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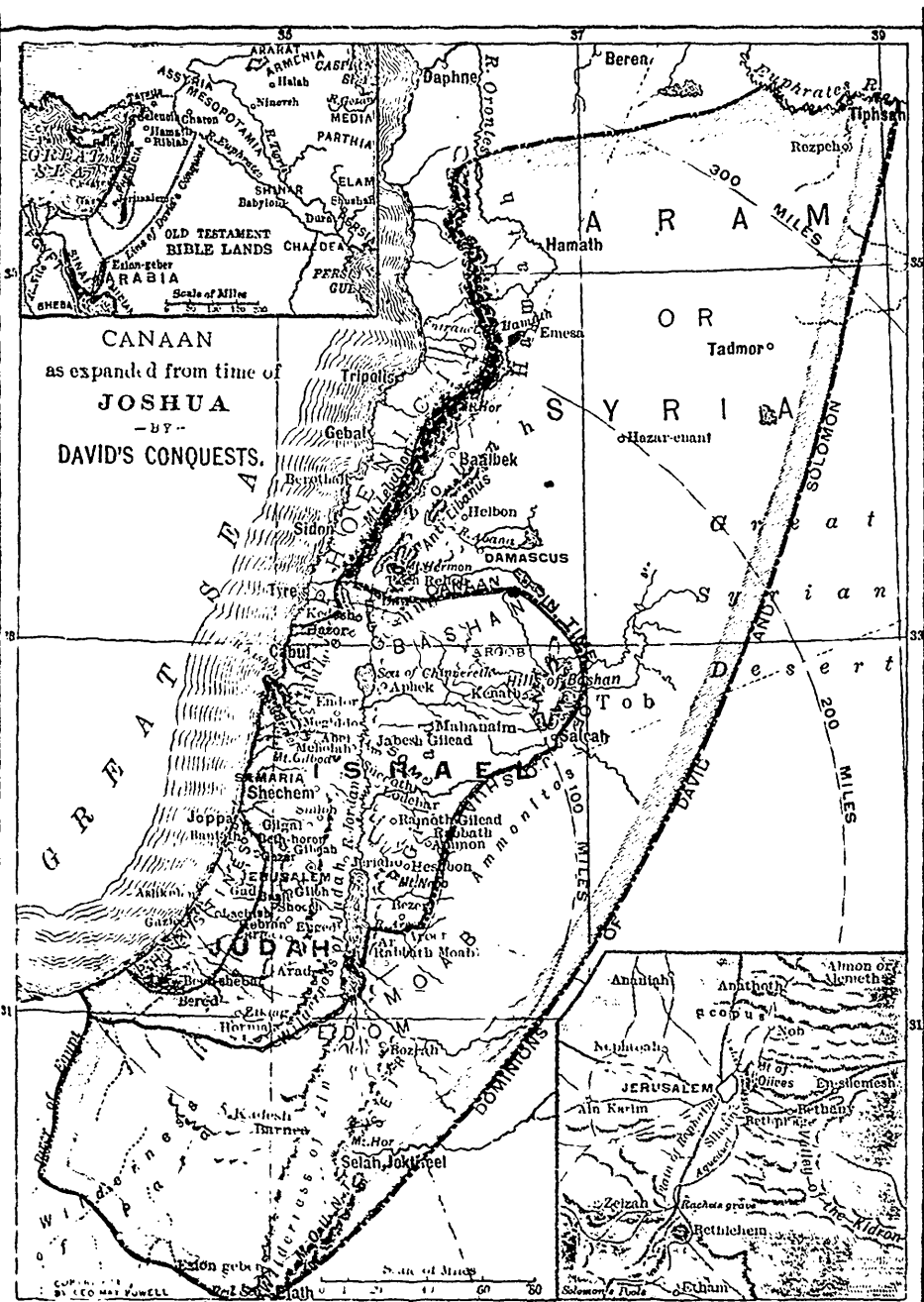
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The Teachers' Monthly.

Vol. II.

NOVEMBER, 1896.

No. 11.

OUR SABBATH SCHOOLS.

The price of the *Teachers' Monthly* in future will be :—Single copies 50 cents per annum ; four or more to one address, 40 cents.

In return for this slight increase in the price we give thirty-two pages instead of twenty, and insert a handsome colored map. The present number has, in addition to this, fourteen pages of supplementary matter. This will be pleasant reading to all who wish the success of our own periodicals.

We do not ask you to read all the supplement—even honey palls upon the taste—but see what your neighbors have to say for us. The testimonials are grouped by synods for convenience of reference. You will notice that we have carefully avoided naming any other publications in use in our schools. We hope to make our helps so far superior to most, and so fully equal to the best, that every one of our Sabbath schools will take them exclusively.

We regret very much the delay in issuing the November number. We must ask the forbearance of our subscribers in the circumstances. As long as the editorial work is done mainly by one who has also a pastoral charge, it will be impossible to avoid being closely pressed for time occasionally. The preparation of the testimonials in the supplement, all of which had to be rewritten for the compositor; the preparation of a special appeal to wipe out our burden on the publishing fund of \$5,000 ; necessary absence from home in connection with the committee meeting ; additional work arising out of Children's Day ; and chiefly, the convener's duties as a pastor at the quarterly communion season, are the causes why this number is a week late. If our publications are to be continued, and no one will now say that they should cease, it will be absolutely necessary to place them in the hands of some one who is free from the charge of a congregation. As long as one has the "cure of souls" his duties in that regard must be paramount. Whatever happens to the *Monthly*, he must not neglect the spiritual claims of his

flock. This, or any other "outside" work must be secondary in importance to these. We trust our presbyteries will speak with no uncertain sound and fully warrant the Assembly in placing the work on an efficient basis financially and editorially.

It is the confident expectation of the committee that they will be able to announce to the Assembly at Winnipeg next year that not only does no debt rest upon them, but that the periodicals will yield a handsome working capital for the future. We shall then be warranted in congratulating the church in having a Sabbath school department, not only thoroughly organized, but also endowed with a permanent revenue sufficient to pay all the cost of editorial superintendence and general administration of its affairs. The following quotation from a circular recently issued will shew our grounds for expecting such success : "The total cost of printing and publishing (including mailing, &c.) the quantity necessary to supply our present subscribers, and furnish an abundance of samples, for one year is \$5,052.98. The revenue from the same, even if not one additional subscriber were obtained next January, would be \$5,291.10, leaving a balance of profit amounting to \$238.12. With nearly 19,000 teachers and over 158,000 scholars in our Sabbath schools, our subscription lists should be at least doubled at new year, and if so, the margin of profit would be \$3,000. These figures are reached by a very careful and detailed calculation in consultation with the printer. They will shew how utterly incorrect is the statement that our publications 'are losing money every year.' It is rarely that any periodicals achieve such a striking success in so short a time. Usually from four to five years are required to reach a paying basis." Should the Assembly make the appointment of an editor and general superintendent of S. S. work and authorize the removal of our headquarters to Toronto, our margin of profit will be at least twenty-five per cent. higher, owing to the lower tenders for printing

that we can obtain there and the more favorable situation of Toronto as a distributing centre.

The colored map which appears in this number of the *Teacher's Monthly* and those which will accompany the lessons of 1897 are made by Mr. Geo. May Powell of Philadelphia, who also supplies those advertised on the last page of the cover. Mr. Powell is probably making more and finer Bible study maps than any other one in the world and his prices compete successfully against British houses. He has actually visited Bible lands after years of experience in order to fit himself for still better work. The maps which we place before the readers of the *Home Study* series will be found unusually helpful and interesting.

The study of Bible geography is one of great importance for the right understanding of the sacred narrative and helps to remove much of

the "Far country" flavor from the book. Shew your scholars a map and point out on it the places you are talking about and see how they prick up their ears and press their heads together around your knee.

Sounds which address the ear are lost and die in one short hour; while that which strikes the eye Lives long upon the mind; the faithful sight Graves on the memory with a beam of light.

It would be a good plan to encourage the study of the map by giving some fitting honor to the one who can pass the best examination in pointing out on the map the places mentioned in the lessons of the quarter and telling all that he knows about them. Use these beautiful maps and your scholars will know more about their Bibles.

The lesson for November 29th will be given in the December number of the TEACHERS' MONTHLY, which will be published early.

THE TEACHER'S BEST HOLD.

The teacher's best hold upon the class is gained by his personal knowledge of the scholars. A partial knowledge only can be obtained in the hour of instruction. Then teacher and pupils are, as it were, in full dress, and on their best behavior. You know how much more intimate an acquaintance may be formed between two who happen to spend a week together than between those who become acquainted in a more formal way. It is the same with the teacher and the class. And, while deep and lasting impressions are no doubt often made, during the term of the lesson, pressed home as we pray they may be by the Holy Spirit, still without the insight which personal friendship gives, the teacher is really working in the dark.

To illustrate. In a certain class of young ladies, gathered at random from a large city congregation, there are various degrees of culture and intelligence, and differing grades of social position. In dress the difference may be so trifling that the rich man's daughter, and her sister who toils for her daily bread, shall seem at the first glance to be arranged nearly alike. There may be a difference in ease and polish of manner, but *all* the girls are quiet, diffident, and retiring, and the less highly educated are quite likely to have studied the lesson most faithfully. How is the teacher to get at the souls behind those sweet faces?

By home visitation. Delicate tact and unobtrusive sympathy in the homes of each of the young girls, will do more to win them than yards and tons of advice, which comes merely from the outside. Going from house to house, you *feel* your way into hearts. You learn the perplexities, the delights, the ambitions, the life atmospheres of each pupil. This one is in a whirl of fashionable society; admired, feted, and courted. Her very beauty and brightness cause her to be surrounded by temptations. That one is attending school, and all her nature is subjected to the highest pressure, in her great desire to excel. That other has a sick sister, whose days are shadowed by intense pain, and to whom all in the household must minister. As you become aware of all the circumstances you know better how to suit your teachings to the various cases. Almost intuitively you seize upon the verse which will comfort, reprove, exhort, or stimulate best the one for whom it is designed.

I suppose in this way we can come nearest to the comprehension of Christ's tender sympathy. Our Divine Master knows what we need. He knows us as we can never know each other, and his gentleness apportions to us our meat in due season. The *great Teacher* is our pattern and our guide. We must try to make our lives like his.—*Selected.*

GLEANINGS.

The "up-to-date" Sunday school teacher shows unmistakable evidence of his standing and qualifications in daily life and practice in the following ways:

1st. He prepares each lesson thoroughly, and does not depend wholly on his general knowledge of the Bible.

2nd. He uses lesson helps as they should be used; with the Bible, and not apart from it.

3rd. He and his scholars use nothing but the Bibles in the class. As to method of teaching, he uses the cork-screw instead of the funnel.

4th. He does not attempt to teach all there is in a lesson, but seeks to impress this truth or that, according to its importance and the needs of his class.

5th. He knows that as "Iron sharpeneth iron," so "teacher sharpeneth teacher," at the Teachers' Meeting, and to do his best work he must be there. When there, he is not a jug, simply waiting to be filled up.

6th. He does not scold his scholars for dropping out of his class, but seeks for the cause in himself, where he knows he is most likely to find it. It is not always found there, but he looks there first.

7th. He knows his scholars on Wednesday. "He calls them by name." He shakes their hand. He knows which lives in the frame house, and which has a poor and widowed mother.

8th. He enters heartily into all the general exercises of the school, for he has noticed that when he does not, his scholars do not. His class is prompt and orderly because he is.

9th. Every member of his class contributes a specific amount each Sunday, and makes up for absences. He sets the example. Because of this system his class gives more than others and does it easier.

10th. He has pondered over, prayed over and forever settled in his own mind these three things, and governs his work and life accordingly.

1. His responsibility as teacher of that class is to God and not simply to the superintendent.

2. He is the teacher of that class seven days in the week, and not simply on Sunday.

3. He cannot expect to raise his class spiritually to a higher plane than he occupies himself.

The "up-to-date" teacher does not "take his work as a dose." He pushes it instead of dragging it. He is happy in it, and of course succeeds.—*International Evangel.*

It is not right or safe for a teacher in a Sunday school to assume, as a matter of course, that a child on entering the Sunday school is yet without an active conscious trust in Christ. It is a great deal more important to find out the child's present relation to Christ than to find out about the child's personal experience in the line of what is called "conversion." Many a child in the Sunday school, who is quite as trusting a believer in Jesus as is his teacher, is urged persistently to be converted, or to become a believer in Jesus, when he cannot understand what is desired of him as a result of this urging. "Mamma," said a little child-christian, "my Sunday school teacher wants me to be a christian. What does she mean? I love Jesus now with all my heart. Will it be any different when I am a christian?" A teacher ought first to know that this particular child is in some other attitude to Christ than that of a trusting, praying follower before he or she dares to cause that little one to stumble by telling him that he is not a christian. Every child ought to be a believer in Jesus, and no teacher has a right either to assume that every child is so, or not so, without special knowledge in the case.—*Sunday School Times.*

Beloved parents! listen to the blessed tidings of which Noah is God's messenger to you: There is room for your child in the ark; the God who saves you expects you to bring your child with you. Oh, let it be no longer enough to pray and hope that your child may be saved, but accept in faith the assurance that he can be, and act out in obedience the command that you are to bring him in. And to each question as to how, let the answer be taken deeper to heart, "Go thou and thy house." Go in and live in the ark; bring up and train thy little ones there, as one wholly separated from the world and dwelling there; God's blessing will use thy training for their salvation. Abide in Christ, and let the child feel that to be near thee is to be near Christ; live in the power of the love and the redemption and the life of Christ; thy house will be to the child the ark where Christ is known and found. Oh! if thou hast indeed heard that most blessed word "I have seen thee righteous," let it teach thee in the obedience of a joyous faith to fulfil the precept "Come thou and all thy house into the ark."—*Andrew Murray.*

Notes on the Lessons.

LESSON V—Nov. 1st, 1896.

Building the Temple. I KINGS 5: 1-12.

(Commit to memory verses 4, 6.)

GOLDEN TEXT: "Except the Lord build the house, they labor in vain that build it." Ps. 127: 1.

PROVE THAT—We should be friendly. Prov. 18: 24.

SHORTER CATECHISM. Questions 53, 54, 55, 56.

LESSON HYMNS. *Children's Hymnal*—Nos. 158, 63, 219, 113.

DAILY PORTIONS. *Monday.* Building the temple. I Kings 5: 1-12. *Tuesday.* The temple finished. I Kings 6: 1-14. *Wednesday.* A beautiful house. I Kings 6: 21-30. *Thursday.* Seven years in building. I Kings 6: 31-38. *Friday.* Site of the temple. 2 Chr. 3: 1-10. *Saturday.* The pattern of the temple. I Chr. 28: 11-21. *Sabbath.* A spiritual temple. Eph. 2: 13-22. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. The building of the temple was the great event of Solomon's reign and marked an important era in the making of the nation and in the progress of the kingdom of God. To the accomplishment of this work David's old friend Hiram, king of Tyre, contributed timber and skilled workmen. Large trees did not grow in Palestine, nor were the Israelites accustomed to the erection of great buildings. This alliance with the Phoenicians was mutually advantageous. Phoenicia depended for its supplies of food upon the fertile countries to the east and south, and for this it exchanged the cedar and stone of its mountains. Solomon and Hiram remained fast friends to the end of their lives. See the parallel narrative in 2 Chr. 2: 1-18. Time B. C. 1014.

LESSON PLAN. I. Solomon's Request. vs. 1-6. II. Hiram's Reply. vs. 7-12.

1. And Hi'ram king of Tyre—From 2 Chr. 2: 3 we should conclude that it was the same king who had ruled in Tyre in the days of David, to whom he is said to have sent timber for the building of his own house. Compare 2 Sam. 5: 11. But the events alluded to in Samuel were, it seems, in the early part of David's reign in Jerusalem, that is, between 30 and 40 years before the correspondence spoken of in the present chapter. It may therefore be that two kings in succession bore the same name. Tradition says that he married the daughter of Solomon. Tyre (*the rock*) was so called because of the rocky island on which the ancient city was built (Josh. 19: 29; 2 Sam. 24: 7). It was the capital of Phoenicia, but Sidon seems to have been at first the more important town as it gave its name to the people, Sidonians. It is now a ruin (Ezek. 26-28). Sent his servants unto Sol'o-mon—He sent an embassy to congratulate him on his accession. For he had heard that they had anointed him king in the room of his father—It may be that a formal message had been sent to him on account of his close relations with David. For Hi'ram was ever a lover of David—"Ever" is literally "all the days" of their contemporaneous sovereignty (2 Sam. 5: 11; 1 Chr. 14: 1; 22: 4; 2 Chr. 2: 3). If this is not the same Hiram as is referred to in these passages, the name may have been common to several kings, like "Pharaoh" and "Caesar." 2. And Solomon sent to Hi'ram, saying—Josephus says that the letters of Solomon and Hiram were preserved both amongst the Jewish and the Tyrian archives, so that anybody who wished to test the truth of his statements might examine them. The narrative in Chronicles does not mention the message from Hiram to Solomon because its writer confines himself closely to the story of the building of the temple. Hiram's courtesy gave Solomon the opportunity of asking for the timber, &c.,

which he required and could obtain only in Lebanon. **3. Thou knowest how that David my father could not build a house**—David had himself, probably, told Hiram of his desire to build the temple (1 Chr. 22: 1-4). **Unto the name of the Lord his God**—This expression is based upon Deut. 12: 5, 11. The name of Jehovah is the manifestation of the divine nature in a visible sign as a real pledge of his presence. (Keil). This was found specially in the Holy of Holies between the Cherubim over the mercy-seat. This was his "shrine and habitation." **For the wars which were about him on every side**—The word "war" is in the singular number, "because of the war wherewith they (*i. e.* his enemies) had surrounded him." (Keil). (2 Sam. 7: 8-13; 1 Chr. 22: 8; 28: 3). The unsettled condition of the nation made a fixed sanctuary impossible until an era of peace should dawn. David is not blamed for the wars which were a necessity of the national growth, but, had he erected the temple, JEHOVAH might in time have come to be regarded as a war-god, a kind of Hebrew Mars, instead of a covenant God, the HOLY ONE of Israel. **Until the Lord put them under the soles of his feet**—Until he had completely conquered them, "trampled them down." For the same image see Ps. 7: 5; 60: 12; 91: 13; Rom. 16: 20; Eph. 1: 22. **4. But now the Lord my God hath given me rest on every side**—(1 Kings 4: 24; 1 Chr. 22: 9). David enjoyed a brief time of quiet (2 Sam. 7: 1), but peace was not fully assured as under Solomon. **So that there is neither adversary nor evil occurrent**—The invasion of Ha'dad and Re'zon belonged to a later period of his reign (1 Kings 11: 14, 23). "Occurrent" is the old form of "occurrence, there was no rebellion, famine, pestilence or other suffering." (Baehr). **5. And, behold, I purpose to build a house unto the name of the Lord my God**—It should be noticed that between the narrative in Kings and that in Chronicles there is a marked difference here. The former says nothing about the preparations which David had made for building the temple, but makes the preparation commence under Solomon. (Compare 1 Chr. 29: 6-9; 2 Chr. 2: 3-7, and with 1 Kings 6: 2 compare 2 Chr. 3: 6). (Lumby). **As the Lord spake unto David my father saying**—There is reference here to

2 Sam. 7: 12, 13, where no distinct mention is made of the reason why David was not permitted to build the house. Solomon gives his father due credit for the design and shews that his project is no rash plan of a young man, but a filial carrying out of David's purpose, under the explicit sanction of God himself. **Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name**—Whatever Hiram's views in regard to the claims of Jehovah to the exclusive worship of men, he would respect the conscientiousness of Solomon. **6. Now, therefore, command thou that they hew me cedar trees out of Lebanon**—Lebanon means literally "the white mountains," so called from their snowy summits, and the white limestone of which they are chiefly composed. Only a small grove remains of the vast forests which anciently covered the slopes of Lebanon. Here the cedar grew to its greatest perfection. It attains the height of 70 or 80 feet and its wood has a bitter taste which preserves it from the ravages of insects. It is resinous, fragrant and takes a high polish. Its beautiful dark grain grows richer in color with the lapse of time. It is practically indestructible. Lebanon was included in the land given to the Israelites (Josh. 13: 5), but they did not take possession of it (Judges 1: 31). The "stone-squarers" mentioned in verse 18 of this chapter are called in the margin "Gib'lites." Their country was also given to Israel (Josh. 13: 5) but not conquered (Judges 3: 3); they are mentioned in Ezek. 27: 9. Solomon's request, as given in 1 Chr. 2: 3-10, is much larger than appears here. **And my servants shall be with thy servants**—The laborers were probably furnished by Solomon (verse 13) and the skilled craftsmen by Hiram. **And unto thee will I give hire for thy servants according to all that thou shalt appoint**—Pay was taken in kind, see verse 11. **For thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians**—"To skill" is an antiquated verb found also in 2 Chr. 2: 7, 8; 34: 12. It means "to know the best way of doing anything." (Lumby). It refers to the knowledge of the most suitable trees for any purpose, the right time of felling, the preservation of the wood, and its construction into houses, ships, &c. "The mechanical skill of the Phoenicians generally, and of the Sidonians in particular,

is noticed by many ancient writers." (Rawlinson). 7. And it came to pass when Hiram heard the words of Solomon that he rejoiced greatly—For more reasons than one. The old friendship with the father would be continued with the son; that son was the most powerful monarch of the time; and his empire produced in abundance the necessary commodities of life. The commercial alliance was most advantageous. And said, **Blessed be the Lord this day, which hath given unto David a wise son over this great people**—It does not follow from this language, or even from the words as given in 2 Chr. 2: 12, that Hiram recognized Jehovah as the one only true God and sole Creator of all things. He, like all heathen, was willing to accept the gods of other nations as real divinities having a right to the worship of their own peoples. He politely gives God the veneration that Solomon claims for him, but without prejudice to the gods of Tyre. The Queen of Sheba spoke in a similar strain (ch. 10: 9; 2 Chr. 9: 7, 8), and perhaps Nebuchadnezzar and Darius really rose no higher (Dan. 2: 47; 3: 26-29; 4: 34, 35; 6: 26). But Melchizedec was a true believer (Gen. 14: 19; Heb. 7: 1-4). 8. And Hiram sent to Solomon, saying—The communication was in writing (2 Chr. 2: 11). It was the almost universal belief of antiquity that the art of writing was invented by the Phoenicians, and by them communicated to the Greeks. I have considered the things which thou sentest to me for—R. V. "I have heard the message which thou hast sent unto me." The Hebrew and Phoenician languages were probably the same, or nearly so, in the time of Solomon and Hiram. And I will do all thy desire concerning timber of cedar and concerning timber of fir—"Fir" is more properly "cypress." It was very light, tough and durable, and was used in shipbuilding (Ezek. 27: 5), for spear shafts (Nah. 2: 3) and for musical instruments (2 Sam. 6: 5). Solomon also asked for Phoenician artisans. 9. My servants shall bring them down from Lebanon unto the sea—This was a great undertaking with the mechanical appliances of that age, but not more serious than the transportation of the stones for the pyramids, or indeed nearly so difficult as conveying the timber to Nineveh on the east, which we know from the inscrip-

tions was done. Doubtless the trees grew nearer the foot of the mountains in ancient times. And I will convey them by sea in floats—R. V. "I will make them into rafts to go by sea." Such rafts are familiar to the dwellers along the St. John and other Canadian rivers. Unto the place that thou shalt appoint me—In 2 Chr. 2: 16, Jop'pa is mentioned. This is now, as then, the port of Jerusalem, from which it is distant about 40 miles. To convey the timber thence to Jerusalem was quite as difficult a task as to bring it from its native mountains to the sea. And will cause them to be discharged there, and thou shalt receive them—This is a definite business contract to deliver the timber at Joppa and take a receipt for it in due form. And thou shalt accomplish my desire in giving food for my household—Here Hiram states in what shape he would prefer the "hire" promised in verse 6. The food for the royal household must be carefully distinguished from the food given to the workmen (2 Chr. 2: 10). (Compare Ezra 3: 7.) The habitable part of Phoenicia consisted of a narrow strip of 28 miles along the coast with an average breadth of one mile. They were thus compelled to import corn and oil. (Ezek. 27: 17). The fact that Phoenicia was thus dependent upon Palestine for its breadstuffs explains the unbroken peace that prevailed between the two countries. (Hammond). 10. So Hiram gave Solomon cedar trees and fir trees according to all his desire. 11. And Solomon gave Hiram twenty thousand measures of wheat for food to his household—The "measure" or *cor* (or *homer*) was about eight bushels, 160,000 bushels altogether. And twenty measures of pure oil—A *cor* of oil was equal to 10 *baths*. The quantity was about 1,280 gallons. "Pure oil" is (R. V. marg.) "beaten oil," obtained from the olives before they were quite ripe by pounding them in a mortar. It was whiter and purer and gave a clearer light than what came from the ripe olives, extracted by the press. It was intended for the use of royalty. Thus gave Solomon to Hiram year by year—This was the "royalty" due on the timber. It was paid annually so long as the treaty lasted. In 2 Chr. 2: 10 the wages of the workmen are mentioned. 12. And the Lord gave Solomon wisdom, as he promised him (ch. 3: 12). And there was peace between Hiram

and Solomon; and they two made a league together—It is probable that this alliance between Tyre and the successors of Solomon continued, even when the kingdoms of Israel and Judah were separated. Jezebel, Ahab's wife, was a daughter of the Tyrian king Ethbaal. (Lumby).

BIBLE SEARCH LIGHTS.

1. What message did Hiram send to Solomon? (1 Kings 5: 1). What friendly relations existed between the king of Tyre and David? (2 Sam. 5: 11; 1 Chr. 22: 4). How long previous was this? (Compare the dates given at the top of the margin). Is it probable that David's friend was the father of Solomon's friend? (2 Chr. 2: 13).
3. Read the more complete form of the letter in 2 Chr. 2: 1-7. Was there a political reason (2 Chr. 22: 9) as well as a moral one (1 Chr. 22: 8) why David could not build the temple? If David was not wrong in waging war why was his doing so made a reason for forbidding him to build the temple? Give other instances in which the Bible recognizes "the fitness of things" (8: 26; Ezra 4: 14; Matt. 15: 26; Luke 15: 32; 2 Tim. 2: 21). What promise has the christian of a similar victory over his spiritual enemies? (Rom: 16: 20; Eph. 16: 22).
4. Is Solomon in this respect a type of Christ? (Ps. 72: 7; Isa. 9: 6, 7; Eph. 2: 14).
5. What remarkable omission in the narrative here? (1 Chr. 29: 1-9; 2 Chr. 2: 37, and compare 1 Kings 6: 2 with 2 Chr. 3: 3).
6. How far did the boundaries of the land given to Israel extend? (Josh 13: 5, 6). Why did they not take possession of it all? (Judges 1: 31; 2: 2, 3; Ex. 23: 33; 1 Kings 11: 5). What lesson of brotherly co-operation may we learn from this verse? (1 Cor. 12: 14, &c.)
7. What fuller acknowledgement of God does Hiram make according to the narrative in 2 Chronicles? Give other instances of similar words from heathen kings. (Dan. 2: 47; 3: 28; 4: 34-37; Ezra 1: 2).
11. Was there a similar arrangement when the second temple was built? (Ezra 3: 7). Was this alliance ever broken? (Amos 1: 9).

PRACTICAL LESSONS.

I. SOLOMON'S REQUEST. In ancient times more than at present international courtesies arose from the personal friendship of sovereigns. Such good influences are not wholly wanting in these democratic days, for it is not unlikely that the visit of the Czar of Russia to his royal relatives at Balmoral may have a very happy result in the peaceful solution of the "Eastern question." When nations are bound together by neighborhood and common interests, mutual jealousy is mutual folly. Hiram and David had realized this and their esteem for each other had ripened into warm friendship. With the liveliest satisfaction Hiram learned that David's son and successor inherited his father's amiable and sagacious character.

sincere and earnest piety. True goodness will win true friends. The best way to find worthy friends is to be worthy of them. Common interest is never so strong a bond of union as mutual recognition of moral worth. The Chinese philosopher, Confucius, says "There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere, and friendship with the man of observation; these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft, and friendship with the glib-tongued; these are injurious."

1. *Hiram was ever a lover of David.* It is not hard to discover loveable traits in the character of the "Sweet singer of Israel," but what must have struck a foreigner and a heathen most forcibly, especially if he were himself noble-minded and religious, was David's

3. *David my father could not build.* This must have been a sore disappointment to David. He had wished to crown his reign with the erection of a temple "exceeding magnificent," worthy of the Being who was enthroned in his heart. Yet he was not to blame for the wars he had waged. Many of them were undertaken with the direct sanction of God, and all

were necessary to the upbuilding of the Hebrew nation. Permanent peace could not come until the ten tribes had been welded into one commonwealth, and had vindicated for themselves a place amongst the surrounding heathen powers. We have here an illustration of the general law that very often successful prosecution of one kind of work unfits for undertaking another on which the heart may be set. With us, as with David, the true reward will come with what we may call, the lower duty, the one God has assigned us. Though we may not realize it, yet the truth will be, that those who come after us will build with the materials we have provided, and we shall have our share in the more imposing results accomplished by them. Who can predict the ultimate results of a Sabbath-school teacher's humble but faithful labor.

4. *I purpose to build.* Every man has some special work given to him by God. It is of the utmost importance that he should find out what that work is, if he would not make his life a failure and come short of the purpose of God for him. In the case of Solomon, the great work given him to do was, not to extend the boundaries of the kingdom, but to build the temple of the Lord. This was to him the work of paramount importance. Every christian ought to say, "I purpose to build a house to the name of the Lord." (a) He must first become himself a living stone of the spiritual temple (2 Pet. 2: 5). (b) His body must be the temple of the Holy Ghost (1 Cor. 6: 19), his whole being a sanctuary (1 Cor. 3). His house should be a house of prayer (Josh. 24: 15). Are not these human temples themselves the stones elect, precious, to be used by and by in that great heavenly temple which the Lord shall build and not man? (2 Cor. 5: 1). (DePressensé).

II. HIRAM'S REPLY. We have no good reason to believe that Hiram became a proselyte to Judaism. The effect of such a change of faith would have been either his dethronement or the conversion of the whole nation. Neither of these events occurred. But he seems to have been one not far from the kingdom, and a sincere "seeker after God." We are not called upon to pronounce upon his eternal destiny, but we may be sure that the God whose name he revered and whose temple he helped to build would judge him according to the light that he had and measure

his short-comings with infinite consideration.

5. *Blessed be the Lord.* The reply of Hiram teaches us several very important lessons. We should rejoice in the prosperity of others, and give God thanks for their good fortune. It is a privilege to help on any good work, and we should stand ready with heart and hand and pocket-book to give cheerfully our aid when called upon. No one can do his best work for God as an isolated individual. Mutual association increases power. *One plus one* is often more than *two*, the efficiency of each is greater. Neither Solomon nor David alone could have built the temple, nor could Hiram have developed the material resources of his kingdom, employed his skilled workmen, or reaped the spiritual blessings resulting from an alliance with the people of God without the partnership which the temple-building made necessary.

6: 7. *And the house, when it was in building was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building.* The best work is often that done in silence. The world does not see the quiet influences of the home, and yet these make the men and women of the future. The most potent influences in the home are not parental laws but parental lives. What goes on in our hearts determines what shall be seen and heard of men in our actions and language. The gracious work of the Holy Spirit is a silent work. Of Jesus it was prophesied "He shall not cry nor lift up, nor cause his voice to be heard in the street." (Isa. 42: 2). The best christian workers are those who attract the least attention to themselves. The great forces of nature, the sunbeams, the electric current, gravitation, all perform their mighty work in "Solemn silence."

"No workman's steel, no ponderous axes rung;
Like some tall palm the noiseless fabric spring."

"A grander temple now unseen is growing,
The bright and undecaying home of grace,
Its living stones from every country flowing,
And from all time, Oh! when that temple holy
Appears in perfect beauty, may a place
Be found for me and for my service lowly."

ADDED POINTS.

1. Our sympathy is little help if we do not express it.

2. The congratulations of friends are like a fresh bestowal of our blessings.

3. There is no ultimate defeat to a soldier of Christ. His enemies will eventually be put under his feet.

4. Good purposes should ripen into actions.

5. It is a pious duty to carry out the wishes of the dead.

6. The work left undone by others should be taken up by those who survive and succeed them.

7. God gives us peace that we may do better work for him.

8. The help of others should be sought and welcomed when it is given in a becoming spirit.

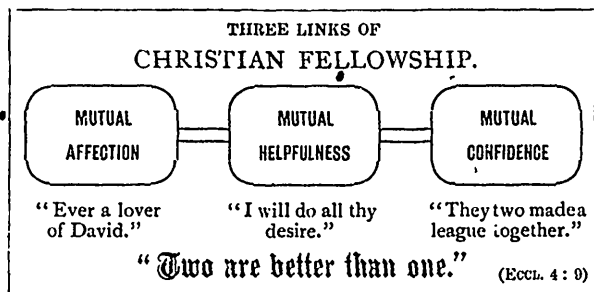
9. We should frankly acknowledge the fact when others excel us in anything. Only small minds are jealous.

10. Fairness, frankness and fidelity will win and keep friends.

BLACKBOARD REVIEW.

Taking the lesson as a whole it teaches Three links in the chain of Christian Friendship. The first is *Mutual Affection*. This rests upon sincere respect for moral worth. Illustrate this from the lesson, David and Jonathan, &c. The second is *Mutual Helpfulness*. Neither David nor Solomon could have accomplished the work alone. Neither can we build up our own spiritual temple, or perform efficient service for "Christ and the church" unless we call

to our aid others and make ourselves helpful to them. The third is *Mutual Confidence*. There is an expressed or implied pledge between all who are engaged in any Christian work. Church membership involves a union as close as members of the body to one another. The Christian Endeavor



pledge only puts into definite form the duties we owe to our Master and to one another. Distrust, envy, imputation of unworthy motives, uncharitable judgments, harsh words and hasty inferences, often estrange those who should be able to rely upon each other in advancing the interests of God's house and people.

LESSON VI—November 8th, 1896.

The Temple Dedicated. 1 KINGS 8: 54-63.

(Commit to memory verses 62, 63.)

GOLDEN TEXT: "The Lord is in his holy temple; let all the earth keep silence before him." Hab. 2: 20.

PROVE THAT—We should remember God's goodness. Ps. 89: 1.

SHORTER CATECHISM. Questions 57, 58, 59.

LESSON HYMNS. *Children's Hymnal*—Nos. 160, 176, 41, 141.

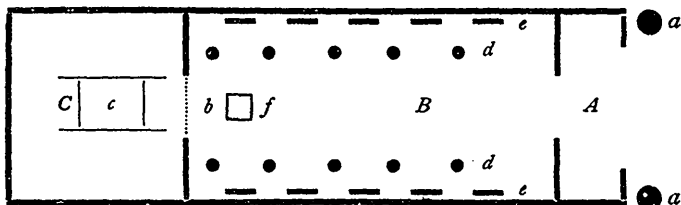
DAILY PORTIONS. *Monday*. The temple dedicated. 1 Kings 8: 54-63. *Tuesday*. Assembly of the people. 2 Chr. 5: 1-10. *Wednesday*. The word fulfilled. 2 Chr. 6: 1-11. *Thursday*. Prayer of dedication. 2 Chr. 6: 12-21. *Friday*. A refuge in trouble. 2 Chr. 6: 22-31. *Saturday*. The cry of penitence. 2 Chr. 6: 32-42. *Sabbath*. The glory of the Lord. 2 Chr. 7: 1-11. (The I. B. R. A. Selections.)

EXPOSITORY NOTES.

INTRODUCTORY. The temple was dedicated at the feast of Tabernacles, October B. C. 1004, after 7½ years of labor. The building was divided into three parts: the outer court, which was ornamented with trees, where the worshippers assembled: the Holy place, where

the altars, &c., stood and which was for the priests only; the Holy of Holies, in which the ark was deposited and which no one was allowed to enter except the high priest, and he only on the Day of Atonement. The area of the present enclosure is about 35 acres, but it had been much enlarged by Herod, probably in Solomon's time it included but 12 acres, or a quadrangle of 900 feet by 600. To the dedication all the heads of tribes and families were assembled, together with a vast multitude of the people. The sacred vessels were reverently carried to their places, and when the ark was deposited behind the veil and the priests who carried it had retired from the Holy of Holies, a bright cloud filled the temple as a token that God now took up his earthly abode between the Cherubim. Solomon then offered the dedicatory prayer. Parallel passage 2 Chr. 5 and 6. Time, Autumn of B. C. 1004 at the Feast of Tabernacles.

A SKETCH PLAN OF THE TEMPLE OF SOLOMON.



- | | |
|---|--------------------------------|
| A The Porch. | c The Ark and Mercy Seat. |
| B The Holy Place, 20 cubits square. | d The Ten Candlesticks. |
| C The Holy of Holies, 40 cubits square. | e The Ten Tables of Shewbread. |
| a a The Pillars in front, called Japhin and Boaz. | f The Altar of Incense. |
| b The Veil concealing the Holy of Holies. | |

LESSON PLAN. I. Divine Promises Fulfilled. vs. 54-56. II. Divine Presence Invoked. vs. 57-60. III. Divine Service Enjoined. vs. 61-63.

54. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord—Throughout the whole dedicatory service Solomon leads. As the representative of the nation he presents the building to God and invokes his blessing upon it. His sublime prayer is found in full in verses 23-53 and in 2 Chr. 6: 14-42. He arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven—He occupied a brazen platform about five feet high so as to be seen by all the people. The great altar of burnt offering was 15 feet high and 30 feet square. This is the first mention of kneeling in prayer. Standing was, among the Jews, the usual posture (1 Sam. 1: 26; Neh. 9: 2, 4; Mark 11: 25; Luke 18: 11, 13), but kneeling and prostration with outstretched hands were also common (Ezra 9: 5; Neh. 8: 6; Ps. 63: 4; 88: 9; 134: 2; 141: 2; Isa. 1: 15). There is no warrant in scripture or propriety for sitting. In verse 22 we are only told that Solomon stood before the altar. It appears from 2 Chr. 6: 13 that he first stood and then kneeled down. Josephus tells us that at the close of the prayer the king cast himself upon the ground and continued worshipping a long time, after which he arose and offered sacrifice. The upward extended hands were expressive of the soul reaching out to God for help. 55. And he stood and blessed all the congregation of Israel with a loud voice, saying—Solomon did not here assume any priestly function (Num. 6: 27), but merely invoked God's blessing upon himself and them, as David had done (2 Sam. 6: 18). 56. Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised—Only in a time of perfect peace and security could such a work as the building of the temple be carried on. This is a distinct reference to Deut. 12: 9, 10, where we read that when the Lord should have given rest to Israel then a place of sacrifice, &c., should be appointed. That place is now dedicated, and the king sees in this circumstance a proof that the rest is now at last fully attained. The permanent sanctuary is a pledge of settlement in the land. The rest hitherto enjoyed had been but partial (Josh. 21: 44). Only under Solomon were the Philistines brought into complete subjection (1 Kings 9: 16), and hitherto the ark had dwelt

in curtains (Hammond). **There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant—**Compare Josh. 21: 45; 23: 14. See these promises in Ex. 33: 14; Deut. 3: 20; 12: 10, 11; 25: 19; Lev. 26: 3-13; Deut. 28: 1-14. A better rest awaits the christian (Heb. 4: 9). There is no danger that any of God's promises shall fail (Matt. 24: 35; 2 Cor. 1: 20). **57. The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us—**This address to the people takes the form of a prayer in which Solomon expresses his desire and hope of four things, the first being that God would continue with his people in order that they might live acceptably in his sight; second, that the power of his grace might be on them, not to enlarge their coasts or increase their wealth, but to incline their hearts unto him, that duty might be pleasant, and devotion a delight; third, that his prayer might be answered, and that a gracious return be made to every prayer that should be offered in that sacred place, which would be as a continual answer to his prayer; fourth, that Israel might accomplish the world-wide design of their mission, the spreading of the knowledge of the one true God among all nations. On this occasion Solomon seemed to realize the one hope of Israel's future prosperity, as well as his own, which he affirmed must be through obedience to all God's commandments. (A. C. Morrow). (Deut. 31: 6, 8; Josh. 1: 5). **58. That he may incline our hearts unto him—**God is the source of all life and action, physical and spiritual, and of that free responsibility of man which is the ultimate truth of the inner human consciousness. God inclines the heart and yet the heart must yield itself. (Ellicott). The very inclination to serve God must come from the Holy Spirit. This doctrine first appears in the Davidic psalms. (Bib. Com.) (Ps. 119: 36; 141: 4; Phil. 2: 13; Heb. 13: 21; John 6: 44, 65; S. Sol. 1: 4). Worship and service should be a delight. To walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers—(Lev. 26: 14 sqq.; Deut. 28: 15 sqq.) If we are trying to "walk with God" we will endeavor to keep his commandments, and will delight in his statutes and judgments which reveal to us what God ap-

proves or condemns. All blessing is conditional on sincere, though imperfect obedience. **59. And let these my words, which I have made supplication before the Lord, be nigh unto the Lord our God day and night—**God does not forget our prayers. They stand as it were before him continually, ready to renew their petitions whenever opportunity arises. That he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require—Lit. "The thing of a day in its day," "as every day shall require" (R. V.) We need God's daily care for our daily needs (Matt. 6: 11, 34; Deut. 33: 35). **60. That all the people of the earth may know that the Lord is God, and that there is none else—**We have here a recurrence to the thought of verse 43, which was evidently prominent in Solomon's mind. He hopes that the house now dedicated will be fraught with blessing for the world, and that Gentiles will come to its light (Isa. 2: 2, 3). (Hammond). The pious Jews of ancient times hoped that some day the whole world would worship the true God (Isa. 2: 2, 3; 52: 10; Jer. 50: 5; Zech. 8: 21-23). As heirs of Israel's hope what is our duty? (Matt. 28: 19, 20; Rom. 10: 13-15). The world would know that Jehovah was the true God by their piety and high moral standard and by the divine blessing and protection vouchsafed them in consequence. **61. Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes, and to keep his commandments—**"Perfect" means "entirely surrendered" (*shalam*). So in Arabic, *islam* means religion as entire submission; *moslem*, the religious man as entirely devoted. (Lumby). An instructive commentary on these words is found in ch. 11: 4, where it is said of this Solomon, "His heart was not perfect," &c., the same words. Similarly, ch. 11: 3, 9 are a commentary on verse 58. Having preached to others he himself became a castaway (1 Cor. 9: 27). (Hammond). As at this day—Their hearts were full of love and adoring gratitude while they knelt under the cloud of glory. It was easy then to make good resolutions; but by and by the impression might wear off and they would then grow careless. Our Sunday resolves should be our week-day performances (Hos. 6: 4). The narrative in verses 54-61 is omitted in Chronicles, where we read that fire came down from

heaven and consumed the burnt offering and the sacrifice, and the glory of God filled the house, so that the priests could not enter, and that at the sight thereof all the people worshipped and praised the Lord. (Lumby). 62. And the king, and all Israel with him, offered sacrifice before the Lord—The feast of Tabernacles lasted seven days, but on this occasion it was prolonged for another week and two more days were added (1 Kings 8: 65, 66; 2 Chr. 7: 9, 10). All took part in these sacrifices. It was a national thanksgiving. 63. And Solomon offered a sacrifice of peaceofferings which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord—(Deut. 12: 7; Lev. 7: 11-15). The greater part of the peace-offering was eaten by the offerer and his friends. The fat only, and certain of the entrails, were consumed upon the altar. The immense multitude were feasted upon the flesh of these victims, and as meat does not form a common article of diet in eastern lands, the occasion would be regarded as in a high degree festive. In that rainless season no other shelter was needed than tents, or booths, but the question of how to procure food for the worshippers would have been a very serious one but for Solomon's lavish gifts of animals for sacrifice. The next verse shows that additional altars had to be consecrated, so numerous were the victims. "Which was the greater, the external magnificence or the moral grandeur of the scene? Was it the temple, situated on its commanding eminence, with all its courts, the dazzling splendor of its materials, the innumerable multitudes, the priests in their gorgeous attire, the king with all the insignia of royalty on his throne of burnished brass, the music, the radiant cloud filling the temple, the sudden fire flashing upon the altar, the whole nation upon their knees? Was it not rather the religious grandeur of the hymns and of the prayer; the exalted rational views of the divine nature; the union of a whole people in the adoration of the one great, incomprehensible, almighty, everlasting Creator." (Milman).

BIBLE SEARCH LIGHTS.

- When was the building of the temple begun? (1 Kings 6: 1). What were its dimensions? (verses 2, 3). What remarkable fact was connected with the erection of it? (6: 7). When was the building finished? (6: 38). What other buildings did Solomon erect? (7: 1, 2, 8). What two pillars did he erect before the door of the temple? (7: 21). Who made them? (7: 13, 14). By whom was the ark carried into the temple? (8: 6). On what other occasions was it carried by priests? (Josh. 4: 10; 6: 4; 8: 33). Whose duty was it usually to carry it? (Num. 4: 15). What did the ark contain? (1 Kings 8: 9). What else was laid up in the Holy of Holies beside the ark? (Heb. 9: 3, 4). How did God manifest his acceptance of this temple as his dwelling place? (1 Kings 8: 10, 11.) What other dwelling place does he have? (Isa. 57: 15; 66: 1, 2; Ps. 34: 18; 138: 6).
54. What postures in prayer are mentioned in the Bible? Ezra. 9: 5; Dan. 6: 10; Luke 22: 41. Gen. 24: 52; Ex. 4: 31; Matt. 26: 39; Rev. 11: 16. 1 Sam. 1: 26; Luke 18: 11, 13.
55. What was the form of the solemn priestly benediction? (Num. 6: 23-27).
56. Of what rest was the peaceful time of Solomon a type? (Heb. 4: 1, 9, 11). What stronger ground of confidence in God's promises have we? (Rom. 8: 32.)
57. Of what ancient promise are these words an echo? (Deut. 31: 6, 8; Josh. 1: 5.) May we claim it for ourselves? (Heb. 13: 5.)
58. Give some proof-texts for the doctrine of man's natural inability to change his own nature without the operation of the Holy Spirit. (Jer. 13: 23; John 6: 44, 65; Rom. 9: 16; 1 Cor. 2: 14.)
63. What temple are we called upon to dedicate? (1 Cor. 6: 15-20.) How does "the glory" fill these temples? (Rev. 3: 20; John 14: 23.)

PRACTICAL LESSONS.

- I. THE DIVINE PROMISES FULFILLED. The supreme moment of Israel's history had come. The nation was now in possession of the land promised to Abraham, Isaac and Jacob, and the worship of God found a fitting edifice in which the "mysteries of the Gospel"

might be set forth in sacrifice and symbol until "Shihoh" Himself came; and old things passed away.

54. *He arose from before the altar.* The sublime prayer which had just been offered was worthy of the occasion. It bears traces of having been carefully prepared beforehand, and utters the devout longings of a pious soul. It is royal, priestly and paternal, a king pleading for his people and for the nation in all time to come. It is worthy of study as a model prayer. We too have temples to dedicate to God. The time has come when "neither in this mountain nor yet at Jerusalem" men are specially to find God, in but one spot on earth the majesty of heaven condescends to dwell, and that is in the heart of the "contrite and humble." Our bodies are the temple of the Spirit. Are you trying to make that temple glorious? If it is defaced by sinful indulgence, or defiled by sinful desires, no "glory" will fill it with a divine radiance. With Jesus in the heart all our life will be bright and holy. Notice, further, that Solomon dedicated his gift to God in prayer. Whatever we give to God, or do for him, should be prayed over and his blessing asked that it may promote his glory and be accepted for Jesus sake. Although Solomon did not mention the name of Jesus, yet he "prayed before the altar," and the bleeding victim upon it was a type of the crucified One. So it is Christ that makes our gifts and service acceptable. There is only one way in which we can approach God, and that is by "the altar," through the sacrifice of Christ and pleading the merits of his death. *From kneeling on his knees.* The attitude we assume in worship is of more importance than we often think. Going down upon our knees seems to help the devotional sentiment of the heart. A reverent attitude may indeed be assumed when there is little true prayer in the heart, but where the position is careless, or lounging, or indicates inattention, the solemnity of the exercise is disregarded and dishonor is done to Divine service. It matters little what the position which we assume may be, if it fittingly expresses the attitude of the heart. As subjects we kneel to our king; as sweetly conquered by his love we gladly avow our submission to his sceptre; as needy, we supplicate his bounty; as guilty, we plead for his grace and pardon. We too spread forth our hands that he may fill us with all good.

"Man's plea to man is, that he nevermore
Will beg, and that he never begged before:
Man's plea to God is, that he did obtain
A former suit, and therefore sues again.
How good a God we serve, that, when we sue,
Makes his old gifts the examples of His new!"

56. *There hath not failed one word of all his good promise.* God's promises can never fail. Our faith fails but "the mountains shall depart and the hills be removed" sooner than that our Heavenly Father should forget one blessing promised to his children. Where is thy casket of promises? Bring it out. Open the jar of jewels. Pour out the golden ingot, stamped with the image and superscription of heaven's King. Count over the diamonds that flash in thy hand like stars. Compute the wealth of that single jewel "Ask and ye shall receive;" or that other ruby, "All things shall work together for good to them that love God." Bring forth that royal Kohinoor, "He that believeth shall be saved." Are they not "exceeding great and precious." (Spurgeon). The Bible teems with comforting promises. In trouble they calm our minds and comfort our hearts; in sickness they bring sunshine into the curtained chamber; and in death they unveil to the expiring believer the scenes into which he is about to enter.

II. DIVINE PRESENCE INVOKED. Solomon's benediction of the people is really a prayer for God's presence with them. In this he comprehensively embraces all good. To have God's presence is to have everything. When Abraham was very despondent God cheered him by saying "Fear not, Abraham, I am thy shield, and thy exceeding great reward." The soul of David "thirsted for God, the living God," who was the portion of his inheritance and his cup of joy.

58. *That he may incline our hearts unto him.* Our hearts are very deceitful. We cannot account for their wayward impulses. They need to be constantly watched; for as a man thinketh in his heart so is he. We need the continual help of the Holy Spirit to resist the temptations which arise within us, and the presence of Jesus to banish all unholy thoughts. If we really try to keep our hearts right God will help us, but if we are not willing to "keep his commandments," he will never compel us. We need to seek his presence continually, in the morning, when we begin the day's duties; throughout its busy hours we should frequently lift up our thoughts

to Him, and when we review the events of the day as we retire to rest, our last conscious thoughts, prolonged into our dreams, should dwell upon his loving care and rich blessing.

59. *Let these my words, * * * * be night unto the Lord our God day and night.* Our prayers are not ended when "Amen" is said. God remembers them all. We forget a friend's request after a while, and we cannot keep up a kind action very long, but God never ceases to think of our wants, and he watches for opportunities to answer our prayers. Solomon beautifully represents these prayers as angels whom we have sent into His presence, and whom he will keep ever at his side to remind him of the messages with which they were charged. Those who wait upon the rich or the powerful with their requests are often long delayed by the convenience of those from whom they seek a favor. They may come in only at stated times and are received with condescension. How different with him who is mightier than the kings of the earth. His ear is ever open, his unforgetting mind treasures up our feeblest prayer.

III. DIVINE SERVICE ENJOINED. 67.

Let your heart therefore be perfect. Nothing short of entire consecration, and whole-hearted obedience will satisfy God. The folly of trying to serve two masters was as apparent in Solomon's time as it is now. The founder of the Jesuits demanded from all who joined the order absolute submission to the command of their superiors: They were to be "just like a corpse," or "as a staff in a blind man's hand." Such a demand from one mortal on another is debasing in the highest degree, but when it comes from Christ it inspires and ennobles the soul. God wants our love first of all, then he will accept the service however imperfect, and helps to do his will more perfectly.

My glorious Victor, Prince divine,
Clasp these surrendered hands in Thine;
At length my will is all Thine own,
Glad vassal of a Saviour's throne.

My Master, lead me to Thy door;
Pierce this now willing ear once more:
Thy bonds are freedom; let me stay
With Thee, to toil, endure, obey.

Yes, ear and hand, and thought and will,
Use all in Thy dear slavery still!
Self's weary liberties I cast
Beneath Thy feet; there keep them fast.

Tread them still down; and then, I know
These hands shall with these gifts o'erflow,
And pierced ears shall hear the tone
Which tells me I am Thine alone

ADDED POINTS.

1. We should carefully consider what we are going to pray for before we begin. The Holy Spirit will help us, but we must have our desires in order as far as we can.
2. We should consecrate our wealth and talents to God.
3. The place where God meets with us should be revered.
4. The sacred associations of the house of God should be cherished.
5. We should assume a becoming attitude in prayer.
6. All real blessing comes from God.
7. We should trust his promises.
8. His goodness to our fathers is a pledge of his willingness to bless us.
9. Building the temple or doing any good work does not make a christian. Heart-consecration is necessary for that.
10. All true prayers are answered sooner or later.
11. Giving is a part of worship.
12. We do not need sacrifices now because Jesus has died. He was the only true and life-giving sacrifice.

BLACKBOARD REVIEW.

We may gather from our lesson to-day how God desires us to serve him. What He valued about the temple was not its wealth and magnificence. He was as well pleased with the faded curtains of the tabernacle as with the massive masonry, and cedar wood overlaid with gold which



WILL

TRUST GOD'S PROMISES.
KEEP HIS COMMANDMENTS.
MAKE SACRIFICES FOR HIM.

Solomon now dedicated to His worship. The thousands of burnt offerings could be no gift in themselves to Him whose are the cattle upon a thousand hills. But the splendid building and the

worshipping king and people told Him that the hearts of all were His too. No gift or service however costly, or painful, will be acceptable unless it is presented with a *Loving Heart*. With this the humblest offering is precious in his sight. A loving heart will *Trust God's promises, Keep his Commandments, Make Sacrifices for him*.

LESSON VII—November 15th, 1896.

God's Blessing upon Solomon. I KINGS 9: 1-9.

(Commit to memory verses 1, 5).

GOLDEN TEXT: "The blessing of the Lord it maketh rich, and he addeth no sorrow with it."
Prov. 10: 22.

PROVE THAT—God hears prayer. Ps. 65: 2.

SHORTER CATECHISM. Questions 60, 61, 62.

LESSON HYMNS.—*Children's Hymnal*.—Nos. 6, 10, 222, 100.

DAILY PORTIONS. *Monday*. God's blessing upon Solomon. I Kings 9: 1-9. *Tuesday*. Wisdom and understanding. Deut. 4: 1-10. *Wednesday*. Conditions of prosperity. Deut. 11: 13-21. *Thursday*. Blessing of the Lord. Deut. 28: 1-14. *Friday*. Warnings fulfilled. 2 Kings 25: 1-10. *Saturday*. The heathen reproaching. Jer. 22: 1-9. *Sabbath*. Godliness is profitable. Ps. 112. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. From the references to Solomon's dedicatory prayer it has been thought that this second appearance to him took place immediately after the consecration of the building and, if so, that ceremony must have been deferred until after the completion of the palace and other public works, fully thirteen years after the temple was ready for occupancy. It is altogether unlikely that the sacred edifice would have remained finished and unused for so long a time. It is much more likely that it was dedicated (ch. 8: 2) a month before its entire completion (ch. 6: 38) in order to take advantage of the assembling of the people at the Feast of Tabernacles. The event had been looked forward to eagerly for seven years; the work had been hurried forward by the employment of vast crowds of workmen, and there was no reason why the occupation of the temple should be deferred until the royal residences had been erected. On the other hand we notice language in the passage before us that is not in harmony with the moral attitude of the king as described in last lesson. Here the tone of the divine communication is decidedly foreboding and contains a stern warning (vs. 6-9). It was clearly called forth by signs of defection, and the references to these are the greater part of the message. Such a response to the sublime prayer in ch. 8 would have been most ungracious and wholly unlike the attendant circumstances—the cloud of glory and the descending fire—all of which indicated an auspicious Deity. But when at the height of his prosperity thirteen years afterwards, and when, owing to the completion of his undertakings, we might fear lest his heart should be lifted up with pride; when Solomon and his court began to decline in piety and to go after other gods, then this merciful message opportunely refers him to the prayer which he was in danger of forgetting, and warns him of the consequences of the apostasy to which he was tending. (The above is the view of Baehr, Hammond and many recent commentators). Time B. C. 992. Parallel passage 2 Chr. 7: 11-22.

LESSON PLAN. I. The Promise. vs. 1-5. II. The Warning. vs. 6-9.

1. And it came to pass when Solomon had finished the building of the house of the Lord, and the king's house—The buildings were begun early in the fourth year of his reign (I Kings 6: 1). The temple was finished in the eleventh year and eighth month	(ch. 6: 38) and the erection of his own palace took thirteen years more (ch. 7: 1). Both together occupied twenty years (ch. 9: 10). Solomon was now in the twenty-fourth year of his reign and the forty-fourth of his age. And all Solomon's desire which he was
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pleased to do—That is in embellishing these buildings (2 Chr. 7: 11). Unbroken prosperity is a source of great spiritual danger (Eccl. 2: 10; Ps. 106: 15). **2. That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon**—Solomon seems to have received another message while building the temple (ch. 6: 11-13), but it may have been delivered by Nathan, or some other prophet. This was the second direct communication from God (ch. 3: 5). Probably it was by another dream (2 Chr. 7: 12). These two appearances to Solomon marked two memorable turning points in his career. One, given him in the simplicity of his youth, lifted him into wisdom and favor with both God and man; the other, given in the blaze of his worldly glory, was, alas! soon followed by shameful idolatries. Like Saul, when he was little in his own eyes the Lord made him great (1 Sam. 15: 17), but when exalted among men he lightly observed the divine counsels. (Terry). **3. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me**—The message is given at greater length in 2 Chr. 7: 12-22. These words would naturally imply that the dream came on the night after the prayer was uttered (Isa. 65: 24), but the considerations advanced in the introductory note are against this view. Solomon wished his prayer to be continually before God, day and night, so it was treated as if still the utterance of his heart, and he is reminded of its pious sentiments. Solomon, not God, needed to be put in mind of what had been prayed for. Our desires are not always sustained. What we ask in the fervor of devotion we afterward refuse by our indifference to divine things. **I have hallowed this house, which thou has built, to put my name there forever**—Compare the dedication of the tabernacle (Ex. 29: 43; 2 Chr. 5: 14; 7: 1-3). God's "name" means the visible token of the divine presence and favor (ch. 8: 29; Deut. 12: 11; Luke 11: 2). "By filling the temple with the cloud which visibly displayed his presence, He consecrated it as the scene of the manifestation of his grace." (Keil). **And mine eyes and my heart shall be there perpetually**—Deut. 11: 12). This is God's reply to Solomon's prayer, "That thine eyes may be open towards this house night and day" (ch. 8: 29).

was far more than he asked for. Not only would God regard it with favor but he would take up his abode in it and make it the centre from which gracious and loving influences should go forth (Eph. 2: 20). When the temple ceased to be a token of Israel's loyalty and love, it ceased to be the place of God's delight. **4. And (Heb. "and thou," emphatic) if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightness**—When David is here and elsewhere held up as a model it is not because he never broke a divine law, or never sinned, but because he kept inviolate the first and chief commandment upon which the existence of Israel depended (Ex. 20: 2-5); because in every situation in which he was placed, in prosperity and adversity; amongst his compatriots or in banishment among the heathen, he remained loyal to Jehovah, and never discovered the slightest leaning to idolatry. (Keil). (Ps. 18: 20-24; ch. 14: 8; 15: 5). David's shortcomings are faithfully recorded (ch. 15: 5; 1: 6; 2 Sam. 24: 10). **To do according to all that I have commanded thee, and wilt keep my statutes and my judgments**—This is an echo of David's charge to Solomon (ch. 2: 3, 4). **5. Then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel**—(2 Sam. 7: 12, 16; 1 Kings 2: 4; 6: 12; Ps. 132: 12. But the primary reference is to 1 Kings 8: 25). The perpetuity of the kingdom depended upon its loyalty to God. **6. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments, and my statutes which I have set before you**—"At all" here means "altogether," or "assuredly." The punishment denounced is due to complete apostasy (2 Chr. 7: 19). While there is hope of reform judgment is suspended (2 Chr. 26: 14-17). **But go and serve other gods and worship them**—The Israelites were peculiarly prone to idolatry. It was the besetting sin of the nation up to the captivity. To "do evil in the sight of the Lord" meant specifically idol worship, and to how many of Solomon's successors is this expression applied. **7. Then will I cut off Israel out of the land which I have given them**—The threat occurs in Deut. 4: 6; 28: 37, 63. For its sad

fulfilment read 2 Kings 17: 23; 25: 1-30. God gives sinners ample warning and bears with them for a long time, but he does not forget to keep his word at last. And this house which I have hallowed for my name, will I cast out of my sight—This reverses the blessing. It was the opposite of what the king had prayed for (1 Kings 8: 29). Compare 2 Kings 24: 20. And Israel shall be a proverb and a byword among all people—Men would speak of them with contempt and scorn (Deut. 28: 37). Shame and sin can never be separated (Prov. 18: 3; 10: 7). 8. And at this house which is high—Lit. "And this house shall be high" *i. e.* conspicuous as an example of the judgment denounced. The R. V. reads "and though this house be high." Its present glory shall make its ruin the more notable (2 Chr. 7: 21). Every one that passeth by it shall be

astonished and shall hiss; and they shall say, Why hath the Lord done thus unto this land and to this house?—See similar words in Deut. 29: 24, 25; Jer. 22: 8. 9. And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil—All this was fulfilled in the destruction of Solomon's temple by Nebuchadnezzar and the captivity in Babylon. It found a second fulfilment when, because of their rejection of Christ, the second temple was destroyed by the Romans and the Jews dispersed among the nations (Lev. 26: 31, 32; Isa. 5: 5, 6; Dan. 9: 26, 27; Micah 3: 12; Luke 13: 35; Jer. 2: 10).

BIBLE SEARCH LIGHTS.

1. What notable buildings, besides the temple, did Solomon erect? (1 Kings 7: 1-8). What cities did he build? (2 Chr. 8: 4-6). On whom did the burden of these building operations chiefly fall? (2 Chr. 2: 17, 18; 8: 7-9). Is unbroken prosperity spiritually dangerous? (Ps. 55: 19; 73: 5, 6).

2. In what connection was the appearance here referred to? (1 Kings 3: 5). Had Solomon received any communication from God since then? (1 Kings 6: 11-13).

3. This verse seems to indicate that the vision came immediately after the dedication of the temple, but the sharp language of reproof rather suggests that there had been some falling away already on Solomon's part that called for it. What proof did Christ give of God's undying regard for Jerusalem? (Matt. 23: 37). What temples are we required to dedicate to God? (2 Cor. 6: 16; 1 Cor. 3: 16, 17; 6: 19; Eph. 1: 21, 22). How does he hallow them? Will he ever forsake these temples? (John 6: 40; 10: 28, 29).

4. David's life was not blameless, why then does God hold it up as a model for Solomon? (Ps. 18: 20-24; 32: 5; Prov. 28: 13; 1 John 1: 8-10).

5. When was this promise partially withdrawn? (1 Kings 11: 34). When was it wholly withdrawn in a temporal sense? (Gen. 49: 10). In whom is the promise finally fulfilled? (Mark 11: 9, 10).

6. Illustrate God's long-suffering with his wayward children. (Ex. 34: 6, 7; 2 Chr. 36: 15; Isa. 1: 18; 44: 22; 54: 7-9; Micah 7: 18, 19; 2 Pet. 3: 9).

7-9. What similar warning is addressed to christian churches? (Rev. 2: 5). Even the world does not respect bad men. (Prov. 18: 3; 10: 7; Jer. 2: 19).

PRACTICAL LESSONS.

I. THE PROMISE. A period of unbroken prosperity followed the building of the temple. Everything prospered with Solomon. His heart's desire was accomplished; but in his success he forgot his duty to God. He became tolerant of evil in others and self-indulgent in his habits. The book of Ecclesiastes is an

autobiography of the royal backslider. The trials and disappointments of life are wholesome correctives. They recall us to a sense of our dependence upon God and stimulate self-examination.

2. The Lord appeared to Solomon the second time. More than twenty years had

elapsed since that memorable dream at Gibeon when, before the young king, God set open all the possibilities of infinite bounty and he chose wisely. It was thirteen years since he himself said to the people: "Let your heart be perfect * * * as at this day." The fervor of his own piety had cooled. But God was very gracious to him. He would not let him go without another message in which promise and penalty are blended. This was a proof of God's love to Solomon. The Good Shepherd goes "o'er moor and fell, o'er crag and torrent," to win back the wandering sheep. He does not give us up until repeated warnings have been unheeded. If we will listen we may hear his voice in our hearts, as plainly as Solomon did, when we are in danger of forgetting him. He is very long-suffering and his patience with our waywardness is infinite. Happy are those who take heed and return ere the inevitable result at last comes and God turns his eyes away from them.

3. *Mine eyes and my heart shall be there perpetually.* God had accepted Solomon's gift unreservedly. He kindled the altar fire with a flash from heaven as when the first burnt offering had been presented at the foot of Sinai. The cloud of glory reassured the nation that the God of their fathers was still "the God of their succeeding race." God in very truth dwelt among men. Two points are to be noted here, first, no honor is so high as that of an accepted servant of God. Our work may be very humble, in the home, the workshop, the Sunday school, or wholly unnoticed by men, but if the Master has marked it with his approval and made us the agent of blessing to a single human heart, we should not want to change places with "Solomon in all his glory." And second, the presence of God gives true consecration. Christians are called to be holy. Christ came to make us holy. We can become holy only when Christ, the Holy One, dwells in us. The magnificent temple would have been merely an architectural marvel had not Jehovah taken up his abode in the Holy of Holies. So it is when "Christ lives in them" that believers are "saints," God's holy ones, temples of his Holy Spirit, heirs of his glory. All outward graces and attractions of mind, or character have but the cold beauty of the unconsecrated temple until the fire on the altar of the heart is kindled from heaven and the radiance of the

indwelling Christ fills the soul with light and joy.

4. *If thou wilt walk before me as David thy father walked.* There is only one condition on which God will bestow his blessings, and that is our sincere endeavor to keep his commandments. If we fail to obtain what God has promised the fault is ours, not God's. No life is really successful which is not based upon "integrity of heart" and "uprightness." It is a house built upon the sand which the floods will bye and bye sweep away. Read the First Psalm, which many think was written by Solomon.

II. THE WARNING. "Severity" is ever joined with "goodness." There is no real mercy which does not imply an inexorable law and its penalty. The richer the blessing promised the deeper the degradation of those who despise it.

6. *If ye shall turn away (R. V.) from following me.* All human loss and misery spring from forsaking God. All sin is a departure from him and is "an evil thing and bitter" (Jer. 2: 19). Every sinful life is a more or less intentional and deliberate renunciation of God, and its natural results are shame, and degradation and death. The course of the prodigal in Christ's parable is a picture of the hopeless destitution of every soul that forsakes its home in God. "They that are far from thee shall perish" (Ps. 73: 27). (Hammond). God has brought us near to him by birth in christian homes, baptism into the christian church, and instruction in the christian faith. Our exalted privilege, if abused, will only heighten our condemnation. Capernaum was "exalted unto heaven," and therefore the penalty of its folly and blindness was utter extinction. Those who break through the gracious bands thrown around them, and refuse the birthright sealed to them in baptism are guiltier far than others who never heard the name of Jesus and are perishing in heathen darkness.

7. *Israel shall be a proverb and a byword among all people.* This has been fulfilled to the very letter. The history of the Jew is one long record of misery and wrong. Even at the present day the Hebrew race is despised and persecuted.

Their glory faded and their race dispersed, The last of nations now, though once the first, They warn and teach the proudest, would they learn,

Keep wisdom, or meet vengeance in your turn;
 If we escaped not, if Heaven spared not us,
 Peeled, scattered, and exterminated thus;
 If vice received her retribution due,
 When were we visited, what hope for you?

“What an evidence of the truth of God the history of Israel supplies! ‘A proverb and a byword’—eighteen centuries at least testify to the truth of these words. ‘Cast out of my sight;’ let the horrors of the siege of Jerusalem explain to us these words. ‘Never,’ says Josephus, ‘did any other city suffer such miseries.’ And there is not a country of Europe, there is hardly a city, in which the history of the Jew is not traced in blood, written within and without in ‘memory and lamentation and woe.’ Claudius expelled them from Rome (Acts 18: 2), Edward I. drove them out of Guienne and England. *Ivanhoe* gives some idea of their treatment in this country; but a romance could not record a tittle of the horrors of which Clifford’s Tower of York, or the Jew’s house in Lincoln, could tell. And yet it is allowed that they have always been treated more tenderly in England than in the rest of Europe. But even here, and down to the present day, the word ‘Jew’ is too often a name of hate. In Servia, in Moldavia and Wallachia, they are still the objects of fierce persecution and not always unmerited obloquy. Even the German “Anti-Semitic League” is a part of the severity of God, a proof of the ‘sure word of prophecy.’ In Jerusalem, again, the metropolis of their race, they are accounted the filth and offscouring of all things. At the Greek Easter the refrain is often heard in the Church of the Holy Sepulchre, ‘O Jews, O Jews, your feast is a feast of apes.’ What a commentary, too, is the Jews’ ‘place of wailing’ on this scripture! The ‘holy and beautiful house’ a desolation, the temple precincts trodden under foot of the Gentiles! Conqueror after conqueror, pilgrim after pilgrim,

has asked the question, ‘Wherefore hath the Lord done this?’ While the ‘ever-extending miles of gravestones and the ever-lengthening pavement of tombs and sepulchres’ answer ‘Because they have forsaken the Lord their God,’ &c. (vs. 9; Jer. 22: 8, 9).

“Tribes of the wandering foot and weary breast,
 When will ye fly away and be at rest?
 The wild dove hath its nest, the fox its cave,
 Mankind their country — Israel but the grave.”
 —[Hammond.]

Those who reject Christ and his yoke are more guilty than the Jews who crucified him, for they sin with the awful warning of their punishment before their eyes. We have here a proof of our Saviour’s divine mission which cannot be set aside, and an example of the absolute certainty that God’s threats will be executed upon the guilty. “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, How shall we escape if we neglect so great salvation?” (Heb. 2: 1-3).

ADDED POINTS.

1. What we do under God’s blessing always prospers.
2. Privileges carry with them responsibilities.
3. We should heed God’s warnings.
4. Sincere prayer is always heard.
5. We may expect God’s presence in his house.
6. God wants our whole heart.
7. God’s rewards are far beyond the merits of our service.
8. God’s judgments are sure.
9. Even the world despises unworthy christians.
10. We should pity and pray for the Jews.

BLACKBOARD REVIEW.

Recall the dream at Gibeon and Solomon’s choice. What better choice does he seem to have made at the dedication of the temple? There were many things to make him forget God. His wealth, his fame, flattery of those around him, ungodly companions, &c. So God gave him a warning in which a blessing and a penalty were promised and threatened. What blessing had Solomon already received? What more did God say he would give? On what condition were all these favors bestowed? The same rule holds still. If we will trust

in Christ and try to do his will we shall be kept from evil, enjoy God's continual presence and blessing. But if we refuse God's love, turn away from his Son, follow the devices and desires of our own wicked hearts, he will withdraw his favor and leave us to reap the consequences of our wickedness. Let us repeat together "I will keep thy statutes; O forsake me not." (Ps. 119: 8).

CHOOSE YE.

IF THOU I WILL **KEEP** MY STATUTES THEE.

IF THOU I WILL **FORSAKE** ME THEE.

"I will keep thy statutes; O forsake me not."

LESSON VIII—November 22nd, 1896.

Rewards of Obedience. PROV. 3: 1-17.

(Commit to memory verses 1-4).

GOLDEN TEXT: "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3: 6.

PROVE THAT—We should trust in the Lord. Prov. 3: 5.

SHORTER CATECHISM. Questions 63, 64, 65, 66.

LESSON HYMNS. *Children's Hymnal*—Nos. 75, 250, 223, 78.

DAILY PORTIONS. *Monday.* Rewards of obedience. Prov. 3: 1-17. *Tuesday.*

God's word in the heart. Deut. 6: 1-13. *Wednesday.* Blessings to the obedient. Deut. 6:

17-25. *Thursday.* The safe way. Prov. 3: 19-26. *Friday.* Despise not discipline. Heb.

12: 1-11. *Saturday.* Doers of the word. Jas. 1: 19-27. *Sabbath.* Friends of Jesus.

John 15: 1-14. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. We study to-day a choice portion of one of the most beautiful chapters in the Bible. Try and commit our lesson to memory.

LESSON PLAN. The Rewards of, I. Obedience. vs. 1-4. II. Faith. vs. 5-8. III. Liberality. vs. 9, 10. IV. Patience. vs. 11, 12. V. Wisdom. vs. 13-17.

1. My son forget not my law—The wise man speaks as a father to a son. He instructs the younger generation in the results of his own experience. We may receive his words as coming to us from God and embodying His counsel. We forget that we do not care to remember. It is no excuse for doing evil to say that we did not think. We ought to think. Remembering is as much our duty as doing. (John 14: 15; 15: 14). But let thine heart keep my commandments—Mere outward obedience amounts to nothing. God wants the willing service of loyal hearts (Matt. 15: 8; 23: 27; Jer. 31: 33). "Keep" means, primarily, "to look hard at," and generally, "to keep watch over," as of a vineyard (Miller). 2. For length of days, and long life, and peace, shall they add to thee—"Long life" is literally "years of lives." A long and prosperous life is implied, or, some say, there is a hint here of this life and the next (1 Tim. 4: 8). A virtuous and godly life avoids those vices and dangers which prematurely shorten its duration, while the consciousness of God's blessing, and the legitimate fruits of upright conduct, bestow a peace and satisfaction that are incomparably more to be desired than all that un sanctified success can bring (Deut. 30: 16-20; Ps. 34: 12-14; 119: 165; 1 Tim. 6: 6). 3. Let not mercy and truth forsake thee—These two graces are often associated (ch. 14: 22; 16: 6; 20: 28; Ps. 25: 10; 40: 11; 57: 4-11; 108: 4; 138: 2). "Mercy" is unselfishness and loving sympathy with others, R. V. "kindness." "Truth" is inward truthfulness, sincerity of heart, integrity, honesty, straightforwardness. They are the two cardinal attributes of God, as well as the basis of all right relations among men. Bind them about thy neck—As ornaments (1: 9)

(Zockler); as treasures which, to guard against their loss, one wears attached to a chain about the neck (Hitzig); as a signet, by whose imprint you are known (Declitzsch); as amulets or talismans, superstitiously worn to ward off danger (Umbreit). (Compare Ex. 13: 9; Deut. 6: 8). To bind God's law about the neck is not only to do it, but to rejoice in doing it, to put it on, and to exult in it as the fairest ornament (Wordsworth). Write them upon the table of thine heart—"Table" is rather "tablet" (ch. 7: 3; Luke 1: 63; Jer. 17: 1; 2 Cor. 3: 3). We write down what we wish to remember. What is thus inscribed upon the heart becomes the rule of our life (Jer. 31: 33; Rom. 7: 22). The ancient writing tablet was covered with a thin coating of wax, on which the writing was made with a pointed instrument called a *stylus*. The Ten Commandments were written on two "tables," *i. e.*, two tablets of stone (Ex. 31: 18; 34: 28). 4. So shalt thou find favor and good understanding in the sight of God and man—A. V. margin, "good success." R. V. margin, "good repute." One who is true and kind is beloved by both God and man (Luke 2: 52). 5. Trust in the Lord with all thine heart—(1 Chr. 12: 33; Jas. 1: 8). Give him no divided allegiance. He is a Guide who will never lead astray; a Friend whose counsel is always wise; a Rock on which we may securely build (Ps. 37: 3, 5, 7). And lean not upon (R. V.) thine own understanding—In this trust in a Will supreme, righteous, loving, is the secret of all true greatness. These verses anticipate the teaching that man is justified by faith. To confide in that will is to rise out of all the anxieties and plans and fears which surround us when we think of ourselves as the arbiters of our own fortunes, and so "lean unto our own understanding" (Plumptre). Begin with the Lord whether in the pursuit of knowledge or of wealth. Whilst you use all exertions of heart and hands, regard God as all-sufficient for thee, as to obtaining every good and averting every evil (Faussett). You must use your own best judgment in every case, but always remember to ask God to guide you to what is right, and to bless your plans with success so far as is best for you (Jer. 9: 23, 24; 10: 23; Prov. 20: 24; Rom. 12: 16). 6. In all thy ways acknowledge him, and he shall

direct thy paths—"Acknowledge" is to "regard" or "take notice of." Recognize God as the source of all success and the One to whom you are responsible for all you say and do. Begin no day, enter upon no duty, without seeking his blessing in prayer. "Direct" is literally "smooth" thy paths. Difficulties will be overcome and perplexities will be solved (1 Chr. 28: 9; Phil. 4: 6). 7. Be not wise in thine own eyes—Be not puffed up with conceit of your own cleverness (Rom. 12: 16). This is as bad as too much self-reliance (verse 5). "Many might have attained to wisdom had they not thought they had already attained to it" (Seneca) (1 Cor. 3: 18; Prov. 26: 12). Fear the Lord and depart from evil—Reverential regard for our Heavenly Father will lead us to love and trust him, and to avoid everything that would displease him (ch. 16: 6; Job. 1: 1; 28: 28). 8. It shall be health to thy navel and marrow to thy bones—The vital parts of the body are represented by the organ through which nourishment comes to the unborn child, and popular opinion, anciently, as well as now, regards the marrow as the vital part of the bone (Job 21: 24; Isa. 25: 6; Heb. 4: 12). The general meaning of the strongly realistic figure is that trusting and obeying God will be as good for the soul as anything that promotes health and strength is for the body and bones. 9. Honor the Lord with thy substance, and with the first fruits of all thine increase—We honor God as the giver of all we possess, when for his sake, and as his stewards, we are liberal in our contributions to the support and extension of the church and the relief of the poor and needy. The Jew was required to give one-tenth (Lev. 27: 30; Deut. 12: 6, 7, 17-19), and Christians are exhorted to set no bounds to their beneficence (1 Cor. 16: 2; 2 Cor. 8: 7; 9: 6; 1 Tim. 6: 18). The offering of the first fruits (Ex. 22: 29; 34: 26; Deut. 26: 2; Mal. 3: 10; Luke 14: 13) was an acknowledgment that all came from God. It was practiced by several heathen nations of antiquity. 10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine—R. V. "Thy vats shall overflow, etc." See a similar metaphor in Joel 4: 18; Amos 9: 13; Lev. 26: 5). God will bless the liberal giver (Mal. 3: 10-12; Prov. 11: 24, 25; 22: 9; Luke 6: 38; 2 Cor. 9: 6, 7).

There are two reasons for this: (1) One is found in the natural results of such a spirit. It is a training in generous sowing for large crops. It cultivates broad-mindedness and larger views. It inspires with new and stronger motives for industry. It is like adding power to the engine for a particular work, but the power is increased for all work. (2) The other reason is in God's favor. God controls all things, and he makes all things work together for good to those that love him. The pillar of cloud is light to his people and darkness to his enemies. The sea opens before those who love him, and overwhelms those who do not (Peloubet). We owe God a fixed portion of our income as much as a fixed portion of our time. We dishonor God when we break the Sabbath, we rob God when we give him less than one-tenth; we insult God when we give him of our surplus merely as we would cast alms to a begger. 11. My son despise not the chastening of the Lord; neither be weary of his correction—R. V. "reproof." The sage here anticipates a covert objection. "If all the favor in the sight of God and man, and the health which have been attributed to the fearers of the Lord really be theirs, how is it that we see them often so sorely afflicted?" The reason is, the Lord sends these afflictions, not for evil, but for good to his people. Chastisements are blessings in disguise (Job 5: 17, 18; Ps: 94: 12; 119: 67). (Fausset). To "despise" means to be impatient and fretful, refusing to accept trial as coming from God, to think little of it as a means of grace. "Chastening" is translated by some "The School of Jehovah." It is "discipline," that which is intended to "teach" us, make "disciples" of us. It does not convey the idea of punishment, but of training. To be "weary of," implies disgust and abhorrence, and is derived from the word for "a thorn." Do not regard it as an annoying thorn. "Two things are forbidden here. 1. Do not despise (make light of) the Lord's chastening—in insensibility to it, not recognizing the Lord's hand in it, and not humbling thyself under it. 2. Do not, on the contrary, though pusillanimity, be weary, and impatient, and desponding under the burden" (Cartwright). 12. For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth—(Heb. 12: 5-8; Deut. 8:5; Rev.

3: 19). Prosperity is no positive token of God's love, but chastening is. God's corrections are essentially nothing but revelations of his educating love and fatherly faithfulness (Zoecckler). 13. Happy is the man that findeth wisdom, and the man that getteth understanding—Lit. "O the blessednesses of the man." What varied and abundant blessings are his, in body and in soul, in time and in eternity (Prov. 8: 34-36). "Finding" implies search. Compare Matt. 13: 44, 45; and Prov. 2: 4; Jer. 29: 13. The idea of permanent possession is implied in the use of the perfect tense, "hath found." "Getteth" (margin, Heb. "the man that draweth out understanding") in the imperfect, denotes a continual and repeated attaining, a progress in wisdom. Compare the "scribe" in Matt. 13: 52. 14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold—The "merchandise" of wisdom is that wisdom buys, the profits accruing from its right use, or, rather, it refers to the act of using wisdom profitably. It pays better to trade with wisdom than with the precious metals or gems, because it enriches the character and fits for heaven, while wealth is merely an "accumulation," a heaping around one, of what can never become part of himself. "The gain thereof" denotes the intrinsic value of wisdom, not what it may procure for us (Job 28: 13-28; Matt. 16: 26). The word for "fine gold" is *kharuts*, the original of our *carats*, the standard by which the purity of gold is rated. 15. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her—The word translated "rubies" probably means all kinds of precious gems, including pearls and coral. *Words* fail to describe the value of Divine Wisdom; it is beyond all comparison, "the greatest thing in the world." 16. Length of days is in her right hand; and in her left hand riches and honor—True wisdom is the path to life, because it shuns perils and averts them, and provides advantages; controls the passions; teaches prudence and temperance; and especially because eternal life is its final issue (Cornelius à Lapide). Other things being equal, the godly man has the best prospect of reaching a hale and hearty old age. Wisdom is represented as offering

blessings with both hands, all that S. omon received along with her. Although a good man may not be a millionaire, he has more satisfaction out of his modest wealth than the possessor of unblest thousands (ch. 3: 18; 1 Tim. 4: 8). 17. Her ways are ways of pleasantness and all her paths are peace—True religion in the heart brings peace of conscience, reconciliation to God, and harmony in our social relations (Matt. 11: 29, 30). "Ways" are public roads and "paths" are the byeways. In all circumstances, great or small, religion is a source of true happiness and peace. No one can be truly wise who does not love and trust and imitate Jesus (Luke 12: 20, 21; Jas. 3: 17, 18).

BIBLE SEARCH LIGHTS.

1. If we remember God's law, what will God forget? (Jer. 31: 34; 50: 20; Heb. 8: 12; 10: 16, 17). Of what is our obedience a proof? (John 14: 15, 21; 1 John 2: 4, 5; 5: 3). What does God say of mere outward service? (Isa. 29: 13; Ezek. 33: 31; Matt. 15: 7, 8).

3. Where are gold chains mentioned as marks of honor? (Gen. 41: 42; Dan. 5: 7, 29; Ezek. 16: 11; S. S. 1: 10). What similar exhortations in the law itself? (Ex. 13: 9, 16; Deut. 6: 8; 11: 18). What superstitious practice did a literal interpretation of these passages give rise to? (Matt 23: 5). To what is the word "tables," in the sense of "writing tablets," almost exclusively applied in the Old Testament? (Ex. 24: 12). The only other cases in which this word is used are Prov. 3: 3; 7: 3; Isa. 30: 8; Jer. 17: 1; Hab. 2: 2).

7. Give some N. T. passages regarding the vanity of human wisdom (Luke 14: 11; 16: 15; 18: 14; 1 Cor. 1: 18-31; 2: 5-14; 8: 2; 1 Pet. 5: 5).

9. What proportion were the Jews required to give to the support of religion? (Lev. 27: 30, 33; Deut. 12: 6, 7, 17-19; Num. 18: 26-32). What instances of tithe-paying before Moses? (Gen. 14: 20; 28: 22). What is the wider principle laid down by Christ? (Matt. 10: 8; Mark 12: 41-44; 1 Cor. 8: 12).

11. To what climax of blessedness does chastening raise the child of God? (Rom. 5: 3-5; Jas. 1: 12). In what spirit must it be received in order to produce this result? (Luke 22: 42, 43; Rom. 8: 28).

13. In whom may we obtain this priceless Wisdom? (1 Cor. 1: 24, 30; Eph. 1: 17; Col. 2: 3; Phil. 3: 8).

PRACTICAL LESSONS.

I. THE REWARDS OF OBEDIENCE. To some the very word obedience is offensive. They don't want to be under anybody. But if we know anyone wiser than ourselves it is folly not to do as they bid us. Those who climb the Alps take good care to obey their guide, for a single false step may cost them their lives. All life is full of perils unseen by us, but we have a Guide whose directions will pilot us safely, and whose approval carries with it all blessing. It is not spirit and independence, but the most self-willed folly to refuse to obey Him. "To some, duty, like law, seems a cheerless and rayless thing. The Sun thinks not thus when he 'rejoiceth as a bridegroom coming out of his chamber, or a strong man to run his race.' There is a sunny joy in the motion, the life, of all creatures, which, to the tuned and attentive ear, is music, which is the hum of duty in the acting. The song of the creation is the hymn of duty. Every bird that sings, every bee that hums, every flower that lifts its tremulous voice of praise to Him who has made so good a world, every star, bears its part in the great flood of harmony which floats the tributes of the duty of creation before the eternal throne. For man, duty in the doing is glory in the winning; 'to them, who by patient continuing in well-doing' (the complete picture of duty), 'seek glory, honor and immortality, eternal life.'" By no means the least reward of obedience is peace of conscience. A circus came to town; and everybody knows how the music, and the grand tent and horses, set all the little boys agoing. Quarters of dollars and shillings are in great demand, and many a choice bit of money have the circus riders carried away, which was meant for better purposes. A little boy was seen looking about the premises with a great deal of curiosity. "Halloa, Johnny," said a man who knew

him, "going to the circus?" "No, sir," answered Johnny, "father don't like 'em." "O well! I'll give you money to go, Johnny," said the man. "Father don't approve of them," answered Johnny. "Well, go for once and I'll pay for you." "No, sir," said Johnny, "my father would give me money if he thought it was best; besides, I've got twenty-five cents in my strong box,—twice enough for to go." "I'd go, Johnny, for once. It's wonderful the way the horses do," said the man, "Your father needn't know it." "I sha'n't," said the boy. "Now, why?" asked the man. "'Cause," said Johnny, twirling his bare toes in the sand, "after I've been, I could not look my father right in the eye, and I can now." (Bertram).

II. THE REWARDS OF FAITH. Overweening self-reliance is one of the chief sources of trouble. We lean too much to our own understanding and seek too seldom the guidance of God's wisdom. We are worried and perplexed because we do not see the way out of a difficulty, whereas our duty is to keep right on and leave the solution of all the future to God. "Do thy part with industry, and leave the event with God? I have seen matters fall out so unexpectedly, that they have taught me, in all affairs, neither to despair nor to presume; not to despair, for God can help me; not to presume, for God can cross me. I will never despair, because I love God; I will never presume, because I am but a man." A lantern can shew but a few yards of the path on a dark night, but as we advance it illuminates before us sufficiently for our safety and leads us at last to our home. We may be sure that nothing takes God by surprise. Everything in our future is appointed. Nothing shall happen to us which God has not foreseen. We may not understand why He is leading us by strange paths, but we may confidently rely upon His wisdom, power and goodness.

Be this my joy that evermore
Thou rulest all things at Thy will:
Thy sovereign wisdom I adore,
And calmly, sweetly, trust Thee still.

III. REWARDS OF LIBERALITY. We cannot begin too soon to cultivate this grace. Out of every ten cents you earn you should set aside one for God. Give more if you can, but this much you owe; it is a sacred debt and has the first claim on you. If every pro-

fessed Christian were consciously to devote one-tenth to religious purposes we would not be troubled with deficits in our church funds, nor forced to resort to questionable, or at least undignified, expedients for raising money.

We lose what on ourselves we spend,
We have as treasure without end,
Whatever, Lord, to Thee we lend,
Who givest all.
Whatever, Lord, we lend to Thee
Repaid a thousandfold will be,
Then gladly will we give to Thee.
Who givest all.

Dr. Joseph Parker says "The very act of scattering breaks up the mastery of selfishness, enlarges the circle of kindly interests, shews that there is something in the world beyond our personal concerns. Even if a man should get nothing back he always increases in heart volume, in joy, in love, in peace; his cup of comfort is sweetened, he walks on a greener earth, and looks up to God through a bluer sky. 'The liberal soul shall be made fat.'"

IV. THE REWARD OF PATIENCE. A beautiful illustration of chastisement as marking us out to be children of God is given by Mrs. Morrow in the *S. S. Lesson Illustrator*. Mr. Mack, a Baptist minister, who had been separated from his mother in his youth, sought her after an absence of many years. He knew her instantly, but she would not believe that the tall, grave, fine-looking minister could be her boy. When a child she had accidentally wounded his wrist with a knife. To comfort him she had said, "Never mind, my bonny bairn, your mither will ken ye by that when ye are a man." When his mother would not credit his identity, he bared his arm and said, "Mither, mither, dinna ye ken that"! In a moment they were in each other's arms. God never wounds by mistake, but the marks of his rod are the proofs of our sonship (Heb. 12: 7, 8).

"A lonely rock by the wayside,
All jagged, and seamed and rent;
Yet over its brow the daisies
Their pure bright faces bent;
Gay columbines danced on slender stems,
And fairy trumpets blew;
From every crevice tufts of fern
And feathery grasses grew;
Till gone where the outlines sharp and bare,
That might have offended the eye,
And the wayside rock was a charming sight
To every passer by.
Dear heart, alone and lonely,
Though shattered life's hopes may be,

The Lord who cares for the wayside rock
 Much more shall care for thee.
 Thy deeds of tenderness, words of love,
 Like flowers may spring and twine,
 Till joy shall come into other's lives
 From the very rents in thine"

V. THE REWARDS OF WISDOM. In the "Green vaults" at Dresden, where the Saxon royal jewels are kept, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within this is hid a chicken, whose wing being pressed, also flies open, disclosing a splendid gold crown studded with jewels. Another secret spring being touched, hidden in the centre is found a magnificent diamond ring. The treasures of religion are not discovered at the first view; but when laid open, are found to be greater than any king ever possessed. Their value will appear greater and greater to all eternity (Foster). "All the things thou canst desire" are not to be compared with what wisdom has to bestow—"length of days," honor, a peaceful heart, friends perhaps; at any rate, a life which, be it long or short, be it dark or bright with the world's light, be it rich or poor, be it a failure or a success in the eyes of men, has its life within it, has its joy and peace in heaven with God, and leads on through sorrow and discipline, through merciful trials and

victorious strife, to a perfect immortality, wherein he shall live serene, wise with the wisdom of an all-wise God" (Maclaren).

Happy the man who wisdom gains;
 Thrice happy who his guest retains;
 He owns and shall forever own,
 Wisdom and Christ, and heaven, are one.

ADDED POINTS.

1. The habit of remembering can be cultivated. Forgetfulness of duties arises often from carelessness.
2. The bitterest regrets we ever have are connected with our neglect of some duty or kindness that we ought to have thought of doing.
3. Always be true and kind.
4. Self-reliance is good when it is joined to a willingness to listen to good advice, and a calm trust in God.
5. A self-conceited person is easily led astray by flatterers.
6. Give the best of everything to God.
7. Give a fixed proportion of all you get to God.
8. Sickness and sorrow are intended to make one's heart better.
9. Heart treasures are the best.
10. Those who love God have the happiest life.

BLACKBOARD REVIEW.

To attempt to treat this lesson as a whole would be to fail in leaving a definite impression. Better take a few selected points and press them home. What is the Golden Text? What is meant by wisdom? Where are we to find it? Who represents it completely? How are

FIND WISDOM.
FEAR GOD.
FORSAKE SIN.

we to get it? By fearing God and departing from evil. What is meant by "fearing" God? Shew how Solomon feared God at the beginning of his reign, and how we should shew the same disposition in our conduct and plans, by obeying, trusting, loving him, by giving

freely and suffering patiently. What does Jesus call the rich man who thought himself very wise? Those who give their hearts to pleasure or gain are foolish. The wise try to forsake sin in every shape and form. It is the cause of all unrest and unhappiness. Doing good and doing what is right make happy hearts and quiet consciences.

Primary Department.

Edited in connection with the *Primary Quarterly for Little Folks*, by MR. & MRS. GEORGE H. ARCHIBALD, Montreal, P. Q.

LESSON V—November 1st, 1896.

Building the Temple. I KINGS 5: 1-12.

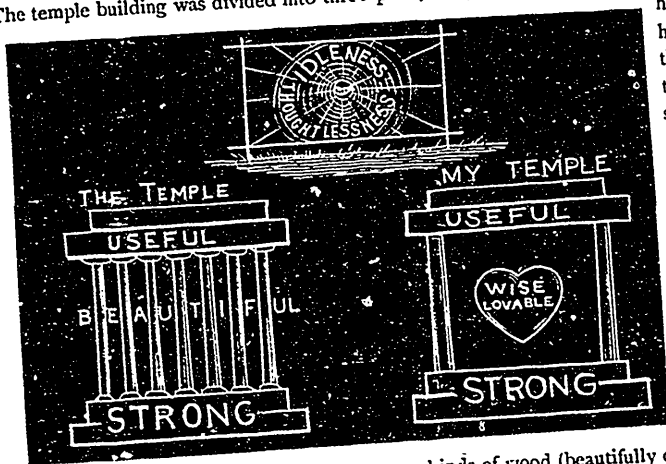
I. GOLDEN TEXT: "Except the Lord build the house they labor in vain that build it."
Ps. 127: 1.

II. PREVIEW THOUGHT: Build as God directs.

III. REVIEW: Why did Solomon write so many wise things? Is Satan our friend? Why is he not? To whom does Solomon say we should listen?

IV. LESSON STORY. Last Quarter we learned that king David wanted to build a house for God—a temple, or building for the people to worship God in, something like our churches, only very much more beautiful. We remember that God told David that he could not build it, but that Solomon his son should build it. So now Solomon, the great king, with peace and plenty all around, remembered David, his father's, words, and set to work to build the temple. Most of the things for the temple were made ready by David; much stone was used, but Solomon wanted some wood for beams and the inner walls. The great cedar beams could not be got nearer than from Mount Lebanon away in the north. So Solomon sent to Hiram, king of Tyre, who lived in that part of the country, and asked him if he would send him some cedar and fir trees. Hiram, who had been a great friend of David, was very glad to do anything for David's son Solomon. So when he got Solomon's message he told his servants to go and cut down the trees, and he sent them to Solomon. It took seven years and a half to build the temple. It was built in sacred silence. Stones and beams and everything had been made ready beforehand, and then carried to its place, "so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building," as God had commanded. The temple building was divided into three parts, the porch, the holy place, and the holy of

holies, and besides had chambers of three stories on three sides. Outside were two courts, the outer and the inner. The outer court was ornamented with trees and was free to all the people, and there they worshipped God. The inner court was smaller and was for the priests. Very much gold



and silver, and precious stones, besides many kinds of wood (beautifully carved), brass, iron, and stone were used in building it, and it was indeed a magnificent building.

V. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.
2. Have a picture of a spider's net drawn on the blackboard beforehand.

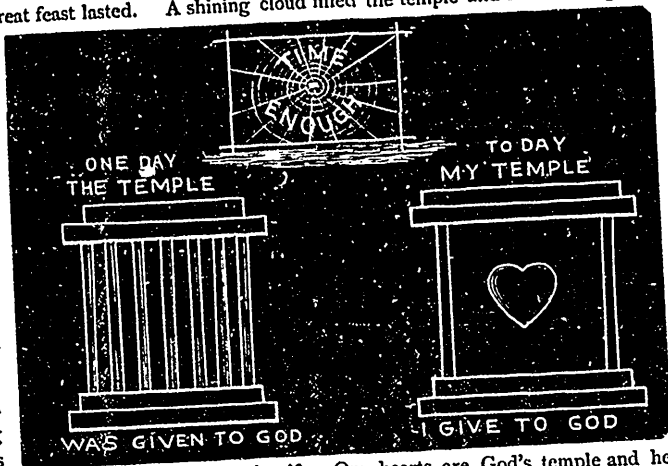
3. Teach about the building of Solomon's temple :
 - (a) David gathering the material.
 - (b) Sending for wood to Hiram.
 - (c) Preparing the wood and the stones for the building.
 - (d) The foundation dug and placed on the solid rock.
 - (e) The building, built without sound of hammer.
 - (f) The beautiful pillars and gates.
 - (g) The gold, and silver, and precious stones, etc., etc., etc.
4. Show that the building was strong, beautiful, and useful.
5. What made it so? It was built under God's direction. No mistakes were made.
6. Introduce the Golden Text here.
7. What is the temple we are building? Our bodies, our lives, our characters. If we do not build them according to God's direction, mistakes will be made, and they will not be strong, useful and beautiful as Solomon's temple was.
8. Satan spreads a net to catch boys and girls. He wants them to be idle and thoughtless. If the workmen about Solomon's temple had been idle, the building would not have been built. Had they been thoughtless, mistakes would have been made. Satan says it does not matter what you eat, but God says eat carefully. Satan says it does not matter what time you go to bed, but God says our bodies need sleep. Satan says it does not matter whether we keep our bodies clean or not, but God says be pure. Satan says be idle, be careless, be thoughtless. God says study faithfully, so that our temple, our body, may be made strong, and beautiful, and useful.
9. Solomon, the wisest man, says, build as the Lord directs. Hold up the envelope and draw out the paper on which the central truth is printed. God showed Solomon how to build the temple. God will show us how to build ours. Draw a picture of the temple similar to the cut. Make it of cardboard about six inches square. Cut it in three pieces, the base, forming one part, the pillars, the second part, and the top, the third part. As you speak of the temple being strong, pin the base to the blackboard, and in the same way use the other two pieces. Pencil the outline for "my temple" before the class meets, and follow the lines with chalk, as you teach that part of the lesson.

LESSON VI—November 8th, 1896.

The Temple Dedicated. 1 KINGS 8 : 54-63.

- I. GOLDEN TEXT : "The Lord is in his holy temple ; let all the earth keep silence before him." Hab. 2 : 20.
- II. PREVIEW THOUGHT : Let God own the temple.
- III. REVIEW : What did Solomon ask king Hiram to do? Where did he live? How long did it take to build the temple? What were some of the things used in building it?
- IV. LESSON STORY : Solomon's temple was now completed and stood in all its magnificence and beauty on Mount Moriah, high above the city of Jerusalem. Solomon had built the temple for God and now he wanted to dedicate it to him, to set it apart for his worship. So he called all the people together, and with a grand procession of musicians and singers, the Levites brought the old tabernacle, the brazen altar, the table of shew-bread, the candlestick and the brazen serpent from Gibeon, and the ark from Zion, and put them in their places in the temple. After Solomon had prayed a long time to God, he arose from before the altar and blessed the people. It was a time of great feasting and rejoicing, for the temple, so many years in building, was now given to God. The people therefore brought sheep and oxen to be offered up in sacrifice. Twenty-two thousand oxen and one hundred and twenty

thousand sheep, more than a boy or girl could count if they did nothing else all day. For fourteen days this great feast lasted. A shining cloud filled the temple and became brighter and still brighter, and it even came to pass as the trumpeters and singers raised one great shout of praise to the Lord, and when they lifted up their voices with the trumpets, and cymbals, and instruments of music, then the house was filled with the dazzling brightness. This



was a sign that God had accepted the people's gift. Our hearts are God's temple and he wants them for his own. He will accept our hearts if we give them to him, and will come and live with us.

IV. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have the Golden Text printed on the blackboard beforehand.
2. Have a picture of the spider's net drawn on the blackboard beforehand.
3. Satan has a net in which he always tries to catch boys and girls. To-day it is this one "time enough"
4. Solomon, the wise king, says there is a time for everything. A time to laugh, and a time to play, etc. So there was a proper time to give the temple to God. A great holiday was appointed. The people called together a grand procession of musicians and singers. Things from the old tabernacle and the ark were put in their proper places. Solomon's dedicatory prayer. The great sacrifice (22,000 oxen and 120,000 sheep). God's acceptance of the temple shown in the descent of the cloud, and the glory of the Lord filling the house.
5. Introduce the Golden Text, and teach that we should bow reverently before God in his holy temple.
6. Here review teaching of the application in last week's lesson.
7. There is a time for us to give our temple, our body, to God. Satan says "time enough." Do not get caught in his net. Give God the temple to-day. Offer it up as Solomon did in prayer. Let us give up our own way, and let God have his way. Our Golden Text says "The Lord is in his holy temple; let all the earth keep silence." Let us bow our heads now in silence, while we allow God to come in and take possession of the temples which we now give to him.

LESSON VII—November 15th, 1896.

God's Blessing Upon Solomon. 1 KINGS 9 : 1-9.

- I. GOLDEN TEXT: "The blessing of the Lord it maketh rich, and he addeth no sorrow with it." Prov. 10 : 22.
- II. PREVIEW THOUGHT: Seek God's blessing.
- III. REVIEW: Where did the temple stand? When the temple was finished, why did Solomon make a great feast and call all the people together? What filled the temple? What sign was that?
- IV. LESSON STORY: Solomon had now been king for twenty-four years. After building the temple he had built his own beautiful palace, besides many other smaller buildings.

Everything around him now was beautiful. He was in all his glory, was very rich and had everything his heart could wish. At this time God appeared to him again in a dream as he had before at Gibeon. He told him that he had heard the prayer that he had made to him, and that he had come into the temple that he had set apart for his worship, and would lovingly watch over it. He also told Solomon that if he would walk before him as David his father had done, and obey his commands, that he would be with him and bless him and his kingdom; but if he would turn away from him and not obey his commands, and go and serve other gods and worship them, then he would cut off Israel out of the land which he had given them, and the beautiful temple which he had accepted as his own, should be destroyed.

V. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have part of the Golden Text, viz., "The blessing of the Lord," printed on the blackboard beforehand.

2. Have a picture of a spider's net drawn on the blackboard beforehand.

3. Who would like to be rich? Write the word "rich" on the blackboard. Our Golden Text to-day is about being rich.

4. Introduce the Golden Text and repeat the first part of it together, "The blessing of the Lord it maketh rich." Complete the writing of this part of the Golden Text on the blackboard and draw the heart around the words "maketh rich." Make as clear as you can the meaning of the words "the blessing of the Lord." The heart is rich, as it is full of love, joy, peace, etc.

5. Satan says "I'll make you rich." (Draw the bag of riches in the net and recall Lesson II.) Love of riches of this kind brings sorrow. God's blessing never brings sorrow. Satan says "be idle," "be thoughtless," "go into bad company." As you speak of these nets write the capital letters I. T. and B. C. in the net. This may be very pleasant for a time but sorrow will



come by and by. Satan adds sorrow. The blessing of the Lord addeth no sorrow. Satan offers you the wine cup; the Bible says at the last it biteth like a serpent and stingeth like an adder; but love, joy and peace make the heart truly rich and add no sorrow.

LESSON VIII—November 22nd, 1896.

Rewards of Obedience. PROVERBS 3: 1-17.

I. GOLDEN TEXT: "In all thy ways acknowledge him and he shall direct thy paths." Prov. 3: 6.

II. PREVIEW THOUGHT: Let God guide you.

III. REVIEW: How long had Solomon been king at the time of our last Sunday's lesson? What were some of the buildings that Solomon built? What took place at Gibeon? What did God say to Solomon?

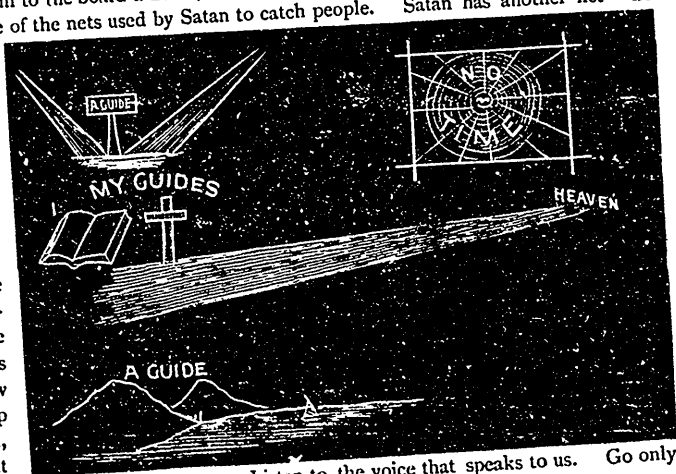
IV. LESSON STORY: In to-day's lesson we have some of the most beautiful of all the wise sayings that Solomon the wise king spoke. Let us see what some of them are. He tells us not to forget God's law. We find God's law in the Bible, it is our guide to keep us in the

right way; therefore we should study it, love it, and use it to guide us in our daily lives. If we follow this guide, if we with our heart's obey God's commandments, then, the wise man tells us, we shall live long and be happy. Again he tells us to trust in the Lord with all our heart and lean not unto our own understanding. If we think too much of ourselves and are wise in our own eyes, we shall not get on very well; but if we trust in God, that is if we give ourselves into his keeping and do what he tells us, he will guide us, he will direct our paths, and then, following our guide, we will be sure to go right. Solomon again says: "Happy is the one who finds wisdom, who trusts in God and obeys him." He says wisdom is better than gold and more precious than rubies, and all the things we can desire are not to be compared to it. Her ways are ways of pleasantness and all her paths are peace. Let us all listen to the wise king and get this wisdom.

V. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have the Golden Text printed on the blackboard beforehand.
2. Have a picture of a spider's net drawn on the blackboard beforehand.
3. Our lesson to-day is about obeying our guide. Hold up the envelope and draw out the paper on which the central truth is printed. Who can tell me what this is? (Draw a guide post). What is it for? To show travellers the right road. What would you think of a man going on a long journey who would not acknowledge the guide, who would not obey the guide and took the wrong road? Let me tell you a story about another kind of a guide. Some years ago a fisherman on our western coast was returning in his boat at evening from the patient toil of the day. His cottage lay along the shore of a creek, at the entrance to which stood certain rocks, easy enough to avoid in the daytime but difficult in the dark. The night was dark, the mists hung heavily, and the tired toiler of the sea, bending at his oars, was fairly at a loss how to steer his boat. At this point, while his peril was great, he heard the voice of his little daughter, "Father, father." Instinctively he turned the boat's head in that direction, saying, "Yes, my child." "Steer straight for me, father," she called. As you tell this story, to make it a little more interesting, draw roughly the hills, the water, and the boat, and impress the truth that people need guides in life, lest they go astray. The guide post would have guided the traveller, but he did not acknowledge and obey it. The little girl's voice was familiar to her father. He acknowledged it and followed it.
4. Our Golden Text says "In all thy ways acknowledge him and he shall direct thy paths."
5. What are our guides in life? As you ask this question draw another guide post. Here is one. Draw or pin to the board a Bible, and speak of it as the guide.
6. Review some of the nets used by Satan to catch people. Satan has another net "no

time." He does not like to see us reading our Bible, or praying to—acknowledging—our guide. He tells us we ought to be playing; he makes us think we are too busy. Take care! there is danger! Jesus is the true guide. As you say this, draw the piece to the top of the guide post, which changes it into a cross. Take time to speak to Jesus. Listen to the voice that speaks to us. Go only where the voice tells us it is right to go.



Teacher Training.

CHRISTIAN EVIDENCES.

TEXT-BOOK: REDFORD'S "PRIMER OF CHRISTIAN EVIDENCES."

ANALYSIS, NOTES AND ADDITIONS, by Rev. Professor Ross, B. D., Presbyterian College, Montreal, Quebec.

THE EVIDENCE OF JESUS CHRIST.

(Continued.)

- V. **Jesus Christ as a worker of miracles stood above all others:** A miracle is an event which the forces of nature cannot of themselves produce, and which must therefore be referred to a supernatural agency. To one who believes in a personal God, miracles are possible, consistent with the order of nature, capable of being proved by testimony, and of being connected with the agency of God. (1) Christ's miracles fit naturally into His unique character and the work which He prescribes for Himself. (2) There are certain features of the gospel narrative that undesignedly support the truth of Christ's reported miracles. (a) Jesus frequently told those who were healed not to make the cure publicly known. There could be no reason for inventing these injunctions, especially as they are said to have been disregarded. (b) He often cautioned his hearers against over-estimating miracles. No one composing stories of miracles would introduce an apparent disparagement of them. (c) The teaching and the miracles of Christ are often inseparably linked together. Luke 7: 22; 14: 5. (d) No miracles are attributed to John the Baptist nor to Jesus before His baptism. Why this reserve (in striking contrast to the apocryphal gospels) if the miracles are pure inventions? [Fisher]. (3) The main evidence for the miracles is presented in the arguments for the resurrection of Christ, which see. (4) The evidential value of the miracles of Jesus. [Text Book 21-22].
- VI. **The crowning miracle and chief credential of Christ's divine mission in His resurrection:** The writers of the New Testament stake their own veracity and the existence of Christianity on the truth of it. 1. *The positive evidence for it.* (1) Many witnesses declared that they saw Him and conversed with Him after He was risen [Text Book 22]. This is the only case in history where such a claim has been made. (2) One of these witnesses was at first a persecutor of the Christians. We have four of his letters, unchallenged by any, written within twenty-eight years of the resurrection, which show that all Christians then believed it and admitted that the Church was founded on that belief. (3) The effect produced on the witnesses. Their belief in this miracle changed the whole course of their life; they passed the remainder of it in extraordinary toils and privations in order to make the resurrection known, and most of them suffered death to prove their faith in it. So that to believe them deceived or deceivers is a greater violation of probability and contradiction of experience than to believe in the resurrection. 2. *The negative evidence for it.* (1) The early enemies of Christianity were unable to disprove the fact which was everywhere openly preached by Christians. (2) Modern unbelief has failed to account for the universal belief of it which can be traced to the very beginnings of Christianity. "There are only three possible alternatives, either (a) Jesus actually rose from the dead; or (b) the belief in His resurrection was the result of deliberate fraud; or (c) the original followers of Jesus were the victims of some species of delusion." [Row]. Only the last deserves attention. It means that the appearances of Jesus were the creation of excited nerves and ardent expectations. It is confuted by (a) The empty tomb. (b) The shortness of the time between the crucifixion and the first appearance. (c) The sudden discontinuance, in six weeks, of the appearances, except the one to Paul. (d) The depressed and disappointed state of the disciples when the appearances occurred; the very opposite of the usual conditions of mental hallucination, viz., prepossession, fixed idea, and expectancy. (e) The simple, earnest sobriety of the narratives. (f) The erection, duration, and work of the church. A belief in mere marvels has never accomplished anything. The resurrection therefore remains a historical fact through which God sealed the claims of Jesus as divine truth.

THE EVIDENCE OF THE BIBLE.

If there be a God who is wise, good, and the author of nature, and who has expressed some of His attributes there, will He be likely to manifest Himself to the creatures made in His image in a fuller and more special way?

I. REASONS FOR EXPECTING A SPECIAL REVELATION :

1. *Man's need of it.* This is seen in: (1) The deep consciousness of sin, which possesses every man, and his helplessness to get rid of it. (2) The insufficiency of nature, reason and intuition to teach man all that he needs to know about God, forgiveness and duty. (3) The confessions of the most thoughtful heathen. (4) The corrupt state of the heathen religions as well as of Mohammedanism and perverted Judaism. (5) The claim to a special revelation made by almost every religion.
2. *God's nature.* His wisdom and goodness are so displayed in nature as to awaken the hope that He will unfold Himself more fully to man, e. g., (1) His ingenious contrivances for the supply of need, and the fact that the higher the need the more intricate are the means of supply. (2) His provision for repairing injuries and counteracting disease. (3) His delay in bringing on the results of transgression.

II. CREDENTIALS WHICH CERTIFY THE HISTORICAL TRUTH OF THE BIBLE :

To prove that it is necessary to establish the genuineness, authenticity and credibility of the books of Scripture. Genuine is the opposite of spurious, and means that these books were written at the age to which they are assigned, and by the men or class of men to whom they are ascribed. Authentic is the opposite of vitiated—the books have come down to us substantially as their authors composed them. The credibility of these books is their trustworthiness in relating matters of fact as these actually happened.

1. *Proofs of the genuineness and authenticity of the Old Testament.* (1) The extreme carefulness of the Jews over their sacred books. (2) The witness borne by the later portions to the earlier. (3) The Samaritan Pentateuch, 600 B. C., and the Septuagint Version, 280 B. C. (4) The general recognition of the Old Testament by Christ.

2. *Proofs of the credibility of the Old Testament Scriptures.* (1) The general character of the history interwoven with these books. (2) The measure of divine truth enjoyed by the people among whom they appeared. (3) The character of the individuals through whom they came. (4) The fact that one line of truth and promise in them comes into full expression in Jesus Christ, whose life and character have been proved a phenomenon in history.

3. *Proofs of the genuineness and authenticity of the New Testament.* (1) Manuscripts. (2) Catalogues of the books. (3) Versions in other languages. (4) Quotations from the books and allusions to them in the writings of Christians, heretics and pagan sceptics. (5) The doubts which were at first expressed by certain parts of the church about some of the books, and which were finally overcome and the books in question accepted by all, imply a sifting of evidence on this matter in the early church. (6) The failure of unbelief to maintain historical consistency in accounting for the facts of New Testament history and literature in any other way than on the basis of the genuineness of the books.

4. *Proofs of the credibility of the New Testament.* (1) The character of the writers and their belief that endless suffering is the penalty of falsehood. (2) The losses they sustained and the sufferings which they endured in maintaining the central truths in their writings. (3) The agreement of their narratives with contemporaneous history. (4) The effects of the New Testament on the history of the world. It is impossible to believe that the benefits conferred through Christianity are the outcome of a series of falsehoods.

III. CREDENTIALS WHICH CERTIFY THE SUPERHUMAN AUTHORITY OF THE BIBLE :

After having proved it to be historically true, it is necessary to take a step further and shew that its authors must have been supernaturally influenced.

1. *The unity of subject, spirit and aim which runs through all the books.* And this in spite of forty writers of different social position, various surroundings and education, and scattered over sixteen hundred years.

2. *The superiority of the moral teachings of these books to all others.* (1) Morally and religiously these books were greatly in advance of the age in which they appeared. (2) There is progress in Biblical morals from less to greater clearness and fulness in the unfolding of the truth, without any contradiction. (3) These moral ideas as completed by Christ are adapted to all men in every age. (4) They still lead the world's thought.

3. *The books of the Bible, and especially the teachings of Christ, are attested by miracles.* Some think this is a weakness instead of a strength to our Scriptures, and many Christians are now attempting to make our faith entirely independent of the miraculous, but this seems impossible.

(1) Correction of some misconceptions of a miracle: (a) A miracle is not impossible, for an event in nature may be produced by an agent outside of and above nature. (b) A miracle is not a suspension or violation of natural law, since the law is in operation at the time of the miracle just as much as before. (c) A miracle is not an event without a cause, since it is produced by the direct volition of God. (d) A miracle is not an irrational or capricious act of God, but an act of wisdom performed in accordance with the immutable laws of His being. (e) A miracle does not overthrow the order of nature, for it requires that order to give its exceptional character its evidential value. (f) A miracle is not contrary to experience, since it is quite in harmony with experience for a new cause to be followed by a new effect. (g) The amount of testimony necessary to prove a miracle is not greater than that which is required to prove the occurrence of any other unusual but confessedly possible event. [Strong]. (2) The evidential force of miracles: (a) A supernatural fact is the natural evidence of a supernatural doctrine. (b) Miracles primarily certify the divine commission of a religious teacher, and therefore indirectly the divine truth of his doctrines. But the miracles and the doctrines and the character of the teacher must support one another. (c) The gospel miracles are all vehicles of revelation as well as signs of it. They are manifestations of the power and grace of Christ, and are thus parables of redemption.

4. *The books of the Bible are attested by prophecy.* Prophecy, in a narrower sense, is a foretelling of future events by virtue of a direct communication from God. (1) The central prediction of the Old Testament is the advent of the Messiah, which was fulfilled in wonderful detail. (2) Christ predicted many things which have come to pass. (a) His own death and resurrection. (b) The destruction of Jerusalem and the Jewish polity. (c) The world-wide diffusion of his gospel. The Bible is already, many times over, the most widely circulated book. (d) The ultimate triumph of His kingdom, which is in process of fulfilment.

IV. CREDENTIALS OF THE BIBLE IN ITS ADAPTION TO THE SPIRITUAL WANTS OF MAN:

1. *In its substance. Some things found only in the Bible.* (1) A view of God, which, while in harmony with the knowledge of him which has been obtained from nature and conscience, is fuller and purer. (2) A discovery of the intricacies of man's passions, guilt and pride which amazes and humbles the soul. (3) A mode of removing man's sin and reconciling him to God which commends itself to his heart and conscience in their best moods. (4) The establishment of moral obligation on grateful love to a kind benefactor. (5) A promise of special divine help to enable them to perform duty and attain happiness. 2. *In its form.* (1) It is largely in the form of a history. While this suits the revelation to a child-like age it permits a higher and fuller interpretation of the facts as the race rises in moral culture and spiritual insight. (2) Its types, emblems and parables speak the language of universal man. Any local and temporary coloring is merely superficial and does not affect its breadth and universality. (3) It comes through the spiritual experience of its authors, and this fits it the better to meet the spiritual needs of all.

THE EVIDENCE OF THE CHRISTIAN CHURCH.

I. THE CHURCH IS THE CHIEF WITNESS TO THE CHRISTIC AND APOSTOLIC ORIGIN OF CHRISTIAN TRUTH:

1. *The church has remained, from the death of Christ, essentially the same.* (1) In her doctrines. The centre of them all is that Jesus Christ is an incarnation of God and trust in him is the condition of salvation. (2) In her rites. Public worship on Sabbath and the sacraments of Baptism and the Lord's Supper have always and everywhere been observed. (3) In her morals. Really devout and sincere Christians have always been distinguished for self-denial, benevolence and helpfulness. 2. *This substantial sameness of the church is proved by the writings of the church fathers.* (1) Of different countries: Asia Minor, Italy, France and Syria. (2) Of different periods back to the latter part of the first century. 3. *Any radical change in Christian belief before this was not possible.* Between the death of Christ and the end of the first century it would have been impossible to have imposed on the church a mass of legendary matter wholly different from the facts on which the society was at first founded. (1) Most of the Apostles lived from thirty to forty years after the crucifixion, and John survived until almost the end of the century. (2) A great multitude of men, personally taught by the Apostles, many of them of wide influence in the church, survived to the end of

the first century, and some of them to the middle of the second. (3) Throughout that period all sections of the church were united in their belief of the resurrection of Christ. (4) While perhaps some of the legendary matter which was afterwards incorporated in apocryphal gospels was already floating about in this period, none of it found a place in the books of the New Testament, nor was it regarded as of any importance by the early church writers.

II. THE RAPID GROWTH OF THE CHURCH IN THE FIRST THREE CENTURIES POINTS TO A DIVINE ORIGIN :

1. *The facts of this growth.* (1) Fifty years after the death of Christ there were churches in all the principal cities of the Roman empire. (2) Seventy-five years after, the Christians had pervaded the villages and country places. [Pliny]. (3) In the middle of the second century they had filled the castles, towns, council-houses, camps and even the senate and forum. [Tertullian]. (4) The extent of the church's influence is seen in the complete extinction of the religions of the Roman empire. Their idols have not had a single worshipper for centuries. 2. *The obstacles to the progress of the church.* (1) The selfish, national ambition of the Jews which Christianity opposed. (2) The scepticism of cultured Pagans. (3) The prejudice and hatred of the common people. (4) The persecutions set on foot by the government. These were wide-spread, long-continued, and several millions of Christians must have perished in them. 3. *The means by which some religions have been rapidly spread.* (1) The sword (Mohammedanism). (2) Indulgence granted to immoral practices (Mohammedanism). (3) Deliverance from the burdens of the previously prevailing religion (Buddhism). (4) Readiness to amalgamate with existing faiths (Buddhism). Christianity was diametrically opposed to all these. 4. *The natural insufficiency of the means employed to spread Christianity.* (1) Its first preachers and missionaries were unlearned men belonging to a despised nation. (2) Its central doctrine was salvation through faith in a crucified Jew. (3) Its gospel opposed all human tendencies. It humbled pride, destroyed favorite sin, and demanded a life of toil and self-sacrifice. (4) Its claims were most exclusive and aggressive and so were well fitted to rouse the jealousy of all other religions. In view of all the facts only the divine truth of Christianity is sufficient to account for the early progress of the church.

III. THE CHURCH HAS EXHIBITED A WONDERFUL POWER OF REVIVAL AFTER DECLENSIONS. ILLUSTRATIONS:

1. *The Reformation.* It shows that the corruption and abuses of the Middle Ages were not of the essence of Christian truth. (1) In the marvellous expansion of the European mind in the fifteenth and sixteenth centuries, Christianity, if effete, would have been overthrown. (2) Christianity not only survived, but in its purified form became the central force in the new movement. (3) Out of it every intellectual advance of modern times has sprung. 2. *Other revival movements.* (1) The Methodist revival of last century, which numbers its converts by millions and has extended its missions into many climes. (2) The missionary revival which has stimulated all the churches to return to some measure of Apostolic zeal. (3) The revival of the spiritual life of some of the ancient but lifeless Oriental churches through Protestant missions. No other religion has shown in any marked degree this power of throwing off errors and corruptions and returning to its primitive faith. In this Christianity shows the vital energy of truth.

IV. THE CHURCH HAS SUCCESSFULLY RESISTED MANY DIFFERENT ASSAULTS:

1. *The assaults of force.* (1) The persecutions of pagan Rome. (a) The whole military might of the empire was again and again put forth to crush out the Christian faith. (b) Every policy which statesmen could devise was employed for the same end. (2) The persecutions of papal Rome. The argument is not affected by the fact that these were instituted by a corrupt form of Christianity. They serve to show how a purer form of the same faith can successfully maintain itself against the utmost endeavors of remorseless cruelty. (3) The persecutions of Christians by Mohammedan and heathen rulers of to-day. 2. *The assaults of intellect.* (1) The philosophical heathens of early days. (2) The deistical writers of last century. (3) The pantheistic materialistic and critical writers of to-day. 3. *The results.* Opinions will differ as to how much these assaults have accomplished. The following points can scarcely be seriously disputed: (1) The church still exists. (2) The blood of her martyrs has generally been the seed of new accessions. (3) Every assault of scepticism has resulted in the emphasizing of some neglected truth or in the abandoning of some error or abuse. (4) If the falsity of Christianity had once been clearly shown, its doom would have been sealed by the fearless truth-loving spirit of the present age.

TESTIMONIALS

FROM THOSE WHO ARE USING THE "HOME STUDY" LESSON HELPS.

A Postal Card was sent to all the subscribers to the HOME STUDY Lesson Helps requesting their views on the following points regarding them :

1. Their general excellence as compared with other helps of the kind.
2. Any special good results that have followed the use of them, such as preparing lessons at home, bringing Bibles to S. school, regular and punctual attendance, &c.
3. Do you approve of our church publishing its own S. S. literature instead of remaining dependent upon "American" sources?

We give herewith a number of replies received, and the Convener would be pleased to hear from others who have not yet responded. Some of the letters contained excellent suggestions in regard to improvements which are very welcome and will be carefully considered.

Synod of the Maritime Provinces.

Mr. W. R. Dean, Superintendent, Upper Musquodoboit, N. S. "We like the HOME STUDY lesson helps because the price of the *Teachers' Monthly* is only half that of the—and the blackboard drawings in the Primary Department are very good, as are also the leaflets in different colors. They have helped the attendance, caused the scholars to bring their Bibles to the school, and a goodly number of absent scholars send in answers written and are marked present. I do approve of our church publishing its own S. S. literature."

Mr. Geo. Fulton, Superintendent, Bass River, N. S. "The HOME STUDY series we like well. The leaflet for the Primary grade excels any other that I have seen. The regular attendance, especially, of the young, their care of their leaflets, and evidence of home study is encouraging. We do indeed approve of our own church publishing all its own S. S. literature. It hardly needs an argument to prove the wisdom of this. We should do all we can to bring this about."

Mr. Hector McKinnon, Superintendent, Sydney River, N. S. "It is my belief that the 'HOME STUDY' series of lesson helps cannot be excelled in presenting the lesson to the mind in a brief and comprehensive way. There is no doubt but a judicious use of good helps, of sound doctrine such as you give, will greatly encourage and interest the S. S. and cause a better attendance and results generally. The encouragement to the learning of the Shorter Catechism is excellent. It is a wonder that our church has so long depended altogether upon foreign literature, admitting the excellence of some publications."

Mr. J. H. Ladd, Broad Cove Mines, N. S. "Ever since the HOME STUDY helps were issued I have been in full sympathy with their being used exclusively in our Sabbath schools. I think it is the duty of every ad-

herent of our church to recommend their universal use in Canada as they supply a long felt need, viz. an incentive to Bible study. Wishing you God speed in the wide circulation of your S. S. helps, which are equal to, if not better than any others in America, &c."

Mrs. Lexina McLean, Forest Glen, N. S. "We have been using the HOME STUDY helps here, and in comparison with other helps which have come under our notice, we think them quite superior. They are thorough and descriptive in their explanations. They develop the young mind and encourage home study, together with regular and punctual attendance. We also approve of every church publishing its own literature."

Mr. J. C. Mackintosh, Superintendent, Fort Massey, S. S., Halifax, N. S. "The 'HOME STUDY' lesson helps are at least equal to any that we have used. They induce the scholars to prepare their lessons at home and thus interest them in their work and so incite to regular and punctual attendance. We approve of our church publishing its own S. S. literature, as much of the so-called, 'American' Sunday school publications is intensely 'anti-British,' and while its religious tone is generally excellent, there is sometimes a loose and irrelevant mode of dealing with sacred topics that is opposed to our ideas."

Mr. E. F. Smith, Superintendent, St. Andrew's S. S., Halifax, N. S. "I think the 'HOME STUDY' lesson helps compare very favorably with any others published, especially at the price at which they are issued, and I feel sure that the *Teachers' Monthly*, in its enlarged form, will be equal in value to any similar publication. The lesson helps without the Bible lesson are a splendid feature, in that the reading in concert and in class work necessitates the use of the Bible instead of the former too often neglect of the same. I heartily

approve of our own church publishing its own S. S. literature, and wish you every success in that direction."

Mr. W. H. Chase, Teacher, Wolfville, N. S. "I like the HOME STUDY lesson helps well, and think they compare favorably with others I have seen. I specially like them as the scholars require to bring their Bibles and not use the leaflets in the class at all. I certainly approve of our church having its own lesson helps when they can be as good as those from other sources."

Mr. J. G. McLellan, Superintendent, Noel Shore, N. S. "We have been using the HOME STUDY lesson helps this year, and are well pleased with them. There appears to be an increasing interest in the study of the lessons; better preparation of the lesson at home, and a marked improvement in bringing Bibles to school. I heartily approve of our church publishing its own helps."

Mr. Stephen Woodsworth, Superintendent, Admiral Rock, N. S. "We have been using the 'HOME STUDY' lesson helps for some time, and have been well pleased with the result. Surely we should approve of our church publishing its own S. S. literature, rather than depending on our American neighbors. I consider them the best and the cheapest."

Mr. Thomas M. Reid, Superintendent, Moose Brook, N. S. "The 'HOME STUDY' lesson helps are very commendable. They excel any other that has been brought forward as yet. They make the children turn more to the Scriptures in preparing their lessons. I think it is commendable and very creditable that the church has taken up the work, and it ought to be encouraged by all our Sabbath schools."

Miss Isa. M. Ross, Pleasant Harbor, N. S. "We use the HOME STUDY helps entirely and find them very much better than the—we formerly had. Our average was never so good. The lessons are prepared better and the Bibles made more use of. It certainly is right that our church should publish its own S. S. literature."

Mr. Peter McLean, Pugwash, N. S. "Our S. S. like the HOME STUDY leaflets very much. I always approved of our church publishing its own S. S. literature instead of depending on other churches."

Mr. Luther Lynds, Superintendent, Tatamagouche, N. S. "We can truly say that we have found the HOME STUDY leaflets helpful. I approve of them very much and will recommend them to other schools that have not used them."

Rev. J. R. Munroe, B. D., Antigonish, N. S. "I am satisfied with their general excellence. We find them very helpful in stimulating study on the part of those who cannot attend the S. S., and who consequently work at home. I think we should continue the work already begun of supplying our schools

with all necessary help and do all possible to make these helps as good as the best."

Mr. John Grant, Superintendent, Lyon's Brook, N. S. "We consider the HOME STUDY lesson helps as good as any others that we have used, and from the senior helps that have come under our notice, we consider them superior. We think that, to some extent at least, there is an improvement in the carrying of Bibles to the school. We think, by all means, that our church should publish its own literature."

Mr. Daniel K. Ross, Superintendent, Lorne, Pictou Co., N. S. "I am pleased to state that we think the HOME STUDY lesson helps are exactly what is wanted as the scholars seem to take a greater interest in the work since we received them, also the teachers are better able to make the lessons interesting through the study of the *Monthly*. With reference to the Presbyterian church printing its own lesson helps, we are quite sure they are doing what is right. I think it is the duty of every Presbyterian S. school to help in every way, not only by subscribing but by showing them to others."

Mr. S. D. McPhee, Superintendent, Glen William, P. E. I. "We have been using the HOME STUDY lesson helps in our Sabbath school during the last six months and consider them in many respects superior to any other kind we have ever used. The omission of the lesson text is undoubtedly a commendable feature as it compels all the scholars to take their Bibles regularly, instead of wholly depending on the lesson leaves as is often the case. We most heartily approve of our church publishing its own S. S. literature instead of depending on any outside source."

Mr. Angus McLean, Superintendent, Culloden S. S., P. E. I. "The HOME STUDY lesson helps are in my opinion superior in several particulars to any I have examined. I have used them for the last three years. I heartily approve of our own church publishing its own S. S. supplies and consider the church fortunate in the general excellence attained by your publications under its direction in so short a time."

Mr. Richard Adams, Superintendent, Bloomfield Station, P. E. I. "Both our S. S. use the 'HOME STUDY' lesson helps and I think all are satisfied. We could not do better for the price. They are excellent and shew a great deal of care in their preparation. The *Teachers Monthly* is just splendid. I have all mine laid up and they form quite a large book. I am pleased to learn that it is to be enlarged. I am not prepared to say what amount of influence the helps have had in bringing scholars to the school, but I know they are a great help to them, and if they fail in getting them the fact is soon apparent. As far as I know every one is in sympathy with the General Assembly publishing its own lesson helps. It is a good thing to be independent of all outside help."

Rev. Henry Crawford, Dublin Shore, N. S. "We have used your HOME STUDY lesson helps for some time in our schools and we consider them excellent. We especially admire the part in which written answers are required. We think all our schools should use these helps, prepared by our own General Assembly, in preference to others."

Mr. L. W. Johnston, Fredericton, N. B. "I would have the 'HOME STUDY' lesson helps used in all the S. S. because, first, they are better adapted educationally for our Canadian boys and girls than any issued by publishers or publishing houses in the United States that I have seen; secondly, because they are exceedingly well edited; thirdly, because they promote home study of the Bible and the bringing of the Bible to Sunday school. Most emphatically I would approve of the Presbyterian church in Canada publishing its own lesson help literature, and believe that in a very short time the profits of such publishing would create quite a surplus fund which, for instance, might be used to pay for supplying literature to many home mission stations where the people are not in circumstances to avail themselves of the same by purchase."

Miss Eliza Magowan, Superintendent, St. George, N. B. S. S. "I can heartily commend the 'HOME STUDY' lesson helps. The fact that the use of them causes the children to bring their Bibles to Sabbath school would be a strong recommendation if they had no other virtue, but they have several. I have taught in S. S. over twenty-five years, and have been Superintendent over sixteen years, and have tried a great variety of lesson helps, and can testify that the 'HOME STUDY' series is equal to any and superior to most of those I have seen. Our church should keep on publishing its own S. S. literature."

Rev. D. Fiske, M. A., Florenceville, N. B. "I would commend many excellent features in these helps, and would approve of our own church publishing its own S. S. helps. It ought to be capable of doing it."

Mr. Jas. Frier, Shediac, N. B. "Our school has used the HOME STUDY Quarterly since the beginning of the year and we have found it an excellent help. We rejoice to see that the school is rapidly ceasing to be for children only, but for the church and for the adults as well. For these we would require a somewhat more advanced quarterly. I heartily endorse the action of our church in providing its own S. S. literature and relieving us from the necessity of buying it from a foreign country."

Mr. Alex. MacKinnon, Superintendent, St. John's Church, Chatham, N. B. "Our school consider the lesson helps prepared by the General Assembly's Committee the best and the most convenient ever used by the school. As a result of their use the children have their lessons better prepared than heretofore, and are more regular in their attendance. I do think that the church should continue the publishing of its own S. S. literature. The

church as a whole should endeavour to render every assistance to the Assembly's committee in carrying on this good and noble work."

Mr. Thos. C. Girvan, Kingston, N. B. "I like the HOME STUDY helps very much, specially for the help that they give in preparing the lessons at home. As for our church publishing its own literature, that has been always my idea. I do not see why it cannot be done."

Miss Mary Wilson, Kingston, Kent Co., N. B. "We are exceedingly well pleased with the 'HOME STUDY' helps, especially those of the Primary Grade, which I, as a primary teacher, find very helpful. I also think it so nice that the church can support its own S. S. literature independent of American sources."

Mr. William M. Marshall, Superintendent, Bass River, Kent Co., N. B. "We consider the 'HOME STUDY' lesson helps equal to any we have used. They are at least equal to any in the results produced. We most emphatically approve of our own church publishing its own literature independently."

Mrs. M. G. Allanach, Teacher, Main River, Kent Co., N. B. "The 'HOME STUDY' lesson helps are all that is needed to insure good lessons and intelligent interest in the subject. The 'excuses' are carefully filled in. I do most emphatically believe in Canadian literature in both the Sabbath school and secular work, and I am sure our own country can produce as good as any, if not better."

Mr. R. M. Currie, Eel River, N. B. "I like the 'HOME STUDY TEACHER' very much and find it a real help in the preparation of the lesson. I heartily approve of our own church publishing its own S. S. literature, and know for a fact that some of our schools will adopt the "HOME STUDY" lesson helps as soon as their present subscriptions expire."

Rev. A. F. Thomson, Bathurst, N. B. "The 'HOME STUDY' lesson helps are the best that I have seen. They are excellent. They have been used with good effect in some of the homes and in places where we could not maintain Sabbath schools. I think our own church should publish her own Sabbath school literature, as far as the Leaflets, Quarterlies and Monthly are concerned."

Mr. Aug. M. Klippert, Superintendent, Dalhousie Junction, N. B. "I find the 'HOME STUDY' lesson helps are far ahead of any other kind I ever laid my eyes on, because, by omitting the text of the lesson, they oblige the scholar to use his Bible and bring it to the school with him. In consequence of this better lesson results are obtained. I sincerely hope that the day is not far off when all our Canadian S. S. will use the "HOME STUDY" helps for teachers and scholars."

Mrs. R. H. Montgomery, Superintendent, New Richmond, Que. "I like the 'HOME STUDY' lesson helps very much. I certainly think we ought to publish our own S. S. literature."

Mrs. P. Morrison, Superintendent, Church Point, N. B.: "Our teachers did not at first care for making a change, but our pastor, Rev. Dr. Bruce, advised trying it for one year and now I don't think they would go back to the——. At least they express themselves as satisfied with our own. I like it much better than the——, as I find the scholars have to use their Bibles more than with them. Moreover I think it is much better to spend our money at home than to send it abroad."

Rev. Anderson Rogers, M. A., New Glasgow, N. S.: "So far as I have had an opportunity to examine helps in preparing S. S. lessons, I know of none equal to those prepared by the S. S. committee of the General Assembly of our church. The introduction and use of these helps require co-operation on the part of teachers. Not every teacher is willing to know, or willing to enable the scholars to approximately know, something of their own ignorance. Where the interest of the teachers refuses to die down, and a little enthusiasm is manifested, the helps can be introduced, and it may be confidently affirmed will do good and that continually. The lesson will not only be better prepared, but more firmly engraven on the memory and conscience. The continuity of the course will be felt—a new experience to most half-grown scholars. I certainly approve of publishing our own S. S. literature."

Mr. D. Riley, Superintendent, Campbellton, P. E. I.: "I think the HOME STUDY lesson helps are equally as good as any I have used. They are quite a help to both teachers

and scholars. I certainly approve of our church publishing its own literature."

Mr. R. S. Fulton, Superintendent, Castlereagh, N. S.: "I am pleased with the helps. They seem to be in all respects equal to the——helps which we used to get. The questions to be answered and the Bible dictionary are good features. The *Teachers' Monthly* is splendid. Some of the classes write the answers very punctually. I fully approve of our church publishing its own helps."

Mr. Tit. Malcolm, Cheverie, N. S.: "We like the helps very well. The scholars like them but we find it difficult to get the boys to study them. They are better than the——helps and they are as good as, if not better than, those of the——."

Mrs. J. J. England, Maddock, P. E. I.: "I have used the HOME STUDY lesson helps and think they compare very favorably with any other helps of the kind I have ever used. As a result of their use I find the pupils always bring their Bibles to S. school, and manifest more interest and diligence in the preparation of their lessons at home than they have done with other helps. I am pleased to notice that our church has undertaken to publish her own S. school literature, as we have been too long dependent upon other sources for such."

Mr. James Forsyth, Superintendent, Elmsdale, P. E. I.: "The HOME STUDY Quarterly is an improvement upon the——. The scholars bring their Bibles, as they have to read the lesson. I approve of our church publishing its own S. S. literature."

Synod of Montreal and Ottawa.

Mrs. J. M. MacLennan, The Manse, Stornoway, Que.: "We have been using the HOME STUDY leaflets for the last four years and we consider them equal to, if not better than, any others of the kind. For preparing and studying the lessons at home and also for promoting attendance at S. S. they are of the greatest advantage. I certainly approve of our own church publishing its own S. S. literature."

Rev. John McClung, Kingsbury, Que. Writing at the request of the S. S. teachers, and with many helpful criticisms and suggestions, Mr. McClung says: "We think the HOME STUDY helps are very fair as compared with others; in some respects we like them better. We unanimously approve of our church publishing its own S. S. literature and setting the ablest man to do it."

Mr. Wm. Inkster, Superintendent, Sawyerville, Que.: "Our own lesson helps are second to none. They are not too long and are to the point. With all my heart I approve of our church publishing its own S. S. literature."

Mr. J. Cairns, Superintendent, Montreal, Que.: "The HOME STUDY lesson helps as prepared by the General Assembly's S. S. committee are second to none that I have seen. The teachers speak very highly of them and prefer them to all others. As a Canadian and a Presbyterian I have often felt the lack of enterprise amongst our people in depending so much upon American resources, and I am so thankful that your committee has taken hold of the work so successfully. I am looking forward to the day when all our S. S. literature will be Canadian and supported by every Canadian Sunday school."

Rev. T. C. Perry, LaPrairie, Que.: "I am disposed to think favorably of the HOME STUDY helps that I have seen as compared with others. They were adopted readily in our school and the attendance has been good. Though we used the——lesson leaves for many years, and personally I liked them, it seemed right to me for each church to have its own helps, and I cordially fell in with the proposal."

Miss M. E. Wright, Teacher, St. Lambert, Que. : "I have been using the *Teacher's Monthly* and find it very helpful indeed. I think it is far better to have our own publications than to depend on other sources."

Mr. C. J. Mallice, Superintendent, St. John's S. S., Cornwall, Ont. : "The general excellence of the HOME STUDY lesson helps is great when the little encouragement given and the small price charged are considered. They certainly aid in the preparation of the lesson at home, and in many cases are instructive and interesting to the parents who aid their children in S. S. work. All things being equal, I would decidedly say yes (*i. e.* let the church publish its own lesson helps). I can heartily congratulate you on your work."

Rev. Thos. Mitchell, Avonmore, Ont. : "As compared with other helps I believe the HOME STUDY are second to none. By the use of them the scholars prepare their lessons more fully at home, and the Bible is used in the S. School instead of the leaflet which was formerly used. I approve of our church publishing its own S. S. literature."

Mr. James Gibson, Superintendent, St. Andrew's S. S., Ottawa, Ont. : "I confess it was with reluctance that I began to use the HOME STUDY lesson helps, but I have never regretted the change. They are not only as good as, but in some respects better than the imported helps. At first my teachers were disposed to object to the change but they soon found that our own were really more helpful, concise, pointed and useful than the others. I believe in loyalty to our own church, and that we should support our own publications, even if not as good as the foreign articles. I do not admit, however, that these are in any degree inferior. It is a comfort to use helps that have no Fourth of July special services, Birth of Washington celebrations, and occasional hymns about the "Star Spangled Banner." Some of our friends think that it is too soon for us to walk alone in this matter of S. S. helps. They surely think we must begin sometime, and if so, why not now? How much longer must we continue in leading strings? What would the church think if it is proposed to do in the matter of the "Book of Praise," for instance, what we are asked to do about lesson helps? Why does not the church helplessly accept some American hymnbook? How would our Canadian church like, instead of our "Record," published in Montreal, to get some other "Record" published in Philadelphia, or Chicago, or New York? No; we want S. S. helps purely Canadian, thoroughly adapted to our own needs, and not to be forever dependent upon the United States, notwithstanding the efforts of dealers and interested parties to continue the large sales of imported helps. We want the profits on sales to go into the revenue of our own church, not to go to Philadelphia. Our lesson helps are excellent, they are cheap, they are Canadian, they are on the eve of pay-

ing their way, they will soon bring a large sum yearly into the treasury of the church. The loan which has been necessary in starting this undertaking will soon be repaid many fold. By all means let us go ahead. It would be a shame to go back."

Mr. A. MacEwan, Superintendent, Hintonburgh, Ont. : "The teachers in our Sabbath school pronounce the HOME STUDY lesson helps a great benefit to school work and also find them very interesting for home reading. They are greatly in favor of publishing them at home."

Mrs. Charles McDougall, Teacher, Brightside, Ont. : "The HOME STUDY lesson helps are of great benefit in our school. I have no hesitation in saying that they are preferable to any others that I have used. We would further say that we do approve of our church publishing its own S. S. literature."

Rev. John Sharp, McDougall, Ont. : "I consider the HOME STUDY lesson helps quite equal to any I know, and in some respects superior to any others. I believe there has been a marked improvement in the bringing of Bibles to school and in the study of the lesson from the Bible. I approve strongly of the idea that our church should publish her own S. S. literature. The American helps, in my judgment, have been and are, singularly unprogressive and mechanical in their teaching of Scripture."

Mr. James Fraser, Superintendent, Scotch Line, Ont. : "I do approve of our church publishing its own S. S. literature. I think yours very good and hope that you will have good success."

Mr. James A. Smith, Superintendent, North Winchester, Ont. : "I like the HOME STUDY helps well and can recommend them to all Sabbath schools."

Mr. J. P. Fox, Superintendent, and Mr. J. H. Storey, Sec-Treasurer, St. Paul's S. S., Winchester, Ont. : "All the points asked for in your circular were endorsed by our teachers, especially the last—that we support and encourage our church in Canada in publishing its own S. S. literature."

Mr. R. McGiffin, Superintendent, Concession St. S. S., Ottawa, Ont. : "The HOME STUDY lesson helps are fully as good as any others. The home lessons are better and more regularly studied. We approve of our church publishing its own lesson literature."

Mr. Angus S. Nicholson, Superintendent, Valleyfield, Que. : "The HOME STUDY lesson helps compare very well with others. I believe that they conduce to preparing lessons at home, bringing Bibles to Sunday school, and also to regular attendance. I heartily approve of our church publishing its own S. S. literature and often wondered why it did not do so. We intend to use your helps after this."

Mr. T. Stewart, Superintendent, Bank St. S. S., Ottawa, Ont. : "In the opinion of the teachers of the Bank St. S. S. the HOME STUDY lesson helps are very good. There has been a decided improvement in the matter of scholars bringing their Bibles to school since we began using them. We approve in the heartiest manner of our church publishing its own S. S. literature and for this reason we have encouraged the publishers by subscribing for the *Leaflet* and *Quarterly*."

Rev. Robert Eadie, Hintonburg, Ont. : "The HOME STUDY helps have been very beneficial in the work—lessons better prepared, Bibles are now used, but the matter of attendance remains about the same. Still, papers are sent in by absent members, which is a decided improvement."

Mr. J. A. Stewart, Assistant Superintendent, St. Gabriel's S. S., Montreal, Que. : "We have been using the HOME STUDY leaflets for two or three years and the results are that the scholars prepare their lessons better at home than formerly. As to the other lesson helps for teachers and scholars, we have not used any of them in our school. I certainly would like to see the church supplying the papers for her schools."

Mr. E. D. Ault, St. Matthew's S. S., Woodlands, Ont. : "We have been using the

HOME STUDY helps in our S. S. since the first of May and prefer them to any other helps. We think them superior to the American helps we formerly used. Pupils can better prepare the lessons at home and they are a decided aid in encouraging the use of the Bible in the school. We approve most emphatically of our church continuing to publish its own S. S. literature."

Rev. D. J. Hyland, Fitzroy Harbor, Ont. : "I am much pleased with the HOME STUDY helps. I think the time is not far distant when they will take the place of all others in the Sabbath school. I have been using them in the Sabbath school for some time and the result has been good. I think the Presbyterian church in Canada has deferred this important work too long of publishing its own S. S. literature and depended too long on outside sources, and I am glad to see that the church has taken hold of this important work and hope to see it prosper."

Miss Janet McLeod, Secretary, Glen Norman, Ont. : "The HOME STUDY leaflet far excels all former helps used by our school. We find by the use of them that the pupils take more interest in home study, also in bringing their Bibles to Sunday school. We would certainly approve of our own church publishing its own literature."

Synod of Toronto and Kingston.

Mr. A. F. Wood, Superintendent, St. Peter's S. S., Madoc, Ont. : "I believe the "helps" issued by the Sabbath School Committee are quite equal to any issued and superior to many. We have used them in our school with considerable satisfaction. So much depends upon the teacher that equal results are not always attainable, but on the whole the results are satisfactory. They certainly have resulted in better prepared lessons. I most certainly do approve of our church publishing its own S. S. literature. Not to have our own is to depend on "American" sources, which naturally supply to suit their own form and style of political government by illustrations often very unsatisfactory to promoting a loyal Canadian sentiment. And besides the above, if we strengthen this work among the people of our own church, as a natural consequence we help all other home work, creating a self-reliance that means *general church strength*. Wishing the committee in its work increased and increasing success, &c."

Rev. J. A. Claxton, Eldorado, Ont. : "The HOME STUDY helps are clear, succinct and brief, but good. Combined with the Higher Religious Instruction course they are stimulating in the preparation of home lessons. The interest is increased in every way. I certainly approve of the scheme and will be glad to do anything I can to help it along."

Mr. Charles Hay, Glenburnie, Ont. : "I am very much pleased with the HOME STUDY lesson helps. They are a decided improvement, as the children bring their Bibles more regularly."

Mr. Edward Woolard, Treasurer, Dunsford S. S., Ont. : "We most decidedly approve of our own church publishing its own S. S. literature. We have as good talent as the Americans and why not employ it?"

Rev. R. Douglas Fraser, M. A., Bowmanville, Ont. : "The *Intermediate Leaflet* has given more satisfaction in our school than any other that we have ever used."

Rev. W. G. Hanna, B. A., Uxbridge, Ont. : "There are no Sabbath school helps published that in point of cheapness and quality combined can compare with those published by our own church. The quality of the work is high, and as far as it goes, is not inferior to that in any other S. S. helps. Our own helps (without the text) secure the restoration of the Bible to its proper place as the S. S. text book; previous study of the lesson by the pupil; the co-operation of the parents in the preparation of the lesson; the opportunity of using and fixing the pupil's knowledge of the Bible by periodical examinations. I regard each of these objects gained by these helps as of high value. They cannot be reached so well

by any other helps published. It is time our church suffered our own S. S. literature to quicken interest in our S. schools. They are better suited to our necessities, and possess features not to be found elsewhere, and we should go on to improve them year by year. It is humiliating and unworthy of our church to be dependent on any other for the supply of helps for our Sabbath schools. Self-respect and loyalty to our own people demand that we should furnish our own literature."

Mr. Henry W. Hogg, Secretary, Quaker Hill S. S., Ont.: "I would by all means prefer our own publications to those of the United States. We ought to have them, and encourage the publishers too."

Mr. James Turnbull, Bible Class Teacher, College Street S. S. Toronto, Ont.: "I have had your letter and card under consideration. The session were of one mind on the question of Canadian lesson helps, and the Superintendent of the S. school spoke in the highest terms of the HOME STUDY leaflet. The Sabbath school association will, as a result of the conference, give you an extra subscription. The Bible Class will also give you something, and the proceeds of Children's Day will be sent intact."

Miss Agnes L. Good, Teacher, Toronto, Ont.: "In the case of both Miss Clarke and myself the use of the HOME STUDY helps has been for the outline illustrations. They are excellent. We have them weekly enlarged and hung up. The interest of the pupils, both junior and senior, is quickly engaged and deep impressions made."

Mr. James T. Stewart, Superintendent, Knox Church S. S., Agincourt, Ont.: "The HOME STUDY lesson helps meet with the general approval of the teachers and scholars of our S. school. Good results are evident. The pupils prepare their lessons at home and it is not unusual, when they are prevented from attending the school, that their leaflets are sent to the teachers with the questions answered, thus indicating an increased interest in the work. I prefer the leaf without the text, for the scholar cannot study the lesson without the whole Bible. I do approve of our Canadian church publishing its own S. S. literature and consider that we are greatly indebted to you for your efforts in this direction. They should be seconded by every congregation and Sabbath school in the church."

Mr. T. Hindmarsh, Superintendent, Ravenshoe, Ont.: "I think the general excellence of the HOME STUDY lesson helps consists in their being more concise,—just enough to send the teachers to the fountain-head of all helps—the Bible. Most certainly, by all means, let the Presbyterian church in Canada publish her own S. school literature, and I trust that you will find that the Sabbath schools of our church will stand by you financially."

Mr. P. McClellan, Superintendent, Sutton, Ont.: "I think that in general excellence the HOME STUDY lesson helps will compare favorably with any we have used. The answering of questions in writing has caused the children to look more closely into the lessons, and consequently to have them better prepared. I do approve of our church in Canada publishing its own S. S. literature."

Mr. Robert McBeth, Superintendent, Uptergrove S. S., Ont.: "We are well pleased with the HOME STUDY lesson helps and do not hesitate to say that they will compare favorably with any others of the kind published elsewhere. The results are good. Lessons are better prepared at home, and they remind scholars that they require to have their Bibles with them. This I regard as a great point in their favor, as the helps we used to have had the lesson text in full, so that it was impossible to get the scholars to bring their Bibles. Yes, by all means, if possible let us publish our own S. S. literature. I can heartily recommend them. Our school is well pleased with your lesson helps and desires no other. The teaching is clear, sound, practical and spiritual."

Mr. George Todd, Superintendent, Royston, Ont.: "I think the HOME STUDY lesson helps are ahead of any other helps I have seen. I do approve of our own church publishing its own S. S. literature."

Mr. John Sutherland, Superintendent, Owen Sound, Ont.: "Compared with other helps, I think the HOME STUDY are second to none that we have tried. The omission of the lesson has led to taking the Bible to school. This gives the class the opportunity of turning up and reading the passages and proofs. Without the books the teacher would have to read these for them. In regard to the third question I most certainly do approve of publishing our own lesson helps."

Mrs. George Brown, Teacher, Meaford, Ont.: "We find the HOME STUDY helps excellent, and consider them superior to any other helps we have used, as they direct the attention more closely to Bible study, and make us more familiar with the Bible in every way. We highly approve of our own church publishing its own S. S. literature."

Mr. J. M. Cunningham, Superintendent, Markdale, Ont.: "I think the HOME STUDY lesson helps are superior to any other helps we have used in the past. Our teachers hold the *Monthly* the best teacher's help ever used by them. I also think there is an improvement in the preparation of the lesson since we adopted them. I heartily approve of church publishing its own S. S. literature and not continuing dependent upon other sources."

Mr. Andrew Derby, Superintendent, Vickers, Ont.: "In comparison with other helps which we have used, the HOME STUDY far excel them in giving a general knowledge of the lesson. It is the decided

opinion of our teaching staff that the lessons are well prepared at home. The Bible (as it should be) is more used than formerly, and the attendance and interest in S. S. is increasing. I heartily approve of our church publishing its own literature. As soon as we knew of their publication we sent for them. I think that there is a richness about them which the American helps lack. Wishing you every success in your work, &c."

Mr. Wm. McCrae, Teacher, Guelph, Ont. : "I like the HOME STUDY helps the best of them all and I have the use of seven helps. If you would add a few "Suggestive Questions" on each verse your *Teachers' Monthly* would then be beyond all others that I have seen. Our Superintendent has instructed the secretary to order your helps in order to see what improvement they will effect. To the third question I would answer 'yes.'"

Mr. James Nicholls, Superintendent, Bolsover, Ont. : "I think that the HOME STUDY lesson helps compare favorably with the other helps that we have been using and that our scholars are preparing their lessons at home better than they were doing formerly. I do approve of our church publishing its own S. S. literature."

Rev. Dr. Clarke, Bracebridge, Ont. : "In several respects we think the HOME STUDY helps preferable to others, *e. g.*, point-
edness, plainness or clearness and conciseness. Their use has improved home study—the questions to be answered in writing especially have done this. The absence of the lesson text we regard as an important feature. We do approve strongly of our church publishing its own S. S. literature, and this was one principal reason for our adopting them. Permit me to express my very hearty appreciation of the whole series and of the skill and judgment and indefatigable diligence so manifest in its production."

Mr. John S. Northey, Superintendent, Somerville S. S., Ont. : "I think the HOME STUDY helps compare favorably with others of the kind. They are a great help in preparing the lesson at home and we do not use them in the school, most of the scholars bring their Bibles. Attendance and punctuality very good. We do certainly approve of our church publishing its own S. S. literature."

Mr. David V. Sinclair, Superintendent, John St. S. S., Belleville, Ont. : "The HOME STUDY lesson helps are equal to any we have used. They promote a deeper interest in the preparation of the lesson, and also cause scholars to bring their Bibles. I certainly approve of our church publishing its own literature, for we should never be dependent upon the United States in this connection. There is too much 'spread eagle' in some of their school programmes."

Mr. R. F. Dale, Superintendent, St. Mark's S. S., Toronto, Ont. : "We think the

HOME STUDY helps are the best, but would desire simpler questions. They help in preparing the lesson at home, the use of the Bible and in regular attendance. We would approve of our church publishing its own S. S. literature, but it must be up to date."

Mr. Alex. Jackson, Assistant Superintendent, Lindsay, Ont. : "Mr. McLennan, our superintendent, has requested me to answer your card in reference to the HOME STUDY helps, &c., which I now do. We have not used any other lesson helps for ten years or more, and so we are not in a position to compare them with others. Those published by _____ were discontinued for the reason that they contained the text of the lesson for the day and it was difficult to get the children to bring their Bibles to school and so prevented that thorough familiarity with the Bible that children should be encouraged to have. In this particular respect we prefer our own to the others just mentioned. We cannot mention any special good results beyond the fact that that they shew that some attention has been paid by the children to the study of the lesson before coming to the school. We certainly would most decidedly approve of our church publishing its own Sabbath school literature, including scholars' and teachers' helps, if these are in every way as good as those that can be obtained elsewhere."

Mr. Thomas Allan, Superintendent, Durham, Ont. : "I consider the HOME STUDY helps much superior to all others. Amongst special results of their use I would mention, the scholars have to search the scriptures in order to answer the questions on the leaflets; this searching of the scriptures causes the pupils to be independent workers; they also tend to cause regularity of attendance. By all means we should publish our own S. S. literature. As a church we should be independent of American sources."

Mr. N. C. Moore, Superintendent, Bobcaygeon, Ont. : "The HOME STUDY lesson helps are as good as any other we ever had. A great many more Bibles are used in school, and the lessons are better prepared. I most decidedly think that our church should publish its own lesson helps and papers as well."

W. A. Holliday, Superintendent, Brook .. Ont. : "We have never used any but the HOME STUDY helps so cannot make comparisons. The majority of the scholars would be sorry to do without them, so it is safe to say that they fill the requirements. The general good result noticed in our school is that the scholars come to the school with the lesson much better prepared and understood than they formerly did. We would certainly strongly approve of having the S. S. literature of our church published in Canada. We know that Canadian talent is equal to the best of any other country, and see no reason why the

publications should not be done just as cheaply if all comes from a purely Canadian source."

Rev. J. D. Boyd, Kingston, Ont.: "We have used your helps in our school this year with good satisfaction and hope to continue them. For the average school they are the best that I know. You deserve every praise for your painstaking zeal in this department of church work. I, of course, prefer our own publications."

Rev. Robert Laird, Campbellford, Ont., writing for the Teachers' Association, says: "After a fair trial our teachers have found the HOME STUDY leaflet the best and last year ordered—copies. One or two of our most capable teachers attributed a decided improvement in home preparation to the use of the leaflet. Our teachers cordially approve of our church publishing its own literature, if equal to the best obtainable elsewhere."

Miss Maud Hovey, Secretary, First Presbyterian Church S. S. Cartwright, Ont.: "I think the HOME STUDY helps are equally as good as any we have been taking in our

Sabbath school. The attendance has been some better than before and Bibles have been brought to the S. school more regularly and used more by the Bible class. I approve of our church publishing its own literature instead of being dependent upon American sources."

Mr. John Samuelsen, Superintendent, and Mr. W. H. Acheson, Secretary College Street S. S., Toronto, Ont.: "We give the preference to the HOME STUDY leaflet. A number of our scholars bring written answers to the questions, which would indicate home study to a certain extent. We would heartily approve of publishing our own S. S. literature, and would help all in our power."

Mr. James A. Miller, Superintendent, Alma, Ont.: "As results of the use of the HOME STUDY helps we find that the children bring their Bibles to Sunday school and also study their lessons at home. We approve highly of the blanks to be filled in with answers. They make the scholars study their lesson in order to do credit to themselves. We approve of the church publishing its own S. S. literature."

Synod of Hamilton and London.

Mr. George Rutherford, Superintendent, Central Church S. S., Hamilton, Ont.: "We have been using the HOME STUDY series of helps since its inception and find it well adapted to the needs of our scholars. I cannot compare it with other publications as, of late, I have not had occasion to see or use any such. I have found that, in many instances, home preparation, formerly entirely neglected, has been taken up, and I am sure that if teachers were faithful, a great increase in home study would result from the use of these leaflets and quarterlies. You are aware how difficult it is to secure systematic home preparation, but if anything in the way of helps would accomplish this the HOME STUDY seems particularly adapted for this purpose. I am decidedly in favor of a Canadian Presbyterian series being furnished to the scholars of our church, and so are all with whom I have spoken."

Mr. B. Broughton, Secretary, Erskine Mission S. S., Hamilton, Ont.: "It gives me pleasure to say that we have been using the HOME STUDY leaflet and that as a lesson help it is equal to any that I have seen. In fact it is finished better than those we used formerly, each paper being properly trimmed, which saves considerable work in cutting and sorting. We consider the leaflet indispensable in our school. As evidence that we favor getting our literature through our own church, I may say that a change to our own publications was no sooner suggested than unanimously acted upon by the teachers."

Mr. W. Parker, Superintendent, Cayuga, Ont.: "I can say that since we took the

HOME STUDY helps there has been a great improvement in the study of the lessons; the arrangement of the notes on the lessons by which the references are brought close to them is an advantage. The scholars now bring their Bibles with them, a most important matter, as they are exercised in the references and also often in reading the context to the lesson, which is required for the proper understanding of the subject. I regard the leaving out of the lessons the "Americanisms" so frequent in the—lessons as a great improvement. I have no desire to see our children taught to think the United States is the country to which they are to owe any love or allegiance. Certainly the printing of the S. S. literature should be done by the S. S. committee. I was at the Assembly at Toronto and heard all the discussion on S. S. finances, and wish you God-speed in your work."

Mr. John Myers, Superintendent, First Church S. S., Brantford, Ont.: "We are using the HOME STUDY lesson leaves and consider them as good as any published. We use the leaf without the text printed on it and find that the scholars bring their Bibles better. The majority of the scholars answer the written questions. We examine them weekly and enter their marks in a book for that purpose. I think our church is large enough to publish its own S. S. literature."

Mr. James McLean, Superintendent, Mount Pleasant S. S., Ont.: "The HOME STUDY lesson helps are excellent. Some of our teachers have used them and appreciate them highly. Our church should publish its

own lesson helps and serial papers; their excellence should be maintained and increased if possible; and prices should be on a par with "American" works. I don't see why the venture should not prove profitable. Wishing the committee God-speed in their efforts, &c.

Rev. J. H. Courtenay, Port Stanley, Ont.: "Two years' experience with the HOME STUDY series enables me to say that it compares more than favorably with most of the lesson helps I know. Judging it simply on its merits I believe it will be worthy the generous support of our S. S. Having this it would soon be abreast of the very best on the other side of the lines. Believing as I do in its excellence, it is not surprising that I also believe that our own church should publish its own S. S. literature and be independent, in this regard, of all other sources of supply."

Mr. H. D. Borley, Superintendent, Mount Brydges, Ont.: "I consider the HOME STUDY series superior to any other I have used. For primary classes the blackboard designs are specially interesting and attractive, and for senior students the notes supply very valuable information. As for literature, if our church produced equally good literature, and I cannot see why it should not, I altogether approve of using it in preference to any or all other."

Rev. Walter Muir, Brucefield, Ont.: "At a teachers' meeting held lately a resolution embodying the general excellence, encouraging results and loyal support of our church's publications for Sabbath school purposes was unanimously and cordially adopted."

Mr. George Baird, Superintendent, Clinton, Ont.: "The notes in the *Monthly* are suggestive and thus encourage and stimulate an examination of the Word itself and prove helpful in study."

Mr. R. Adams, Superintendent, London, Ont.: "I am in favor of home publishing, and that was the strong point in ordering the HOME STUDY helps this year."

Mr. R. N. Thurtell, Superintendent, Knox Church S. S., Teeswater, Ont.: "We find the HOME STUDY lesson helps compare very favorably with any others that we have used. So far as the practical exposition of the lesson goes our *Teacher* cannot be excelled, in our opinion. There has been a very decided improvement in the home preparation of the lesson. We find that between 50 and 60 per cent. of the scholars answer the questions on the back of the leaflet; this necessitates some preparation at least. There has also been a marked increase in bringing Bibles to school. We most emphatically approve of our own church furnishing our own S. S. literature. We surely have the talent for this in our own borders, and by encouraging our own publications we expect them to increase in excellence until they stand at the very top, and that in a very short time if the church at large will

endorse them and advise their schools to subscribe for them. We hoped the Assembly at its last meeting would have established the lesson helps in Toronto, publishing and distributing from there. I called a meeting of the teachers, and the above represents their views as well as my own."

Mr. James McNair, Superintendent, Cranbrook, Ont.: "I consider the HOME STUDY lesson helps superior to any others we have used, and also think that our church should publish its own S. S. literature instead of depending upon American sources for it."

Rev. D. Duff, Malcolm, Ont.: "Our S. S. has a preference for the HOME STUDY leaflet because it is cheap, good, and to the point. Interest in the lessons seems to be well sustained through their use. Would consider that our own church has the talent and the enterprise, and should have the means to make it a success."

Mr. Adam Esplen, Superintendent, Burgoyne, Ont., has nothing special to note regarding the helps but does "most certainly approve of the church publishing its own lesson helps."

Mr. J. Ross Geddes, Superintendent, Strathroy, Ont.: "The HOME STUDY lesson helps are quite equal to the best, and in some particulars are better than the best 'American.' They have stimulated the home study of the lesson; increased the interest of parents; and more scholars bring their Bibles. I would approve of publishing our own S. S. literature. If a 'forward' policy is adopted this department could quickly be made a source of revenue for the missionary schemes of the church. Wishing you every success, &c."

Rev. W. W. Craw, B. A., Thorndale, Ont.: "The HOME STUDY helps compare favorably with the best used by other churches. They certainly have the desired effect of leading scholars to prepare lessons at home. I do not feel strongly on the last point."

Mr. Adam Armstrong, Superintendent, East Oxford S. S., Ont.: "Having used — and also the — for a number of years, and for the last two years the HOME STUDY helps in our Sabbath school I think that the last far exceeds either of the others in general excellence, and besides the set comes cheaper, and I have pleasure in recommending them to the Sabbath schools of our church. They have increased the interest in the study of the lessons and there is better preparation of the lesson by the scholars at home. Also there is more use of the Bible and less of the helps in the school. I would approve of the church publishing its own S. S. literature, provided the outlay is not too much."

Mr. Richard Weir, Glenmorris, Ont.: "We consider the HOME STUDY lesson leaves — which are the only ones of the series that we

use, the best of the kind that we have ever used. We certainly do approve of our church publishing its own literature, provided it gets up something equal to the American."

Mr. W. B. Hutton, Superintendent, Galt, Ont.: "As to the general excellence of the HOME STUDY helps I think they will compare favorably with others of the kind. Their general get up is excellent. I certainly approve of our church publishing its own S. S. literature."

Mr. Francis Bell, Superintendent, Avonton, Ont.: "Our school has used the HOME STUDY helps this year and the teachers all agree that they are as good as, if not better than, any others that we have used. They also state that there has been a more careful preparation of lessons at home, Bibles have been more regularly brought to the class and the attendance has been more regular than before. We approve of our church publishing its own S. S. literature."

Miss Ada Baird, Blenheim, Ont.: "We have used the HOME STUDY helps only six months and hardly feel prepared to say just how we like them in comparison with others. We do approve of our church publishing its own S. S. literature."

Mr. Charles F. Peate, Secretary, Dresden S. S., Ont.: "Our school is too young for any other help than they have at present, but we have obtained very good results from the quarterly. The scholars have been regular and punctual in attending and prompt with their answers. We would like to see our church publishing her own literature for the S. S."

Mr. James I. Anderson, Superintendent, First Church, London, Ont.: "The teachers of the First Presbyterian Church S. S. express themselves as well satisfied with the HOME STUDY lesson helps as furnished by the Assembly's S. S. committee."

Mr. A. J. Taylor, Glencoe, Ont.: "In regard to the general excellence of the HOME STUDY lesson helps I would say that it is ahead of the——, the questions to be answered at home being worth a great deal in inducing the scholars to study at home. It is a good idea to have the leaf printed without the text as it makes it necessary for the scholars to bring their Bibles. There has been a great improvement in both the above points in our school since we commenced using your helps. I certainly approve of our church publishing its own S. S. literature and see no reason why it cannot be made as efficient as others."

Mr. J. McCulloch, Secretary, Ridgetown, Ont.: "We consider the HOME STUDY helps, taking them all together, far in advance of anything we have ever had. They encourage the study of the lesson at home, regular attendance, and, above all, the use of the Bible by the scholar in the school, instead of the help. We certainly approve of our church

at home publishing its own helps and papers instead of depending upon outside sources and will give it the preference. The above voices the sentiments of the whole school."

Dr. Wm. Nichol, Superintendent, Zion Church S. S., Brantford, Ont.: "The HOME STUDY leaflet the teachers appreciate very highly. It has led to more home study; of necessity Bibles must be used in the class, a most important matter, while the tendency from its use is to more regular attendance and better acquaintance with the lesson."

Rev. James Pritchard, Forest, Ont.: "The HOME STUDY lesson helps compare very favorably with the best lesson helps that I have examined. The children take more interest in their lessons when they have to write answers to the most important questions contained therein. I would approve of our church publishing its own S. S. literature, if it can be done without too great an outlay."

Mr. R. H. Douglas, Superintendent, Camlachie, Ont.: "The HOME STUDY leaflets give a fuller and better explanation of the lesson than any other leaflet that we have used, and being in single sheets and distributed each Sabbath the children are not so apt to lose them as they are the others which have the lessons for the month on the same sheet. The teachers report that the children bring their leaflets each Sabbath with the blanks filled out in writing, which proves that they look over and study the lesson at home. When we used the other leaflets the children never brought their Bibles to Sabbath school, but with the HOME STUDY leaflet they are required to bring them, and consequently are becoming much better acquainted with them. We think that the children attend much more regularly because if they do not attend they are required to give reasons for their absence, which most of them do. I certainly approve of our church publishing its own S. S. literature."

Mr. R. N. Duff, Superintendent, Bluevale, Ont.: "We consider our own helps the best. We think the lessons are better prepared and the Bible is brought to the Sabbath school. That our church should publish its own S. S. literature has our hearty approval."

Mr. H. A. Norton, Superintendent, Leeburn, Ont.: "We think the HOME STUDY helps are as good as any we have tried. We would approve of our church publishing its own S. S. literature if it is as good and cheap as others."

Mr. A. J. Kyle, Superintendent, St. Paul's S. S., Warton, Ont.: "The HOME STUDY lesson helps are to my mind what a lesson help should be. Being printed without the scripture lesson they make it necessary for the scholars and teachers to bring their Bibles to S. school. We believe the church should publish her own S. S. literature and every superintendent should do all in his power to educate the S. S. to loyalty to Canadian Presbyterian literature."

Mr. Robert McCulloch, Superintendent, Mt. Pleasant, S. S., Ont.: "We have been using the *Teachers' Monthly* last year and this year also and I am convinced that it compares favorably with American helps at double the price. I take great pleasure in commending our own helps to all our S. S. workers. I express my own and our teachers' satisfaction with them. If others would only give them a trial and compare them with others I am sure they would be pleased with them."

Synod of Manitoba and N. W. Territories.

Rev. R. G. MacBath, B. A., Minister and Acting S. S. Superintendent, Augustine church, Winnipeg, Man.: "I consider our helps, having regard to difficulties in preparation, at least equal to any others and superior in some respects, especially in fostering home study and in making the Bible a part of the scholar's equipment for school. I am strongly in favor of our church publishing its own literature, and am confident it can be done well, notwithstanding the efforts of foreign boards."

Mr. W. W. Miller, Superintendent, Knox church S. S., Portage la Prairie: "I think the general excellency of the HOME STUDY helps as compared with others of the kind compares favorably, and they are in advance of many of the American helps. I approve very much of our church publishing its own S. S. literature instead of depending on American sources. I think our churches should loyally support the recommendation of the General Assembly in using our own helps in all our S. schools."

Mr. R. Blair, Superintendent, Franklin, Man.: "The HOME STUDY leaflet is good. The scholars bring the written answers freely. I approve of our church using its own literature."

Mr. W. R. Sutherland, S. S. Missionary, Crescent Lake, Man.: "Yes, I most decidedly approve of our church publishing its own S. S. literature; and I disapprove and object strongly to depending forever upon American sources. I have nothing but the highest praise for the—helps and those who prepare them, but is that a reason why we should be nothing? A thousand times rather let us be stimulated thereby to holy emulation. The HOME STUDY helps compare favorably with other good helps. They are of the very highest order. Speaking of them generally I consider them nearly ideal." Mr. Sutherland's letter contained much valuable criticism regarding the adaptability of advanced lesson helps to a new country.

Mr. D. McAinsh, Superintendent, Lone Tree, Man.: "I am well satisfied with the HOME STUDY lesson helps after having used them for three years. I have found it a great advantage not to have the text of the lesson printed on them, and would not like to again use ones that had it. I would not for a moment think of our church discontinuing publishing its own S. S. literature."

Mr. James Lang, Superintendent, Binscarth, Man.: "The HOME STUDY lesson helps would not suffer by comparison with others I have used. Uniformly good results have followed their use. I can see no reason why 'American' sources should be drawn upon permanently to supply our S. S. needs."

Rev. Wm. Gordon, Shellmouth, Man.: "I am thoroughly in sympathy with the policy of the Presbyterian church in Canada publishing its own S. S. literature. I can testify as a fact of experience that I have found it easier to get the young people to do S. S. work at home since I supplied them with the HOME STUDY helps than I did before my attention was called to the church's own publications. I find they are well liked. The object you have in view has my warmest sympathy, and I shall embrace every opportunity of recommending the HOME STUDY helps when it can be done without disturbing the harmony of union schools."

Mr. A. H. Ross, Superintendent, Melita, Man.: "There was very great interest taken in the leaflets in this neighborhood. They encourage the home study of the Bible in an impressive way, namely, by requiring written answers to the questions on the leaflet."

Rev. T. R. Scott, B. A., and Mr. Geo. W. Hyde, Superintendent, Oxbow, Man.: "We cheerfully bear our testimony to the practical value of the HOME STUDY lesson helps. They meet our need much better than those we previously used, and we find them admirably adapted to the securing of more regular and punctual attendance of the children at the S. school. More thorough preparation of the lessons at home and the presence of Bibles in the hands of the children in the school are among the good results which we trace to the use of the HOME STUDY lesson helps. We decidedly favor the idea of our church publishing its own literature."

Mr. W. J. Higgins, Superintendent, Hartney S. S., Man.: "The general excellence of the HOME STUDY helps is good. I consider them better than the American and I have used the latter for twelve years. They help the children to bring their Bibles to Sunday school. The lesson is also better prepared at home. I most heartily approve of our own church publishing all its S. S. helps."

Mr. W. F. Gold, Missionary, Beaulieu, Man. : "We believe the HOME STUDY helps compare very favorably with other helps of the kind. We have not had brought to our notice any particular good results from the use of them, but we know they greatly assist the pupils in understanding the lesson, and make it far more interesting to them than if it were taken out of the Bible itself and given to them. Most certainly we believe it far better for our church to publish its own literature and so study its wants and then endeavor to fill them."

Rev. C. W. Bryden, M. A., Regina, Assa. : "In my opinion the HOME STUDY helps compare very favorably with any other helps of the kind with which I am acquainted. The following good results have attended their use: (1) The bringing of Bibles to the school has been more general, (2) Greater pains have been taken in the home preparation of the lessons. I think that our church should publish its own S. S. literature."

Rev. Geo. A. Laird, Broadview, N. W. T. : "I consider the general excellence of the HOME STUDY lesson helps as compared with others stands high. I don't know of any series of lesson helps that combines so many good points in the same compass as yours. I have found in our Sabbath school greater regularity of attendance, more preparation at home and larger interest generally than before their adoption. I consider it a matter of no small moment that our own church should furnish helps and other S. S. literature for the young within its bounds."

Rev. W. S. Moore, M. A., Mistawasis, Sask. "The HOME STUDY helps are by all means the best of the kind, as they contain the Catechism Questions, &c. I am much in favor of our church publishing its own S. S. literature. To a missionary on an Indian reserve the lesson helps are a necessity."

Mr. J. McLeod, Grenfell, Assa. "The HOME STUDY lesson helps have given us entire satisfaction. We find them equal in excellence to any, and superior to many, we have used in the past. We used American publications, but find the cost to be in favor of our own. I find the children take delight in preparing answers to the question blanks."

Mr. John K. Duncan, Superintendent, Shadeland, Man. "We have been using the

senior HOME STUDY helps for two years, and are very well satisfied with them. I find that they lead to much deeper thought than what we used before, and I am satisfied that any teacher or scholar using our books and giving them due care, will have a good knowledge of the lesson. There are many thoughts contained in the *Teachers' Monthly* which we would otherwise pass over. We do certainly approve of our church publishing its own S. S. literature."

Rev. Geo. P. Tattrie, B. A., Superintendent, La Rivière, Man. "With regard to the HOME STUDY helps that I have seen, viz.: the *Monthly* and *Primary Leaflet*, I regard them as very good indeed, and they are so regarded by teachers and primary scholars. In general the results have been very fair. This is the first summer they have been used out here in this school. We do most heartily approve of our church publishing its own S. S. literature. I speak for superintendent, teachers and scholars."

Rev. Archibald Lee, Prince Albert, Sask. "I am pleased to testify that the HOME STUDY helps gave general satisfaction to teachers and scholars in Kamloops, my last charge. I approve of our church publishing its own literature."

Mr. G. Middleton, Superintendent, Carn-duff, Assa. "The general excellence of the HOME STUDY helps as compared with others of the same kind is No. 1. Scholars all now bring their Bibles, the lesson is better prepared and the attendance is excellent. I most decidedly approve of our church publishing its own S. S. literature."

Mr. J. E. Hogg, Superintendent, Gretna, Man. "Generally speaking the HOME STUDY lesson helps are equally as well received as those we formerly used. Our school is quite in favor of our church publishing its own helps."

Mr. M. H. Jones, B. Class, Teacher, Birtle, Man. "The HOME STUDY helps in comparison with others, for the price, are much in advance. We heartily approve of the idea of our own church publishing our own helps and not leaving us at the American's mercy. Besides the money spent in production is spent in Canada. By all means never cease the publication of such if enough money is forthcoming for the purpose, even if we could not produce as good work."

Synod of British Columbia.

Mr. Ruther Wilson, Victoria, B. C., after giving the criticisms and commendations of the teachers, adds: "The very fact of our school ordering all its lesson helps from you this year is, we think, conclusive evidence of our approval of our church's course, and we hope that the continued patronage of the Sab-

bath schools throughout the church will enable you in time to produce literature second to none."

Mrs. L. O. Fulmer, Banff, Alta. : "I felt at first that I could not give up the American helps, but I find, as usual, that the sacrifice to duty more than repays the cost."

Mr. J. J. Logan, Superintendent, Fairview S. S., Vancouver, B. C.; "The HOME STUDY leaflets give better satisfaction in this school than any other we have used. I think them much superior to any others I have used. I find the scholars learn their lessons better than they did when using other helps. Nearly all the scholars bring their Bibles to Sabbath school with them, but cannot say whether it has increased the attendance or not. I am strongly in favor of our church publishing its own S. S. literature instead of being dependent on other sources."

Mr. John Creighton, Superintendent, Knox Church S. S., Calgary, N. W. T.: "We think the HOME STUDY lesson helps will compare favorably with others we have used. The *Teachers' Monthly* gives good satisfaction, and the Bible dictionary is specially appreciated. All other things being equal I

certainly prefer to use our own S. S. literature instead of that from outside sources."

Mr. A. H. Menzies, Superintendent, Pender Island, B. C. "We are very much pleased with both *Teachers and Leaflets*."

Mr. Douglas Symington, Ladners' Landing, B. C. "We find the HOME STUDY helps equal to any others that I have seen, and I fully approve of our church publishing its own S. S. helps, &c., and think it should do so and not be dependent on the States, or other sources."

Mr. J. Leisk, Superintendent, Needham St. Mission S. S., Nanaimo, B. C. "I think the HOME STUDY lesson helps very good. We have used the _____ helps and I think yours as good. Some classes answer the questions and all bring Bibles. I think our church should publish its own S. S. literature if possible."

From S. S. Workers Outside of our Church.

Mr. Edward A. Tuck, Superintendent, Newburgh, N. Y.: "Your HOME STUDY helps are admirable. Mr. Archibald's Primary Department is very suggestive. I should be pleased to distribute a sample set to all my teachers."

Rev. Arthur J. Smith, Evangelist, New Brunswick, N. J.: "In reply I would say that the HOME STUDY MONTHLY has been coming to my address here for the past few months and I have looked over the magazine with delight and profit."

Mr. R. Wightman, Deer Park, Toronto, Ont., connected with Olivet Congregational S. S.: "I think that for intermediate and senior pupils they are about as near what is required as anything that has come under my notice."

Rev. John McEwen, lately Normal Instructor of the Ontario S. S. Association, Toronto, Ont.: "I regard the HOME STUDY lesson helps of our church as all that can be desired in matter and form and adaptation to our schools, equal to any other that are published, and in some details superior—in the omission of the lesson text, awakening mental effort and creating a sense of personal responsibility. I have, within the past three years, visited all the important places in the province of Ontario, and have come in contact with pastors, teachers and S. S. officers of our church, and have found the utmost satisfaction with all those who have adopted the HOME STUDY series. Where they have not been adopted it has been chiefly owing to slowness in making a change in this or any line, even when the reasons for change were obvious. I

approve very strongly of publishing, at the earliest possible time, our own helps and papers. Intelligent love for our Canadian church and loyalty to our Dominion prompt us to this course."

Miss Janet M. Lyall, West Green, Culross, Scotland. "All the friends here who take the *Teachers' Monthly* are delighted with it. If the Canadian helps could be brought before the church in Scotland they would be most useful, as there is nothing to be compared with them in this country."

Rev. Geo. M. Cox, Rector of Onandaga, Ont. "The HOME STUDY lesson helps are compact in form; able in exposition; systematic and useful in arrangement. References well selected. Pupils and teachers appear to like them and use them. So far as I know, considering the price, there is no American "help" of equal merit, therefore you should publish them."

Rev. Wm. Stacey, Grove Congregational Church, Gomersal, near Leeds, England: "Having for some time past had the opportunity to see your series entitled the HOME STUDY Sabbath school helps, I wish to give my testimony to their great value as aids to the Sunday school teacher in the responsible work of instructing the young in the truths of Holy Scripture. I find in these so many things thought of and set forth for the help of both teachers and scholars which have not been noticed in other publications of the same kind, that I am pleased to be permitted to recommend to all Bible students those excellent S. S. helps."