3. A divine requirement. 4. A divine invitation.
IX.—Isa. 28 : 1-13.....	World's Temperance Sunday.	They also have erred through wine, and through strong drink are out of the way. Isa. 28 : 7.	1. A crown lost. 2. A crown gained. 3. A crown despised.
X.—2 Chron. 29:18-31..	Hezekiah Reopens the Temple.	Them that honor me I will honor. 1 Sam. 2:30.	1. Preparation. 2. Sacrifices. 3. Praise.
XI.—2 Kgs. 17 : 6-18....	Captivity of the Ten Tribes.	The face of the Lord is against them that do evil. 1 Pet. 3:12.	1. Carried captive. 2. Because of disobedience. 3. After warnings.
XIII.—Isa. 9 : 1-7.....	The Prince of Peace. (Christmas lesson).	His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9:6.	1. A great light. 2. A great deliverance. 3. A great king.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life.
- Also—Say to yourself, or get some one to hear you, the Shorter Catechism for the Quarter.

THE QUARTERLY REVIEW

THE KING AND HIS FORERUNNERS

The Lessons for the Quarter reach their climax in the Lesson for next Sabbath, The Prince of Peace. To this all the rest lead up, each of the preceding Lessons, like John the Baptist, pointing to Christ. Let it be the aim of the Review to bring out clearly this thought. Group the Lessons as follows :

I. FIVE ELISHA LESSONS

In the First of these, for the present purpose, dwell chiefly on the healing of the waters. How this prefigures the work of the Saviour ! For, did not He come to make the whole of life sweeter and happier ?

The Second Lesson shows us a family in deep poverty and distress. But God through His prophet supplied their need, turning their sorrow into joy. Is not that what He is ever doing for us ? And who has taught us of His love and care so clearly as Jesus ? Recall what Jesus says about the fowls of the air and the lilies of the field.

See, in the Third Lesson, Elisha restoring the dead child to life. At once our thoughts go forward to the raising of Jarius' daughter, of the widow of Nain's son, and of Lazarus. Speak of the certainty that Jesus will raise again all who fall asleep in Him.

A very familiar narrative follows in Lesson IV. It is so easy to illustrate by it the way of cleansing from sin. As Naaman came up from the Jordan healed of his leprosy, so our guilt may be all washed away in the blood of Jesus.

In the last of the Elisha Lessons there are two very vivid pictures. Try to make them live—the great host of the Syrians besieging, and the greater host of God defending. Impress the truth that all power is in Christ's hand. We are very safe under His protection.

II. TWO JOASH LESSONS

Fix attention upon the Golden Text of Lesson VI, "When the righteous are in authority, the people rejoice." Remind the scholars of some evils suffered by Israel through wicked kings. How we should rejoice that we have so wise and upright a king on the throne of the British Empire ! And then think of the greater King who rules in perfect wisdom and righteousness.

The other "Joash Lesson" teaches zeal for God's house. In this as in all good things Jesus is our perfect Example. Ask for some instances in which He showed His love for the house of God.

III. TWO ISAIAH LESSONS

How these two things stand out in Lesson VIII.—man's guilt, and God's wonderful mercy ! And are not these just the two chief things taught us in the life and even more clearly in the death of Jesus Christ ?

In Lesson IX, recall the Lesson Plan. It is a Lesson about "crowns." This suggests the crown of which Paul speaks and which the glorified Saviour gives to His faithful servants. That any of us should miss it through self-indulgence—oh the pity and shame of it !

IV. ONE HEZEKIAH LESSON

Only one Lesson from the life of this good king, but how much it teaches us. Take the two ideas of "consecration" and "joy." Show how these go together. It is when we give ourselves to God that we are truly happy. Was it not so with Jesus ? No one was ever so entirely given to God as He ; and no one ever had such pure and enduring joy.

V. ONE HOSHEA LESSON

A sad enough Lesson this is, and full of solemn warning. It sets forth the awfulness of sin's bondage. Make it very clear that we need not suffer this, since Christ came to make us free.

Lesson XIII, remains for the closing Sabbath of the year. Remind the scholars that it will bring us into the presence of the King to whom we have been pointed.

A word too may be said about the Lessons of the first half of 1905. In these we are to study the story of our Lord's life, as told by John His best loved disciple and friend.

FOR TEACHERS OF THE LITTLE ONES

Review—In our Lessons for the Quarter we have seen God like a kind Father training His people by His dealings with them. His power and His love are shown, and He must be acknowledged to be the Lord our God—Him only must we serve.



Golden Text—Print the Golden Text for the Quarter and repeat. God means all these Lesson stories to teach us about Himself, and to train us to be true to Him and serve Him only.

Have ready a paper book—"Bible Stories:"

- | | | |
|---------|----------------------|--------------------|
| Page 1— | The Story of Elisha. | Lessons I.—V. |
| " 2— | " " Joash. | Lessons VI., VII. |
| " 3— | " " Israel's Sin. | Lessons VIII., IX. |
| " 4— | " " Hezekiah. | Lesson X. |
| " 5— | " " The Captivity. | Lesson XI. |

Recall these stories briefly, and repeat the Lesson thought for each one.

Outline for the Quarter—Insert outline of subjects and Lesson thoughts.

God wants all people to keep from idols. How can we help the children of China, India, etc., to keep from idols? Mention ways of helping mission work, and thus showing our love for the true God.

Prayer—Repeat after the teacher—

"Once again, dear Lord, we pray
For the children far away,
Who have never even heard
Jesus' name—our sweetest word,
Who give to gods of wood and stone
Praise which should be all Thine own :

Who offerings bring and serve with fear
Gods that cannot see nor hear.
Teach them, O Thou heavenly King,
All their gifts and praise to bring
To Thy Son, who died to prove
Thy forgiving, saving love !"

Something to Draw at Home—Print on a banner—SERVE THE TRUE GOD ONLY.

Something to Remember at Home—There is no God but one.

Something to Ask at Home—What does Jesus say about serving God?

The Christmas Lesson—We have had a good many Lessons about kings and prophets (explain that "prophets" were teachers). Now, next Sunday is the birth-day of the greatest King and wisest Teacher. Who is He? Show the scholars how to draw a five-pointed star, and print on it the titles of Isa. 9 : 6. (See PRIMARY QUARTERLY or PRIMARY LEAFLET.)

Repeat together—

Hark, the glad sound, the Saviour comes !
The Saviour promised long ;

Let every heart exult with joy,
And every voice be song.

Lesson XIII.

THE PRINCE OF PEACE

December 25, 1904

Isaiah 9: 1-7. Commit to memory vs. 6, 7. Read Luke 2: 1-20.

GOLDEN TEXT—His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9: 6.

1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his

Revised Version—¹ But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land: ² but in the latter time hath he made it glorious by the way of the sea; ³ dwelt; ⁴ thou hast increased their joy; ⁵ Put ⁶ thou hast broken ⁷ after "oppressor"; ⁸ all the armour; ⁹ armed man in the tumult; ¹⁰ the; ¹¹ Omit but this; ¹² even be for burning; ¹³ for; ¹⁴ Omit the; ¹⁵ of; ¹⁶ establish; ¹⁷ uphold; ¹⁸ righteousness; ¹⁹ shall.

DAILY READINGS

M.—The Prince of Peace, Isa. 9: 1-7. T.—The Lord our righteousness, Jer. 23: 1-6. W.—Forsook, Acts 3: 18-26. Th.—The manger, Luke 2: 1-7. F.—The angels' song, Luke 2: 8-13. S.—Simeon's song, Luke 2: 25-35. S.—The wise men, Matt. 2: 1-11.

Shorter Catechism—*Ques. 56. What is the reason annexed to the third commandment?* A. The reason annexed to the third commandment is, That however

oppressor, as in the day of Mid'ian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; 9 but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

LESSON PLAN

I. A Great Light, 1-3.

II. A Great Deliverance, 4, 5.

III. A Great King, 6, 7.

Lesson Hymns—Book of Praise, 26; 30; 32 (Ps. Sel.); 519; 520 (from PRIMARY QUARTERLY); 34.

EXPOSITION

Time and Place—734 to 732 B.C.; Jerusalem, the home of Isaiah.

Connecting Links—The Lesson points to a great deliverance. The sore need is set forth in ch. 8: 21, 22. Already the northernmost regions of Israel have been invaded by the Assyrians. The whole land is threatened. But the prophet sings in joyful strains of a deliverance at hand.

I. A Great Light, 1-3.

V. 1. *Nevertheless.* Only Jehovah could have spoken this word of cheer. *There shall be no gloom* (Rev. Ver.). The night of distress will soon be past, and there is a morning of joy ahead. *To her that was in anguish* (Rev. Ver.) See Connecting Links. *In the former time he brought into contempt* (Rev. Ver.). Ever since the time of the Judges these territories had been specially exposed to heathen influences and liable to subjection by heathen enemies. *Zebulun... Naphtali*; Lower and Upper Galilee. *But in the latter time hath he made it glorious* (Rev. Ver.). The "morning dawn of glory" will there appear first. Matt. 4: 13-16 tells how this prophecy was fulfilled when Christ came. Three portions of the same regions are now named. (1) *The way of the*

sea; the strip of land lying west of the Sea of Galilee; (2) *Beyond Jordan*; the land east of the upper Jordan; (3) *Galilee of the nations*; here only the northernmost corner of Upper Galilee. It was claimed by the Israelites, but its population was greatly mixed. It was these districts that had suffered most in the frequent wars with Syria (1 Kgs. 15: 20), and afterwards with Assyria, 2 Kgs. 15: 29. Theirs will be the greater glory. The sudden change of style is remarkable; all at once the prophecy breaks into a strain of rapturous and animated poetry, which is sustained to the close.

V. 2. *The people... in darkness have seen a great light.* The perfect tenses in the Lesson picture the future as already fulfilled. Soon this prophecy would become, in some measure, a reality, when the two kings feared by Israel (ch. 7: 1, 2) would be destroyed, ch. 7: 14-16. But the complete fulfilment lay in the future, when Jesus, the "Sun of Righteousness" (Mai. 4: 2), the "Light of the World" (John 8: 12), should appear. *Land of the shadow of death.* Compare Ps. 23: 4. The darkness is like that of the under world.

V. 3. *Thou hast multiplied the nation.* In the coming age of glory God will again make

Israel a numerous nation (compare ch. 26 : 15 ; 66 : 8 ; Zech. 14 : 10). The wonderful growth of Christ's kingdom from its small beginnings is here foreshadowed. *Thou hast increased their joy* (Rev. Ver.). The Hebrew equivalents for "not" and "their" are exactly alike in sound, and almost so in spelling, and the one might easily be substituted for the other in transcribing. *They joy before thee*. "It is the presence of Jehovah on which their joy (and all true joy) depends." (Vitringa.) Note three things about this joy : (1) It is holy, the expression "before Thee" recalling the temple feasts, Deut. 12 : 7 ; 14 : 26. (2) It is a harvest-time joy. There is a reference to the glad harvest feast of Tabernacles, Ex. 23 : 16. (3) It is the joy of victors who *divide the spoil*, exulting over good things won and evils removed.

II. A Great Deliverance, 4, 5.

Vs. 4, 5. *Thou hast broken* ; pointing to deliverance from the Assyrians, and the greater deliverance from sin through the coming Messiah (see Mark 2 : 10). *Yoke of his burden* ; the yoke which burdened him. The yoke is an emblem of slavery, Gen. 27 : 40. *The staff of his shoulder* ; the staff with which he was beaten. *Rod of his oppressor* ; literally, "his driver," the same word as in Ex. 5 : 6. *As in the day* ("day" here means "day of battle," as often in Arabic.—Camb. Bible) *of Midian* ; when Gideon with only 300 men, strong in God, broke the seven years' dominion of Midian, Judges, ch. 7. Read v. 5 as in Rev. Ver. The sense is thus given by Dr. George Adam Smith : "War has rolled away forever over that northern horizon, and all the relics of war are swept together into the fire." The tyrant is overthrown, his warriors are slain, anything that would remind us of battle will be destroyed by fire and a kingdom of peace established (compare ch. 11 : 1-10).

III. A Great King, 6, 7.

V. 6. *For*. Vs. 4 and 5 also begin with "for." The ground of Israel's triumph (v. 3), is their deliverance, v. 4. Then (v. 5), the ground of that deliverance is the destruction of the foe. And the ground of all joy, all freedom, is the new, great King, v. 6. *Unto us a child is born*. To the description that follows only one Child, even Jesus, has

answered. *A son is given*. Jesus was Son of God and Son of man. *The government . . . upon his shoulder* ; not only that of Israel, and Judah, but that of the whole world, Mic. 5 : 4. *Wonderful*. "He is Himself, wholly and entirely wonder." (Delitzsch.) Jesus excites wonder by His teaching (Matt. 7 : 28), His doings (Matt. 8 : 27), His birth, death, resurrection, ascension. *Counsellor* ; He has all wisdom, Col. 2 : 3. *The mighty God*. As the title, "Counsellor," ascribes to the Messiah wisdom, this ascribes to Him strength (see Ps. 45 : 6 ; Heb. 1 : 8). *The everlasting Father*. The fourth name results from the third. Being divine the King must be eternal. He is called Father because He rules in a fatherly, that is, a tender and pitiful manner. *Prince of Peace*. He creates peace among the nations (Zech. 9 : 10), as though He were Peace itself come down in bodily form, Mic. 5 : 5.

V. 7. *Of the increase of his government . . . no end*. The Messiah's kingdom shall continually increase, until it includes the whole world, Matt. 28 : 19, 20. *Upon the throne of David*. The Messiah was to be a descendant and heir of David, and from David's kingdom His would spring. *To order it, and to establish it* ; to organize it and make it firm and enduring. *With judgment and with justice*. This is the only solid foundation of national greatness. *The zeal of the Lord of hosts*. Because the Lord loves His people, He will consume in wrath all that opposes their well-doing. *Will perform this*. With all created things in heaven and earth ready like an army to do His will, God's purposes cannot fail.

Light from the East

JOY IN HARVEST—A festival somewhat like the English Harvest Home, or the Scottish "Clyack," still lingers in some of the villages of Palestine. It is regarded as a thank offering for a good harvest, and is held on some hill-top or sacred place, when all the grain has been gathered in. It is given by the chief farmers, who join and invite all the inhabitants of the place, rich and poor, and any strangers who may chance to be among them. It is an occasion of very great and general rejoicing. Several sheep, and sometimes one or two oxen, are roasted and eaten. The

feast is accompanied by singing and dancing by the men alone, and ends with gifts of grain to the poor.

HIS GOVERNMENT—The Jewish and heathen Messianic prophecies produced in time an almost universal expectation of a great deliverer. Tacitus says, "Many believed that it was written in the ancient books of the priests that the East would revive about that

time and there would come from Judæa those who should gain the Empire." Suetonius says, "An old and fixed belief was spread through the whole East, that at that time some one springing from Judæa should obtain the Empire. This, though foretold, as the event proved, of the Roman Emperor, the Jews applied to themselves, and constantly rebelled."

APPLICATION

But there shall be no gloom to her that was in anguish (Rev. Ver.), v. 1. Frederick Douglas the great negro orator, at a meeting of his own people, made a speech in which despair for their condition was the prevailing note.

God not Dead The whole audience was cast down. An old negro woman, known as Sojourner Truth, who was present, called out and asked, "Frederick, is God dead?" Thank God for those who come to us in our dark hours, and point us to the light yet to dawn! These are the true prophets of the living, loving God.

In the former time . . . contempt . . . in the latter time . . . glorious (Rev. Ver.), v. 1. Blow after blow with mallet and chisel—so the sculptor out of theseemingly uselespiece

The Glorious Result of marble forms his splendid masterpiece. Day after day of severe training—so the athlete gains the strength and endurance that win the race amid the plaudits of the crowd. Is it otherwise in the forming of character? Does not the road to excellence lie amid everyday, commonplace duties and trials? We are too apt to despise these. Are they not really God's tools, intended to mould and fashion us into the likeness of His own Son? Irksome the process may be, but how glorious the result!

The people that walked in darkness have seen a great light, v. 2. Take the sun out of the heavens, and desolation and death would

The Light of the World reign over the world, now so fair and beautiful. In countless ways the light of day ministers to us. It does more than show us our path. How a day of bright sunshine uplifts us after depressing days of gloom! Our souls need light, too. They need Jesus Christ, the Light of the World. Walking in His presence, we shall not stumble, and from

Him we shall receive constant inspiration and impulse.

Thou hast multiplied the nation, v. 3. The seed cast into the ground dies, but it is not lost. God sends His sunshine and showers, and by and by the green blades

The World Harvest appear, soon to ripen into the golden harvest. The Saviour of the world likened Himself to "a corn of wheat," John 12 : 24. He died, but what a glorious harvest has sprung from His death! Not the Jews only, but people of every nation, have received the knowledge of God and His salvation. It needs only the earnest prayers and patient effort of God's children, to bring the glad tidings to every creature, and gather the last sheaf from the world's great harvest field.

Joy . . . joy . . . joy . . . rejoice, v. 3. How this verse rings through the soul like a peal of sweet bells, proclaiming its gospel of joy!

The Highest Joy Nor is this joy a stream that fails when the summer suns grow hot, but a perennial fountain. Its source is in God, and it is as enduring as Himself. Are men glad when, in the harvest-time, they reap the reward of their toil? Does joy fill the hearts of the victors who have driven a foreign invader out of their borders, and maintained their freedom? Even deeper and more satisfying is their joy who have been delivered from the power of evil and have entered into the inheritance of the saints.

Thou hast broken the yoke of his burden, v. 4. It is only when we obey the laws of God that we are really free. The writer recently heard this truth aptly illustrated.

The Way to Freedom Imagine a horse and driver approaching a deep and dangerous ravine. A new bridge has been erected to make a safe crossing. But the horse

shies at the bridge, and he with his driver is dashed to death in the ravine. The bridge intended for safety, through misuse, became a peril. Every divine law leads to safety and freedom. Refusal to obey them brings us into bondage.

For all the armour of the armed man... shall even be for burning (Rev. Ver.), v. 5. Sin lies at the root of strife. But for human ambition and selfishness, war would be unknown. It is by the spread of the gospel, then, that war is to be abolished. For the gospel is the great power to change the hearts of men. Its message is one of love and good-will. It has already robbed war of many a horror, making it less brutal, more humane. Every evangelist is a peacemaker. Every missionary is a herald of the kingdom ruled by the Prince of Peace.

For unto us a child is born, v. 6. How a child fingers round the hearts of parents and older brothers and sisters, and there is nothing they will not do for the little one. His sway is not of force, but of love. And has not Jesus

The Power of Love

taught us that the little child is the best representative of His kingdom? Not by force, but by love, is that kingdom to be established in the earth.

And his name shall be called, v. 6. The white ray of sunlight is broken up by the spectrum into the colors of the rainbow. So each of the titles here given reveals a trait of the Saviour's character. Together they tell us what He is willing to be to us in our daily lives. He will be ours, with all His power and wisdom and love, as a constant Indweller, if we but receive Him.

A Living Saviour

The zeal of the Lord of hosts, v. 7. Let us never imagine that the Lord has done for us all that is in His heart to do. We may be able to look back on days that have been safe and happy and prosperous. But be sure that the loving God has in His plans for us a more blessed future. He never rests from His work on behalf of His people. Each day reveals Him in some new activity for those He so dearly loves. His "zeal" burns with heaven's own fervency, and not till eternity shall end, shall the flame be quenched.

Greater Things to Come

TEACHING HINTS

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

For Bible Class Teachers

The Lesson may be regarded from two points of view. There is in it a historical reference to the oppression of Israel by the Assyrians. From this, deliverance is promised. Then, there is a foreshadowing of the coming Messiah. Vs. 6, 7 describes the divine attributes of our blessed Lord. Both the historical and the Messianic aspect should be presented to the advanced class.

This is also one of the Lessons in which the Revised Version is indispensable.

The Lesson really begins with the new sentence in the middle of v. 1 (Rev. Ver.). Who is the Person spoken of? What are the "times" here contrasted? What divisions of Galilee are represented by Zebulun and Naphtali? What is the reference in the words "beyond Jordan"? Why are these districts singled out by the prophet? What special connection had they with our Lord's life?

Ullt the attention of the class to the language of vs. 2-7. It is a song of joy and triumph. The diction and tone are those of poetry.

Ask how it is that the prophet uses the past or perfect tense. From what standpoint does he speak? Notice that the entire nation is referred to. What is the "walking in darkness"? What is the "shadow of death"? Note the contrasts, darkness and light. Adopt the rendering of the text of the Rev. Ver. in v. 3, "Thou hast increased the joy." What is the force of the words "before Thee"? Describe the joy in harvest, or rather get the class to describe it. Refer to the harvest-home of Great Britain. Illustrate freely by references to our own customs in Canada. Why should the exultation in the division of the spoil be placed side by side with "the joy of harvest"? The scholars, with their recollection of battles in ancient, and even in comparatively modern times, will have no difficulty in answering. Inquire as to the subject of vs. 4, 5. What nation is spoken of

The Prince of Peace

as delivered? What does the phrase, "the staff of his shoulder," mean? Who is "the oppressor" or taskmaster here spoken of? What is signified by "the day of Midian"? Explain the usage of the word "day." What is the thought of v. 5? Why are the "armor" and the "garments" consumed?

Vs. 6, 7 form a paragraph. What is the subject of the paragraph? Who are the persons to whom the child is born? Was the child born at the date of the prophecy, or is the prophet speaking from the standpoint of the Messianic age, subsequent to the destruction of the Assyrian? How are the names borne by the Messiah to be understood? What is the meaning of "Wonderful"? "Counselor"? Skill in counsel is a kingly quality. What is the meaning of the phrase, "Mighty God"? What second quality distinctive of the king is now added to wisdom? Had the prophet any anticipation of the truth that the Messiah was to be the Son of God? Point to the margin of the Rev. Ver. for the literal translation of the words "everlasting Father," and ask in what sense is the Messiah "Father of Eternity." Is this because He always acts as a Father, or because He possesses the attribute of eternity? The Messiah is wise and strong; His rule is fatherly. What new attribute is contained in the title, "Prince of Peace"? What is the main thought of v. 7? Is the Messiah regarded as descended from David? Comment judgment and righteousness as the true foundation of a throne. What is meant by the "zeal" of God?

For Teachers of the Boys and Girls

The atmosphere of this Lesson will dwell longer with the scholars than the bare, hard facts. Does any scholar know the passage by heart? Do the class know it? Let them "say" it together. Wouldn't it be worth while also to have bits from Luke, chs. 1 and 2, read or recited. The prophecy here and the narrative there harmonize perfectly, as two instruments tuned to the same note. And why not? for does not Luke record what Isaiah, by the Spirit of God, foresaw?

The Revised Version, as given along with the lesson text, helps out wonderfully in today's passage. Keep it in sight all through.

Who was Isaiah, who spoke these words? A prophet of Judah, when the kingdom of Israel was soon to be carried captive for its sins, and Judah was hurrying fast along the same road. His message from God was to warn and cheer.

Find Zebulun and Naphtali on the map (see HOME STUDY QUARTERLY OF TEACHERS MONTHLY, for October). That is where the Assyrians had devastated like a horde of locusts, "in the former time," v. 1 (Rev. Ver.). "In the latter time," God will "make it glorious"—will bring deliverance, v. 1. Such is the historical situation. And in vs. 2-5, there is a description, like the sound of trumpets and the roll of drums, of the march of the delivering army. The Exposition (p. 529) will help in explaining in detail. The great truth is—God is watching over, and will deliver, His people.

Then go on to those wonderful verses 6 and 7. "The prophet," says Cheyne, "is unrolling a picture of the future." "There has only one Child ever been born," says another, "to whom the description will apply." Who is He? The scholars will delight in repeating and explaining His names one by one, v. 6. The table given below illustrates the growth of Christ's kingdom on earth up to 25 years ago. The past quarter of a century has vastly increased the figures. When will the growth of the kingdom cease? "No end," is the prophet's answer here. Isa. 11:9 (last clause) says the same thing in another way. Our Christmas Day will be the happier, if, by word or gift, we help to spread that blessed kingdom and reign of Messiah, the King, a little further still.

GROWTH OF CHRISTIANITY

A. D.	CHRISTIANS	AVERAGE	AVERAGE GAIN PER YEAR
1000	50 millions	50,000
1500	100 "	Doubled in 500 years	100,000
1800	200 "	Doubled in 300 years	450,000
1880	415 "	Doubled in 80 years	2,688,000

ADDED HINTS AND HELPS

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

Lesson Points

Behind the clouds of trials there is the sunshine of promise. v. 1.

The joy of heaven will far outweigh the sufferings of earth. v. 2.

The church must grow, because she shares the life of Christ. v. 3.

Gladness for gloom—who would reject this gospel offer? v. 3.

There is no bondage of the will that cannot be broken. v. 4.

We work for the peace of the world when we work for the evangelization of the world. v. 5.

Christianity alone gives to childhood and womanhood their true place. v. 6.

In prophecy we have a portrait; in Christ the reality. v. 6.

National greatness depends on national righteousness. v. 7.

God's love for His people is the measure of His wrath against their enemies. v. 7.

From the Library

I'm poor and of low estate,

The Mother of the Prince of Peace,

Joy rises in me, like a summer's morn:

Peace, Peace on Earth, the Prince of Peace
is born.—Coleridge.

Isaiah hails the Author of the peace he describes in that gracious and marvellous Child whose birth he had already intimated, Heir to the throne of David, but entitled by a fourfold name, too generous for a mere mortal.—George Adam Smith.

This is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of wedded maid, and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release
And with His Father work us a perpetual
peace. —Milton.

The empire of the Cæsars, of the Pharaohs, of the Napoleons, is nothing but a memory, a history; the rule of Jesus Christ is a benign, a mighty, a growing power, an abiding and

extending influence. *That* is a fruitless, sapless stump; *this* is a tree of life, bearing all manner of fruits, "and the leaves of the tree are for the healing of the nations."—Pulpit Commentary.

There is one centre in which all elements of wonder in the Bible are found united—Jesus Christ. He is the keystone of the arch, and it falls or stands with Him. He is more; He is the firmament that holds all its stars and its brightness.—Dr. John Ker.

Rise, happy morn! Rise, holy morn!

Draw forth the cheerful day from night!

O Father! touch the east, and light

The light that shone when hope was born.

—Tennyson.

Divine zeal... is two-sided. The glow of love has for its reverse the glow of wrath. For jealousy is jealous for the object of its love against everything that assails that object and this love.—Delitzsch.

Topics for Brief Papers

(To be ready on the day of the Lesson.)

1. The Birth of Jesus.
2. The Light of the World.

Prove from Scripture

That Christ rules the universe.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—What enemy had invaded Israel? Which portion of the land suffered most?

1 What promise is here made? Name the regions which had been afflicted. Who was to come and dwell among them? Was this prophecy fulfilled? When?

2, 3 Who were in darkness when Christ came? What did He become to them? What does the gospel bring? Name the feast here spoken of?

4, 5 From what foreign foe was deliverance promised? From what do we need to be freed? Who can do this for us? What does Jesus bring in place of war?

6, 7 What names here given to Jesus?

Seniors and the Home Department—What has caused distress in Israel? How does Isaiah give comfort?

The Prince of Peace

1-3 How is the former condition of Israel described? What is its future condition to be? Whose coming was to bring this about? Who called Jesus the glory of Israel? (Luke 2:32.)

4, 5 From what two enemies is deliverance promised? Who can make us free? (John 8:36.) What is to be a mark of the Messiah's kingdom? How does Micah describe a time of peace? (Mic. 4:3.)

6, 7 Explain each name here given to the Messiah? How does Daniel describe the kingdom of God? (Dan. 2:44.)

Seek-Further Questions—What promise concerning his kingdom was made to David? In what words did the angels announce to the shepherds the birth of Jesus?

Answers to Seek-Further Questions—(Lesson XI.)—(1) Mic. 1:6. (2) Prov. 13:15.

The Catechism

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

Ques. 56. *Why the Third Commandment should be obeyed.* All states, both of ancient and modern times, have treated perjury as a most serious crime, to be visited with severe punishment. Two elements enter into this offence, namely, (1) profaneness, and (2) falsehood. Modern society lays emphasis on the falsehood, and punishes perjury, because false evidence strikes at the administration of

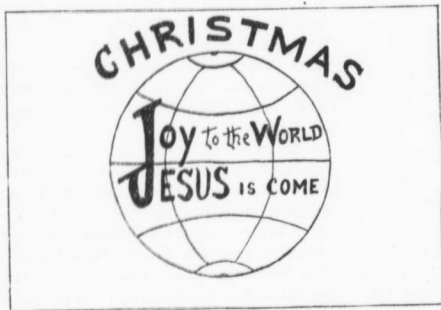
justice. But in the ancient states the emphasis was laid on the profaneness of perjury. It was felt that the fear of the gods lay at the root of truthfulness among men, and that where there was so little reverence as to permit the invoking the witness of heaven to a falsehood, there could be little security for human law. This ancient view of perjury throws light on the place of the Third Commandment in the Decalogue. False swearing and its kindred crime of blasphemy were, under the Mosaic law, regarded as insults to the majesty of Israel's King.

In Lev. 24:10-16, we have recorded the death of Shelomith's son for the crime of blasphemy. In the New Testament no such penalties are prescribed for breaches of this law. But it teaches that a man will reap what he sows (Gal. 6:7), and the character produced by irreverent words and deeds is its own sufficient penalty. "Before the manifest glory of the Divine, man's becoming attitude is one of reverential awe and fear. In this fear, or religious veneration, lies the indispensable basis of true religion. Destroy that, you destroy the very capacity for worship; nay, for spiritual life itself. Flippancy or contempt for the Divine... is the death of the soul" (Dykes). Then Old and New Testament alike bear witness to the coming judgment. (See Eccl. 12:14; Rom. 2:2-5; Heb. 12:25-27.)

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God training His people by sending the Prince of Peace.

Introduction—There will, of course, be the usual Christmas greetings—"Happy Christmas, little ones," and the reply—"Happy Christmas, Miss B." Why should we be happy on Christmas Day more than on any other? What are you going to do to show your happiness? Perhaps you are going to "keep Christmas" to-morrow, and your friends are coming to help to make the day a merry one. Are you going to try to make it a happy day for some others who have not so much pleasure as you have? Would this please Jesus, whose birthday this is? What kind of people did He like



to make happy? Are you not glad that you know about Jesus? Are there any people who do not know about Him? How can we let them know? Where do we find the story about Baby Jesus coming to the world? (Draw a picture of a Bible. Show your Bible.)

Lesson—Have you a little baby in your house? Who takes care of it? Do all babies need someone to take care of them? Do you think Baby Jesus needed someone to take care of Him? Yes! Although He was God's own Son, He needed care, just like other babies that come into the world. God wanted Jesus to know how it feels to be a baby, and a boy, and a man, so He would be able to help people more. So God gave Him a mother, Mary, and a father, Joseph, to take care of Him. Tell the story as found in Luke 2: 1-20. Nazareth was their home. They went to Bethlehem to pay their taxes. Crowds of people went at the same time. God sent Baby Jesus to Mary and Joseph while they were in Bethlehem. The inn was full of people, so the Baby Jesus was laid in a manger, in a stable belonging to the inn. Although He was a Prince, Son of the King of all the world, He was not born in a palace, but in a lowly cattle shed.

That night some shepherds were tending

their flocks on the hillsides near Bethlehem. They were startled by a great light shining around them. They were very much afraid. What could it mean? Then they heard the angel's voice (Repeat the words). Describe vividly the great choir of angel voices singing, v. 14. This was the first Christmas service. How beautiful it was!

Finding Jesus—The shepherds go into Bethlehem and find Jesus, as the angel had said. Then they told others of Him and praised God, vs. 17-20.

Golden Text—Long ago the old prophet Isaiah told the people that Jesus would come to the world. He told them our Golden Text (Repeat).

Our Gifts to Jesus—

“What shall we bring to our Christ King
For our Christmas offering?
Oh, this our loving gift shall be
To Him who died for you and me—
Our hearts to Him we'll bring.”

Something to Draw at Home—Draw a picture of the world. Print—

JOY TO THE WORLD
JESUS TO COME

Something to Remember at Home—I should worship Jesus.

Something to Ask at Home—What can I do for Jesus?

SUPERINTENDENT'S BLACKBOARD REVIEW

JOY

To us Christmas means Joy. More than any other day in the year Christmas is a joyful day. The very bells in the church steeples have a new note of gladness. To-day's Lesson tingles with joy. And why? All this rejoicing is

JOY
IN A
CHILD

IN A CHILD. It is not only a family, but the whole nation that is filled with joy, for the baby (erase CHILD), is a PRINCE. When a prince is born into the King's family the whole nation rejoices; but we should rejoice far more because our wonderful Prince is a Prince of PEACE. When He rules there will be no more cruel wars, but kindness and

JOY
IN A
PRINCE
OF PEACE

justice among all. And in every heart where He rules, there is peace, and love, and brotherly kindness. And He is of such power, such a MIGHTY Prince, that He can bring peace, and love, and joy, and hope, into every heart.

JOY
IN A
MIGHTY PRINCE
OF PEACE

Rev. Principal Falconer
Halifax

Prof. Ballantyne
London

Teacher Training Course

Presbyterian Church in Canada

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

DEPARTMENT OF SCRIPTURE—I. The Life of Jesus Christ; II. New Testament Geography and Institutions.

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

LESSON IX.

THE TEACHING OF JESUS

THE KINGDOM OF GOD—In Matthew it is called the "Kingdom of Heaven." In John's Gospel the word occurs only twice, the idea being found instead in the term "Eternal Life." The people of Israel had been God's people, but were rejected for their unfaithfulness. Now, no nation as such will be the Kingdom. Its sphere is wherever God rules. Though the source and final goal of God's blessings to His creatures is in heaven, the kingdom is being wrought out upon earth also.

CONDITIONS OF CITIZENSHIP—The new birth (John 3 : 3-5); the following of Christ (Matt. 11 : 28-30; Mark 10 : 17-22; and a life of faith and trust, Matt. 6 : 33; 18 : 3, 4 ; Mark 9 : 36, 37.

BLESSINGS OF THE KINGDOM—God is revealed as both Sovereign and Father of those who belong to the kingdom, and these are not confined to the Jews, but are gathered from every nation, Luke 12 : 32; John 4 : 39-42. They have "forgiveness of sins," Mark 2 : 10; Luke 7 : 47. As sons of one Father, they are brethren who are ruled by the law of love, Matt. 7 : 12. At last, they will be received into the glory of the Father, Luke 16 : 9.

JESUS THE HEAD OF THE KINGDOM—He calls all men to Himself, for He alone can reveal to them the true nature of God His Father, Matt. 11 : 27-30. As the Son He is the object of the Father's love, (Matt. 3 : 17; John 5 : 20) ; therefore He can make known to men perfectly the will of God, (John 5 : 20), for the life and power of the Father are His (John 5 : 20, 26), and He will judge men, Matt. 25 : 31; John 5 : 27. He is the Messiah,

but does not use the title in the early part of His ministry, lest the people should be misled by the earthly associations of the term. The death of the Son of Man will be treated later. Wherever Jesus goes there are the blessings of the kingdom.

PARABLES—Jesus found it necessary to separate between those who sought Him with earnestness of spirit, and from curiosity. So he used the parable as a beautiful form for conveying the profounder truths of His kingdom. Only genuine disciples would seek to fathom their meaning, which does not lie open to the first glance, Matt. 13 : 10-16. Parable is an illustration of spiritual truths from the natural realm or human life.

Parable is used in the synoptic Gospels, allegory in John ; the former is an extension of simile, the latter of metaphor. Mark has few parables. Matthew groups his together, especially in ch. 13, and they deal chiefly with the kingdom of God as the new Israel. Luke preserves, especially in chs. 15 and 16, some of the most beautiful parables of grace, which picture Jesus as the Saviour of men.

LESSON X.

THE WORKS OF JESUS

HIS CHARACTER—As we have seen, Jesus did not come forward at first as the Messiah; but His personality at once impressed all who met Him. So gracious (Luke 4 : 22), and yet possessing such authority (Luke 4 : 32); so humble, and yet claiming such homage, Matt. 11 : 27-30; Mark 8 : 38. He was a sinless Man who forgave sins in others (Mark 2 : 10; Luke 7 : 48; John 8 : 46), but He was full of sympathy for the erring, Matt. 9 : 13; John 8 : 11. A Man of sorrows and distressed by the suffering and evil of the world, He

claimed to be the Saviour of men, Luke 19 : 10; John 4 : 42. This salvation He won by giving Himself a ransom for many, Mark 10 : 45. A character so perfect in all its parts—dutiful towards God His Father, filled with love to men—soon made the multitudes ask whether He was not the Son of God. To the unprejudiced heart Jesus Himself should have been proof that God was in their midst in a peculiar degree, John 5 : 36, 37.

THE MIRACLES OF JESUS—Not only did Jesus heal the sick and drive out demons; He could control nature in her more impressive phases also. (a) He had power over death, Mark 5 : 21-43; Luke 7 : 11-17; John 11 : 11-44. From these cases His disciples learned that He was the Resurrection and the Life, John 5 : 25, 26; 11 : 25, 26. (b) He showed His mastery over the sea by stilling the storm (Mark 4 : 35-41), and walking upon the waves, Mark 6 : 47-51. (c) Other laws of nature were subject to Him, Mark 6 : 31-44; 8 : 1-9.

In John "sign" is the word which is usually translated "miracle." It implies that in these marvellous works some meaning was wrapped up. They taught the disciples something about God, which they could have learned in no other way. The words, the character and the miracles of Jesus all spoke of God. Not only was Jesus full of sympathy towards them but He could make His love effective, for He was the Son of God, who rules the world.

THE PHARISEES DEMAND SIGNS (Matt. 12 : 38-45)—Jesus did not yield to the demand, for they had not the right spirit. They craved striking displays of power in order to satisfy their curiosity, or to prove that Jesus would fulfil their worldly ambitions by the use of His gifts. But they had no desire to obey the truths which these signs conveyed; nor would they follow the Lord, whose character was to be read in the works of mercy which He did.

LESSON XI.

THE CLOSE OF THE GALILEAN MINISTRY

VISIT TO JERUSALEM (John ch. 5)—Mentioned only in this Gospel; and the feast cannot be precisely determined. One result of it was that the healing of the man on the

Sabbath occasioned a hostile demonstration of the Pharisees.

THE MISSION OF THE TWELVE—Jesus was unable to overtake the work that opened up before Him in Galilee (Luke 10 : 2; compare John 4 : 35-38), so He sent out the Twelve on preparatory missions to preach in haste that the kingdom of God was near. This would arouse the receptive and give them their opportunity, Matt. ch. 10.

DISAPPOINTMENT AND DEATH OF THE BAPTIST (Matt. 11 : 2-19; Mark 6 : 14-29)—Partly because he was confined in prison, partly because he still held to the popular expectation of the Messiah, John was much disappointed by the accounts of the work of Jesus which reached him. In John, the last and greatest prophet of the Old Dispensation sinks nobly, but with tragic sadness, below the horizon. Since even the greatest of Israel's sons did not understand Jesus, we need not wonder that the disciples took long to grasp His spiritual conception of the Messiah and the kingdom of God.

THE INCREASING HATRED OF THE PHARISEES (Mark 7 : 1-23)—Jesus swept away their system, built on a false idea of cleanliness. He taught that ritual observance is of no value unless the heart is pure. This was a far-reaching principle, which afterwards made it possible for the Gentiles to come into the Christian church. The Jew regarded all such as unclean.

THE FEEDING OF THE FIVE THOUSAND (Mark 6 : 30-46; John 6 : 1-15)—It was again spring, and apparently a year since Jesus began His public ministry in Galilee. The common people had heard Him gladly, and were hoping that He would prove to be the Messiah. In accordance with this, after the feeding of the 5000 they wish to make Jesus a king, but He escapes, for He sees that they have no spiritual discernment of the real nature of His work, John 6 : 26, 27.

RESULTS (John 6 : 22-71)—Jesus disappointed the people by His refusal to be a King, and further, by His mystical discourse as to Himself being the Bread of Life. Few could understand His deepest teaching, or were willing to make sacrifices for the kingdom, which was too spiritual for them. So He now turns to His chosen circle, in order to

instruct them, and His ministry in Galilee comes to a close, John 6 : 60-70.

LESSON XII

THE HOLY LAND (Continued)

ESDRAELON—Between Galilee and Samaria lies the great plain of Central Palestine, Esdraelon, the Greek form of the Hebrew Jezreel. The plain makes a complete break in the central range and affords a clear passage from the coast to the Jordan.

Its fertility is remarkable, the soil, deep, rich and loamy, yielding luxuriant fields of grain. Its importance in history is chiefly due to the great highways that lay across it, east and west, north and south. It was also the classic battlefield of scripture, where Sisera was overthrown, where Gideon conquered, where Saul and Jonathan were defeated and slain.

SAMARIA—From Esdraelon we climb the hills southward to Samaria and once more stand on high ground. The earliest name of Samaria was Mount Ephraim. When seen from across the Jordan or from the sea it presents the appearance of a single mount.

An open country, with roads suitable for chariot-driving, it offered few obstacles to the invader. And in times of peace it was responsive to influences that came from without. It was open to foreign trade and commerce, it tolerated heathen gods, yielded to luxury, and finally fell into decay.

The two outstanding features of Samaria are Mount Ebal and Mount Gerizim. Between these two heights there runs a pass right across Samaria, and at the watershed of the pass stands Shechem, near which was Jacob's well, the one place of surpassing interest in all this land.

JUDEA—Judæa was the sanctuary and fortress of the race, and Jerusalem the home to whose festivals the scattered members of the Jewish faith regularly returned. Yet Judæa was less favored physically than other parts of Palestine. Her position was more isolated, her appearance less attractive. Hence arose her selfishness, her bigotry, and her lack of initiative. On the other hand, her seclusion helped to make her courageous when occasion demanded, and passionately patriotic.

Judæa's history was largely made by her situation, in particular the borders of the

land. These therefore must be surveyed.

On the east, lie the lower Jordan and the Dead Sea. To a great depth, far below the level of the ocean, the land sinks rapidly. Across this gulf, whose bottom one cannot see from Judæa, rise the hills of Moab, their summits forming the eastern horizon. Of this barrier the Jew was always conscious. The desert was brought to his very door, and the fact exerted a marked influence over his manner of life and thought.

Towards the south, the hills of Judæa descend gently to the level desert. But there are some sixty miles of mountainous country between the heights of Judæa and the plain. No great highway was ever constructed through this region, no army ever invaded Judæa from this side. Travel and commerce followed the easier paths to the east and west.

Again, on the west, between Judæa and the Philistine plain, there is a lower range of hills, called the Shephelah, and between the Shephelah and the central range, a series of valleys, the whole creating an important means of defence on the western side.

There remains the border land, to the north. From this side Judæa is more open than from any other, so fortresses in large number were erected as a protection against the enemy.

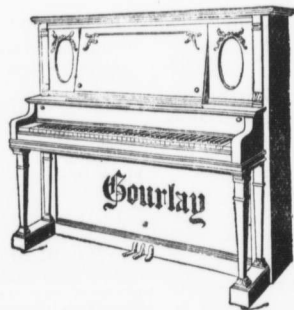
It is this situation of seclusion that forms the key to much of her history. She had all the advantages of an island and was as difficult to conquer as England. Even when her invaders did succeed, they found the hill-country of Judæa barren, waterless, and therefore difficult to hold.

Judæa itself is but little larger than Galilee. It is a lofty plateau of stony moorland, with a few dwarf trees, where water is scarce and crops are meagre. Such features fitted it to be a land of sheep and shepherds, and so we understand why this image comes so much to the front in the history of God's people, and why Christ took the shepherd as the type of Himself.

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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 123,
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In Norman Duncan's new story, **Doctor Luke of the Labrador** (Fleming H. Revell Company, Toronto, 327 pages, \$1.50), the hero redeems his wasted life by devoting his medical skill and knowledge of the world to the welfare of the simple Labrador folk. Around the central figure are gathered various types of character found on the rugged Atlantic coast where the scene of the tale is laid. Each of these is portrayed with the life-like touch already revealed in the author's shorter stories. There is much hardness in the life of these people, but on this dark background stand out the more clearly their patience and cheerfulness, above all their sense of God's nearness and control, and assurance that out of evil He will in some way bring good. "Dr. Luke" will add to Mr. Duncan's already high reputation, and will assuredly find a large circle of readers. We may claim it as a contribution to Canadian literature. For its writer, though living in the United States, is a Canadian, a Toronto University man, and the people of the "ancient colony" of whom it tells will, we hope, soon come into union with the Dominion.

Canadians admire Gilbert Parker most in his stories of the old French régime in Canada. Perhaps it is because they so vividly portray conditions which, in the slow-moving population of our French province, are not so very different to-day. Perhaps it is because the author is himself so thoroughly *en rapport* with his theme. His newest story, **A Ladder of Swords** (The Copp, Clark Co., Toronto, 291 pages, price \$1.25), lacks to us these elements of attractiveness. But it is not without its charm. No tale of the Elizabethan era well could be. His sketch of the Queen in her various moods is excellent, and his Jersey nobleman, the Seigneur de Rozel, is "a delightful mixture of courage, kindness, stupidity and pompous conceit"; he gives the welcome flavor of humor. Gilbert Parker has not yet, let it be hoped, done his best. We may take "A Ladder of Swords" as a step on the way to the really great book which he may some day write.

Mr. H. Valentine Geere proves himself an entertaining raconteur in his volume **By Nile and Euphrates: A Record of Discovery and Adventure** (T. & T. Clark, Edinburgh; Upper Canada Tract Society, Toronto, 355 pages, with maps, illustrations—34 full page—index and glossary, price \$2.60). He was on the staff of the Babylonian expedition of the University of Pennsylvania, under Flinders Petrie, and was chiefly engaged in the work of excavating the ruins of the ancient city of Nippur (the Calneh of Genesis), Mesopotamia. It is, however, no dry account of excavations. Mr. Geere has a fresh mind and quick eyes. One gets the very atmosphere of the countries through which he travelled. The living people were evidently as much to him as the ancient mounds and their contents. The result is an exceedingly charming book, with many new things for old travellers, and all new and interesting to stay-at-homes. The author makes an urgent plea for the

British people to take up again in earnest the work of excavation, which the great names of Rawlinson, Layard and others made famous.

George H. Lorimer's new volume, **Old Gorgon Graham**; More Letters from a Self-made Merchant to His Son (William Briggs, Toronto; 308 pages, price \$1.25), shows the same insight, caustic humor and hard headed common-sense as his earlier book, which had such immense success. Like its predecessor, it is a good book for young men. They will read it—and that is one point gained. The humor of it will carry them along, and they will find deeply embedded in it the old, but ever-needed lesson, that honesty and integrity lie at the foundation of success.

In **A Young Man's Make-Up** (Fleming H. Revell Company, Toronto; The Upper Canada Tract Society, Toronto, 150 pages, 75c.), Dr. James I. Vance talks about the qualities that constitute a manly character. Good, straight talk it is, too, from one who evidently knows young men and is in full sympathy with them. The book is altogether worthy of the place given to it in the Reading Course recommended for 1905, by the General Assembly's Committee on Young People's Societies.

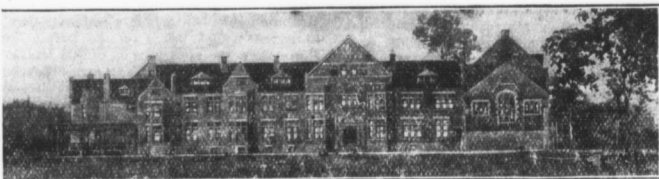
The recent visit to this continent of Rev. Charles Wagner, whose congregation in Paris is said to include "almost every intellectual and social element of modern France," has turned attention to his books. Two of these lie before us, neatly bound and well printed—**The Simple Life** and **By the Fireside** (William Briggs, Toronto, 193 and 300 pages respectively, each \$1.00 net). An illustration from the former shows its purpose. The test of a good lamp is that it give a good light, not its material, or its workmanship. So it is not his goods, or pleasures, or honors, or learning that make the man, but the strength of his moral fibre. The book is an appeal to simplify life, by making all its complex conditions minister to moral growth. Our sympathy is won and held by the author's intensity of purpose and felicity of style. "By the Fireside," which is one of the books of the Reading Course recommended by the General Assembly's Committee on Young People's Societies, is a sweet and tender, but none the less strong and sensible, discussion of home relationships. One cannot read the book—a chapter of it would be excellent reading when the family gather round the evening lamp—without loving his home more, and desiring to make it even a better and happier place.

The future of the church's missions, at home and abroad, lies in the hands of her young people. Let their zeal and enthusiasm be kindled into a bright flame, and a glorious advance is assured. And the fuel of zeal is information. **Reapers in Many Lands** (Westminster Co., Toronto; 200 pages, paper, 25c; cloth, 50c) will help in supplying this. It is got out by the General Assembly's Y.P.S. Committee, is writ-

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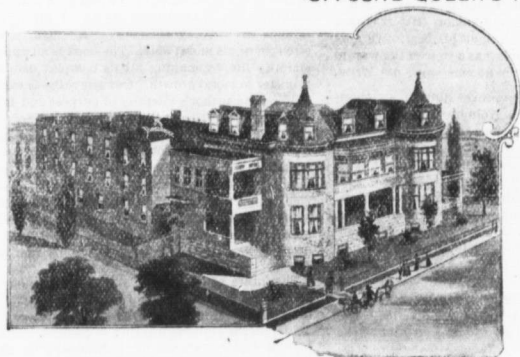
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ten by experts, takes up the fields one by one, and discusses the various organizations, congregational, Young Peoples Societies and Sabbath Schools, for the support of the work.

The Presbyterian Record (Rev. E. Scott, Editor, Y. M. C. A. Building, Montreal, price 25 cents a year in quantities) should be in every home. It is devoted especially to the mission work of the church. All contributions for the church Schemes are acknowledged in the Record. Mr. Scott is an editor of long experience, and the information from fields at home and abroad is fresh month by month. A special feature of the Record of late has been a full account of the Home Mission Work in the West, Presbytery by Presbytery, written by men on the ground. Many congregations supply a copy of the Record to each family; a good example to be followed.

No work on the International Lessons has so thoroughly stood the test of time as Peloubet's **Select Notes** (W. A. Wells of Boston). The volume for 1905, 375 pages, illustrations, maps and diagrams) not only stands the test, but is a distinct advance on the high standard of its thirty and more predecessors. We miss the name M. A. Peloubet, long associated with that of Dr. F. N. Peloubet, on the title page. The name of Amos R. Wells takes its place. Where Amos R. Wells goes, he carries freshness with him, and Dr. Peloubet is perennially fresh. There must, of course, necessarily be repetition, where the lessons are repeated from time to time, but it is always repetition with a new light, and every year features of value are

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The Bible in Practical Life contains the addresses, discussions and other proceedings of the second annual convention of the Religious Education Association, and is issued from their office (153 La Salle St., Chicago, 640 pages, with indexes, \$2.00).

It is not a mere report, but is a volume of treatises, many of them of high value, and all of deep and present interest as indicating the value set upon the Bible by educators, and their notions as to how Bible study may be best promoted in the home, in sabbath and day schools, and in the colleges and universities. Professor McFadyen of Knox College, and Dr. Tracy, of Toronto University, are each represented by able papers. Amongst other valuable services to sabbath school work, the Religious Education Association is useful in bringing some leading educators in the United States into contact with that work who have hitherto stood largely aloof.

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What a trained librarian does for the users of a large library, is done by W. H. Griffith Thomas, B.D., for the readers of the divine Library of sixty-six books, making up our Bible, in **Methods of Bible Study** (Fleming H. Revell Company, Toronto, 120 pages, 50c. net). Mr. Thomas so arranges and classifies the sacred books, that the contents and purpose of each are clearly indicated, while at the same time the marvellous unity of the whole collection is skillfully set forth.

The **Sunday School Times Company**, Philadelphia, publishes **A Beginner's Course in Bible Study** (182 pages, 50c.), issued by the American Section of the International Lesson Committee, for pupils under six years of age, with Teaching Hints by George Hamilton Archibald, a Sabbath School worker of high reputation on both sides of the Atlantic. The method followed in the Hints is to find a point of contact for the lesson in the child's knowledge and experience, then to give suggestions as to the telling of the lesson story, and finally to show how the child may be guided to make his own deductions from the story. **Advanced Lessons**, by M. C. Hazard, Ph. D. and H. T. Fowler, Ph. D. (The Pilgrim Press, Boston, 226 pages, 50c. net) has for its sub-title, **Books of the Bible with Relation to Their Place in History**. By considering each historical book as a part of the series to which it belongs, an outline view of Bible history is given, and the addresses, essays and epistles of the prophets and apostles are fitted into their place in history.

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