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1911

# The Teachers Monthly

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

Vol. XVII.

Toronto, July, 1911

No. 7

## The Strength of Our Sabbath Schools

Sabbath Schools (including 439 Union)	3,402
Officers and Teachers	25,815
Scholars, not including Bible Classes	178,165
Membership of Bible Classes	47,238
On Cradle Roll	22,058
In Home Departments	10,239
Taking Teacher Training Course	2,074
New Communicants during year	7,731
By Sunday Schools for self-support	\$106,247
For Children's Day Fund	\$12,817
For other Schemes of the church	\$45,091
For other purposes	\$32,388

Notable gains for the year are 4,680 scholars, 906 officers and teachers, 1,398 in Bible Classes, 3,407 Cradle Roll members, \$6,694 self-support, \$1,048 for Children's Day Fund, and \$4,729 for other Schemes of the church.

## "Never Up, Never In"

A phrase well understood amongst golfers is, "Never up, never in". The purpose of the game is to get the little ball into the little hole, and the phrase means, that unless one strikes hard enough to get the length of the hole, he will not get in. It may be a beautiful stroke, the ball may "lie on the lip of the hole", but "never up, never in".

The saying is full of suggestion for the Christian worker. He is trying, let us suppose, to bring some one into the kingdom of Christ. The way of entrance has been pointed out with all possible clearness. Persuasion the most earnest has been employed, until it seems as if the moment of decision were just at hand. But "never up, never in". The prayers of the soul winner must not slacken, his efforts must continue until the step has actually been taken that leaves

the old life behind and is the beginning of progress in the new.

## Is Religion Only a Private Concern?

By Rev. A. S. Kerr, B.A.

We often hear it said that a man's religion is a matter between his own conscience and his Maker,—a purely personal concern. It is a very common and specious statement, but it goes sheer against Christian experience in all ages. When Peter and John were told to make their religion their own affair, how hot came their reply: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

If a man's religion is worth anything, he will make it clear for his own sake. Religion is not a cloak to wear, a book to read, a creed to recite, a conundrum to solve, but a life to live. And life demands expression. Death may be dumb, but life must speak. Life in the sun speaks in streams of light. Life in the plant speaks in blossoms and flowers. Life in the soul speaks in character and conduct. We used to hear pupils say to their instructors, "I know it, but I can't express it." Instructors to-day do not take that excuse. The new pedagogy says, "If you can't express it, you don't know it." If there is no expression, no confession, no service, there is nothing but indifference, lethargy, death.

If a man's religion is worth anything, he will let others know about it for their sakes. He ought to publish it, not patent it. The whole missionary enterprise is the outcome of that conviction. A certain man who had given to the world a great invention, that has brought blessing everywhere, received high honors from his fellow citizens. Why was he honored? Because he gave his invention to the world with these words: "This invention is not patented." He gave away a for-

TO

tune in those words. So should religion be given away. Strange as it may seem, it can only be kept, when it is given away. If you come out and confess Christ to-day, some one else will echo your confession tomorrow.

A man should make his religion public for Christ's sake. Gratitude should prompt him so to act. How our hearts thrill when we remember the story of the college boy, who, when he had won the highest honor of his class, stepped down and pinned the medal on his mother's dress. That was gratitude. Ought we to be less grateful to Jesus Christ? I think the most unhappy men in Jerusalem when Jesus' head had sunk on His bosom in death, were Nicodemus and Joseph of Arimathea,—secret disciples who were ashamed to confess Him.

"Jesus, and shall it ever be,

A mortal man ashamed of Thee,—

Ashamed of Thee whom angels praise,

Whose glories shine through endless days?"

It was a little lad ten years old who wrote these beautiful words, but they express the sentiments of the genuine Christian of every age and for all time.

Belleville, Ont.

### What Consecration Means

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

We get best at the meaning of a word, sometimes, by digging down to its roots. In the Bible there are about half a dozen terms for consecration. When you lay bare their roots, you find that the Hebrew expression oftenest used for "consecrate" means to "fill the hand". The term of next greatest frequency means "fillings in", or, "fillings up". This suggests that when, as conscientious sinners, we resort to God's remedy for sin, and receive pardon through faith in Christ, and confess Him as our Saviour and Lord, something must be filled in, or filled up, in our character and life to make the work of grace complete: and that something is self-dedication. When your character as a Christian is filled in, or filled up, with the unselfishness of self-consecration, your hands are sure to be filled with offerings and employments worthy of the divine favor you have received.

What does it mean, then, to be consecrated? In one place to consecrate means to "make new". A consecrated person may be thought of, therefore, as one in whom, through the redemptive power of Christ, old things have passed away and all things,—especially all personal aims—are become new.

To consecrate also means to "separate", "to set apart"; so that a consecrated person is one separated or set apart to God. Now, there are certain things which a good soldier, just because of the distinction that sets him apart as a soldier, cannot be satisfied to do. He is particularly unwilling to disgrace his regimental colors. There are certain things which a gentleman, just because of the distinction that sets him apart as a gentleman, cannot think of doing. He is not in the least capable of acting like a boor. And there are certain things which a consecrated Christian, just because of the distinction which sets him apart as a follower of Jesus Christ, cannot be satisfied to do. He becomes more and more unwilling to dishonor the Redeemer from whom he has received his new nature. As a consecrated Christian, you cannot but be anxious to put a distinct line between yourself and whatever is un-Christlike.

In the Bible, to consecrate, further means to "devote"; so that a consecrated Christian is a devoted person. True devotion to Christ shows itself in fidelity to His cause and work. Herodotus describes a quaint old warrior who always went upon the field of action carrying an anchor attached to his girdle by a chain. When attacked, he would plant the anchor firmly in the ground and refuse to be driven off. When the enemy fled, he would lift it and pursue. Consecration, exhibiting itself in devotion to the Captain of our salvation, carries something of the idea of being anchored to the field of Christian duty.

There is still one other usage, in which to consecrate means to "make perfect". It is applied specially to the self-dedication of Jesus Christ. And, by the law of spiritual assimilation, if you have dedicated yourself to Jesus Christ, you will discover in Him, not

only your ideal of perfection, but the power to realize it.

New Glasgow, N.S.

### The Supplemental Hymn

By Rev. John Somerville, D.D.

One morning, some weeks ago, after having been brought back from the gates of death, with heart overflowing with gratitude, I lay watching from my bed the eastern window. The sun did not come into sight, but all the eastern sky became more and more aglow with his presence. What a comment it was on the opening words of Hymn 97\* of the Book of Praise, which, to me, has meant much more ever since that morning:—

"When morning gilds the skies,

My heart awaking cries,

"May Jesus Christ be praised!"

It is a rendering of an anonymous German hymn by Edward Caswall, who has given the church many fine translations. Germany is the home of sacred song, having a collection of more than 100,000 hymns. Luther did much more than Calvin for hymnology. The latter almost put a ban upon poetry and music, as well as upon pictures in church service. Luther opened many channels for rivulets of praise, while the praise of the Calvinistic churches—the metrical version of the Psalms—was forced to flow in one narrow channel till quite recent times. All the Reformed English-speaking churches went through a conflict in the introduction of hymns. The revivals under Wesley and others burst the barriers, and glad hearts expressed their new experiences in new songs of praise.

To Germany we are indebted for thirty hymns in our Book of Praise. A reference to the index will show how rich and sweet are the hymns from the German.

Hymn 97 is a collection of verses from a larger hymn. It is a hymn of the type of Psalm 148, and others, which are pure praise. That Psalm calls upon all creation, animate and inanimate, in heaven, earth, air, and sea, to praise the Lord. It is the opposite of the litany hymns, although it has the litany

form. These are a cry for help out of the depths of sin, suffering, or temptation. The litany asks God to come down to help. The hymn under discussion, and kindred hymns, call upon the soul to climb the heights of praise and pour out its gratitude at the feet of God. An old writer, in giving counsel to one struggling against evil, recommended him, when prayer seemed to fail, to try praise. He found that the praise song often won the victory when the prayer cry failed.

Paul recommended Christians of his day to speak to themselves in "spiritual songs", and to make melody in their hearts to the Lord, and "in everything, with thanksgiving" to make request to God. Evidently he believed that in every phase and circumstance of life the Christian should be able to praise God. How true it is that the adverse things in the Christian's life often give him his tenderest and most enriching views of his Lord. Thus out of past experience he learns to sing praises in the midst of loss.

We need to cultivate the sense of the divine nearness, lest our scientific knowledge lead us to rest in second causes and put God far away. Cultivate friendship and harmony with Christ, and then in every circumstance of life, whether dark or bright, we shall be able, not only to say, but to sing,

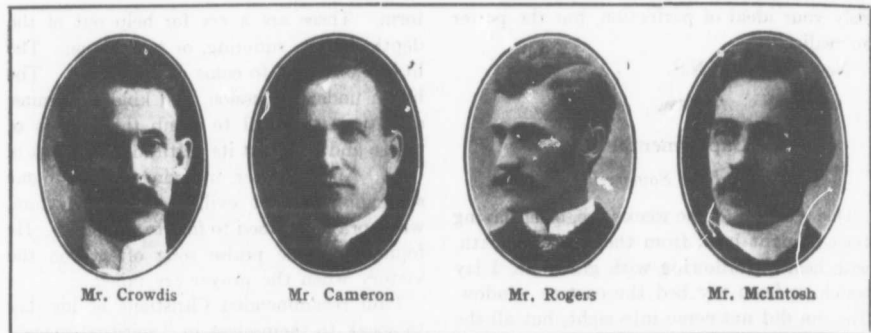
"May Jesus Christ be praised!"

Toronto

### All Christians

A minister writes recently to the British Weekly, that one of his Sunday School teachers asked him to take her class on a certain Sunday, as she was to be out of town. "I think", she said, "that all my scholars have become Christians during the past year,—all except P——, and she seems nearly ready to join them in profession of her faith in Christ." Later he learned the secret of her success. Besides being faithful in her Sunday School teaching, she had frequently invited the girls to her home for more direct and personal instruction and appeal than was possible in the Sunday School hour. It was not long, the minister adds, before the teacher's hope for P—— was fulfilled.

\* The Supplemental Hymn for the Quarter.



Mr. Crowdis

Mr. Cameron

Mr. Rogers

Mr. McIntosh

## SABBATH SCHOOL WORK IN THE SYNODS

Our church has eight Synods. Each of the Synods has a Committee in charge of its Sabbath School work. The following notes from the Conveners of the Synod Committees, on salient features of the work and plans within their bounds, cover, therefore, the whole church from ocean to ocean. The Conveners named are those of 1910-11. Owing to Rev. Mr. McIntosh's resignation of his charge at Mitchell, Ont., the report to the Synod of Hamilton and London was prepared by Rev. W. Wallis, Ph.D., Niagara Falls South, Ont.

### Synod of the Maritime Provinces

(Rev. C. J. Crowdis, B.D., Durham, N.S.,  
Convener)

The Sabbath School Committee of the Synod of the Maritime Provinces hopes, during the next three years, to reach each School within its bounds. This work will be done by holding Institutes in convenient centres and by Conferences in the more secluded districts. Under the most successful Sabbath School workers in the Synod, a June campaign has already been held. The work will be continued in September.

### Synod of Montreal and Ottawa

(Rev. A. G. Cameron, M.A., Brockville, Ont.,  
Convener)

About twenty-five per cent. of the elders within our bounds are actively engaged in Sabbath School work, the total number being 397. New communicants to the number of 1,031 were added to the church membership during the year.

For the current year we desire to emphasize, first of all, the enrolment of every Presbyterian child, and, if possible, those not now connected with any denomination, in some

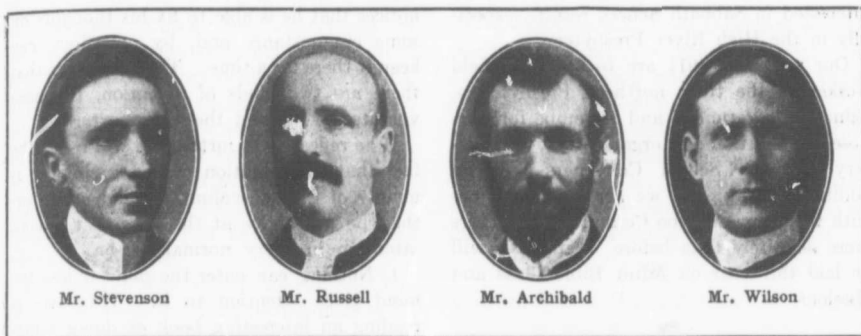
one of our departments, from Cradle Roll to Adult Bible Class or Home Department. Realizing also the importance of efficient teaching, we urge the formation of Teacher Training Classes and some attempt at grading of scholars in our Schools.

### Synod of Toronto and Kingston

(Rev. T. H. Rogers, B.A., Toronto, Convener)

During the past eleven years the Sabbath School enrolment for the Synod has increased by 11,000. A series of Institutes was held, and a visitation of Schools was carried out in a number of Presbyteries by Presbytery Conveners. Mr. E. R. McLean spent five months, during the past year, as Synod field worker, visiting the Presbyteries of Lindsay, Kingston and Whitby, addressing congregations and Sabbath Schools and holding conferences with Sabbath School workers in almost all the Schools of these Presbyteries.

This year, Mr. J. M. Mutch, B.A., will carry on field work in the Presbyteries of North Bay, Algoma and Temiskaming. The Synod Committee during the current year will lay special emphasis on Teacher Training and Missions in the Sabbath School.



Mr. Stevenson

Mr. Russell

Mr. Archibald

Mr. Wilson

### Synod of Hamilton and London

(Rev. J. W. McIntosh, M.A., Convener)

An encouraging feature of the year's work is the increased number of new communicants. The total additions were 1,471, an increase of 135 on the previous year. There was a large increase in the amount for self-support, \$9,450, and in the totals given for missions and other purposes. 220 Schools gave to missions, 14 more than last year. The total offering on Children's Day was \$2,134, an increase of \$191, and 297 Schools contributed to this fund, an increase of two Schools.

During the year a special effort was made to have the visitation of Schools continued. In some Presbyteries Sabbath School Institutes and also Mission Institutes were held. It has been agreed to continue the visitation of all Sabbath Schools, the arranging for Institutes, and to secure, if possible, the introduction of the Teacher Training Department into all Schools. Special stress will be laid, during the current year, on the Catechism, Memory Verses and Bible Drill.

### Synod of Manitoba

(Rev. J. W. Stevenson, B.A., Keewatin, Man., now of Revelstoke, B.C., Convener)

An effort has been made to carry out the suggestion of the General Assembly's Sabbath School Committee, to have each School visited by a representative of Presbytery, at least once in three years. During the summer the Convener of the Synodical Committee spent some time holding Institutes at various centres.

This work has been found so helpful that the Synod's Committee has decided to engage a field worker, who will devote at least six months to aggressive Sabbath School work, visiting, holding Institutes, and organizing Schools wherever possible. It is hoped that such a campaign will greatly stimulate interest in the Sabbath Schools throughout the Synod.

### Synod of Saskatchewan

(Rev. J. Russell, Wolseley, Sask., Convener)

The outstanding features in connection with Sabbath School work in the Synod of Saskatchewan during the past year have been the institution of Teacher Training Classes in many places, and a visit from the General Secretary, Rev. J. C. Robertson, B.D., which proved a great stimulus to the work.

We are planning for field work on a larger scale during the coming summer.

### Synod of Alberta

(Rev. A. D. Archibald, B.A., Castor, Alta., Convener)

Our work for 1910 was as follows: Our field worker, Mr. J. B. Ritchie, was sent to the eastern part of the Province to help our ministers and missionaries in organizing Sabbath Schools in that territory, which is being settled so rapidly at the present time. Knox Sabbath School in Calgary gave a grant of \$200 for additional work in that Presbytery, the plan being for any Schools needing assistance to be visited by laymen

interested in Sabbath School results, especially in the High River Presbytery.

Our plans for 1911 are to send the field worker to the three northern Presbyteries, Edmonton, Vermilion and Lacombe for purpose of visitation and organization. Presbytery Sabbath School Conveners will do additional work, and we are uniting forces with the Home Mission Committee's workers more definitely than before. Emphasis will be laid this year on Adult Bible Class and Missions.

#### Synod of British Columbia

(Rev. R. J. Wilson, M.A., Vancouver, Convener)

Considerable progress has been made in general efficiency. During last autumn the Synod Convener spent three weeks in the Kootenays, holding Conferences at a number of centres, and speaks with enthusiasm of the faithful services being rendered there by our Sabbath School workers. In the Presbytery of Kamloops, arrangements are under way for a careful visitation of Schools during 1911. In the Presbytery of Westminster, the local Committee has been very active, especially in seeing that Schools were organized in all new districts, and this work has met with most encouraging results. In the Presbytery of Victoria, the Convener made an extended visit to the Schools in the outlying districts, which are very seldom reached, and which for that reason appreciate these visits all the more.

#### The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

##### V. SECURING ATTENTION

Any one who reflects upon the workings of his own mind, knows that he can fix his consciousness upon some thing or group of things. This is attention. He also notices that there are times when he cannot help but think about some incident. It is not necessary to make an effort to keep the incident before the mind. He may even try to expel the thought, but is unsuccessful until some other incident occurs which expels the thought of the first. He also

notices that he is able to fix his thoughts on some circumstance and, by an effort, can keep it there for a time. Thus he learns that there are two kinds of attention, the non-voluntary kind and the voluntary.

If he reflects still further, he will recall the fact that the attention of young children is mainly of the non-voluntary kind, and, further, he will arrive at the laws that govern attention in every normal person.

1. Nothing can enter the mind unless the mind gives attention to it. Thus one is reading an interesting book or doing something which engrosses the attention. But after a time the book is laid down or the work is finished. Then at once one becomes aware of the noise of the street, or the singing of the birds, or the whistling of the wind. All of these were going on while he was reading or working, but he heard nothing because the mind was otherwise occupied. Hence, if the mind is already occupied by some thought foreign to the lesson, there can be no attention to it, and without attention there can be no teaching.

2. Attention cannot be gained by asking for it, or insisting upon it, or appealing to a sense of duty. The present thought must be displaced by another which attracts the mind to it. This means that the mind must be interested in the thing that is presented to it. Now there are many sources of interest. A child is interested in stories well told in language that is adapted to the present stage of his advancement. On the contrary, we all know the effect of a dull, listless, monotonous way of saying things. It causes the younger pupils to turn their attention to mischievous pranks, and gives rise to noise and restlessness. With older pupils, even in those extremely anxious to attend, it lulls them to sleep, and they get little benefit from the lesson. The lesson for the teacher is to know his pupils so well that he can discover something in which each is interested, and to use this to get his attention to the thing in which the teacher is interested.

3. No attention is continuous. No one who is honest with himself will deny this. He knows that his own mind wanders from one thing to another even when he is anxious

to concentrate circumstance. the teacher's appeal. Have show a map, c etc., and above lecturing. Stu in a new light Take note of t actual experie where they wi

The teacher adapts his wor pupils, who sh and proper be authority, will tion, but also the contrary, methodical tes centred on th welfare of the noise, and tro Normal Sel

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Can any of record of the S total of 146 officers, the av 115. 21 schol attended every the first Quart Sunday. In 1 and officers, teachers and c 4 teachers and 3 teachers an and 2 teacher Sunday in the steady increas record of atter

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to concentrate his attention upon a given circumstance. Hence the importance of the teacher's constantly changing the point of appeal. Have a short reading, explain this, show a map, call for discussion, tell a story, etc., and above all else avoid monotony and lecturing. Study how to present old truths in a new light, and with new explanations. Take note of the illustrations you read, the actual experiences you have and use these where they will fit.

The teacher who knows his subject, who adapts his words to the understandings of his pupils, who shows that he expects attention and proper behavior, and who speaks with authority, will not only command the attention, but also the respect of his pupils. On the contrary, the listless, unprepared, unmethodical teacher, whose own attention is centred on the lesson rather than on the welfare of the pupil, will have inattention, noise, and trouble.

Normal School, Toronto

### Record Attendances

Can any of our Sabbath Schools excel the record of the School at Sonya, Ont.? With a total of 146 scholars and 16 teachers and officers, the average attendance for 1910 was 115. 21 scholars and 6 teachers and officers attended every Sunday in the year, and for the first Quarter of 1911, 57 attended every Sunday. In 1909, 15 scholars and 6 teachers and officers, in 1908, 13 scholars and 5 teachers and officers, in 1907, 8 scholars and 4 teachers and officers, in 1906, 3 scholars and 3 teachers and officers, in 1905, 2 scholars and 2 teachers and officers attended every Sunday in the year, so that there has been a steady increase in this exceptionally high record of attendance.

The secretary of the School has missed only one Sunday in the last four years, and that day he was present in another Sunday School at a distance. The superintendent has been present every Sunday during the past seven years, except three or four Sundays when he was in the Northwest. Two of the scholars have been present every Sunday for five years, and two of the teachers have been in attendance every Sunday, barring sickness,

for the last twenty years. Many of the scholars and teachers have a distance of from two to four miles to go every Sunday. The superintendent lives two and a half miles distant from the church.

This, as the superintendent, Mr. T. H. Watson, remarks, in furnishing the above figures at the request of the *TEACHERS MONTHLY*, shows what may be done in rural districts in the way of regular attendance.

### Sabbath School Work Among the Indians

*By Rev. W. A. Cameron, B.A.*

My duties as a Sabbath School Field Worker in the summer of 1909 called for a visit to the two Indian Mission Fields in the Presbytery of Prince Albert,—Mistawasis and Round Plain.

After an all day drive of 60 miles southwest from Prince Rupert, Mistawasis, the more remote of the two, was reached in the evening. The church bell was duly rung to apprise the Indians of the arrival of Rev. W. S. Moore, the Presbytery's Sabbath School Convener, who had kindly accompanied me from Prince Albert, and myself. By the time announced for our meeting quite a number had gathered in the church. Indians were there of all ages, from the papoose in the arms of its mother to the white-haired men and women.

The missionary is a teacher of the day school, and so comes into close touch with the children. The Sunday School, which is held on Sunday morning before the service, is not easy to carry on. Some difficulty is experienced in getting the Indians there in time. For the very little ones the teacher must be able to speak in their own Cree language. The majority of the larger children and young people understand English, and teachers for them are secured from among the white people connected with the agency, as well as from the missionary's family. But as my meeting with them was on a week night, I could not see the School at work.

After the opening exercises, conducted by the missionary, and a few words of introduction by Mr. Moore, who had been missionary on the field for some years, I was

asked to speak. I could not speak Cree, and some before me (principally the very young and the very old) could not understand English, so for the first time in my life I spoke through an interpreter, which position was filled by a young man who had been at the Indian School at Regina. As simply as I could, I spoke to them of the value of Bible study, stopping after every clause or sentence to allow the interpreter to translate my message. I had with me samples of the Certificates for Memory Work. These I showed them one by one and explained how they might be secured. I had also some Cradle Roll supplies with me and showed them the Roll and the pretty Cards, explained their use and told them these were for them as well as for the other Schools of the church.

After I had finished, the chief in his uniform came to the front and delivered an address to his people. What he said, I do not know, but it was accompanied by much pounding of the pulpit and gesticulation. I am sure that, in his own way, he was emphasizing what I had been saying, for he was a good man and stood always for what was in the highest interests of his people.

Next day on the way back to Prince Albert, we visited the Round Plain Mission, nine miles northwest of that town. On our arrival we found the missionary building a haystack. He was, however, expecting us, although he was not sure of the time when we would arrive. The church bell, which could be heard all over the Mission, was rung, and though it was the middle of the afternoon, some Indians could be seen coming from all directions, making their way to the church. They were nearly all old people. A few were young men, but there was not a child in sight. There was no Sabbath School, owing to the small number of children in the Mission. I did my best, however, to interest them in the Sabbath School work, especially Memory Work, in which older people, as well as younger, may take part. After I finished, my talk was translated by the missionary. Before the audience was dismissed, the missionary presented young and old with a couple of hard bisuits apiece; these were kept in a cupboard in the church. I do not know whether they receive the biscuits every time they come to church or not.

Toronto

## HOW THE WORK GOES ON

The Presbyterian Sunday School at Smithville, Ont., reports that all the elders of the congregation teach in the School.

The Sunday School at the Point-aux-Trembles Schools has an enrolment of 265 pupils, of whom 100 are Roman Catholics.

The Presbyterian Sunday School enrolment in the Synod of Toronto and Kingston increased during the years 1905-1910 by 11,000.

A few weeks ago the China National Sunday School Union was formed. Provincial organizations will be gradually established and connected with the Union.

During the triennium since the last International Convention at Louisville, 7,675

Teacher Training Classes have been enrolled in the International office throughout the States and Provinces. In these classes is a membership of 112,079 students.

Our Sunday School at Carlyle, Sask., with an enrolment of 60, supports a student at Indore College, Central India. The School at Arcola, Sask., supports a Ruthenian student at Manitoba College.

The United Free Church of Scotland has 2,309 Sabbath Schools, with 25,221 teachers and 239,049 scholars. Besides, there are 2,060 Bible Classes, with an attendance of 95,089.

On Decision Day a few weeks ago, an advanced class in Halifax of 16 to 18 years

of age, decides to go to college. The class is discussing the

Beginning next, a series of Sunday School centres in Ireland. The Marion Lav International Association, the Sunday School, and R

In connection with the late twenty-ninth Sunday School July 22 to 29 studying in fronting Sunday their work studies of the Sunday School may be obtained from Moody, East

It is only the School was the Mission School". The with a total

1. July 2..
2. July 9..
3. July 16..
4. July 23..
5. July 30..
6. August 6..
7. August 13..
8. August 20..
9. August 27..
10. September 3..
11. September 10..
12. September 17..
13. September 24..

of age, decided almost *en masse* to give their lives to God, and on April 16th, after discussing the resurrection lesson, the majority of the class resolved to join the church.

Beginning at Liverpool on September 21st next, a series of meetings in the interests of Sunday Schools will be held at numerous centres in England, Wales, Scotland and Ireland. The Tour Party will include Mr. Marion Lawrance, General Secretary of the International and World's Sunday School Association, Rev. Carey Bonner, Secretary of the Sunday School Union of London, England, and Rev. F. B. Meyer, London.

In connection with the Northfield Conferences and Summer Schools, established by the late D. L. Moody, and now in their twenty-ninth season, a Summer School for Sunday School workers will be held from July 22 to 29 inclusive, "for the purpose of studying intelligently the problems confronting Sunday Schools, to systematize their work and equip their workers." The studies of the School will be conducted by Sunday School leaders. Full information may be obtained by writing to Ambert G. Moody, East Northfield, Mass.

It is only five years ago since the Sunday School was introduced into our Formosa Mission under the name "Lord's Day School". The last Report shows 47 Schools with a total attendance of 649. Five classes

for young men are held in the hospital chapel on Sabbath mornings. Four of these are taught by hospital assistants and the fifth by Dr. Ferguson. One of those in Dr. Ferguson's class is a teacher in a Japanese school, who is showing a deep interest in the gospel. The lady missionaries also conduct three Sunday Schools, one in the church, another in the hospital, and a third in a street chapel, the last being for heathen children only.

A Presbyterian Summer School will be held at Geneva Park on Lake Couchiching, near Orillia, Ont., from August 21st to 28th. During the forenoons, one hour each day, there will be a course in Bible study led by Rev. Principal Gandier of Knox College. Following this, there will be a number of Study Classes, so arranged that each student may make a choice of any one or two of the following: Home Mission Problems—leader, Rev. D. C. MacGregor, B.A.; The Uplift of China (Dr. Arthur Smith)—leader, Rev. W. R. McIntosh, B.D.; The Christian Conquest of India (Bishop Thoburn)—leader, Rev. D. J. Davidson, B.A.; The Decisive Hour of Christian Missions (Dr. John R. Mott)—leader, Rev. A. E. Armstrong, M.A.; Sabbath School Methods—leader, Rev. J. C. Robertson, B.D.; The Challenge of the City (Dr. Josiah Strong)—leader, Rev. J. G. Shearer, D.D.; The Social Significance of the Teaching of Jesus (Professor Jenks)—leader, Rev. E. B. Horne, M.A. The afternoons will be left free for recreation.

### Lesson Calendar

1. July 2.....Isaiah's Prophecy Concerning Sennacherib. Isaiah 37 : 21-36.
2. July 9.....The Suffering Servant of Jehovah. Isaiah 52 : 13 to 53 : 12.
3. July 16.....Manasseh's Wickedness and Penitence. 2 Chronicles 33 : 1-13.
4. July 23.....Josiah's Devotion to God. 2 Chronicles 34 : 1-13.
5. July 30.....The Finding of the Book of the Law. 2 Chronicles 34 : 14-21, 29-33.
6. August 6.....Jeremiah Tried and Acquitted. Jeremiah 26 : 7-19.
7. August 13.....Jehoiakim Burns the Prophet's Book. Jeremiah 36 : 20-32.
8. August 20.....Jeremiah Cast into Prison. Jeremiah 37 : 4-21.
9. August 27.....Judah Carried Captive to Babylon. Jeremiah 39 : 1-10.
10. September 3.....REVIEW.
11. September 10.....Daniel and His Companions. Daniel 1 : 8-20.
12. September 17.....Daniel's Companions in the Fiery Furnace. Daniel 3 : 13-28.
13. September 24.....Daniel in the Lions' Den. Daniel 6 : 10-23.

## \* AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

## I. SILENCE.

## II. SINGING.

Again, O loving Saviour,  
The children of Thy grace  
Prepare themselves to seek Thee  
Within Thy chosen place.  
Our song shall rise to greet Thee,  
If Thou our hearts wilt raise ;  
If Thou our lips wilt open,  
Our mouths shall show Thy praise.

*Glory be to Jesus,  
Let all His children say ;  
He rose again, He rose again  
On this glad day !*

—Hymn 364, Book of Praise

## III. RESPONSIVE SENTENCES. Psalm 119 : 9-11.

*Superintendent.* Wherewithal shall a young man cleanse his way ?

*School.* By taking heed thereto according to Thy word.

*Superintendent.* With my whole heart have I sought Thee :

*School.* O let me not wander from Thy commandments.

*All.* Thy word have I hid in mine heart, that I might not sin against Thee.

## IV. SINGING.

Jesus, stand among us  
In Thy risen power,  
Let this time of worship  
Be a hallowed hour.

—Hymn 358, Book of Praise

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

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Hymn 97, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

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

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

## Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Psalm or Hymn selected.

II. PRAYER.

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

IV. RESPONSIVE SENTENCES. Philippians 2 : 4, 5.

*Superintendent.* Look not every man on his own things,

*School.* But every man also on the things of others.

*All.* Let this mind be in you, which was also in Christ Jesus.

V. SINGING.

Jesus, I live to Thee,  
The loveliest and best ;  
My life in Thee, Thy life in me—  
In Thy blest love I rest.

—Hymn 284, Book of Praise

VI. BLESSING OR CLOSING PRAYER.

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

Isaiah 37 : 21-

## GOLDEN

21 Then Isai'ah  
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22 This is the  
concerning him ;  
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daughter of Jeru'

23 Whom hast  
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One of Is'rael.

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I will enter into  
forest of his Car'

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M.—Isaiah's p  
Isa. 37 : 5-20.  
Sennacherib, Isa.  
2 Chron. 32 ;  
Ezek. 35 : 10-15.  
S.—Trust in God  
victory, Ps. 76.

Shorter Cate  
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The Question  
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\*The Scriptur  
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Lesson I.

## ISAIAH'S PROPHECY CONCERNING SENNACHERIB

July 2, 1911

Isaiah 37 : 21-36. \* Commit to memory vs. 33-35. Study Isaiah 37 : 14-38. Read Isaiah, chs. 36, 37.

**GOLDEN TEXT**—God is our refuge and strength, a very present help in trouble.—Psalm 46 : 1.

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof; and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up.

**Revised Version**—1 the; 2 Omit the; 3 With the; 4 innermost parts of; 5 his farthest height, the forest of his fruitful field; 6 will I dry up; 7 Egypt; 8 how I have done it long ago, and formed it of ancient times; 9 fenced; 10 a field of corn before; 11 sitting down; 12 raging; 13 of thy raging against; 14 for that time arrogancy is come; 15 that which groweth; 16 in; 17 out of Mount Zion they that shall escape; 18 perform this; 19 unto; 20 neither shall he come; 21 shield; 22 mount; 23 he; 24 And the; 25 men arose.

### LESSON PLAN

- I. Sennacherib's Pride, 21-29.
- II. Hezekiah's Sign, 30-32.
- III. Jerusalem's Safety, 33-36.

### DAILY READINGS

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

M.—Isaiah's prophecy concerning Sennacherib, Isa. 37 : 5-20. T.—Isaiah's prophecy concerning Sennacherib, Isa. 37 : 21-38. W.—A proud boast, 2 Chron. 32 : 9-20. Th.—Blasphemy rebuked, Ezek. 35 : 10-15. F.—Pride humbled, Isa. 2 : 10-22. S.—Trust in God, Ps. 31 : 9-24. S.—God giveth victory, Ps. 76.

**Shorter Catechism**—Ques. 94. What is baptism? A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

**The Question on Missions**—(CANADIAN PROBLEMS: July, The Jews in Canada.)—1. How many Jews are there in Canada? Over 100,000, chiefly in the larger towns and cities. They are mostly from

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put myhook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

33 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Russia; but there are many also from Great Britain, Germany, Austria, Hungary, Holland, Roumania and Palestine. They speak the language of the country from which they come; but, in addition, most of them speak Yiddish, a sort of corrupt German understood by nearly all Jews.

**Lesson Hymns**—Book of Praise, 97 (Supplemental Lesson); 264; 273; 34 (Ps. Sel.); 304 (from PRIMARY QUARTERLY); 272.

**Special Scripture Reading**—Rom. 8 : 31-39. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 850. Destruction of the Army of Sennacherib. For Question on Missions, J. M. 40. Jews on Their Arrival from Russia; J. M. 58. A Jewish Merchant.

**Stereograph**—For Lesson, Ancient Pool of Hezekiah, Northeast to Church of Holy Sepulchre, Jerusalem (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 10 stereographs for Quarter's Lessons, \$1.67; four for July, 67c.; less than four in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

### EXPOSITION

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

**Time and Place**—B.C. 701; Jerusalem.

**Connecting Links**—Sennacherib, king of Assyria (B. C. 705-681), who invaded Judah, B.C. 701, sent a threatening letter to Heze-

kiah demanding the surrender of Jerusalem. Hezekiah, having received the letter, prayed to Jehovah that He would vindicate His name and His people. Vs. 14-20.

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

### I. Sennacherib's Pride, 21-29.

V. 21. *Isaiah . . . sent unto Hezekiah.* The answer to the king's prayer came from the Lord God of Israel, whose people the Assyrians were threatening, and to whom Hezekiah had *prayed* concerning the letter he had received (see vs. 14-20), to the prophet Isaiah, a trusted adviser of the king; but he maintained a dignity not less than royal by sending a servant to announce the divine message to Hezekiah. The message itself is evidently contained in vs. 33-35. The intervening verses contain an introductory poem (vs. 22-29), and an introductory prophecy, vs. 30-32. The poem is addressed to the Assyrian monarch, and should be compared with the psalm of triumph over the king of Babylon in Isa. 14 : 4-20.

Vs. 22, 23. *The word which the Lord hath spoken.* Over against the threats of the Assyrian king is set the decree of the almighty King of kings. *The virgin daughter of Zion* (Rev. Ver.); a name given to the fortress of Jerusalem. *Hath despised thee*; or "despises thee"; this is a taunt song. *Shaken her head*; a gesture of contempt (see Ps. 22 : 7; Jer. 18 : 16; Lam. 2 : 15, etc.). *At thee*; literally, "behind thee": the foreign invader is in flight followed by the scorn of Jerusalem's inhabitants. *Whom hast thou . . . blasphemed?* What kind of a Being,—so great and terrible? *Against the Holy One of Israel.* So conscious is the poet of Jehovah's dignity, that he demands reverence for Him from all nations. Israel's God cannot tolerate the pride and self-confidence of Sennacherib.

Vs. 24, 25. *Thou . . . hast said*; that is, the king of Assyria. *The multitude of my chariots*; literally, "the chariots of my chariots", that is, my innumerable chariots. *Height of the mountains.* The Assyrians boasted that they had penetrated "trackless paths and difficult mountains on wheels of iron and bronze", and had laid cedars and fir trees low to provide timber for their palaces, fleets and machines of war. *Lebanon.* The northern mountain boundary of Israel, here stands for the whole land: it is the Lebanon country. The "innermost parts" are Jerusalem, the capital. *I have digged, and drunk water.* When the streams of Palestine had

run dry, the invader had obtained a supply of water by digging wells. *His farthest height* (Rev. Ver.); that is, Jerusalem. *The forest of his fruitful field* (Rev. Ver.); a picture of Jerusalem's strength and beauty. *I dry up all the rivers of Egypt* (Rev. Ver.); the Nile and its branches in the Delta. The boast of the Assyrian was, that his soldiers never lacked for water, nor was any river, however wide or deep, a barrier to their onward march. As a matter of fact the Assyrians did not invade Egypt till the reign of the next king, Esar-haddon (B.C. 681-668).

Vs. 26-29. *I have done it . . . I have formed it*; fixed it in my purpose. The Assyrian was a tool in God's hand (see Isa., ch. 10). This is the beginning of Jehovah's rebuke to Assyrian insolence. *As the grass on the house tops*; the flat, earth-covered Eastern roofs. The grass which sprang up there was feeble and easily withered. *As corn (grain) blasted, etc.*; by the scorching east wind. *I know, etc.* All the actions of the Assyrian were under the watchful eye of God. *My hook is in thy nose*; to drag him back like a wild beast. *Bridle in thy lips*; the halter by which captives were led. So the Lord will turn the Assyrians back from Israel.

### II. Hezekiah's Sign, 30-32.

Vs. 30-32. *The sign unto thee, etc.* (Rev. Ver.); to prove the prophet's words. Men will believe these when they actually see the Assyrian army withdrawn and regular farming operations resumed. They had destroyed one harvest, their presence prevented the plowing and sowing for the next, but they would soon retire and leave the fields free. *The remnant . . . escaped*; the people of Judah who are left. *Take root downward, and bear fruit upward*; become firmly established and flourish exceedingly.

### III. Jerusalem's Safety, 33-36.

Vs. 33-36. The message which came by Isaiah (see on v. 21). *He shall not come into this city*; because Jehovah is its Defender. *Shields*; to ward off the darts and stones or fiery torches thrown by the besieged. *Bank*; a raised earthwork from which to storm a city. *For mine own sake*; in proof of His faithfulness. *My servant David's sake.* God shows mercy to the descendants of those who

love Him, Ex. 20 : 5, 6. V. 36 tells of the destruction of the Assyrian army.

Sennacherib himself returned to Nineveh, where, in a revolution, he was slain by his two sons, B.C. 681. Vs. 37, 38.

### Light from the East

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

ANGEL SMOTE—This was in all likelihood an attack of the dreadful Eastern pestilence which rose out of the Serbonian bog, between Palestine and Egypt, near where the Assyrian army lay. The Persian army was decimated here at a later day, and from the miserable diseased population of the villages round its margin, came the terrible disease which depopulated the earth in the days of the Emperor Justinian and his successors. Here the Crusaders also suffered infection. Herod-

otus has preserved an Egyptian version of the occurrence related here. It is to this effect, that when the Egyptian king, deserted by his military caste when Sennacherib invaded his land, had solemnly appealed to his God, and had raised an army of artisans to meet the Assyrian, he found that at Pelusium a vast army of field mice had invaded the camp of his foe one night, and had eaten the quivers, the bow strings and shieldstraps of the Assyrians, so that, as they fled on the morrow, many of them fell. Herodotus says he saw the statue of the king in the temple of Hephaestus with a mouse in his hand. It has been supposed that as the mouse is a well-known symbol of destruction, and even of the plague, this story is only a picturesque way of saying that the army had been destroyed by pestilence.

### APPLICATION

By Rev. F. H. Larkin, B.D., Seaforth, Ont.

Whereas thou hast prayed, v. 21. Hezekiah became strong and fearless through prayer. Satan trembles when he sees the weakest saint upon his knees, because in this approach to God the man is linking himself to Omnipotence. Queen Mary feared the prayers of John Knox more than she did all the armies of Scotland; and she had good reason, for, with a righteous cause and God as the chosen Champion, victory is sure. Prayer is the symbol and means of the most powerful alliance. The soul has sleepless and bitter enemies, and if we are to avoid injury and destruction we must cultivate a close walk with God, who is our Shield and Defender. Rich, indeed, are the rewards and compensations of what Burns called "correspondence with heaven".

The daughter of Jerusalem hath shaken her head at thee, v. 22. Oliver Cromwell's men had the habit, just before battle, of watching the face of their general; and then, with a feeling of awe and sublimity, they would whisper to each other, "See! he has on his battle face." When they saw that set iron face, they felt that defeat was impossible. Holy defiance is the proper sentiment to set over against the threat and bluster of those prin-

cipalities and powers that muster themselves against us. We are not to quail before the mighty foe; nor need we, if we are on the side of righteousness, for He that is with us is stronger than all that can be against us. The Christian is the soldier of the Overcomer. With such a Leader we can well afford to wear the "battle face", for the Lord is and shall be our Light and our Salvation.

With the sole of my feet. . .dried up all the rivers, v. 25. Nothing is so vicious and unlovely in its actual and practical results as the denial of God. No A Losing Fight language can express the deadly curse of infidelity. He who scorns to honor and worship God will fall into another form of worship which is most degrading—the worship of self. Close on the heel of this will come a cruel and ruinous insolence—the pride that foredooms destruction, and which has led many a man to enter into open and arrogant conflict with the Almighty. This, however, is bound to be a losing fight. What derision has the unfolding of history poured on the boast of Voltaire, who, speaking of Christianity, said that what twelve men had built up, one man (meaning himself) would pull down! The dying confession of Celsus, the second century opponent of Christianity, must be the final confession

"Correspondence with Heaven"

"His Battle Face"

of all,—“Galilean, Thou has conquered.”

*Will I put my hook in thy nose*, v. 29. Dr. W. L. Watkinson tells how he was once conducted through a large prison. The jailer had a great many keys, and every little way there was an iron gate in the path; every few steps, there were locks, bolts and bars, corridors, grim cells, frowning gratings, suggesting the dreary tread-mill in which the prisoners lived. It was a painful tour, with no sense of liberty, only an overwhelming sense of law. Lawbreaking hewed a path to the prison-house. It always does sooner or later and in one form or another, unless given up. An unholy war against the reign of God will land the misdirected warrior on the rocks of defeat, captivity and pain.

Ungodliness is the most unprofitable of all things.

*The remnant . . . shall . . . take root downward, and bear fruit upward*, v. 31. Rooting and fruiting are the complementary parts of one great process. Each is necessary to the self-fulfilment either of a tree or of a man. Before the tree can bring forth fruit, it must strike its roots deep down into the soil, and the better the soil the better, all things being equal, will be the quality of the fruit. In like manner, before the man can become a tree of righteousness he must be rooted and grounded in the truth concerning his own nature, needs and possibilities, and also in the truth of God's holiness and wonderful love in Christ Jesus.

#### TEACHING HINTS

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

#### For Teachers of Bible Classes

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

The Quarter's Lessons contain an account of certain events leading up to the downfall of Judah, with three studies from Daniel.

The parallel to the Lesson passage in 2 Kgs. 18 : 17 to 19 : 37, with 2 Kgs. 20 : 20, 21 and ch. 32 : 9-23, 32, 33, should be used to complete the picture of Hezekiah's reign. It will be helpful to review the whole campaign of the king of Assyria. The situation is very dramatic. It is a moral conflict between Jehovah and the king of Assyria, immediately between Isaiah and the Rabshakeh. Bring out the following points in vs. 14-21.

1. *Sennacherib's demand*. Refer to Isa. 36 : 4-10 ; 36 : 14-21. Discuss what would have been involved in Hezekiah's yielding to the demand made.

2. *Hezekiah's dismay*. Bring out Hezekiah's dependence upon Isaiah, the prophet's comforting assurance (vs. 6, 7), the Rabshakeh's second message (vs. 8-13), and Hezekiah's prayer, vs. 14-20. These emphasize the force and craft of the Assyrian king, and the faith of Hezekiah in God. This brings us to the printed portion of the Lesson.

3. *Isaiah's inspiring message*. Discuss three outstanding features in the song (see Exposition) of vs. 22-29 : (a) The picture of Jerusalem,—“virgin daughter of Zion” (Rev. Ver.). In her strength she will despise the Assyrian king, for God is in her, vs. 22, 23. (b) The prophet's appreciation of Assyria's power, coupled with the conviction that Assyria is only an instrument in God's hands, and therefore subject to the will of God, vs. 26-28. (c) The complete subjection of Assyria to God. v. 29.

Next, turn to the introductory prophecy (see Exposition) of vs. 30-32, dealing with the sign that would bring assurance of the Assyrians' withdrawal, the promise as to Judah's continuance and prosperity, and the guarantee in the Lord's zeal that the prophecy would come to pass.

Now take up vs. 33-35, the core of Isaiah's message. The Exposition supplies material for questioning and discussion. Bring out the details of v. 36 and of vs. 37, 38.

This affords an opportunity of discussing the function of prophecy in Israel. The deliverance of Jerusalem was foretold, and the prediction was fulfilled against all human probability and without human cooperation.

Point out that this was a re-assertion of God's care for His people and His claims upon their service. Emphasize the truth that His daily care for us is just as real, and His claims



on our service as well founded. Make a personal appeal for a decision for God.

### For Teachers of the Senior Scholars

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

Get the class to read beforehand the chapter preceding the Lesson, as well as the first part of the Lesson chapter. This section can be used as a most effective background for to-day's Lesson. Picture the hopeless, helpless condition of Hezekiah in face of the terrible Assyrian invaders.

1. *Hezekiah receives a letter*, vs. 10-13. From whom did he receive this letter, and what did it contain? What did he do with the letter? (Vs. 14-20.) He asked God to read it. How did Hezekiah interpret the letter in his prayer? He admitted the truth of many of the statements contained therein, but indicated the weakness of the conclusion. The God of Israel was not a god of wood or stone. Desperate as the conditions of Judah were, Hezekiah had not lost faith in God. Point out that our circumstances can never be altogether hopeless while we look to God.

2. *God's answer to the letter*, vs. 21-29. It is better for us to allow God to answer some of the letters we receive. Under stress of circumstances we are apt to make mistakes. Our answer should always be what we believe God's answer would be. What was God's answer to this letter? Bring out: (1) the divine contempt for the boastful invaders (vs. 22, 23); (2) the divine knowledge of what the enemy had said and done (vs. 24, 25); (3) the divine interpretation of these things (vs. 26, 27); (4) the divine revelation of what God would do, vs. 28, 29. There is a tone of severity about God's answer. We need to remember that a God all mercy is a God unjust. Man cannot go on sinning without coming sooner or later to know this.

3. *God's comforting revelations*, vs. 30-35. (1) Concerning the Jews, vs. 30-32. In a little while it would be well with them. (2) Concerning the Assyrians, vs. 33-35. They would fail completely.

4. *The destruction of Sennacherib's army*, v. 36. Byron's poem, *The Destruction of Sennacherib*, will be familiar to most of the scholars. It is a good interpretation of the passage. Some of the scholars will want to

know more about this judgment day of the Assyrians than the Lesson reveals. Have a talk with them about the different ways of explaining the matter. Make this clear that God's judgments fall sooner or later, suddenly or gradually, upon nations and individuals that persist in sin.

### For Teachers of the Boys and Girls

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

Make the starting-point in teaching the majestic words, "Thus saith the Lord", in v. 21,—it is with God's words that we have to do.

The question, "Through whom were these words spoken?" will bring up the great figure of the prophet Isaiah, and there may be a little talk about him and his relation to King Hezekiah.

A second question, "To whom was the Lord's message sent?" should be followed up by a conversation about the threatening letter sent to Hezekiah by Sennacherib, the king of Assyria, and Hezekiah's spreading it before the Lord, with the prayer for divine help (see vs. 14-20).

"Concerning whom were the Lord's words spoken?" is a question that will open up a view of the lifelike word pictures in v. 22 and the following verses. Help the scholars to see these one by one:

In v. 22 the Assyrian king with his great army is in full retreat from Jerusalem. The city is represented as a beautiful maiden following the flying foe with contemptuous laughter and scornful shaking of the head.

Vs. 23-27 pictures the Lord, "the Holy One of Israel", bringing the proud Assyrian king face to face with his foolish boastings. No mountains, however lofty, he had said, could stop his progress; he would march right up to Jerusalem, the capital of the country; so great was his army that they would use up all the water in the rivers and then dig wells for a fresh supply; he would even conquer the great power of Egypt.

In the picture of vs. 28, 29, the mighty God of Israel still speaks to the haughty Assyrian monarch. The earthly king is told that, in all his conquests, he has only been carrying out the purposes of the King who rules in heaven and on earth, and that the time is at

hand when he, who had made many captives, will himself become a captive.

The figures in the picture of vs. 31-35 are Jehovah and Hezekiah. The Lord assures the king that the time will soon come when the people of Judah will be able to recommence farming operations interrupted by the Assyrian invasion, that the Assyrians shall

not be able to capture Jerusalem, but that He will be its Protector.

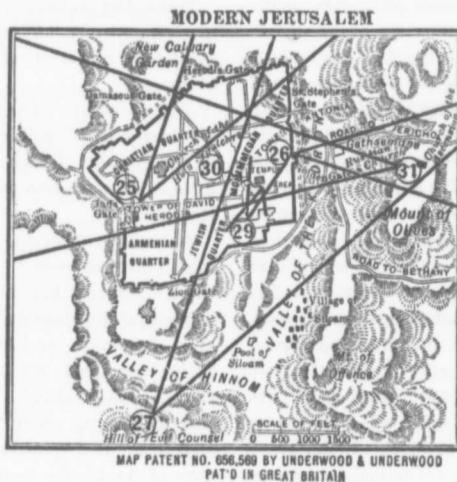
The Lord's words are followed by the deed (v. 36),—the dreadful destruction of the Assyrian army.

The point of application is in the Golden Text,—the safety of those who trust in the Lord.

If you stand to-day at the point marked 25 on the map of modern Jerusalem, and look northeast over the space included between those spreading lines, you find yourself on a house-top with a big oblong reservoir of water down directly before you. About a mile and a half away, you see the long slope of a rather bare-looking hill—Mount

Scopus. Nineveh, the capital of the Assyrian king, was about six hundred miles away at the northeast beyond that long ridge of Mount Scopus. The Assyrian enemies had been some time in Judea before advancing on Jerusalem itself. They had already captured a good many of the smaller towns all around

### THE GEOGRAPHY LESSON



here. Probably refugees from some of those towns had fled here, hoping for safety in this holy city. It is quite possible, though we do not actually know it for a fact, that people may have stood on their house roofs and looked off toward Scopus, as you look now, and seen the tents of the Assyrian troops pitched on that very slope. Imagine

with what wonder and amazement they must have heard the news of the strange death of those encamped enemies! To see the place for yourself as it looks to-day, use the stereograph entitled, Ancient Pool of Hezekiah, Northeast to Church of Holy Sepulchre, Jerusalem.

### ADDED HINTS AND HELPS

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

#### Lesson Points

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

Prayer is the touching of the electric button that sets in motion the mighty power of God. v. 21.

There is no security like that of those whom the Lord protects. v. 22.

Defiance of the Almighty can end only in disaster and defeat. v. 23.

† All events in human history are but steps

toward the fulfilment of the divine purpose. v. 26.

Nothing that we do can be hid from the eye of God. v. 28.

The mightiest monarch among men is helpless in the hands of the Ruler of heaven and earth. v. 29.

Not to destroy, but to develop is God's design in the sufferings of His people. v. 31.

No power can stand against the forthputting of the Lord's energy. v. 32.

Against the Lord's "shall not" no weapons or warlike skill are of the slightest avail. v. 34.

We are redeemed, not for our own sakes merely, but that we may help to redeem the world. v. 35.

### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. The story of Sennacherib's retreat is also told in Second Kings. Find the chapter.
2. "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Where are these words found?

ANSWERS, Lesson XII., Second Quarter—(1) Ex. 32 : 9 ; 33 : 3 ; 34 : 9. (2) Rom. 6 : 23.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Prayer as a weapon of defence.
2. How God overrules evil for good.

### Prove from Scripture

That we should take our troubles to God.

### The Catechism

Ques. 94. *The sacraments—Baptism.* Note three things in regard to this sacrament, namely: (1) The element to be used. (2) The form of words to be employed. (3) The meaning of the ordinance. The element is water. The form of words is that given by Christ Himself, Matt. 28 : 19. They signify that in baptism we take God, the Father,

Son and Holy Ghost, as our God. The ordinance represents, first, "our ingrafting into Christ" as a shoot of one tree is inserted into another tree, so that the weaker shares the strength of the stronger; secondly, our "partaking of the benefits of the covenant of grace", that is, all the blessings of salvation; thirdly, "our engagement to be the Lord's". Since we have received so much, faithful service is expected of us.

### The Question on Missions

Ques. 1. There are over 12,000,000 Jews in the world. Of these, 9,125,000 are in Europe, and 2,123,000 in the United States and in Canada. In smaller numbers, they are found in almost every country in the world. The Jewish population on this continent is rapidly increasing. They come mostly from the countries of Southern Europe. They live mostly in the larger cities and towns, and nearly always in separate quarters. Yiddish is the international tongue, and is spoken by the majority of the Jews in the world. This language is a corrupt German, having some Polish and Hebrew words; but it is written in Hebrew letters. The New Testament in Yiddish has been in use for a number of years; and now the complete Bible has been translated into this language for the use of Jewish missions.

### FOR TEACHERS OF THE LITTLE ONES

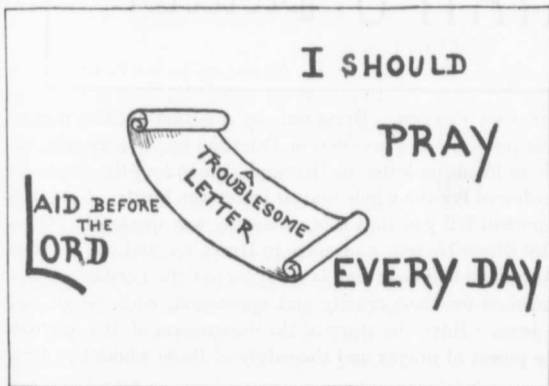
By Mrs. Jessie Munro Johnston

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

*Golden Text for the Quarter—Depart from evil, and do good; seek peace, and pursue it, Ps. 34 : 14.*

*Lesson Subject—God's people learning that God answers prayer.*

*Introduction—Do you sometimes speak through the telephone? I saw a picture of a sweet little girl standing on a chair with her face close to the telephone, saying, "Hello! Central, give me heaven." You know that we do not need to use the telephone when we talk to God. He can hear us wherever we are. Have you heard about the wonderful wireless*



messages that flash from ship to ship in mid-ocean and from far-off lands? We do not know how, but we know that in some wonderful way our prayers reach God and He never fails to help us.

"Do you pray every night, mother?" a little voice piped out from under the bed-clothes. On being told that mother needed to pray for God's care and help just as her boy did, the next question was, "Mother, do kings have to pray to God?" "Yes, God is King of kings and Lord of lords, and to Him every knee must bow, kings and their servants as well."

*Lesson*—Our Lesson to-day tells us about a king who prayed to God, and the answer God sent. Do you remember good King Hezekiah, who sent letters asking all the people to come to worship again in the temple? (Recall.) Now we see this good king with a long letter (Outline a scroll) in his hands. Who wrote the letter? What is it about? It has caused Hezekiah much trouble and sorrow and fear, and he has gone to the temple and spread out the letter before the Lord in prayer (see vs. 14-20).

*God's Answer to Hezekiah's Prayer*—God sent him a very comforting answer through His prophet Isaiah, vs. 21-32. God would

defend them from the king of Assyria and give him the punishment he deserved, vs. 33-38.

*Golden Text*—Print and repeat Golden Text. God wants us to talk to Him often as we would to a dear, kind father, telling Him everything.

*Hymn*—Sing Hymn 404, Book of Praise.

What a Friend we have in Jesus,

All our sins and griefs to bear!

What a privilege to carry

Everything to God in prayer!

*Prayer Morning and Night*—"Do you pray in the morning, Auntie?" said Benny. "I never do." "Oh! Benny, don't you ask God to take care of you through the day?" said Auntie. "No, I don't. I ask God at night to take care of me, but I can take care of myself in the daytime." Ah! Benny was wrong. We need to pray for God's care night and day. Although God knows all about us, He likes us to tell Him what we want. (See that every child in your class knows, "Now I lay me", and "Now I wake and see the light". Teach Hymn 572, Book of Praise. One of our great poets calls prayer the golden chain that binds the whole round earth about the feet of God.

*Something to Think About*—I should pray every day.

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

## HEZEKIAH'S PRAYER Protector

Print on the blackboard, HEZEKIAH'S PRAYER. Bring out, by questioning, the circumstances leading to the offering of this prayer,—the invasion of Palestine by Sennacherib, the sending of a force to Jerusalem with an insulting letter to Hezekiah demanding the surrender of the city, and Hezekiah's quick resolve to lay the whole matter before the Lord. Now print Hezekiah's **Protector**. The scholars will tell you that this, of course, was the Lord. Question out the name of the messenger by whom He sent a message to Hezekiah, and the contents of the message,—how the boastful Assyrians had been simply carrying out the Lord's purpose, and would, in His own time, be punished for their cruelty and oppression, while peace and prosperity would be restored to the Jews. Have the story of the destruction of the Assyrian army told. Dwell, in closing, on the power of prayer and the safety of those whom the Lord protects.

## Lesson II. \*THE SUFFERING SERVANT OF JEHOVAH July 9, 1911

Isaiah 52 : 13 to 53 : 12. Commit to memory ch. 53 : 4-6. Read Isaiah 42 : 1-9 ; 49 : 1-13 ; 50 : 4-11.

**GOLDEN TEXT**—The Lord hath laid on him the iniquity of us all.—Isaiah 53 : 6.

13 Behold, my servant shall deal <sup>1</sup> prudently, he shall be exalted and <sup>2</sup> extolled, and <sup>3</sup> be very high.

14 <sup>4</sup> As many were astonished at thee ; his visage was so marred more than any man, and his form more than the sons of men :

15 So shall he sprinkle many nations ; <sup>5</sup> the kings shall shut their mouths at him : for *that* which had not been told them shall they see ; and *that* which they had not heard shall they <sup>6</sup> consider.

Ch. 53 : 1 Who hath believed our report ? and to whom <sup>7</sup> is the arm of the LORD <sup>8</sup> revealed ?

2 For he <sup>9</sup> shall grow up before him as a tender plant, and as a root out of a dry ground ; he hath no form nor comeliness ; and when we <sup>10</sup> shall see him, *there is* no beauty that we should desire him.

3 He <sup>11</sup> is despised and rejected of men ; a man of sorrows, and acquainted with grief : and <sup>12</sup> we hid as it were *our* faces from him ; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed.

6 All we like sheep have gone astray ; we have turned every one to his own way ; and the LORD

**Revised Version**—<sup>1</sup> wisely ; <sup>2</sup> lifted up ; <sup>3</sup> shall be ; <sup>4</sup> Like as ; <sup>5</sup> *Omit* the ; <sup>6</sup> understand ; <sup>7</sup> hath the ; <sup>8</sup> been revealed ; <sup>9</sup> grew up ; <sup>10</sup> *Omit* shall ; <sup>11</sup> was despised ; <sup>12</sup> as one from whom men hide their face he ; <sup>13</sup> yet he humbled himself and opened not his mouth ; as a lamb that is led to ; <sup>14</sup> that ; <sup>15</sup> *yes*, he opened not ; <sup>16</sup> By oppression and judgment he was taken away ; and as for his generation, who among them considered that he ; <sup>17</sup> they ; <sup>18</sup> although ; <sup>19</sup> and he ; <sup>20</sup> *Omit* hath ; <sup>21</sup> *Omit* he ; <sup>22</sup> yet he.

**LESSON PLAN**

I. Jehovah's Servant, 13-15.

II. His Sufferings, ch. 53 : 1-9.

III. His Triumph, 10-12.

**DAILY READINGS**

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

M.—The suffering servant of Jehovah, Isa. 52 : 13 to 53 : 12. T.—A Deliverer, Isa. 42 : 1-9. W.—Rejected ? Luke 23 : 13-25. Th.—Acquainted with grief, Matt. 26 : 36-46. F.—The sin bearer, 1 Pet. 2 : 19-25. S.—For us ! Rom. 5 : 1-11. S.—Humiliation and victory, Phil. 2 : 1-11.

**Shorter Catechism**—*Ques.* 95. *To whom is baptism to be administered ?* A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him ; but the infants of such as are

members of the visible church are to be baptized.

**The Question on Missions**—2. What special claim have the Jews upon our sympathy ? They have often been cruelly persecuted in other lands ; and even the churches, in the past, have sadly neglected them. We should, therefore, receive them with kindness, and seek to do them good.

**Lesson Hymns**—Book of Praise, 97 (Supplemental Lesson) ; 46 ; 50 ; 103 (Ps. Sel.) ; 547 (from PRIMARY QUARTERLY) ; 52.

**Special Scripture Reading**—Acts 8 : 26-39. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1092, "Oppressed . . . opened not His mouth". For Question on Missions, J. M. 56, Mother and Children Attending Our Mission to the Jews in Toronto.

**Stereograph**—For Lesson, Garden of Gethsemane and Mount of Olives, From the Eastern Wall of Jerusalem (Underwood & Underwood, see page 317).

**EXPOSITION**

**Time and Place**—Chs. 40-55 of Isaiah, which form a sort of booklet by themselves, have in view the Jewish exiles in Babylonia between B. C. 546 and 539.

**Lesson Setting**—In the school of suffering Israel was fitted to learn the great lesson that through pain the whole race of man should be redeemed. Through suffering, Jehovah's Servant, Israel, was prepared to bring a knowledge of the true religion to all men : her pain was her gain. Israel saw in herself the servant of chs. 40-55 who suffered, and by suffering secured supreme good for

the nations. How much more it all means to those who see in the Man of Sorrows the Redeemer of mankind !

The mission of the Servant of Jehovah, His humiliation and exaltation, are particularly described in four poems : (1) ch. 42 : 1-4 ; (2) ch. 49 : 1-6 ; (3) ch. 50 : 4-9 ; (4) ch. 52 : 13 to 53 : 12. In the first two the Servant is the Teacher of the nations, the third carries us over to the fourth, and in the fourth the martyrdom and exaltation of the Servant are the main themes.

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

### I. Jehovah's Servant, 13-15.

Vs. 13-15. Jehovah speaks. *My servant shall deal wisely* (Rev. Ver.); Margin, "shall prosper", win complete success. *He shall be exalted . . . extolled . . . very high*; the theme of the poem,—the Servant's glorious future in contrast to His sorrowful past. The threefold description suggests the Saviour's resurrection, ascension and enthronement. *As many were astonished*; appalled at the Servant's disfigured appearance. The Servant is throughout this poem described with the traits of an individual. *More than any man*; so that He could scarcely be looked on as human. *Sprinkle* (Rev. Ver. Margin, "startle") *many nations*. His exaltation should be no less astonishing than was His pitiful and horrible humiliation. *Kings shall shut their mouths*; be amazed and speechless in the presence of the vindicated Servant. *That . . . not . . . told . . . see*, etc.; the unexpected honoring of the humble Servant. Ch. 53: 1-9 describes what they saw, and what they see.

### II. His Sufferings, ch. 53: 1-9.

Vs. 1-3. *Who hath believed our report?* "Who could have believed the message now brought to us?" Thus the prophet voices the surprise and unbelief of the onlookers. (Compare the rejection of Jesus by the Jews, John 1: 11.) *Arm of the Lord*; His mighty saving power. Few saw this in Jesus when He came. *For he grew up* (Rev. Ver.) *before him*; before Jehovah, in His care. *As a tender plant*; or sapling with little strength. *Root out of a dry ground*. Israel so thought of herself as growing unobserved in exile. The nations saw in petty Israel nothing to indicate her splendid destiny. In like manner the beginnings of Christ's kingdom were insignificant and unpromising. *And when we see him* (Rev. Ver.); Margin, "that we should look upon Him" or "it". Perhaps the thought of the sapling is still in the writer's mind: "It had no graceful form or stateliness, that we should behold it, nor fair appearance that we should delight in it." *Despised . . . rejected* (literally "man-forsaken"); one with whom people would have nothing to do. *Grief*; literally, "sickness" (Rev. Ver. Margin). Men shunned Him as one plague-stricken. *Esteemed*; regarded.

Vs. 4-6. *Our griefs . . . our sorrows*. The meaning of all the suffering dawns on the observers: it is their sickness that the Servant has borne. His sufferings are for their sake; they are redemptive. *Esteem him stricken*; plague-stricken. Men were accustomed to reason from sin to suffering and from suffering to sin. When great misfortune befell a man, the conclusion was drawn that he had committed some foul deed; so Job's friends reasoned. That is the way the people thought of the afflicted Servant,—He was smitten for some awful sin. But they get a new view: suffering is not necessarily punitive, it may be redemptive. *Wounded*; pierced. *Our transgressions* (acts of rebellion) *. . . our iniquities* (perverse and obstinate wanderings from God's ways). It was for these that the Servant suffered. *Chastisement of our peace*; the chastisement that secured our peace, or well-being. *Stripes . . . healed*. See 1 Pet. 2: 24. *Like sheep have gone astray*; a picture of those who have wandered from God into ways of sin (compare Ps. 119: 176; Matt. 9: 36; 10: 6; Luke 15: 4). *Laid on him*; literally, "made to light on Him". *The iniquity*, etc.; sin and the punishment that surely follows it, Num. 32: 23; Ps. 40: 12,—perhaps a reference to the idolatry of the Gentiles.

Vs. 7-9. *Oppressed*; treated as a harsh and cruel slave driver treats those under him. *Yet he humbled himself* (Rev. Ver.); patiently enduring insult and wrong. *Opened not his mouth*. Like the gentle Servant of the first poem (ch. 42: 1-4), He was silent under His suffering, because it was God's will for Him, Ps. 39: 9. In v. 6 the Servant is the good Shepherd, in v. 7, the dumb sheep. *By oppression and judgement* (Rev. Ver.); by a judgment that is unjust and oppressive,—true to life descriptions of Jesus' trials. *Taken away* (Rev. Ver.); cut off by death. *As for his generation, who among them considered*, etc. (Rev. Ver.)? A better translation is, "As for His fate, who considered it?" But others take "generation" to mean the people of the Servant's own time, who did not recognize that He was suffering for the sins of others. *Grave with the wicked*. So the enemies of Jesus intended that He should fill a criminal's grave. *With the rich*. See

the actual burial of Jesus in Joseph's tomb, Matt. 27 : 57-60.

### III. His Triumph, 10-12.

Vs. 10-12. *Pleased the Lord.* This means, "was God's will", not that it "gave Him pleasure". *His soul an offering for sin*; that the sins of men might be taken away. *See his seed*; those redeemed by His sacrifice. *Prolong his days*; have a long life. So Jesus, though He died, rose again and lives forevermore. *Travail*; sufferings. *Satisfied*; with the outcome of all He has endured. *His knowledge*; the knowledge of God and of salvation, which He possesses and imparts to others. *Justify many*; make them to be, and to be reckoned, righteous in God's sight. *With the great . . . strong.* His power shall be that of a mighty monarch. *Because, etc.*; as a reward for His labors and sufferings.

### Light from the East

DESPISED—The difference between the conceptions of the ancient world and the thought of to-day are nowhere more marked than in regard to the place and meaning of suffering in the life of man. The first and

most wide-spread impression of pain was that it is the punishment of sin, and in proportion to the sin is the amount of suffering endured. This was the philosophy of Job's friends. And so there was only scorn for the sufferer, and many tribes put their sick and aged people to death. This barbarian conception is still very common, and makes men unsympathetic and most unjust towards those in pain. In later times suffering was thought to be the result of weakness and ignorance, and still the sufferer was despised as so much human driftwood, reprehensible for its feebleness, just as so many successful men regard with contempt the man who has failed. But the Lesson teaches that suffering may be voluntary and vicarious, and as such, not only a part of the discipline of life whereby we are fitted for higher service, but also a means of inspiring others to a nobler life; for many do not understand their sins till they see another suffering for them. Such suffering may not only be borne patiently, but it may be exulted in, as the highest end of life, and the most fruitful way of serving God and man.

### APPLICATION

*My servant shall prosper*, v. 13. (Rev. Ver. Margin). In the Vatican at Rome is a large picture of the triumph of Constantine, the first Christian Emperor, and under it is written a variation of Cæsar's famous report: "We came; we saw; God conquered." Jesus Christ came to a sinful world. He saw all its guilt and alienation from God; but by His redeeming grace He is achieving a victory such as Cæsar or Constantine never dreamed of. The millions in every land who own Him as Lord, the multitudes in the dark places of the earth who become Christians every year, witness to His prosperity. And the best is yet to be. Said Carlyle to Emerson, as once they sat together, watching a prospect which included a distant church spire, "Strange, is it not, that Christ's death at Jerusalem built yonder church?" That death at Jerusalem will continue to build churches and "draw men" unto Him, until He shall have the uttermost parts of the earth for His possession.

*No beauty that we should desire him*, v. 2. "Will you please tell us where is the view?" asked two ladies of another whom they met walking on the mountain slopes of the Alps enjoying the scene. Naturally, in surprise she asked, "What view?" The world was flooded with splendor all about, the valley below smiling in its yet living green, and the mountain sides higher up bursting into a blaze of red and purple glory. But there was no view for them; they lacked the eye for the beautiful and sublime. In the Person and work of Christ there is a loveliness far surpassing that of the most transporting mountain prospect; but how slow are men to feel the charm! Said a Battak catechist in Sumatra: "When the heathen hear an earnest preacher speaking about love, they are astonished. They are also astonished when they hear of the love of God to man, that He even sent His Son to death that they might live. But, for the most part, they are only astonished. Their narrow minds cannot at once take in the

great message. Only at a later period does the truth get into their hearts."

*He was wounded for our transgressions*, v. 5. Dr. Stalker quotes the touching words of a friend, who had been professor of philosophy in a colonial University, but who had fallen into bad health and returned to Scotland to die. On a fine summer day, Stalker offered him a drive. They were accompanied by two others, former college companions of the professor. On the way back, these companions fell into the rear, and the sick man began to speak with appreciation of their friendship and kindness. "But", he said, "do you know what they have been doing all day?" Stalker could not guess. "Well, they have been reading to me, Sartor Resartus, and oh! I am awfully tired of it." Turning on his friend his large eyes, he began to repeat, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief"; and then added with great earnestness, "There is nothing else of any use to me now." There is no message that can mean so much to any one as this, "Jesus died for me."

*With his stripes we are healed*, v. 5. Dr. Lowson, an English surgeon, who died on the 14th March, 1906, was once called upon to perform the operation of tracheotomy for diphtheria. The tube used suddenly became blocked, and, with no thought for himself, Dr. Lowson at once sucked the wound and rescued the patient from imminent death. Within a few days he was himself stricken with the disease, and, owing to serious complications, was laid aside from work for a year. His noble deed won for him the Albert Medal. His death at last resulted from blood poisoning, caused by pricking his finger while performing an operation for appendicitis without fee. So

The Cost of  
Our Healing

#### TEACHING HINTS

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

#### For Teachers of Bible Classes

Discuss the different features in the description of the suffering Servant. Bring out how, to the people of His own day, He

our healing from sin cost the life of the only begotten Son of God.

*He is brought as a lamb*, v. 7. Richards, a missionary to the Congo negroes, tried in vain to convince them of their moral depravity; no impression was made. One **The Conquering Cross** day he related the story of the crucifixion, which moved his hearers deeply; and then he said, "You have heard of the Man who loved us, who went about doing good, who never did anything evil, who was reviled, who was nailed to the cross, who was mocked by the soldiers, and who said with his dying lips, 'Father, forgive them: for they know not what they do.'" They were much affected by the story. The ice around the hearts of these obdurate sinners melted, and soon there were candidates for baptism. The facts of Christ should make conquests of us all.

*When thou shalt make his soul an offering for sin, he shall see his seed*, v. 10. A Christian woman in South Africa witnessed: "When I try to bring Jesus' great sufferings before my soul, I cannot possibly continue to sin willfully." The cross of Christ affords a mighty motive to abhor that which is evil. It was sin that nailed Him to the tree. A thing so deadly is a thing to be fought against.

*Made intercession for the transgressors*, v. 12. While the great Dr. Doddridge was minister at Northampton, England, early in the eighteenth century, a man was found guilty of sheepstealing, and, according to the cruel custom of the time, he was condemned to death. Dr. Doddridge did all he could to save him, but in vain. The man, when he was being driven in the death cart to the place of execution, asked to stop at Dr. Doddridge's house. There he said: "Dr. Doddridge, every drop of my blood loves you, every vein of my heart loves you because you tried to save me."

was unpromising (v. 2); unattractive (v. 2); afflicted with disease (v. 3); stricken with divine judgment, v. 4. Over against this false estimate, let the true view be made clear, namely, that the Servant's sufferings were not for His own sins, but the sins of

others; that He recognized upon Him; oppressive and receive a glorification to the praise. Emphasize concerning suffering that suffering new note is working for example, by children, patri The relation fulfilled the Servant and world. Bring correspondences picture of the and suffering:

Spare no effort for our salvation our salvation world depends One here near whom we know Lord Jesus Christ

The Lesson illustrated for Select some for example, manga, or Daries during show the claim of God and the upon the scheme and death, in the Pattern Christian ministry of others and

Now press (1) Is the extent of his families will work of the missionary men and women the world's to heroic service yield to it? the class and sacrifice



others ; that He endured in silence, because He recognized God's will in all that came upon Him ; that His condemnation was oppressive and unjust ; and that He would receive a glorious reward for His consecration to the purpose of God.

Emphasize two things : (a) The new note concerning suffering. The old opinion was that suffering is punishment for guilt ; the new note is that suffering may be a means working for good. Illustrate this truth, for example, by parents who suffer for their children, patriots for their country, etc. (b) The relation of this principle to Jesus, who fulfilled the prophecies relating to God's Servant and by His suffering redeemed the world. Bring out, feature by feature, the correspondence between this Old Testament picture of the Messiah and the actual work and sufferings of Jesus.

Spare no pains to enforce the truth that our salvation and the redemption of the world depend on the sacrificial death of the One here named the Servant of Jehovah, but whom we know as our blessed Saviour and Lord Jesus Christ.

The Lesson as bearing on missions may be illustrated from some missionary biography. Select some missionary of our own church ; for example, the martyred Gordons of Erromanga, or Dr. Geddie, or the Honan missionaries during the Boxer rebellion of 1900, and show the class the suffering of these servants of God and the result of their labors. Impress upon the scholars that Jesus, in His sufferings and death, is not only the Saviour, but also the Pattern of His followers. The true Christian must be willing to bear the burdens of others and suffer for them.

Now press home the following questions : (1) Is the church closely identified with Jesus in His sacrifice of Himself ? What is the extent of her suffering and giving ? (2) Are families willing to give their members to the work of the ministry in the homeland or to missionary service abroad. (3) Are young men and women ready to toil and endure for the world's redemption ? It is a heroic call to heroic service. How many are ready to yield to it ? Seek to have every member of the class committed to some form of work and sacrifice in God's cause.

### For Teachers of the Senior Scholars

Draw the attention of the class to the fact that we have in this Lesson the first Life of Christ ever written,—“ the Gospel according to Isaiah ”. Do not fail to get the class to commit the Lesson passage to memory. In dealing with the Lesson it will be well to follow five divisions.

1. *First Division*, ch. 52 : 13-15. Christ's sufferings and the success of His mission are briefly outlined in this section. Discuss the description of the Saviour as God's Servant. This is a beautifully expressive term. Christ's whole life on earth was one of service. (See Matt. 20 : 28.) Impress upon the class that He is our Example, that what His life was ours should be. If we are Christ's servants, we, like Him, are living out the gospel, lovingly and unselfishly,—we are living for the good that we can do.

2. *Second Division*, ch. 53 : 1-3. What do we learn from this section with reference to the Messiah ? This is an expression of disappointment with God's Servant when He appears among men. Bring out the meaning of the figures used here, and the points of contrast between the Messiah of Jewish expectation and the Messiah as He actually appeared.

3. *Third Division*, vs. 4-6. What kind of suffering do we find described here ? How often in this Lesson do we find this thought of vicarious suffering, that is, suffering for others, repeated ? Is this something that belongs only to the Messiah, or is it something we meet with elsewhere in life ? (See For Teachers of Bible Classes, second paragraph.)

4. *Fourth Division*, vs. 7-9. Does this section throw any new light upon the life of Christ ? The class will readily grasp the two thoughts of His humility and His innocence, and will be able to point to the fulfilment of this prophecy in the New Testament story of the crucifixion. Illustrate and enforce the truth that there are times when it is far more heroic to say nothing and do nothing, than to seek revenge.

5. *Fifth Division*, vs. 10-12. What new element have we here ? The suffering Servant is alive again, and His work in the world is being abundantly blessed. Discuss the

fulfilment of this prophecy in the mission work of the church to-day.

After making clear the great truth that our salvation depends on the life and death and resurrection of Jesus Christ, press home the obligation resting upon His followers to follow Him in His service and sacrifice, that the glad tidings of salvation may be made known all the world over.

### For Teachers of the Boys and Girls

In bringing out the teachings of the great passage set for to-day's study, the Lesson Plan may be followed :

I. JEHOVAH'S SERVANT, vs. 13-15. Refer to other passages in which the "Servant" is described (see chs. 42 : 1-9 ; 49 : 1-13 ; ch. 50 : 4-11), discussing the special features in each description. The points to be made clear in this portion of the Lesson are : the wisdom and consequent success of the Servant ; the threefold account of His coming glory (point out how this suggests Christ's resurrection, ascension and enthronement) ; the amazement of those who beheld Him, and its cause ; the effect of His appearance on the nations ; the reverence with which "kings" would regard Him.

II. HIS SUFFERINGS, ch. 53 : 1-9. Discuss the prophet's words on behalf of his people (v. 1), and bring out the likeness of the treatment of the Servant which they indicate, to that of Jesus by the Jews (see John 1 : 11). Have the estimate in v. 2 compared with the beginnings of Christ's kingdom, and ask the scholars to show in detail how v. 3 was fulfilled in the Saviour's experience.

The point to emphasize in vs. 4-6 is, that the sufferings which the Servant endured were due not to any faults of His own, but to the sins of His people. The scholars will readily see the reference here to the cause of Christ's sufferings. Dwell on the picture in v. 6 of our wanderings and the way of restoration.

Vs. 7-9 recall specially the trials and death of Jesus. The teacher should bring out, by careful questioning, the points of resemblance between this Old Testament prediction and the things that actually happened to Jesus.

III. HIS TRIUMPH, vs. 10-12. Ask for the reason given in v. 10 for the Servant's sufferings,—“it pleased the Lord to bruise Him.” Make clear that this means, not that the Lord had pleasure in the Servant's sufferings, but that they fulfilled His great purpose. Emphasize the truth in, “His soul offering for sin”,—the Saviour died that He might take away the sins of men. Speak about the results predicted here of all that Jesus did and suffered,—multitudes in all ages saved by His sacrifice, a glorious resurrection and an endless life of power and glory for Himself, perfect satisfaction with the outcome of His earthly life and death, a great host of sinners reckoned as righteous for His sake, because He had borne their iniquities.

Leave time to make the missionary application of this wonderful Lesson. How we should count it our greatest privilege to help to make this great Saviour, who did and suffered so much for us, known to those who are still ignorant of Him !

### ADDED HINTS AND HELPS

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

#### Lesson Points

“A life on service bent,  
A life for love laid down,  
It is the life for others spent,  
Which God will crown.” v. 13.

The power that redeems is greater than the power that creates and sustains. ch. 53 : 1.

We can measure the greatness of the Saviour's love by the depth of His sorrow when that love was rejected. v. 3.

Jesus bore the consequences of our badness that we might share the rewards of His goodness. v. 5.

Many go astray, not because they must, and cannot help it, but because they are fools, and will not help it. v. 6.

In the silence of Jesus we see His entire submission to the will of the Father. v. 7.

It was necessary that the world's Sinner should Himself be sinless. v. 9.

Only the self-excluded are shut out from the benefits of Christ's salvation. v. 11.

Christ wins men to Himself so absolutely,

because He gave Himself to them so utterly. v. 12.

**Something to Look Up**

1. In his letter to the Hebrews Paul says that Jesus ever liveth to make intercession for us. Find the words.

2. Find the verse in Mark's Gospel where Jesus Himself says He "came not to be ministered unto, but to minister, and to give His life a ransom for many."

ANSWERS, Lesson I.—(1) 2 Kgs., ch. 19. (2) Ps. 50 : 15.

**For Discussion**

1. The sufferings of the cross.
2. What the cross accomplished.

**Prove from Scripture**

That Christ died for our sins.

**The Catechism**

Ques. 95. *Baptism—its subjects.* The "visible church" is just another name for the professed followers of Christ throughout the world, with their children. Both grown persons and children are received into the church by baptism. Before grown persons are baptized, they must declare that they believe in Christ, and are resolved to serve Him. A New Testament case of this kind is the Ethiopian eunuch, Acts 8 : 38. Little children are not able to make a profession.

But if their parents are Christians, they, too, have a right to be baptized ; for we read in the New Testament of the baptism of whole households, Acts 16 : 33. It would be strange if in none of the households there were little ones. Besides, Christ gives a special invitation to the children, Mark 10 : 14.

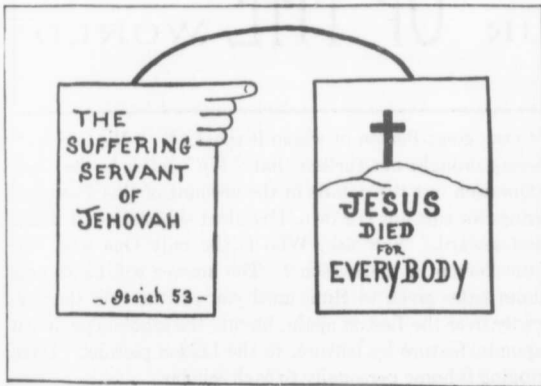
**The Question on Missions**

Ques. 2. Mission work amongst the Jews has been made difficult because of the deep-seated antipathy of the Jew to the word "Christian",—and this because of the terrible and prolonged suffering that their people have endured at the hands of professedly Christian nations. It costs much for a Jew to confess Christ ; nevertheless, many do so, and many more are secret believers, "for fear of the Jews". The Jews are commonly disliked, and they know it. They think it all of a piece with the persecuting spirit of Russia, and blame the Christian church. We must preach to them the gospel of love, and exhibit its spirit. There has been a striking awakening of the Jewish national consciousness through the political movement called "Zionism", which aims at securing Palestine as a home for the Jewish race. We must meet these national aspirations by pointing them to Jesus as their true King.

**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—God's people learning that Jesus died for everybody.

*Introduction*—We are going to draw a picture frame, and in it we are going to paint a picture. But we are not going to use a paint-brush ; we are going to use words to paint the picture. Inside this frame we are going to print what is told us about One whom we all know. This word picture is a very old one. It was given to the world many hundred years ago. The man who gave us this picture is the prophet Isaiah, and it was God who told him what to say.



The name of the picture is, THE SUFFERING SERVANT OF JEHOVAH

THE SUFFERING SERVANT OF JEHOVAH

*Lesson*—God tells us to look at the picture of His suffering Servant, v. 13. Behold! See! My Servant PRAISED, HONORED, EXALTED ON HIGH (Print each of these words within the frame).

Ah! but there is a sad, sad side to the picture which Isaiah gives us. Before the praise and honor and glory, came the sorrow and suffering. Go on painting the picture—WITHOUT BEAUTY, WITHOUT RICHES, REJECTED, DESPISED (Explain) STRICKEN, SMITTEN, AFFLICTED, IMPRISONED, ILLTREATED, A MAN OF SORROWS, KNOWING GRIEF, BEARING THE SIN AND SORROW OF THE WORLD, DYING FOR SIN. What a sad, sad picture this is of the Servant's sufferings!

*Shadow Pictures*—Did you ever make a shadow picture? Have you ever watched your shadow as you walked beside father or mother—the tall shadow and your shorter one going on before you? Or you may have made shadow pictures on the wall when the lights were lit. Now let us think of this picture as making a shadow picture farther on, and showing us another picture of the same Person, away on ahead, through the years.

*Another Picture*—Here we'll draw another frame, and over it we'll print, THE SUFFERING SAVIOUR. In this frame we'll draw a picture of a hill, and on the hill we'll draw a cross, and we'll remember the sad, sad story of the

way in which Jesus was despised and rejected, a Man of Sorrows, acquainted with grief. He was wounded for our sins, died on the cross for us. You see it is a picture of the same Person as this first picture. Jesus was the suffering Servant of Jehovah. God gave this first picture so that people all through the years might know that One was coming who would suffer and die for all, and that, after all the sadness and gloom, this One would be alive again, exalted, extolled very high. We can look back upon this picture. Isaiah looked forward to it. It all came true in the life and death of our blessed Saviour.

*Jesus Exalted*—We see Jesus in the hearts of thousands of people all over the world today, honored, loved, obeyed, exalted very high.

*Our Duty*—We should help to send these pictures to every man and woman, every boy and girl, in all the world, to let them know that Jesus suffered and died for all.

*Golden Text*—Repeat Golden Text. Print, JESUS DIED FOR THE LITTLE ——— GIRLS AND BOYS. (Fill in names as the children mention CHINESE, HINDU, INDIAN, etc.) Let us hurry to send these the Bible and missionaries to show the pictures to them. Jesus died for me. How can I best thank Him?

*Something to Think About*—I should give myself to Jesus.

#### FROM THE PLATFORM

## THE SERVANT OF THE LORD SAVIOUR OF THE WORLD

What title does the Lesson give to the great Person of whom it speaks? "My Servant", the scholars will readily answer. Having brought out further that "My" refers to the Lord, print, THE SERVANT OF THE LORD. Question out the details in the account of this Person,—His rejection by His people, His sufferings for sins not His own, His silent submission to shame and death, and His final triumph and reward. Now ask, Who is the only One who ever fully answered to the description of the Person in the Lesson? The answer will be at once given,—Jesus Christ. Ask further about titles given to Him, until you get the title the SAVIOUR OF THE WORLD (Print). Run rapidly over the Lesson again, having the scholars point out how the life and work of Jesus corresponds, feature by feature, to the Lesson picture. Dwell on the thought of the Golden Text, bringing it home personally to each scholar.

Lesson III. **MANASSEH'S WICKEDNESS AND PENITENCE** July 16, 1911

2 Chronicles 33 : 1-13. Commit to memory vs. 12, 13. Study 2 Chronicles 33 : 1-20.

**GOLDEN TEXT**—Cease to do evil ; learn to do well.—Isaiah 1 : 16, 17.

1 Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem :

2 But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

6 And he caused his children to pass through the fire in the valley of the son of Hin'nom ; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards : he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And he set up a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house,

**Revised Version**—1 And he did : 2 after the ; 3 Omit had ; 4 the ; 5 Asheroth ; 6 And he ; 7 He also made his ; 8 and he practised augury and ; 9 practised sorcery, and dealt with them that had familiar spirits ; 10 the graven image of the ; 11 out of all ; 12 off the ; 13 if only they will observe to ; 14 even all the law ; 15 And Manasseh ; 16 so that they did evil more than did the nations, whom ; 17 gave no heed ; 18 in chains, and ; 19 distress ; 20 he.

**LESSON PLAN**

- I. Manasseh's Sin, 1-9.
- II. Manasseh's Punishment, 10, 11.
- III. Manasseh's Repentance, 12, 13.

**DAILY READINGS**

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

M.—Manasseh's wickedness and penitence, 2 Chron. 33 : 1-9. T.—Manasseh's wickedness and penitence, 2 Chron. 33 : 10-20. W.—Sin and its punishment, 2 Kgs. 21 : 9-16. Th.—God's hatred of sin, Jer. 44 : 1-10. F.—Promise of mercy, Deut. 30 : 1-10. S.—A sinner's cry, Ps. 51. S.—Repenting and returning, Luke 15 : 11-24.

**Shorter Catechism**—Ques. 98. *What is the Lord's supper ?* A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth ; and the worthy receivers are, not after a corporal and carnal manner, but by faith,

and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever :

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers ; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

10 And the Lord spake to Manasseh, and to his people : but they would not hearken.

11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him : and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

**The Question on Missions**—3. What work is our church doing amongst the Jews ? A mission to the Jewish people of Canada was begun by the General Assembly in 1908. Work is being carried on in Toronto, and a new mission has just been started in Winnipeg.

**Lesson Hymns**—Book of Praise, 97 (Supplemental Lesson) ; 152 ; 154 ; 41 (Ps. Sel.) ; 123 (from PRIMARY QUARTERLY) ; 151.

**Special Scripture Reading**—Ps. 107 : 7-22. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1093, "Manasseh built again the high places." For Question on Missions, J. M. 20, The Staff of Our Mission to the Jews in Toronto.

**Stereograph**—For Lesson, Jerusalem From Across the Valley of Hinnom to Olivet, Looking Northeast (Underwood & Underwood, see page 317).

**EXPOSITION**

**Time and Place**—Manasseh's reign extended from about B.C. 695 to about B.C. 640. The events of vs. 11-13 belong perhaps to B.C. 648 or 647. Jerusalem.

**Connecting Links**—Hezekiah attempted to reform the religion of his day, to abolish all the sanctuaries outside of Jerusalem and to rid the temple of some idolatrous practices. A reaction followed his death. The people went back to their old superstitious customs ; the "high places" throughout the land revived. The boy king Manasseh was a devotee of foreign manners. Judah was a vassal state subject to Assyria, and the young Judeans began to ape their masters.

**I. Manasseh's Sin, 1-9.**

Vs. 1, 2. *Manasseh reigned fifty and five years ;* the longest reign in Israel or Judah. To be allowed to reign so long was accounted a sign of the divine favor, which in the case of Manasseh was sadly undeserved. *Did evil.* His wickedness was the more inexcusable because of the example of his father, the good Hezekiah (see ch. 31 : 20, 21). *After the abominations of the heathen* (Rev. Ver.) ; the vile and degrading idol worship of the Canaanites who had preceded Israel in Palestine. Judah had taken no warning from Israel's fate ; Samaria had been overthrown in B.C. 722 by the Assyrians under Sargon.

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V. 3. *He built again the high places.* The worship of false gods at the village and town altars, usually built on mounds or hills, was revived. Hezekiah had attempted to abolish this, but age-long custom among the people was too strong. It was only the exile that put an end to idol worship. *Altars for Baalim*; plural of "Baal", the name, meaning "owner" or "lord", given to various heathen deities. *Made Asheroth* (Rev. Ver.); plural of "Asherah". The Asherah seems to have been originally a sacred tree, then a sacred pole beside the altar, and later perhaps a symbol or image of the goddess Asherah or Astarte, the female counterpart of Baal. *Worshipped all the host of heaven*; the sun, moon and stars, regarded by the Assyrians as the abodes of mighty deities. We are to think, then, of Manasseh's recognizing in some form the worship of the sun god, the moon god, Venus, Mars, etc. A relic of such worship survives in the names "Sunday", "Monday" (moon's day), etc. *He built altars in the house of the Lord*; evidently for heathen deities, the Baals and the sun, moon and stars.

Vs. 4, 5. *The Lord had said, In Jerusalem shall my name be for ever*; a main thought of Deuteronomy (see Deut., ch. 12). Here two thoughts are combined: "Jehovah shall be there *only*" (not at the village altars), and "Jehovah *alone* shall be there" (no other deity). Both thoughts are urged in Deuteronomy.

Vs. 6-9. *Pass through the fire* (Rev. Ver.). He sacrificed them to Molech by placing them, as a gift, in the brazen arms of the god, whence they rolled down into the consuming flames. This ancient practice of Canaan had been revived in Ahaz' time, ch. 28: 3. *In the valley of the son of Hinnom*; the great ravine that runs round the west and south flanks of the city. (See Geography Lesson.) *Practised augury. enchantments. sorcery* (Rev. Ver.); superstitious arts of reading the future or controlling it. *Familiar spirits* (Rev. Ver.); spiritualistic mediums, like the witch of Endor (see 1 Sam., ch. 28). The six offences of v. 6 are proscribed in Deut. 18: 10, 11. (See Light from the East.) *The graven image* (Rev. Ver.); "the graven image of Asherah", 2 Kgs. 21: 7, Rev. Ver. This

was a specially grand image of the goddess (see on v. 3) in silver or stone.

## II. Manasseh's Punishment, 10, 11.

Vs. 10, 11. *The Lord spake to Manasseh*, as recorded in 2 Kgs. 21: 10-16. *Host of the king of Assyria*; Assurbanipal, the grandson of Sennacherib. *Carried him to Babylon*; for the Assyrian king, whose capital was Nineveh, was king in Babylon too.

## III. Manasseh's Repentance, 12, 13.

Vs. 12, 13. *In affliction*; like the prodigal in the far country, Luke 15: 14-16. *Besought the Lord his God*; realizing now that no heathen gods could help him. *Humbled himself greatly*; making a clean breast of his sin. *Intreated of him, and heard*; forgave him, as He is always eager to forgive the penitent. *Brought him again to Jerusalem*; with a clean slate and a new chance. *Knew, etc.*; the dramatic conclusion. The king was a changed man.

How real and radical was the change is seen in vs. 14-20.

## Light from the East

WITCHCRAFT—Was the power by which supernatural beings, mostly demons, were constrained by magical spells and formulas to do the bidding of men and women in producing or averting evil effects upon persons. Certain names rightly used, incantation rituals, magical ceremonies, and the use of certain roots and drugs, were among the means used. Any striking personal peculiarity, such as a squint, or a dwarfed figure, was supposed to give its possessor the power of the evil eye, which blighted those who fell under its influence. Any special keenness of intellect or shrewd cunning was supposed to come from demoniac sources. Women were supposed to be more susceptible to the gift than men. Divination was the forecasting of future events, or the discovery of things lost or stolen, by the help of demons or a knowledge of the powers of nature. This was commonly done by the teraphim, such as Rachel stole, and which were once mummied human heads, but later were small images. Soothsaying was the communicating of superhuman knowledge gained from a familiar spirit. Necromancy was compelling the spirits of the dead to foretell events

and reveal secrets. Spiritualists, clairvoyants, palmists and fortune-tellers are modern remnants of pre-Christian magic. And the

use of the forked witch-hazel bough to discover the right place to dig a well is a modern survival of the divining rod.

### APPLICATION

*Did. evil, v. 2.* The example of a godly father and the stern lessons of history were lost on Manasseh. And how many are like him in sinning against light and The Reckoning in defying the threat of to-morrow against the evil-doer of to-day! Such persons are like the man who went into a tavern and ordered according to his wildest wishes; but when the host came with the bill, he told him that he had no money and had quite forgotten the reckoning, thinking it quite enough to attend to the eating and drinking while these were the order of the day, without perplexing himself about the unknown future. It is well to remember that the act and life of to-day are busy weaving the character and experiences of the near and far future.

*He built altars in the house of the Lord, v. 4.* One of the little daughters of Nathaniel Hawthorne was fond of inventing and repeating stories. One day she told her brother of a very naughty child, who gradually became naughtier and naughtier, until at last, as a culmination of her wickedness, she struck God. The erecting of this altar by Manasseh, and the later setting up of the graven image of the idol in the house of the Lord, were dealing a vicious blow in the face of God. And to-day we have a repetition of the same sin by all those who allow God to be displaced from their thoughts and affections by those pleasures and prizes and pursuits which become like so many idols set up in the invisible shrine of the heart.

*Manasseh made Judah. to err, v. 9.* No one can do so much harm as the one in a high place. A bad king is the curse of a nation.

A corrupt court, like that of Charles II., is the devil's headquarters, from which streams of defilement flow into every part of the body politic. A godless father is apt to mean an epidemic of unrighteousness in the home. "Doctor", said a man to his pastor, "how should I train my boy in the way he should

go?" "By going that way yourself", was the reply. On the other hand, if the head of the nation or the head of the family sets an example of low or irreverent living, the hurt thereof will extend itself far out into the lives of others. The principle is of wide application. Wickedness, linked with power and responsibility, creates a following like unto itself.

*The captains took Manasseh in chains (Rev. Ver.) bound. carried him to Babylon, v. 11.* Manasseh's chain was more profitable

to him than his crown. Sweet Luther's and saving are the uses of adversity. "Ah!" said Luther, "affliction is the best book in my library."

It is one of God's best agencies for rescuing the perishing. In factories where choice porcelain is made, the vessel to be gilded is treated with what seems to be a kind of black paint, ugly in the extreme, which almost seems as if it were spoiling the original beauty of the vessel. The black paint is gold in disguise. It is put on in black form and is burned in; when the fire has done its work, that which was dark and unlovely makes the vessel beautiful and worthy and costly. It is even so with us. God casts men into the furnace of suffering to burn away the dross, and gild with holiness.

*God heard his supplication, vs. 12, 13.* The vilest sinner may return and find acceptance with God. Manasseh was unique in his extreme wickedness, his

A Great sincere penitence and his thorough reformation. So John Newton, the reckless, slave-hunting sinner and profane scoffer, became the man of prayer and the immortal messenger of soul-saving truth in prose and poetry. Truly God has no pleasure in the death of the wicked, but would rather that he should turn and live and glorify Himself. As a certain culprit, to whom God had granted repentance, said, "He is a great Forgiver." "Though your sins be as scarlet, they shall be as white as snow." This promise will never fail.

## TEACHING HINTS

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

## For Teachers of Bible Classes

Read the parallel passage in 2 Kgs., ch. 21. The history of the times should be carefully studied. Recall the reformation of Hezekiah, and the reaction that set in under Manasseh. Bring out the relation of Judah to Assyria, and the influence of foreign manners on Manasseh. (See Exposition.) Discuss:

1. *Manasseh's return to heathen worship and customs.* In what did this consist? Baal worship, human sacrifices, worship of the heavenly bodies, a return to the popular Canaanite paganism. The extent of the reaction may be seen in the fact that prophets were slain who opposed it (see Jer. 2 : 30). Elicit the reasons for this : (a) Manasseh was young and therefore easily influenced by evil counselors and companions. (b) The reforms of Hezekiah were repugnant to many. (c) The influence of Assyria in the time of peace. Emphasize how easy it is to fall when the old sin has not been entirely rooted out.

2. *His desecration of the temple.* This stands as an example of extreme impiety, and suggests the extremes possible when sin becomes dominant. Judah is a striking New Testament case.

3. *The divine warning.* 2 Kgs. 21 : 10-16 gives additional information. This casts a lurid light on Manasseh's guilt, and foreshadows the coming captivity of Judah. Point out how faithfully and frequently God warns before executing His judgments among men and nations.

4. *The return to God under affliction.* This section is very instructive, as showing God's method in dealing with the sinner. Bring out the following points. (a) The use of Assyria as God's instrument. (b) The punishment was very severe. (c) It led to repentance. (d) It further led to restoration and reforms. (See vs. 15-17.)

Dwell on the place of affliction in leading to repentance. There are many examples such as David, Job, and the Israelites in captivity. The individual who sins must bear his responsibility, and God's method will search out the guilty. He has many

ways of approach, and affliction is one of these. The only real repentance forsakes sin ; any other kind is only self-deception.

## For Teachers of the Senior Scholars

Whose son was Manasseh ? We expect great things of a boy with such a father. In the higher sense he was not the son of his father. How can we account for his going astray ? His youth and inexperience during the first years of his reign and his evil associates help us to understand Manasseh. It was fashionable to be like the cultured but corrupt Assyrians, who were the dominant people of that age.

1. *Manasseh's Wickedness*, vs. 2-9. Get the class to point out the different stages in the development of his evil life. He went from bad to worse. (1) He introduced idolatry (v. 3) ; (2) he profaned the house of the Lord (vs. 4, 5) ; (3) he practised the horrible heathen rites of child sacrifice (v. 6) ; (4) he introduced heathen rites of different kinds (v. 6) ; (5) he placed a carved image of the goddess Asherah in the house of God, v. 7. Note the summing up of all the wickedness that he did (see v. 9). This is a black picture. The tendency of evil when unchecked is to develop in this way. It grows by what it feeds on. Make this part of the Lesson an earnest warning against entering upon any evil course of life.

2. *God's Patience*, v. 10. How did God speak to Manasseh ? Did the voice of God come to him in the memory of his father's teaching, or in the dissatisfaction which a life of this kind brought him ? God speaks in both these ways. Dwell upon God's great love in trying to make something good out of the poorest life, in refusing to give the sinner up. (See Ezek. 33 : 11, and 2 Pet. 3 : 9.) Note how dense and deaf Manasseh and his people were. Has human nature altogether recovered from this fatal indisposition to listen to God's voice ?

3. *Manasseh's Penitence*, vs. 11-13. How was it brought about ? Dwell upon the different methods God has of accomplishing His purposes. If we will not listen to His voice in His Word and in the heart and in the experiences of life, He sometimes tries

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suffering. (See Ps. 119 : 67.) Note that the last end of this king was better than the first. It is a good thing to have life end well ; it is a better thing to have it good all through.

### For Teachers of the Boys and Girls

Say to the scholars that the Lesson may be called *The Story of a Long Reign* in five chapters, and that you wish them to tell the story chapter by chapter.

Chapter I.—*THE SOWING* (vs. 1-10). The points to be brought out in this chapter are : Manasseh's age when he came to the throne and the length of his reign ; his imitation of the "abominations (Explain) of the heathen" ; the restoration of idol altars thrown down by Hezekiah and the worship of the heavenly bodies ; the erection of heathen altars in the temple courts ; the horrid custom of sacrificing children to the god Molech ; the practice of magic ; the setting up of an idol's image in the very house of God itself ; all this wickedness done in the sight of the Lord, despising His love and braving His wrath ; leading the people astray ; and rejecting the Lord's warnings.

Chapter II.—*THE REAPING* (v. 11). Here the points are : the coming up against Judah of the Assyrian army ; the binding of Manasseh with chains and fetters ; and his being taken away a captive to Babylon.

Chapter III.—*REPENTANCE* (v. 12). Man-

asseh's deep distress and suffering ; his earnest prayer to the God whom he had so grievously forsaken ; and his sincere humbling of himself, are the points to be brought out in the third chapter of the story.

Chapter IV.—*RESTORATION* (v. 13). How the Lord heard Manasseh's prayer, forgave his sin, delivered him from bondage, and brought him back again to his throne in Jerusalem, and how Manasseh thenceforth acknowledged the Lord as the one living and true God, is to be told in the fourth chapter.

Chapter V.—*RESTITUTION* (vs. 14-20, the unprinted portion of the Lesson). In the closing chapter should be related how Manasseh strove, after his restoration, to make amends to God and his people for the evil he had done, by strengthening the fortifications of Jerusalem and providing for the defence of other cities in Judah ; by removing the idols from Jerusalem, and especially the image he had placed in the temple, and casting out the heathen altars from the city ; by repairing the altar of the Lord and offering sacrifices upon it ; and by doing his best to persuade his people to follow him in the service of the Lord.

The lessons to be emphasized are the deep ingratitude of sin against God who has done so much for us, our responsibility for our influence upon others, the certainty of sin's punishment, and, above all, God's infinite willingness to forgive and restore the sinful.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Find, near the southern edge of the Jerusalem map, the point of a large V whose arms reach off northeastward ; it is numbered 27. If you stand to-day at the point of that V and look northeast over the space included between the two spreading lines, you have right before you the very places where Manasseh's degenerate policy was carried out. You find at your feet a stony hillside, sloping down into a deep valley—the old Valley of Hinnom. At the farther side of that valley another hill rises (Moriah), partly covered with olive trees, partly laid out in walled fields, partly shaped into terraces like great stairs with retaining walls of stone. At the top of that hill a high wall of stone masonry

marks a long, crooked enclosing line, the south wall of the city. Over the wall you have glimpses of the grayish stone buildings of Jerusalem. Quite near the city wall in one place you see a building with a high dome accenting its roof ; that is a Moslem mosque standing where Manasseh used to have his palace. Farther away, a little to the left, a still larger dome rises with several tall, slender cypress trees near by ; that is another Moslem building standing on the site of the old temple.

To see the ground for yourself, use a stereograph entitled, *Jerusalem, From Across the Valley of Hinnom to Olivet, Looking North-east.*

## ADDED HINTS AND HELPS

## Something to Look Up

1. In Proverbs it is said that we should not grow weary of being corrected, because God corrects those whom He loves. Find the words.

2. Where does John say, that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?

ANSWERS, Lesson II.—(1) Heb. 7 : 25.  
(2) Mark 10 : 45.

## For Discussion

1. How God's warnings come to us.
2. The marks and results of true repentance.

## Prove from Scripture

That in affliction we should turn to God.

## The Catechism

Ques 96. *The sacraments—The Lord's Supper.* The two most common titles of this ordinance are : (1) The Communion (1 Cor. 10 : 16) ; and (2) The Sacrament. The elements used in it are bread and wine. The actions performed are : (1) the " blessing " or prayer of consecration ; (2) the breaking of the bread and the pouring of the wine ; (3) the distributing and receiving of the bread and wine. The Lord's Supper is intended : (1) to commemorate Christ's death ; (2) to picture gospel truth ; (3) to afford believers an opportunity of communion with Christ and with one another ; (4) to be a badge of

discipleship. " Not after a corporal (bodily) or carnal (fleshly) manner ", teaches that Christ is present in the Lord's Supper, not to the senses, as is held by the Roman Catholic Church, but to the faith of the partaker.

## The Question on Missions

Ques. 3. The Mission of our church to the Hebrew people in Canada began with the opening of work in Toronto in 1908. This year a station has been opened in Winnipeg. In Toronto, with Rev. S. B. Rohold in charge, amongst other departments of work, the following are being carried on,—a reading room, where literature in Yiddish, German, Russian, and English is found ; a night school for the teaching of the English language ; classes for the exposition of the Word of God ; public services on Saturday and Sunday evenings ; Sabbath School ; boys' club ; girls' sewing classes ; mothers' meetings ; free distribution and sale of the scriptures ; medical dispensary work ; open-air services.

Notwithstanding apparent discouragements, Jewish missions are most fruitful. In proportion to population, there are more converts from Judaism through the preaching of the gospel than from amongst Gentiles. There has been strange neglect of Christian effort amongst this people on the part of the church. Happily, our Mission to the Jews in Canada is a well-organized and successful one.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that God forgives those who repent.

*Introduction*—We are going to print a boy's name, MANASSEH. We often hear people

say about a boy, " He does just as his father used to do." Well this boy Manasseh had a good father, but Manasseh did not do as his father did. He did many wrong things. We'll put a crown above Manasseh, for this boy was a king. He was only twelve years old when his father, good King Hezekiah, died (Recall).

*Review*—Recall Hezekiah's invitations to the people to come again to worship in God's holy temple at Jerusalem. (Outline hill and temple.)

**HALT! RIGHT ABOUT FACE!**

**BE SORRY**

**WHEN YOU DO WRONG**

*Lesson*—Let us try to think we are in Jerusalem when Manasseh was king. Let us go up to the temple.

*Manasseh's Sin*—What do we see here? Look, a carved image of a goddess set up in God's holy temple! People bowing before it! Look, altars for the worship of other idols! Up in the sky over the temple we'll draw the moon and stars. Here we'll draw the setting sun. We worship the great God who made all these, but wicked King Manasseh again let his people go back to worship the idols of the heathen people, with all their wicked customs. God sent him warnings, but he kept on in his wickedness (see Exposition). Will God let him go on disobeying and leading the people into sin?

*Manasseh's Punishment*—Ah! look away off here. What do we see? (At the other end of your blackboard or sand tray show an army coming up over the hills. Print over the leader, THE KING OF ASSYRIA.) Yes, this army of Assyria is coming to take Manasseh a prisoner and carry him away to their far-off city of Babylon. Now his punishment has come!

*Manasseh's Sorrow*—Here is King Manasseh in that strange, far-away city (a mark

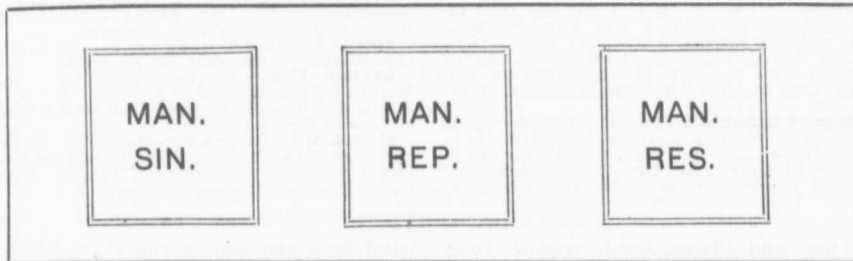
within a square). He is a prisoner! But see, he is praying! Listen! Is he still praying to idols? No! We hear him calling upon the true God, telling God he is sorry for his sins, and asking to be forgiven. And God heard and forgave and brought him back to Jerusalem again, his old home.

*Back to God*—Now let us again go up to the temple. We must rub out all these altars to the idols. We must rub out the sun, moon, stars. We'll take the graven image out of God's holy temple, for all is now changed again. Over the temple we'll print, THE TRUE GOD, for Manasseh and his people turned again to God and worshiped Him only.

*Golden Text*—Print and repeat, CEASE TO DO EVIL; LEARN TO DO WELL. "I expect that Golden Text means, 'Halt, right about face!'" said Ned, who had been a visitor at camp and had been watching the soldiers drill. Yes, that's what it means. If you have been disobedient, stop. OBEY. If untruthful, stop. BE TRUE. (Print as the children give you the words.)

*Something to Think About*—I should be sorry when I do wrong.

FROM THE PLATFORM



Draw on the blackboard three squares to represent three pictures to be found in the Lesson. Tell the scholars that these are all pictures of the same king—Manasseh. (Print MAN. in each square.) Ask how Manasseh acted when he became king. Have the scholars tell how he set up an idol in the very temple of God, led his people into wicked ways and despised the warnings of the Lord. It will be seen that a fitting title for this first picture is Manasseh sinning (Print SIN.). Describe the second picture,—Manasseh, a prisoner in the strange land of Assyria, whither he had been carried away in chains, mourning now for his sins and seeking forgiveness from God. The scholars will easily supply the title, Manasseh Repenting, for the second picture (Print REP.). The third picture (see the unprinted portion of the Lesson) may be entitled, Manasseh Restored (Print RES.). Impress the twofold lesson of God's hatred of sin and His willingness to forgive and restore the penitent.

## Lesson IV.

## JOSIAH'S DEVOTION TO GOD

July 23, 1911

2 Chronicles 34 : 1-13. Commit to memory vs. 1, 2. Read 2 Kings, ch. 22.

GOLDEN TEXT—Remember now thy Creator in the days of thy youth.—Ecclesiastes 12 : 1.

1 Josiah was eight years old when he began to reign, and he reigned in <sup>1</sup>Jerusalem one and thirty years.

2 And he did that which was right in the <sup>2</sup>sight of the Lord, and walked in the ways of David his father, and <sup>3</sup>declined neither to the right hand, <sup>4</sup>nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the <sup>5</sup>groves, and the <sup>6</sup>carved images, and the molten images.

4 And they brake down the altars of <sup>7</sup>Baalim in his presence; and the <sup>8</sup>images, that were on high above them, he <sup>9</sup>cut down; and the <sup>10</sup>groves, and the <sup>11</sup>carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and <sup>10</sup>cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Sim'oon, even unto Naphtali, <sup>11</sup>with their mattocks round about.

7 And <sup>12</sup>when he had broken down the altars and the groves, and had beaten the graven images into powder, and <sup>9</sup>cut down all the <sup>8</sup>idols throughout all the land of Israel, <sup>13</sup>he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when

**Revised Version**—<sup>1</sup>thirty and one years in Jerusalem; <sup>2</sup>eyes of; <sup>3</sup>turned not aside to; <sup>4</sup>or; <sup>5</sup>Asherim; <sup>6</sup>graven; <sup>7</sup>the; <sup>8</sup>sun-images; <sup>9</sup>hewed down; <sup>10</sup>purged; <sup>11</sup>in their ruins round; <sup>12</sup>he brake down the altars, and beat the Asherim and the; <sup>13</sup>and returned; <sup>14</sup>Omit when; <sup>15</sup>and delivered; <sup>16</sup>the keepers of the door; <sup>17</sup>of the inhabitants of Jerusalem; <sup>18</sup>delivered it into the; <sup>19</sup>Omit four words; <sup>20</sup>gave it to amend and repair the house; <sup>21</sup>carpenters; <sup>22</sup>to the; <sup>23</sup>make beams for the houses; <sup>24</sup>music; <sup>25</sup>set forward all that did the work; <sup>26</sup>every manner.

## LESSON PLAN

- I. Sought God, 1-3.
- II. Destroyed Idols, 4-7.
- III. Repaired the Temple, 8-13.

## DAILY READINGS

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

M.—Josiah's devotion to God, 2 Chron. 34 : 1-13. T.—Prophecy of Josiah, 1 Kgs. 13 : 1-6. W.—The prophecy fulfilled, 2 Kgs. 23 : 15-20. Th.—Young Samuel, 1 Sam. 3 : 1-10. F.—"Come ye children," Ps. 34 : 1-14. S.—Christ and the children, Luke 18 : 9-17. S.—Seeking wisdom, Prov. 2 : 1-9.

**Shorter Catechism**—Ques. 97. *What is required to the worthy receiving of the Lord's supper?* A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of

he had purged the land, and the house, he sent Sha'phan the son of Azaliah, and Maaseiah the governor of the city, and Jo'ah the son of Jo'ahas the recorder, to repair the house of the Lord his God.

9 And <sup>14</sup>when they came to Hilkiah the high priest, <sup>15</sup>they delivered the money that was brought into the house of God, which the Le'vites <sup>16</sup>that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and <sup>17</sup>they returned to Jerusalem.

10 And they <sup>18</sup>put it in the hand of the workmen that had the oversight of the house of the Lord, and <sup>19</sup>they gave it to the workmen that wrought in the house of the Lord, <sup>20</sup>to repair and amend the house:

11 Even to the <sup>21</sup>artificers and <sup>22</sup>builders gave they it, to buy hewn stone, and timber for couplets, and to <sup>23</sup>floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Ja'hath and Obadiah, the Le'vites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Le'vites, all that could skill of instruments of <sup>24</sup>music.

13 Also they were over the bearers of burdens, and <sup>25</sup>were overseers of all that wrought the work in <sup>26</sup>any manner of service: and of the Le'vites there were scribes, and officers, and porters.

their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

**The Question on Missions**—4. What is the message of the missionary to the Jews? First, that the gospel is able to save Jews and Gentiles alike; and that they can be saved only by accepting Him as the true Messiah.

**Lesson Hymns**—Book of Praise, 97 (Supplemental Lesson); 388; 385; 98 (Ps. Sel.); 584 (from PRIMARY QUARTERLY); 389.

**Special Scripture Reading**—Ps. 84. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1095. "And they brake down the altars of Baalim." For Question on Missions, J. M. 50. Open Air Meeting in Front of a Jewish Theatre in Toronto.

**Stereograph**—For Lesson, Solomon's Temple, Reproduction of the Famous Schick Model, Used with Lesson for April 23 (Underwood & Underwood, see page 317).

## EXPOSITION

**Time and Place**—Josiah reigned from B.C. 639 till 608; Jerusalem.

**Connecting Links**—Amon, the son of Manasseh, who succeeded his father as king, reigned only two years, and then Josiah came to the throne. (See ch. 33 : 20-25.)

## I. Sought God, 1-3.

Vs. 1, 2. *Josiah was eight years old*; and therefore, for some years, he would of necessity be under the control of his mother or his counselors, who would also govern his kingdom. *Did. right.* He was conspicuous amongst the kings of David's line for his

faithfulness and zeal in God's service. *In the sight of the Lord.* Josiah's was no formal service, but was from the heart. *In the ways.* 2 Kgs. 22 : 2 says "all the way." *Of David his father*; his ancestor, the pattern of kingship in Judah. *Turned not aside,* etc. (Rev. Ver.); but kept right on in obedience to God's law.

V. 3. *Eighth year*; now sixteen, the age at which by far the greater number of decisions for God are made. *Began to seek . . . God*, as the pressure of kingly duties caused him to feel his need of divine wisdom and help.

*Twelfth year*; at twenty. *Purge*; purify. *High places*. See *Light from the East*. *The Asherim* (Rev. Ver.); the same as "Asheroth" (see on ch. 33: 3, last Lesson). *Graven images* (Rev. Ver.); of wood or stone; the wood was often overlaid with metallic plating. *Molten images*; those made of metal. Josiah removed every sort of idol.

## II. Destroyed Idols, 4-7.

V. 4. *Altars of the Baalim* (Rev. Ver.). The Baalim (Baals) were the old gods of the Canaanites, and the name was later given to any false god. *Sun-images*. . . on high (Rev. Ver.); apparently connected with the worship of the sun god. Perhaps the paraphernalia of his worship were set up on house-tops. *Made dust of them*; utterly destroyed, as in the case of the golden calf (see Ex. 32: 20). *Strowed it upon the graves*; dishonoring both graves and dust. 2 Kgs. 23: 6 says that the dust was strewn on the "graves of the children of the (common) people", a title corresponding to "paupers".

Vs. 5-7. *Burnt the bones of the priests* (the priests of the false gods); exhuming their remains to give an object lesson on idolatry. The burning of bones was a great disgrace (see Amos 2: 1). *Upon their altars*; the very altars on which they had offered idolatrous sacrifices. *Judah and Jerusalem*; the Southern kingdom and its capital. *Cities of Manasseh, and Ephraim*. Josiah's reformatory zeal stretched over the old Northern kingdom of Israel, here named from its two chief tribes, who inhabited the highlands of central Palestine. *Simeon*; people of this southernmost tribe who, though belonging to the kingdom of Israel, actually settled in the southern towns of Judah, and who by this time, perhaps, were almost lost among the Judeans. *Naphtali*; in Galilee, in the uttermost north. *In their ruins round about* (Rev. Ver.); as they had been left after the Assyrian invasion.

## III. Repaired the Temple, 8-13.

V. 8. *In the eighteenth year*. Josiah was now twenty-six. *Sent Shaphan*; the royal scribe or secretary, 2 Kgs. 22: 3. *The governor*; the mayor of Jerusalem. It is worth noting how, more and more, Jerusalem became practically the whole of Judah, politically, socially, and religiously. *The*

*recorder*; the officer who kept a record of important events in the country's history. *To repair the house of the Lord*. Each good king of Judah gave evidence of his zeal by improvements about the sanctuary. Similarly the kings of Babylonia and Assyria boast of their building activity in honor of their gods.

Vs. 9-11. *Hilkiah the high priest*; the master of the Jerusalem sanctuary and the religious head of the nation. *Money*; collected all over the land for the temple and its services. *Keepers of the door* (Rev. Ver.). The Levites had all the menial tasks about the sanctuary, the actual work of sacrifice being reserved for the priests. *They returned to*; Rev. Ver., "of the inhabitants of". *Carpenters* (Rev. Ver.); workers in metals and stone as well as in wood. *For the houses* (Rev. Ver.); chambers or subordinate buildings in the complex structure. *Kings of Judah*; wicked kings like Manasseh and Amon. *Had destroyed*; deliberately, by acts of violence.

Vs. 12, 13. Two overseers were chosen from amongst the sons or descendants of Merari, the third son of Aaron, and two from amongst the Kohathites, descendants of Aaron's second son. (See Ex. 6: 16.) *Could skill*, etc.; were able to play on musical instruments. *Scribes*; to keep accounts. *Officers*; to direct the work. *Porters*; laborers.

## Light from the East

HIGH PLACES—When Israel entered Canaan, she found sanctuaries of the heathen on all the heights, and there the people got into the habit of assembling to worship their own Jehovah. Down to the seventh century B.C. every town and village had its local sanctuary, where there was an altar, and the sacred pillars, and the symbolic poles marking the limits of the holy place. There were places, often buildings, where the sacrifices were eaten, and sometimes a small temple for the protection of the sacred images which formed part of the equipment. In various places there was an ephod, that is a gold plated image, which was interrogated at great crises in life, and teraphim, which were human figures, probably a survival of ances-

tral worship. The lascivious rites of the old religion were liable to creep into the ritual of these open air sanctuaries, and Jehovah was conceived as only on a level with the gods that He had supplanted. The worship of Jehovah on the high places had been tolerated and countenanced by the best

men in Israel down to the building of the temple, but under Hezekiah and Josiah it was seen that the life of the national religion demanded their utter destruction. So the idolatrous priests were slain, the priests of Jehovah removed to Jerusalem, and the shrines hopelessly desecrated.

### APPLICATION

*He did that which was right . . . and declined neither to the right hand, nor to the left, v. 2.*

On a notable occasion in his public life, John Bright said: "I asked my calm judgment and my conscience what was the part I ought to take. They pointed it out to me, as I think, with an unerring finger; and I am endeavoring to follow it." Loyalty to the right as God sees and reveals it, is the only sound rule of life, and it is a rule to be adopted from the very start. One is never too young to take a firm stand against evil and to be out-and-out on the Lord's side. The boy of eight years or less may be a moral hero as truly as the man of forty or sixty. Heroism belongs to every age and position in life.

*He began to purge . . . Judah . . . from the high places, v. 3.* The patronage of rich and powerful men cannot make a wrong thing right. Josiah found in Jerusalem altars erected by the

**Might Does Not Make Right**

kings of Judah, high places left by Solomon, carved images in the temple that were associated with names of rank and influence; but evil is just as really evil when wrought by a king as when wrought by the most common offender. We should never hesitate for a moment to set our face against ways and customs which are God-dishonoring, even though they may be in favor with the leaders of society and fashion. Whatever pushes the Most High from His place of majesty and authority should find in each of us an active opponent.

*Cut down all the idols, v. 7.* "I expect to go as a missionary", said a student at Yale to a little company of fellow students. "Well", exclaimed another, "if you go, remember, I want the first peck of idols you get the heathen to give up." By and by the student went to Japan. There he found the people wor-

shipping everything one can think of,—the sun, the moon, waterfalls, heroes both living and dead, bits of paper, idols great and small. One evening, in an address to an assembly of Japanese who had been won to Christianity, he said, "I wish some of you Christians would bring me some of the gods you have thrown away. I should like to send them to America, to give some people there the benefit of foreign travel." Next morning one of the Christians sent about a peck of idols that had been worshiped in the family for many years. There are millions in the world still who bow down to wood and stone. We can all be missionaries and reformers in one way or another, and thus help to reduce the number of idols and idol worshipers and increase the number who worship the true God.

*They delivered the money . . . put it in the hand of the workmen, vs. 9, 10.* Lady Huntingdon, an English countess of the eighteenth century,

sold all her jewels, and by the proceeds erected chapels for the poor. She purchased theatres, halls and dilapidated chapels in London, Bristol and Dublin, and fitted them up for public worship. She gave away for religious purposes more than \$500,000. All we have is from God; and we, too, should give of our means for the repairing and building up of the temple of a redeemed humanity. No other investment that we can make will yield so rich returns.

*The men did the work faithfully, v. 12.* Froude, in a fable, tells of a cat, fat and lazy in a luxuriant home, who was so dissatisfied

that she concluded to make a journey and try to find out how to be happy. She saw a bird singing on a limb, an ox lying contentedly in the pasture, a bee sucking honey from a bell-shaped flower. They all told her that

**Which Was Right?**

to be happy was "to do duty". She stopped to dine with a fox, who said: "The secret of happiness is to secure the property of another by superior ability. I am never so happy as when I am carrying off some neighbor's goose." Which was the true answer to the question of how to be happy?

*They . . . were overseers of all that wrought . . . in any manner of service,* v. 13. Frances

Willard used to say, "Religion means together." Generals are needed, "Together" but we cannot all be generals.

If you are a good soldier in a good cause, that is success. When a soldier who had been at Waterloo was complimented on his bravery, he replied, "You see there were so many of us." All at it, and each doing his part, is the secret of fruitful work.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

Bring out the three things done in Josiah's reformation: (a) The symbols of Baal worship were removed, and every trace of that idolatrous system utterly destroyed. (b) This policy was carried out throughout the whole kingdom. (c) The false priests were slaughtered. It was a sweeping reformation, crushing in its completeness, a genuine purging of the outer forms of heathenism.

2. Discuss the restoration of the temple. There was (a) proper organization, and (b) successful execution. Note especially the good work of Hilkiah, who was in full sympathy with the reform movement. Point out how, even under Manasseh, some must have remained faithful, or Josiah would not so readily have found helpers.

Some points to be considered are: (1) The necessity of beginning in early life right with God. (2) The heroic soul will rally the forces of righteousness. The demand for leadership is everywhere felt. One young man may institute a new plan which will reorganize and regenerate Christian forces. (3) The wisdom of destroying the symbols of evil, lest their very presence should prove a source of temptation.

Apply this last principle to the question of license or prohibition. Should the popular cry that people will have alcohol and it is better to license it, be yielded to? Show that this is, in reality, an unanswerable argument why it should be outlawed and kept outlawed. Just because the presence of drink on every hand is to many so powerful a temptation, it should be removed. Does the open bar make it easier or harder to be

sober? Urge upon each the duty of doing his or her part to destroy the evils that affect the community.

Question as to what devotion to Jesus means to-day in the midst of so much compromise with evil in the form of pleasure, business and even religion. Are we avoiding every appearance of evil?

#### For Teachers of the Senior Scholars

This is an easy lesson to teach. It is never hard to get a class interested in Josiah, the boy king. How old was he when he began to reign? How old when he died? He died young but he succeeded in making a great deal out of his short life. Why was this? (V. 2.) Speak about some short lives that accomplished much. Robert Murray McCheyne died younger than Josiah, Henry Drummond not much older.

1. *The Secret of Josiah's Success*, v. 3. How old was he when he began to live in earnest? In what way were his thoughts turned to religious things? It was not from his father that he got any good thing that was in his life. (See ch. 33: 21-24.) It may have been from his mother. She had a good name,—Jedidah, "Beloved of the Lord" (see 2 Kgs. 22: 1). Some persons teach that boys inherit their moral bent more from their mother than from their father. Impress upon the class what a great thing it is to begin when young to seek the Lord. Those who do so succeed better in every way. Refer to Victoria the Good, who began when a girl to seek the God of her mother, that she might be prepared to reign. Spurgeon was just sixteen when he began to live in earnest. Gipsy Smith was only a boy when he began to seek the Lord.

2. *Josiah's Reformation*, vs. 3-7. In what did it consist? The one thing which will impress the class will be the thorough way he went about it. He was a Root-and-Branch man. He was an ideal reformer. A reform in the state or in the church or in the life of the individual is not of much service unless the evil is completely rooted out. The drunkard who tries to reform himself by drinking only half as much, or the boy who tries to reform himself of the cigarette habit by smoking fewer, always fails.

3. *Josiah's Repairs*, vs. 8-13. The details will readily be brought out by questioning and explanation.

Base on this Lesson an earnest appeal for early decision for God. Make much of the fact that, if such a decision be not made early in life, it becomes constantly less likely that it will ever be made.

### For Teachers of the Boys and Girls

The following outline may serve to give definiteness and point to the questioning and discussion:

1. *Josiah at eight*, vs. 1, 2. At what age did Josiah become king? By whom, therefore, must he, for some years, have been guided and his kingdom governed? How is he said to have acted? What indicates that he served God from the heart? What famous ancestor is he said to have resembled? Explain "turned not aside", etc. (v. 2, Rev. Ver.).

2. *Josiah at sixteen*, v. 3 (first clause). What is Josiah said to have begun to do at

sixteen? For what would he feel the need of God's wisdom and help? The teacher should lay stress on the fact that by far the greater number of decisions for God's service are made at or before this age. Such a decision is less likely to be made after that age.

3. *Josiah at twenty*, vs. 3 (second clause)—7. What did Josiah begin to do at twenty? What is meant by "the high places"? By "the Asherim" (Rev. Ver.)? Explain "Baalim". How is it indicated that the king directed in person the removal of idolatry? What were the "sun-images" (Rev. Ver.)? Where were they placed? Why was the dust of idol images strewn on the graves of idol worshipers? Where, beyond his own kingdom, was Josiah's reformation carried out? How came these cities to be in ruins?

4. *Josiah at twenty-six*, vs. 8-13. Who was Shaphan? Who Maaseiah? What position did Joah hold? What did Josiah send these three men to do? To whom did they go? Why? Whence had the money delivered to Hezekiah been gathered? Who are meant by "artificers"? Name some of the kings of Judah referred to in v. 11. How had these injured the temple? Who were chosen as overseers of the temple repairs? Explain "could skill". What was the work of the "scribes"? What of the "officers"? What of the "porters"?

"Josiah's Devotion to God" is the Lesson Title. Dwell, in closing, on the usefulness and joy of a life given up to the loving service of God.

### THE GEOGRAPHY LESSON

As you look through the stereoscope at the stereograph used in the Lesson of April 23, you see nearest to you the southern end of the temple grounds. The larger part of the grounds is nearly level and is surrounded by long, low buildings, with doorways here and there by which people could pass into the enclosed space. Within that general enclosure you notice that a part of the ground is higher than the rest, reached by a short flight of steps, and most of it is itself enclosed by continuous buildings with entrance passage-ways here and there, forming an enclosed oblong inside the larger oblong. That

set of buildings was taller and finer than those outside; they included rooms for the priests and rooms where special treasures were kept. The roofs were flat. Looking over the roofs of the buildings which form that inner oblong, you can see how a partition wall divides it in two. The section at the left was the special court of the priests. Within it you can plainly see a building shaped somewhat like a church. That was the sanctuary. At its extreme left end was the Holy of Holies. To get a clear idea of the place use the stereograph entitled, Solomon's Temple. Reproduction of the Famous Schick Model



ADDED HINTS AND HELPS

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

Something to Look Up

1. In an earlier Lesson the story is told of another boy king who ruled in Judah. Give his name and the chapter containing his story.

2. Find in Exodus how a famous leader of the Israelites ground a golden image into powder, and sprinkling the dust on the water, made the people drink of it.

ANSWERS, Lesson III.—(1) Prov. 3 : 11, 12. (2) 1 John 1 : 9.

For Discussion

1. Youth the best time to decide for Christ.
2. What young people can do in the church.

Prove from Scripture

That God sees all things.

The Catechism

Ques. 97. *The Lord's Supper—its worthy partakers.* Four things are required of those who would worthily partake of the Lord's Supper : 1. *Faith.* We must discern the Lord's body in the sacrament ; that is, we must see through the bread and wine the great fact of Christ's death for our sins, and trust Him as our Saviour. 2. *Repentance.* By sitting down at the Lord's table we profess to be His followers. What a mockery,

unless we have forsaken sin and turned to God ! 3. *Love.* Jesus made love the test of a true disciple, John 21 : 15. 4. *Obedience.* This is the proof of our love to Christ. Now the Question says that we should examine ourselves, that is, test ourselves, as metals are tested, to see if these four things are in us.

The Question on Missions

Ques. 4. The primitive charter for all missionary effort is : " Go ye therefore, and make disciples of all nations." From that " all ", the Hebrew nation can never be excluded. With the Jew, as with the Gentile, repentance and faith must be urged as the essential condition of salvation. The Jews, moreover, are the covenant people, the " beloved for the fathers' sakes ", and our message to them must be one of comfort and hope. Their exiled and scattered condition is the result of the rejection of their true Deliverer, who once came to His own, but was not received by them. This same Deliverer shall come to them once again. They shall look upon Him in faith, and shall mourn for their sins. Their present state of dispersion and unbelief is not to be for ever. It shall end for them as individuals and as a nation upon their acceptance of Jesus Christ as their true Messiah.

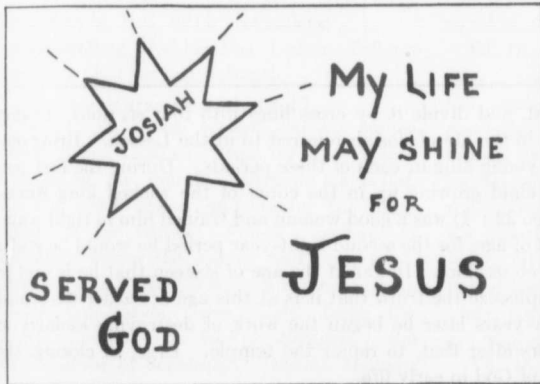
FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that God wants children to serve Him.

*Introduction*—We'll draw a star, and in it we'll print the name of another boy king

(Recall Joash). His life shone out for faithfulness and service to God more brightly than any other king since the great King David. His name is JOSIAH. He was only eight years when he became king. (See Exposition.)

*Bent Trees*—Did you ever notice that some trees are straight and tall, and some are very bent and crooked ? (Outlines.) Let me take you away back to the babyhood of that crooked tree. It bent one day in a wind storm, and never got quite straight again. Year after year



it kept on growing, but never straightened out ; and now you have seen it,—a crooked old tree, all because it got bent when it was little.

*Lesson*—Now let me tell you King Josiah began when he was very young to grow straight and true. Our Lesson tells us “ he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined (bent) neither to the right hand, nor to the left ” to do any wrong thing, and “ while he was yet young, he began to seek after the God of David ”.

Idols were again worshiped in his land, and Josiah knew this was wrong, and as soon as he was able to do so, he had all the idols burned, etc., vs. 3-7. Then he sent men to repair the house of the Lord his God, which had been broken down during the reigns of the wicked kings before him.

*A Shining Life*—Now don't you think Josiah began his life in the right way ? As he grew older his life kept straight and true. This is why we say his life shines like a star above those of all the wicked kings before him.

*Golden Text*—Print Golden Text—“Remember now thy Creator in the days of thy youth.”

*Children's Service*—God wants children to

serve him. Perhaps you cannot do very much while you are little ; but you can help to stop idol worship (mission work). You can serve God by being at Sunday School and church, and reverently worshiping Him there. You can serve Him in your play by obeying Jesus' laws, “ Love one another ”, “ Be ye kind ”, etc. You can serve Him by helping others,—“ Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me ” (Explain).

*God wants all children*—

“ Once again, dear Lord, we pray,  
For the children far away,  
Who have never even heard  
Jesus' name, our sweetest word.

“ Little lips that Thou hast made,  
'Neath the far-off temple's shade  
Give to gods of wood and stone  
Praise that should be all Thine own.

“ Teach them, O Thou heavenly King,  
All their gifts and praise to bring  
To Thy Son, who died to prove  
Thy forgiving, saving love ! ”

*Hymn*—Sing, “ Jesus bids us shine ”, etc.

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

#### FROM THE PLATFORM

8 YEARS	8 YEARS	4 YEARS	6 YEARS
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Draw a line on the blackboard, and divide it by cross lines into four sections, making them so as to represent the periods in the life of Josiah referred to in the Lesson. Bring out, by questions, what is known of the young king in each of these periods. During the first period of eight years, he is seen as a child growing up in the court of the wicked king Amon. Likely his mother Jedidah (see 2 Kgs. 22 : 1) was a good woman and trained him in right ways. Coming to the throne at eight years of age, for the second eight-year period he would be under the guidance of his mother and his counselors. It was at the age of sixteen that he is said to have begun to seek the Lord. Emphasize the truth that it is at this age or earlier that most decisions for God are made. Four years later he began the work of destroying idolatry in Judah and Jerusalem, and six years after that, to repair the temple. Urge, in closing, the importance of choosing the service of God in early life.

## Lesson V.

## THE FINDING OF THE BOOK OF THE LAW July 30, 1911

2 Chronicles 34 : 14-21, 29-33. Commit to memory v. 21. Study 2 Chronicles 34 : 14-33. Read 2 Chronicles, chs. 34, 35.

**GOLDEN TEXT**—Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119 : 11.

14 And when they brought out the money that was brought into the house of the Lord, Hilki'ah the priest found <sup>1</sup>a book of the law of the Lord <sup>given</sup> by Mo'ses.

15 And Hilki'ah answered and said to Sha'phan the scribe, I have found the book of the law in the house of the Lord. And Hilki'ah delivered the book to Sha'phan.

16 And Sha'phan carried the book to the king, and <sup>2</sup>brought the king word <sup>3</sup>back again, saying, All that was committed to thy servants, they do it.

17 And they have <sup>4</sup>gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and <sup>5</sup>to the hand of the workmen.

18 <sup>6</sup>Then Sha'phan the scribe told the king, saying, Hilki'ah the priest hath <sup>7</sup>given me a book. And Sha'phan read <sup>8</sup>it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilki'ah, and Ahi-kam the son of Sha'phan, and Ab'don the son of Mi'cah, and Sha'phan the scribe, and Asa'ah <sup>9</sup>a servant of the king's, saying,

21 Go <sup>10</sup>enquire of the Lord for me, and for them that are left in Is'rael and in Ju'dah, concerning the words of the book that is found : for great is the

**Revised Version**—<sup>1</sup> the ; <sup>2</sup> moreover ; <sup>3</sup> Omit back ; <sup>4</sup> therein ; <sup>5</sup> the king's servant ; <sup>6</sup> 19 ye ; <sup>7</sup> according to ; <sup>8</sup> Omit And.

**LESSON PLAN**

I. The Scriptures Found, 14-17.

II. The Scriptures Read, 18-21.

III. The Scriptures Obeyed, 29-33.

**DAILY READINGS**

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

M.—The finding of the book of the law, 2 Chron. 34 : 14-22. T.—The finding of the book of the law, 2 Chron. 34 : 23-33. W.—God's law in the heart, Deut. 6 : 1-13. Th.—The king and the law, Deut. 17 : 14-20. F.—"Men, women and children", Deut. 31 : 9-13. S.—The way to success, Josh. 1 : 1-8. S.—Keeping God's law, Ps. 119 : 1-16.

**Shorter Catechism**—Review Questions 94-97.

**The Question on Missions**—5. Why should we have a mission to the Jews? (1) Because we owe so much to them. Our Saviour Himself was a Jew,

wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do <sup>11</sup>after all that is written in this book.

29 Then the king sent and gathered together all the elders of Ju'dah and Jeru'salem.

30 And the king went up <sup>12</sup>into the house of the Lord, and all the men of Ju'dah, and the inhabitants of Jeru'salem, and the priests, and the Le'vites, and all the people, <sup>13</sup>great and small : and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant <sup>14</sup>which are written in this book.

32 And he caused all that were <sup>15</sup>present in Jeru'salem and Ben'jamin to stand *to it*. And the inhabitants of Jeru'salem did according to the covenant of God, the God of their fathers.

33 And Jo'siah took away all the abominations out of all the countries that *pertained* to the children of Is'rael, and made all that were <sup>16</sup>present in Is'rael to serve, *even* to serve the Lord their God. <sup>16</sup>And all his days they departed not from following the Lord, the God of their fathers.

**Revised Version**—<sup>4</sup> emptied out the ; <sup>5</sup> into ; <sup>6</sup> And Shaphan ; <sup>7</sup> delivered unto all ; <sup>8</sup> to ; <sup>9</sup> both ; <sup>10</sup> that were written ; <sup>11</sup> found

and so were the prophets and apostles. (2) Because they are so near at hand. (3) Because their prejudices against the Christian church are thereby being removed. (4) Because, unless they become Christians, they are in danger of becoming infidels.

**Lesson Hymns**—Book of Praise, 97 (Supplemental Lesson); 438 ; 450 ; 94 (Ps. Sel.); 118 (from PRIMARY QUARTERLY); 452.

**Special Scripture Reading**—Ps. 119 : 9-16. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1094, "I have found the book of the law"; B. 1096, Shaphan Reading the Book. For Question on Missions, J. M. 74, Proposed Building of Our Mission to the Jews in Toronto.

**Stereograph**—For Lesson, Samaritan High Priest and Pentateuch Roll—Supposed Writing of Abishua, Great-grandson of Aaron, Shechem (Underwood & Underwood, see page 317).

**EXPOSITION**

**Time and Place**—In Josiah's eighteenth year, that is, B.C. 621 ; Jerusalem.

**Connecting Links**—The Lesson follows closely on that for last Sabbath.

**I. The Scriptures Found, 14-17.**

Vs. 14, 15. *They brought out the money* (see v. 9, last Lesson) ; from its place of safe keeping in the temple. *Hilki'ah the priest*. He was chief priest, and, under the king, master of the temple. *Found* ; perhaps in the place where the money had been kept. *Book of the law* (Rev. Ver.) ; a roll containing divine commands. (See Light from the East.) *Delivered the book to Shaphan* ; the king's scribe or secretary. Hilki'ah thought

the book important enough to send to his royal master.

Vs. 16, 17. *Shaphan carried the book to the king* ; when he went to make his report on the work of repairing the temple. *All . . . committed to thy servants, they do it*. Shaphan reports on the work at the temple, and then incidentally introduces the matter of the roll. The "servants" would be Shaphan and his associates (see v. 8). *Emptied out the money* (Rev. Ver.) ; from the chest in which it had been kept. Apparently the chest was under royal rather than priestly control.

**II. The Scriptures Read, 18-21.**

Vs. 18, 19. *Hilki'ah . . . hath delivered me a*

book (Rev. Ver.) ; part of the report to the king. *Read therein before the king* (Rev. Ver.). 2 Kgs. 22 : 8, 10 says "read it", that is, the whole book, implying that it must have been comparatively short. *He rent his clothes* ; overwhelmed with terror, for the wrath of Jehovah was likely to be poured out on him and his people. There were many curses written in the book (v. 24) against those who forsook Jehovah and made sacrifice to other gods. When we read such a passage as the 28th chapter of Deuteronomy, we understand why Josiah rent his clothes.

Vs. 20, 21. *The king commanded*. He sent a deputation to *enquire of the Lord*, by going to some prophet who could speak in God's name. *For me*. This was a personal matter with the king. He would know his own sin and his own duty. *For them*. *left in Israel* ; those in the Northern kingdom who had not been carried away by the Assyrians. *Judah*. 2 Kgs. 22 : 13 says "all Judah", the Southern kingdom. Josiah was concerned for all his people. *Great is the wrath of the Lord* ; against His people's sin. *Not kept the word of the Lord*. The king saw the root cause of his nation's troubles in their disobedience to God.

The king's messengers went to one Huldah, called "the prophetess". Huldah's message was that the king had heard indeed the Word of God ; wrath and destruction were coming, but Josiah himself would be spared. He would be gathered to his fathers in peace

*Hilkiah found a book of the law*, v. 14. The finding of God's Word has ever brought joy and blessing to those making the discovery. It meant much to

A Blessed  
"Find"

Martin Luther, when, in the convent at Erfurt, his eyes rested on the pages of the Book divine which had hitherto been hidden from him. One tells of the gladness and hope kindled in the heart of a little German girl, who, by seeming chance, picked up from the floor of her father's printing office a torn bit of paper. It read, "God so loved the world, that He gave",—the rest of the sentence was missing. She could not then find out what it was that God gave, but she was at once attracted to a God

before the dread catastrophe befell his people. Vs. 22-28.

### III. The Scriptures Obeyed, 29-33.

Vs. 29, 30. *Gathered . . . all the elders* ; the heads of clans and families, to consult with them and secure their cooperation. *Went up into the house of the Lord*. There confession was made for the nation, with deep humiliation and earnest intercession. But there was more : the king turned with his people to God "with full purpose of, and endeavor after, new obedience". *All the men of Judah*, etc. It was a popular assembly, including all classes. *Read in their ears* ; as a fitting preparation for the step they were to take. *The book of the covenant* ; the book containing the terms of the covenant : God would be their God if they, by obedience, approved themselves His people.

Vs. 31-33. *The king stood in his place*. 2 Kgs. 23 : 3 says, "stood by a pillar" ; probably by the door of the temple where he was wont to stand in religious assemblies. *Made a covenant before the Lord* ; solemnly calling upon God and pledging himself and his people to love and serve Him. The terms of the covenant are taken from Deuteronomy (see Deut. 6 : 17 ; 10 : 12, 13 ; 13 : 4 ; 26 : 16). *He caused all . . . to stand to it* ; formally to take on themselves the obligation of the covenant. *Took away . . . abominations* ; destroyed idol worship. *They departed not* ; but continued steadfast in their obedience to Jehovah.

### APPLICATION

who loved and gave something. If the spelling out of one broken sentence from the Bible could waken such delight and holy wonderment, what springs of comfort and inspiration should we find in the scriptures of the Old and New Testament !

*Shaphan carried the book to the king*, v. 16. While the Bible is for private meditation, it is also the most public of all books. It was

fitting that it should be put into the hand of the head of the nation, and that through him it should be made known to the whole people. Its message is for all. It is the handbook of king and common man alike. In it and through it we may hear the voice of the King

of kings; and when He speaks, it is the duty of high and low to give ear and obey His commands.

A book, v. 18. (A Christian sect in Russia, which originated about fifty years ago, are called Stundists, from the German "stunde" meaning "hour lesson", from their custom of meeting regularly for the study of the Bible. In the days of our Lord, the most common name for a school was "Beth Hassepher", that is, "The House of the Book", the Old Testament being practically the only subject of study. In the Koran Mohammed usually calls Christians by the title, "The People of the Book". Bible study, constant and diligent, is necessary to the development of a strong Christian character and to efficiency in Christian service. Says Dr. Moule, Bishop of Durham: "Learn your Bible. A 'step at a time', a verse a day, or two verses, or ten, as your memory may serve: what a treasure you will gather up ere long!")

When the king had heard. . . he rent his clothes, v. 19. "The way to heaven is by Weeping Cross", said an old divine. There is much sorrow for sin, however, which is worse than useless. Godly sorrow ends in the reformation of the life, and unless it does this, it is not godly sorrow at all, however keenly remorseful it may be. The mission of God's Word is to produce the contrite heart; and there is no real repentance unless the heart is broken from sin as well as broken for sin. "A great deal of rust requires a rough file", and repentance is one of God's files which is appointed to wound in order that we may seek the waters of healing, even the "fountain filled with blood drawn from Immanuel's veins".

He read in their ears all the words of the book, v. 30. A buoy off the coast of Wales bears a

bell which is meant to warn mariners off a dangerous rock. It is quiet in ordinary weather; but when the winds are out and the great waves rush in towards the shore, its solemn tones are heard for miles around as it swings to and fro in the hands of the sea. So the Bible sounds forth its alarming notes in the storm when the rocks of error and destruction are in sight. Wise are we if we heed the warning and beware of sins which hurt and defile.

The king. . . made a covenant. . . to keep. . . his testimonies, v. 31. God's law is a reflection of God's nature. His statutes are right, His commandments are pure like Himself, and they are worthy of all acceptation for our guidance. When the courtiers of Louis XIV. rebuked Massillon, the great preacher, for his plain speaking before the king, the latter rebuked the critics, saying, "He has done his part; it remains for us to do ours." It is a privilege to hear the Word of the living God, but it profits us not to hear unless we are also doers of the Word. Our will finds its highest exercise in the resolve to take God's Word as a lamp unto our feet, and a light unto our path.

Josiah. . . made all. . . to serve the Lord, v. 33. George Macdonald tells of a little child gazing at the green and the gold of the sunset sky, who said he wished he could be a painter, so that he could help God to paint the sky. This, of course, was a vain wish; but God does ask us and does give us the honor and privilege of putting touches of beauty into immortal lives. By his own devotion and earnest ministries, Josiah was enabled to turn many to righteousness; and God's method is to use men to save men. But if we would lift others, we must stand on the higher ground of personal surrender to Jesus Christ.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

Begin with the finding of the book of the

law in connection with the repairs of the temple. What was the book that was found? This Lesson shows how the book of the law was made the basis of a great reformation. It is generally believed the book was the

Deuteronomy code, as the reforms made were in keeping with it. (See Deut. 12 : 3 ; 17 : 3, 12 ; 18 : 11.) It became the standard of conduct and guidance. Question as to the way it became authoritative,—by the calling of a popular assembly, reading, and the making of a solemn covenant. Discuss :

1. *The presentation of the book of the law to the king*, vs. 14-18. Bring out the details, which indicate a new interest.

2. *Josiah's reception of the book*, vs. 19-21. The moral elements are pronounced, as contrition, anxiety to do right and sense of dread.

3. *Huldah's prediction concerning Judah and Jerusalem*, vs. 22-28. Bring out the details, and the promise made concerning Josiah himself.

4. *The great reformation*, vs. 29-33. Have the class give the various facts in their order. The section shows how searching had been the thought of the people in view of the reading of the law.

The main lesson is the value and place of God's Word in all true reformation, individual and national. All acknowledge the unsatisfactory condition of life in modern society and even in the church. The question of a remedy is not so readily solved. Many seek a remedy in some human scheme of reform. The position of this Lesson is that only the law of God can do this work. This is the claim of the Bible itself. If it is God's will to man, then, if obeyed, it should save and guide man aright. The trouble is that men do not know and do God's will. How is God's law hidden now? Let the class answer. Materialism, neglect, undue engrossment in newspapers, all help to hide it from human eyes. How is it found? By spiritual vision. Emphasize how a revival of religion is a revival of Bible study. The great work of the church is to lead men back to God through God's Word. Urge systematic, prayerful Bible study.

#### For Teachers of the Senior Scholars

Review the last Lesson as an introduction to this one. They belong to each other. We are glad to spend two weeks in studying the short life of Josiah.

1. *Josiah found the Bible*, vs. 14-18. (1) How did the Bible get lost? A reference to the heathenish condition of things during the two preceding reigns of Amon and Manasseh will answer this question. Note that this was the pulpit Bible that got lost. In the Middle Ages many of the pulpit Bibles got lost. The priests were almost as ignorant of the Bible as the people. It is bad enough for the Bible to get lost in the home,—sometimes it cannot be found when a call is made for it during pastoral visiting,—but it is even worse when the pulpit Bible gets lost, when the house of God is forsaken. Dwell upon some of the ways of losing the Bible,—by neglecting it, by allowing the cares and pleasures of the world to crowd it out of the life. (2) How was the Bible found? When they were engaged in repairing the temple, they found it. In doing what God wants us to do, we are sure to find the lost Book. Dwell upon this thought, that those who do wrong lose interest in the Bible and those who do right take a deeper interest in it.

2. *The Bible found Josiah*, vs. 19-21. Dwell upon the kind of life Josiah was living, how he was living up to the light that was in him. He knew a good deal about the Bible before this. How was it, then, that this newly-found Bible produced such an impression upon him? Did this book contain some things which he had not known before, some chapters like, Deut. 28? Or was it that the old words came that day with new force? When the Bible finds us, when it reveals us to ourselves, we are likely to do like Josiah. Note that Josiah gave the Bible a chance to find him.

3. *A divine revelation*, vs. 22-28. Have some one tell the story of the visit of the king's messengers to Huldah, and her message to the king. What was there in this message to grieve the king? What to comfort him?

4. *A great church gathering*, vs. 29-33. What took the people to church? What was done that day at church?

Dwell, in closing, on the blessings that come from Bible study.

[For Teachers of the Boys and Girls

Ask for the Lesson Title, and then gather the teaching round five questions concerning the "Book of the Law":

1. What was the book like? See Geography Lesson and QUARTERLIES.

2. Where was the book found? In answer to this question the scholars should be led to tell the story (v. 14) of Hilkiah the high priest's coming upon the roll in the temple, while he was bringing out the money for the repairs on the sacred building (see v. 9, last Lesson). Where had the book been hidden?

3. What did the book contain? It is generally believed to have been a copy of the Book of Deuteronomy. This should be turned up by the scholars in their Bibles, and the contents of, say ch. 28 scrutinized, with its blessings on those who obey God's law and its curses on the disobedient.

4. To whom was the book first read? The answer will be an account of Hilkiah's giving the book to Shaphan, who carried it to King

Josiah when he went to report the progress of the temple repairs and the payment of the workmen, and Shaphan's reading the book to the king. (Vs. 15-18.)

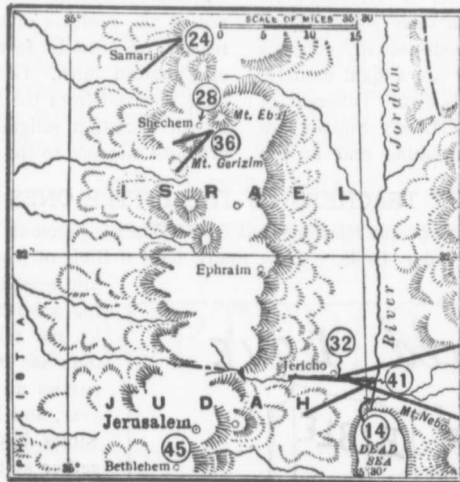
5. What effect had the reading of the book on the king? The scholars will tell of the king's horror, describing its Oriental mode of expression and explaining the reason for it. (Vs. 19-21.)

6. To whom did the king have the book read? Elicit an account of the great gathering in the court of the temple and the reading of the Book to the assembled multitude. (Vs. 29, 30.)

7. What resulted from this public reading of the book? Bring out the details regarding the covenant into which Josiah and his people entered with God to obey His law, and their carrying out of this covenant by destroying idolatry. (Vs. 31-33.) Obviously the lesson to impress is the duty of studying God's Word with the resolve to obey its teachings.

THE GEOGRAPHY LESSON

As you look through the stereoscope, you see the high priest who acts as leader of the present Shechem synagogue, standing beside the ancient treasure of his people. The material of the "book" is parchment. Many pieces of prepared skin are fastened together and their edges trimmed so as to form a long strip shaped like a web of cloth; the strip



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is nearly as wide as the length of the priest's arm. The written characters ("drawn" rather than "written" seems to describe them) run in lines lengthwise of the long strip of parchment, so, for convenience in handling and reading, each end of the strip is

fastened to a stout rod on which part of the strip may be rolled as we roll a wall map. While reading, it would be necessary to keep rolling the strip from one rod to the other. The upper end of each rod is finished with a big ornamental knob of silver by which to grasp it.

To see for yourself a book practically like the one whose reading led Josiah into still

more ardent religious work for his people, use the stereograph entitled, Samaritan High Priest and Pentateuch Roll—Supposed Writing of Abishua—Great-grandson of Aaron, Shechem. The Samaritan priest resembles, in dress and appearance, the men of the Lesson.

## ADDED HINTS AND HELPS

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

## Something to Look Up

1. Jesus said to His disciples that the scriptures tell about Him. Find the verse.

2. There are some verses in Deuteronomy which name five things which God required Israel to do,—to fear Him, walk in His ways, love Him, serve Him and keep His commandments. Where are the verses?

ANSWERS, Lesson IV.—(1) Joash; 2 Chron., ch. 24. (2) Ex. 32: 20.

## For Discussion

1. How the Bible may be lost to us.
2. How we may find a lost Bible.

## Prove from Scripture

That God's Word should be our delight.

## The Catechism

Ques. 94-96 (Review). The sacraments of Baptism and the Lord's Supper are signs of the union between Christ and His followers. But they are more than mere signs. Each of them is a pledge, which actually conveys the thing of which they are a sign, namely, the love of Christ to His own. Different in form, Baptism and the Lord's Supper are closely alike in their meaning and in the

blessings they bring. They both point to Christ crucified and risen; and in both there is communion with a present Christ. The difference between them is that Baptism is connected with the entering into covenant relation with God, and is therefore celebrated only once in the case of an individual, while the Lord's Supper has to do with the keeping up of this relation; and is therefore to be observed frequently.

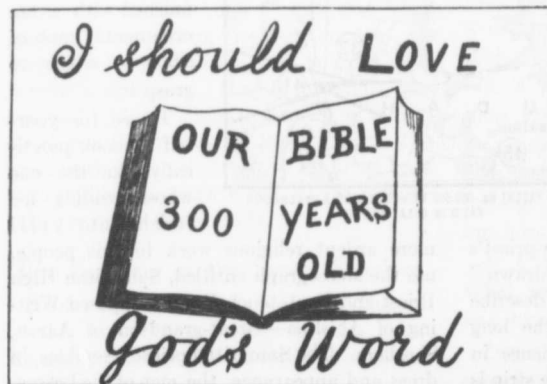
## The Question on Missions

Ques. 5. A marvelous opportunity is now given to reach the Jews in this country. They are emigrating to Canada and the United States in larger numbers than to any other country in the world. They hold together and are loyal to their nationality, but are not strongly held by the synagogue or the Talmud. They are open-minded when they come to this new country, and more ready to hear the gospel and to examine the claims of Christ. This is more particularly true of the younger people. Many in this free land surrender faith in their ancient religion to accept the position of the infidel. For this reason, we must be forward with the claims of Christian faith. Gratitude for what we have received from the Jew in the possession of our Christian religion should lead us to promote missions to the Jews.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that God's Word is precious.

*Introduction*—Show your Bible. How many have a Bible of your very own? Did



you ever hear of a book having a birthday party? Well, let me tell you, this Bible of ours has been having birthday parties all over the world this year, and in some places many Bibles have been gathered together at these parties, to show the different ways in which the Bible has been printed. Would you like to know how old this Bible of ours is? Three hundred years old! Of course God's Word is many, many hundred years old, but it was not at first written in our language, and



we could not have read it ourselves if men had not put it into our words, so that we could all read and understand it. That is what we call the birthday of our Bible,—the time when it was printed in this way (show Bible) for us.

*A Bible Given to Our King*—A copy of our Bible beautifully bound was presented to our King George this year, because it is its three hundredth birthday year. King George thanked those who gave it to him, and said it is the source of all true power and of all good.

*A Bible Given to King Josiah*—Our Lesson tells us about a Bible ("book of the law": see Exposition) being brought to King Josiah. (Recall.) When they were repairing the temple, the high priest found this book in the temple, where it had been lost during the time when the people had forgotten God and were worshiping idols. This Bible given to King Josiah did not look at all like our Bible. It was written on long strips of skin (Explain), and rolled on wooden rollers something like this. (Outline an ancient book or roll.)

*The Book of the Law Read to the King*—Here we see King Josiah, and before him Shaphan the scribe or writer, with this Bible roll in his hands, reading it to the king. Tell of Josiah's sorrow when he heard God's laws,

and remembered how God's people had sinned and disobeyed God and turned to the worship and service of idols.

*God's Message of Comfort to Josiah*—Tell of the message that God sent to Josiah (see vs. 26-28).

*God's Word Obeyed*—Here we see King Josiah with the roll, reading to a great company of his people, and he makes a promise to God that he will obey God's Word, and makes all the people promise to do so too. And all his life they served and worshiped God.

*The Great Message of the Bible*—We'll outline a Bible. It is

GOD'S  
THE WORLD'S } BOOK.  
OUR

The great message this Bible brings to the world is about our Saviour, the blessed Lord Jesus Christ.

*A Bible for Everybody*—There are more Bibles in the world than copies of any other book. It is the most loved book in the world. Tell of the great Bible Society with its headquarters in London, England, that is printing and sending out Bibles by the millions in more than four hundred different languages spoken in different parts of the world.

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

FROM THE PLATFORM

THE SCRIPTURES FOUND  
READ  
OBEYED

Tell of the good King Alfred, who "expressed the wish that all the free-born youths of his kingdom should employ themselves on nothing until they could first read well the English Scriptures", and who, "in order to make the way easy for those who would do as he wished, began a translation of the Psalms", but died before the work was completed. Before he died he had, however, made the Ten Commandments part of the law of the land. Call now for the Lesson Plan, and emphasize our duty in relation to the scriptures. Point out that we do not need to "find" the Bible; it lies to our hand. All the greater reason, therefore, is there that we should read it diligently and obey its teachings from the heart. Refer, in closing, to the blessings that follow from the study of the scriptures (see 2 Tim. 3 : 15-17).

BIBLE DICTIONARY FOR THIRD  
QUARTER, 1911

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

**A-bed'-ne-go.** The Babylonian name given to Azariah, one of Daniel's three companions.

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

**Az-a-ri'-ah.** See Hananiah.

**Bab'-y-lon.** The capital of the Babylonian empire, a city on the river Euphrates, 500 miles east of Jerusalem.

**Ba'-ruch.** The devoted friend and secretary of Jeremiah (Jer. 36 : 1-8).

**Chal-de'-ans.** Or Chaldees, a people dwelling originally on the shores of the Persian Gulf, who conquered Babylonia, and afterwards gave their name to the whole of that country.

**Dan'-iel.** A Jewish youth carried captive to Babylon by Nebuchadnezzar. He rose to one of the highest positions in the kingdom.

**Del-a-i'-ah.** One of the "princes" or officers of state at the court of King Jehoiakim.

**E-lish'-a-ma.** A scribe of Jerusalem in whose chamber Jeremiah's prophecies were placed for safe keeping.

**El'-na-than.** A person of influence at King Jehoiakim's court.

**Gem-a-ri'-ah.** One of those who vainly sought to deter Jehoiakim from burning the roll containing Jeremiah's prophecies.

**Ha'-math.** A place 50 miles northeast of Riblah.

**Han-a-ni'-ah.** 1. One of the prophets of the anti-Chaldean party in Jerusalem in the reign of Zedekiah, Jer., ch. 28. 2. One of Daniel's companions in Babylon.

**Hez-e-ki'-ah.** King of Judah, from about B.C. 725 to B.C. 697, a devoted servant of God, who began his reign by cleansing and repairing the temple.

**Hil-ki'-ah.** The high priest in the reign of Josiah who found the book of the law in the temple.

**I-sa'-iah.** The son of Amoz, the great prophet of Israel, whose labors extended from B.C. 740 to B.C. 701.

**Je-hoi'-a-kim.** Second son of Josiah, who was made king of Judah in B.C. 609 by Necho, king of Egypt, in place of his brother Jehoahaz, who was dethroned.

**Je-hu'-di.** The messenger sent by King Jehoiakim to ask Baruch for the roll of Jeremiah's prophecies and afterwards employed to read them.

**Jer-e-mi'-ah.** A great prophet of Judah, from B.C. 626 to B.C. 586.

**Jo-si'-ah.** King of Judah, B.C. 640 to B.C. 608. He destroyed idolatry in his kingdom and repaired the temple.

**Ko'-hath-ites.** The family descended from Kohath, son of Levi, whose duty it was to carry the sanctuary and its vessels in the wilderness.

**Ma-nas'-seh.** King of Judah from about B.C. 695 to B.C. 640, son and successor of Hezekiah.

**Medes.** A nation belonging to Asia, south of the Caspian Sea, who took part with the Persians in the capture of Babylon under Cyrus in B.C. 538.

**Mel'-zar.** From a Persian word meaning "steward". It is a title, not a proper name.

**Me-ra'-ri.** Son of Levi, and founder of one of the great Levitical families.

**Me'-shach.** The Babylonian name given to Mishaal, one of Daniel's three companions.

**Mish'-a-el.** See Hananiah.

**Mo'-ras-thite.** A native of Moresheth, a town southwest of Jerusalem towards the Philistine country.

**Neb'-u-chad-nez'-zar.** The king of Babylon who carried the people of Judah as captives to Babylon in B.C. 586.

**Neb'-u-zar'-a-dan.** The chief of Nebuchadnezzar's bodyguard, who, after the capture of Jerusalem, was entrusted with the carrying out of the king's wishes and policy.

**Ner'-gal-sha-re'-zer.** One of the chief Babylonian officers who entered Jerusalem after its capture.

**Per'-sians.** The inhabitants of Persia, a country in Western Asia, whose king, Cyrus, conquered Babylon in B.C. 538.

**Rab'-mag.** Meaning "Chief of the Physicians", a high official title amongst the Babylonians.

**Rab'-sa-ris.** Meaning "Chief of the Princes", a Babylonian title of office.

**Rib'-lah.** A place between the two ranges of Lebanon and Anti-Lebanon where Zedekiah was brought before Nebuchadnezzar and had his eyes put out.

**Sam'-gar-ne'-bo.** See Nergal-sharezer.

**Sar-se'-chim.** See Nergal-sharezer.

**Sen-nach'-e-rib.** King of Assyria, from B.C. 705 to 681. He threatened Jerusalem with a siege in the reign of Hezekiah, but his army was destroyed. Twenty years later he was himself slain by his two sons, Adrammelech and Sharezer.

**Sha'-drach.** The Babylonian name given to Hananiah, one of Daniel's three companions.

**Sha'-phan.** A scribe in the reign of Josiah. To him Hilkiyah gave the book of the law found in the temple. He read it privately, and afterwards to the king.

**Shi'-loh.** Between Bethel and Shechem, the chief Israelitish sanctuary during the period of the Judges.

**Zed-e-ki'-ah.** The name given by Nebuchadnezzar to Mattaniah, one of Josiah's sons, when he made him king of Judah in place of his nephew Jehoiachin.



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### THE BOOK PAGE

Our Advanced Standard Teacher Training Course has now been completed by the publication of Handbook No. 7 on **Missions** by Rev. Dr. R. P. MacKay, Foreign Mission Secretary (Presbyterian Publications, Toronto, 66 pages, 10c. postpaid). The book, which is one of the best of the series, gives a concise and vivid account of missions from Pentecost down to modern times, and a birdseye view of the great mission fields of the present day. The eight concluding chapters are an account of the mission work of our own church, Home and Foreign, in greater detail. Dr. MacKay's book, which has been done with great care, is good reading, as well as a capital text-book for Teacher Training and Mission Study Classes and Young People's Societies.

By common consent the Moham edan world is the most difficult mission field of modern times. All the more important, therefore, is it that missionaries to the followers of the false prophet should understand the system which they seek to replace by our Christian faith, not only as it is formulated in the Koran, but also as it is actually held to-day. Amongst the many recent books written for the student of modern Moham edan doctrine and practice, a high place must be given to **Aspects of Islam**, by Duncan Black Macdonald, M.A., D.D., Professor of Semitic Languages in Hartford Theological Seminary (The Macmillan Company of Canada, 375 pages, \$1.50). This book is marked by full and first-hand knowledge

of its subject, broad sympathy with Moslems and cordial recognition of the many points of agreement between their belief and that of Christians, and, at the same time, by penetrating analysis and keen criticism of delusions and errors; while the simple, at times almost colloquial, style, charms the reader and holds his interest throughout. The ten chapters of the volume were the 1909 Hartford-Lamson Lectures on, The Religions of the World.

Three dainty little gilt-topped volumes from the Musson Book Company, Toronto, are **Canadian Eloquence** (112 pages); **Canadian Sonnets** (112 pages); and **Canada, My Home: And Other Poems** (88 pages). The first contains speeches by George Brown, Joseph Howe, Sir Wilfrid Laurier, Sir John A. Macdonald, Thomas D'Arcy McGee, and four Indian chiefs, including Tecumseh, selected and edited by Lawrence J. Burpee. The same editor has placed before us the full and representative collection from the writings of Canadian sonnetters. The third of the volumes consists of poems chiefly patriotic and referring to Canada. The editor is Grant Balfour. The price of each volume is 50c.

In, **Heather and Peat**, by A. D. Stewart (Fleming H. Revell Company, Toronto and New York, 312 pages, \$1.20), a Scottish crofter, evicted from his lowly dwelling, that the high mountain reaches belonging to a poverty-stricken laird might be rented to a wealthy "Sassenach" for a deer forest, leaves his



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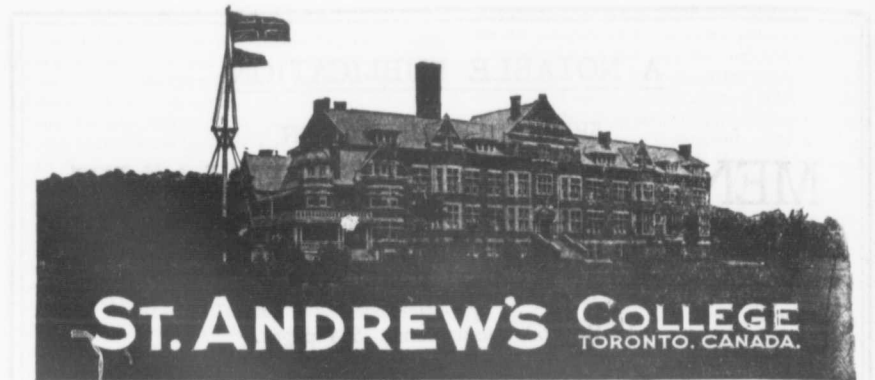
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wife and child to go and win a new home for them in Canada. The tragic death of the wife, drowned in her effort to snatch her boy from a like fate, which he escapes by a marvel, drives the stricken husband to the distant Klondike. The wealth acquired here becomes his son's, who also wins the love of a maiden who turns out to be the heiress of the Scottish estate on which the emigrant had lived. The curtain falls on the old man happy in the love of son and daughter, and mightily proud of his imperious grandson. As a background of the story, there are incidents and episodes, now humorous and now pathetic, illustrative of rural life in Scotland.

The **Two on the Trail**, in Hulbert Footner's story bearing that title (The Musson Book Company, Toronto, 349 pages, \$1.20), are Garth Pevensey, a New York reporter, who, with his keen scent for "copy", has joined a bishop on one of his tours in the far Northwest, and Natalie Bland, a young Ontario girl on a strange and tragic quest in that new country. A chance meeting in a Western restaurant throws the pair together, and from that moment they follow the same trail. A vivid story this, of the lights and shadows of life in a region where the restraints of older countries are slackened, and one which holds the interest to its very close. Alice Stuyvesant's, **The Vanity Box** (same publishers, 319 pages, \$1.20), follows through many ravelings the mystery following upon a terrible and startling crime. With the skill of the true story-teller, the reader is kept on the qui vive from start to finish. A bright and graceful style adds to the charm of the tale.

**The Bible Zoo**, by Albert Glenthorne Mackinnon, M.A. (H. R. Allenson, London, 244 pages, \$1.25), has as its sub-title, A Series of Addresses to Young People on Some Birds, Beasts and Insects of the Bible. Each of these thirty-four addresses is full of interest, with its description of the appearance, nature and habits of some Bible animals and skilfully drawn lessons for human life. Children in the home will be delighted to have the chapters of Mr. Mackinnon's book read to them, and those whose business it is to speak to children from platform or pulpit will find them full of suggestion.

Oliphant, Anderson & Ferrier, Edinburgh, have added to their list of books on the children of mission lands, **Children of Egypt**, by L. Crowther and **Children of Ceylon**, by Thomas Moscrop (each 96 pages, 50c. postpaid). These little books give a vivid picture of child life in the countries with which they deal, and their brightly colored full-page illustrations make them doubly attractive. They cannot fail to quicken the interest of young readers of our own land in the less highly favored little ones, and that interest is sure to bear fruit in the desire to send to those faraway children the gospel which can do so much for them.

**Achsah the Sister of Jairus**, by Mabel Cronise Jones (Broadway Publishing Co., New York, 76 pages, \$1.00), is a story of Palestine in the days of our Lord. The local color is vivid and true to the land and the times, and a charming little love story runs through the whole.

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