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The Teachers Monthly

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

Vol. XIV.

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No. 12

All the Lesson materials in the **TEACHERS MONTHLY** are prepared by professors, ministers, and other writers belonging to our own church, and are carefully adapted to the special needs of our own Schools.

This is in no spirit of narrowness, but because we do not know where to find more competent lesson writers, and because it is a good principle that the church's own children should be fed from its own table. Our Lesson writers for 1909 include: Rev. Prof. James W. Falconer, B.D., Presbyterian College, Halifax; Rev. James Ross, D.D., London, Ont.; Rev. P. M. MacDonald, M.A., Toronto; Rev. W. H. Smith, Ph.D., Sydney, N.S.; Rev. J. W. Macmillan, B.A., Winnipeg; Rev. A. M. Gordon, B.D., Lethbridge, Alta.; Mrs. Jessie Munro Johnston, North Bay, Ont.; and the Editors.

The Church's Limbs

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

The conception of the church as a body with members, is apprehended only very remotely in theory, and hardly at all in practice, by the average Christian church. The technical sense of the phrase "church member" has blinded us to the fact, that one who bears this name ought to be a *limb* of his church: without the service which he is fitted to render, the church is incomplete. Every member ought to perform his function—otherwise he impoverishes the life of the church—and his function is determined by his capacity.

This obligation rests upon every member: Paul suggestively says, "Those which seem relatively feeble, are necessary". This ought to be at once a consolation and an inspir-

ation to those of slender gifts. The church needs and can assimilate every variety, and every contribution tells.

And just as the mistaken humility of those who are less gifted is injurious to the church, still more so is the pride of those who are more gifted. The most fatal schism that can be introduced into any church, is created by the spirit which says, "I have no need of thee". To begin with, that is not true. Each needs every other, and "the weak are necessary". But, apart from that, the really Christian question is not, whether I have need of others, but whether they have need of me. The gifts of the mind and spirit are given, not to be selfishly hoarded, but to be used to the advantage of the church. There is room and need in the church for the best that we have and know and can do.

Knox College, Toronto

The Pleasant Task of Admiring

By Rev. F. H. Larkin, B.A.

The word admiration indicates a heart-response to what is external to ourselves. There is very much around us that is grand and beautiful and good. What is our manifest duty? It is to gain a proper valuation of our surroundings, to find out the things that are worth while, and then to put ourselves into sympathetic relation with them.

Nature, whether standing forth in majestic proportions, slumbering in quiet valleys under evening skies, reveling in the loveliness of many-hued gardens and fruitful fields; or covering the earth with snowy billows, commands us to admire. That was a fine impulse that led the old Scottish peasant to retire every morning to the neighboring hill

overlooking the far-spreading landscape, and take off his hat to the beauty of the world.

The story of man holds up to view pictures of splendid heroism, of lofty self-forgetfulness, of stainless integrity, of valorous accomplishment, of purest devotion, and of choicest sentiment. The world can boast of men and women, past and present, who have revered their conscience as their king,—men and women in whom virtue, love and wisdom have been nobly crowned. They have uttered great words, discarded unworthy maxims, steered their ships by the fixed stars of principle, given to duty an ampler meaning, and glorified the idea of service. They constitute a magnificent portrait gallery, which we may visit at will through meditation and memory; also by reading, hearing and seeing.

"I live by admiration, hope and love", says Dr. Alexander Whyte; and, in so living, he finds daily and hourly uplift. Wise is the man who keeps himself susceptible to the superiorities of his fellows: to their disinterestedness, their self-renunciation, their loyalty to truth, their scorn of ill-gotten gain, their enthusiasm for humanity, their passion for God and righteousness,—to all that is helpful and exemplary in the thoughts, lives and actions of others. It is man at his deepest that really moves us. History records that the English nobles, when they felt the sainthood of Wycliffe, were devotedly attached to him, kept a record of whatever he said, and guided themselves after his manner of life.

In every age have lived statesmen, reformers, teachers, preachers, business men, who were formed in the prodigality of nature, who have shone in the realms of intellect, goodness and sympathy, and earned the title to sit high in the hearts of all succeeding generations. Honor them according to their due. It costs nothing to admire: it is a pleasant form of mental action; and its reflex influence is altogether ennobling. If you would rise to that peerless aristocracy whose hall-mark is excellence, be a whole-souled admirer of the best personalities, the best ideas, the best conduct, and especially of the One who is all-perfect, remembering that what we call worship is but admiration

carried up to its loftiest height and given its ultimate expression. Herein lies the heart's best tonic. The glow of admiration will speedily kindle into the fire of aspiration, making you all aflame with love for truth and desire after the All-holy.

Seaforth, Ont.

A Teacher's Responsibility to His Old Pupils

By Frank Yeigh, Esq.

When does a teacher's responsibility toward his class members end? Certainly not while they are enrolled in his class. Then it is that his responsibility is at its highest and fullest and deepest. To this every teacher will assent.

But what then? and next? The scholar leaves, perhaps for another and a more advanced class, perhaps, in all too many cases, if it be an adult class, to drop out entirely, under the impression that the graduating time has come.

Does the teacher's responsibility end with the erasure of the name from the class roll? Is that not true in fact with many a teacher? Reasons and excuses are many and plausible. One is so busy with the members of to-day; one's spare time is so brief; one's interests are, perforce, so limited, one cannot bother overmuch about the ex-member. So we teachers frequently act, if we do not openly aver the fact.

But does responsibility end then and there? The question answers itself. Surely not, surely not! Should it ever really end through life's all too brief tenure? Many an illustration could be given of influence exerted, of help rendered, of stimulus afforded, by a teacher to a dropped-out member, long after he had left the class. The letter of advice or encouragement or sympathy or congratulation, written perhaps years after the old class days, the word of friendly greeting as teacher and pupil rub elbows on the street, the telephone inquiry of friendly interest, may mean more to the old scholar than did all the teaching of the class.

When does a teacher's responsibility end toward his pupils? It never ends, until life itself ends for one or both.

Toronto

The Cradle Roll

What the Cradle Roll Does for the Babies

By Miss Alberta Cresswell

The Cradle Roll Department, if properly conducted, is doing a work of inestimable value for the babies and, though still at its beginning, is proving itself to be one of the most important features of the Sabbath School.

It brings the babies into the family circle of the School, which throws around them the protecting arms of sympathy and love, gathering them as lambs into the fold, before they have time to wander away.

If it is true that the first three or five years of a child's life count the most, is it not of the greatest importance that the sacred influences of the Sabbath School be thrown around the little ones from their earliest days; and should we not begin, as early as possible, to win them for Jesus, who took the little children in His arms and blessed them, and who said, "Suffer the little children to come unto Me"?

Organize a Cradle Roll Department, and at once there goes out from those who are seeking to win the children for the Master an interest that was not felt before, and it may be that some, at least, of those brought in this way into the Sabbath School, may in years to come be among the leaders in winning men to Jesus Christ.

When the parents realize that their little ones are being cared for and remembered, when, for instance, an invitation is received by them to bring their babies to a picnic held expressly for the members of the Cradle Roll Department, or when, from time to time, the Birthday Card is received into the home, those parents may look on their little ones with more tender love, and the babies gain the benefit of the aroused conscience and intelligent interest of the parents, who consider them a part of the Sabbath School where their names are enrolled on the Cradle Roll.

Another benefit which the babies receive, is the earnest prayers of those interested in Sabbath School work, for, as Tennyson has said, "More things are wrought by prayer than this world dreams of".

This Department does not lessen the responsibility of the parents, but should help

to bring about a co-operation of parents with teachers.

It is true, that, in many homes, the babies are sheltered by Christian parents, who do their part in teaching the little ones about Jesus; but is it not also too sadly true, that in many homes this great work is left by indifferent parents to the teachers in our Sabbath Schools?

Shall we not, then, strive earnestly and prayerfully to bring the little ones into the fold, through the Cradle Roll Department? Martintown, Ont.

How It Helps the Mothers

By Miss Frances Buchanan

Superintendent, Primary Department, St. Matthew's Sunday School, Montreal

The tenderest spot in a woman's nature is her mother love. When the Cradle Roll Superintendent calls and asks that the baby's name be placed on the Roll in the Sunday School, there is at once a glad response, and the mother becomes interested in a work, to which, in the past, she may have been indifferent. Not only does she become interested in the Sunday School, but in many cases is led to take a deeper interest in the spiritual welfare of the child. The fact that the Sunday School, the Superintendent and church are interested in the child, seems to impress upon the parents the sense of their responsibilities.

An important part of the Cradle Roll Superintendent's work is to visit the home on the child's birthday and present a neat card with a verse expressive of good wishes from the Sunday School. These visits mean very much to the mothers. "My child is not forgotten by others; must I not do my best to bring the little one to Jesus?" And the parent who brings the child to Jesus, must receive a blessing for her own soul.

Many mothers are so burdened with the cares and duties of the home, that their lives are apt to become monotonous. A visit from the Cradle Roll Superintendent, who in our case is a most faithful visitor, helps to

brighten up the little world in which the baby lives.

In St. Matthew's Sunday School, we have had a Cradle Roll for a number of years. At present we have in all about 175 names on the Roll, which implies a very large number of mothers interested in our work. We have a Mothers' Day once a year; possibly oftener would be better. The mothers are specially invited, with their babies, and we have a lively time,—sometimes plenty of music,—and altogether the day is a helpful one. The meeting is held in connection with the Primary Department, and a few words are spoken to the mothers, either by the pastor or by one of the Superintendents.

Besides this, at our Annual Entertainment, the mothers and babies are given a place. This gives them a chance to meet one another where they can spend a few hours in helpful social intercourse.

The above are some of the benefits which come to the mother through the Cradle Roll, which are surely enough to justify its existence, and encourage every School, however small or large, to have one. The mother is helped socially and spiritually,—she is led to take a deeper interest in her child, and is ever kept in touch with the work of the Sunday School.

The Benefit to the School

By Rev. W. A. McTaggart, B.A.

The Cradle Roll benefits the School in three ways. First, it is the great recruiting ground for the School. If the parents are deeply interested in the church, there is no problem of attendance at the Sabbath School. But if the parents are indifferent to the claims of Christ and the church, how often the labor of getting the child ready, or the few cents of collection, serves as an excuse for non-attendance. When you seek the enrolment of the little babe, the new treasure, on your Cradle Roll, you ask that which costs the parents neither time nor money, merely the privilege of having a prayerful interest in their child, of calling to see him from time to time, of presenting him with a pretty Certificate of Membership to adorn the walls of his room and of greeting each birthday with an appro-

priate Birthday Card. The tender heart of the parent opens, the child is enrolled, and if the Superintendent and her staff do their duty for the first four years, your School holds the child. Not that the parents send their child to you because they feel under any compliment to you for what you have done, but because, through your Christian spirit, they have learned to love you and the School you represent.

As a second benefit, the Cradle Roll gains for the School the strong support of the parents. There is no teacher of a day school who has not often seen the parent reflected in the child. If the teacher has the love and confidence of the parents, it is not hard to have obedient scholars. This is even more marked in the Sabbath School, since the problem of discipline is a greater one. And again, how can we ever overcome the loss we suffer from Sunday parades, Sunday visiting, and such like causes, except by so quickening the interest of the fathers and mothers in the School, that they may feel it is of infinitely more importance to the little ones than any military parade can be? A properly conducted Cradle Roll wins this confidence and the interest that we need.

Once more, the Cradle Roll paves the way for other departments of the School. The young parents are in touch with your Cradle Roll Department. Their sympathies have been awakened in your Sabbath School. Now the door is open, and but little persuasion is needed to enroll them in the Home Department. As time glides by and the children graduate from the Cradle Roll, they are eager to join the Primary Department, The parents have learned to appreciate systematic Bible study, and, as a result, they themselves bring the children to Sabbath School, and join one of the Adult Bible Classes. In short, there is no part of the life of a School that a successful Cradle Roll does not stimulate.

Wychwood, Ont.

A Dollar Will Start It

By Rev. R. Douglas Fraser, D.D.

Some Application Cards, some Enrolment Cards, and a Cradle Roll—these are the

requisites for the starting of a Cradle Roll Department. They can be bought for a dollar.

The Roll is printed on heavy cardboard in four colors and gold, with metal strip at top and bottom, ready to be hung up. It has space for 94 names, and a package of gummed slips, upon which the names are written, goes free with the Roll.

On one side of the pretty Application Card is this little letter from the Superintendent with blank spaces on the other side for the baby's name, date of birthday, age, etc.:-

BABY'S MOTHER :

"In order to link the Sunday School and the Home more closely together, and knowing that mothers are always anxious to start the little ones right, we have established in our Sunday School a CRADLE ROLL, on which we wish to enroll the names of all the children in the vicinity who are too young to attend the regular services.

"May we not put your little one's name on our Roll? We shall endeavor to keep both you and the baby in our mind, and to send the little one a birthday remembrance, and we shall hope in due time to see that name enrolled as a regular member of the Sunday School.

"Please fill out the blanks on the opposite side of this card, and send it to the address below, and we shall send you at once a beautiful Certificate of Enrolment. There is no expense whatever connected with this.

"Yours in the Work,
....."

The Application Cards may be procured for 10c. per dozen, three dozen, costing 30c., will be sufficient to begin with in most cases.

The Enrolment Card, which is given to the parents, certifies "that the name of..... has been placed on the Cradle Roll of the..... Sabbath School". It contains also a space for the date of the baby's birth, and the date

of its enrolment; and "the baby's text"—"Suffer the little children to come unto Me". The decoration is a beautiful half-tone engraving of a mother and babe. This Card also sells at 10c. per dozen, and, again, three dozen, costing 30c., will be sufficient to begin with.

Thus, for the dollar—A Cradle Roll, and three dozen each of Application and Enrolment Cards.

There are, to be sure, more expensive Rolls, if they are desired, and when the baby's birthday comes round, a Birthday Card is to be sent; but these may be bought cheaply. With a single dollar, if the minister and the Sabbath School wish it, and will work for it, a flourishing Cradle Roll Department may be put on its feet. We shall be glad to send an illustrated leaflet to any address desired, telling what the Cradle Roll is, how to organize it, and how to keep it going, and giving specimens and prices of Rolls and Application, Enrolment, and Birthday Cards.

An A. B. C. in Your School

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

An Adult Bible Class in your School! Why not? The idea is taking hold. There is life in it, and the promise of growth and fruit. The idea is a very simple one and easy to work out. It includes just two principles, each vital and aggressive,—self-government, and practical activity.

The Adult Bible Class governs itself. It is an organized class. The members elect their own officers, such as President, Vice-President, Secretary, and Treasurer. They appoint their own committees, who look after the enrolment and attendance of members, make all necessary arrangements connected with the meetings of the Class for Bible study and the like, plan for social gatherings, and, in short, carry out any undertaking which the Class may assign to them. Instead of leaving the teacher to bear the chief burden of responsibility for the growth and success of the Class, the members of the Class carry this, setting the teacher free to give himself entirely to the work of leading the Class in its study. The whole Class is thus like a living body, in which

every part ministers to the good of every other part and of the whole body.

The Adult Bible Class is a class at work. It is organized, and it is organized to do something. Scarcely any limit can be set to its useful activities. In the very forefront is the new energy and purposefulness it is putting into united Bible study. A big lift is being given to congregational work in its various departments. The study of missions is being developed, and, keeping step with this study, systematic and liberal giving for missions is being greatly stimulated. The Adult Bible Class is ministering to the social enjoyment and welfare of its own members and others, and it is getting behind the mid-week prayer-meeting and the work of the Young People's Society, with its strong helping hand. These are but hints as to the directions in which the Adult Bible Class may make itself felt for good.

Classes have been formed and are making good, in all sorts of congregations. A glance at the list of the Classes already organized and at work, shows that they are equally successful and effective in city, town and country churches. The Adult Bible Class is working in congregations just like yours, and it will work in yours.

The way to organize is very simple. In almost every School, there are already adult classes working on the old lines, all the responsibility resting on the teacher. The members of these can readily be got together, along with as many others as possible, who are outside the School. Officers and Committees as enumerated above may be appointed, and the Class is ready to swing along in the work it decides to undertake. It may be desirable to have more than one Class in a School, for instance, a class for men, another class for women—indeed, where there is sufficient material, it is better to have these two classes separate. Or boys of sixteen and upwards may be banded together for work suited to them, while the mature men may be united for larger tasks. Any further information that may be desired, will be furnished gladly by Rev. J. C. Robertson, General Secretary for Sabbath Schools, Confederation Life Building, Toronto. The New Year is close at hand. Why not give a trial to the new method?

It may mean to your School and young people, and church, new blessing.

Teacher Training Handbooks as Supplemental Lessons

By Rev. E. Leslie Pidgeon, B.A.

During several years of experience in Bible Class teaching, I had constantly felt that much of my effort was neutralized through the lack on the part of the class of a general knowledge of the contents of the Bible and the nature of the individual books which compose it. Those who arrange our Sunday School Lessons, must necessarily select portions only of books, and I found it a serious handicap, when the members of the class did not possess a general idea of the whole, of which the Lesson was a part. In endeavoring to meet the need, I tried the experiment of devoting five or six minutes at the opening of each Lesson to a general study of the Bible. I selected as a text book, *The Books of the Old Testament, Handbook No. 1*, in the Teachers' Training Course, and found it admirably suited to the work.

I began by giving a general definition of the Old and New Testaments,—the former I defined, as God's Revelation to Man before Christ, and the latter, as God's Revelation through Christ and the Apostles. We then turned to the Old Testament, and noted its three main divisions into Historical, Poetical and Prophetical Books, naming the books which comprised each section. Then we sub-divided the Historical Books into the Pentateuch and the other Historical Books; the Prophetical, into Major and Minor Prophets, the significance of the titles and divisions being explained. We reviewed this repeatedly, until every member of the class could give a general analysis of the Bible as above outlined. Then, along with a brief review, we added each week the outline of one of the books of the Old Testament, following the thought of our text book, but abbreviating in statement. We endeavored to get a key sentence for each book, which would suggest its contents. Many, if not all of them, were found somewhere in the treatment in the text book. For example, Genesis, "The book of origins"; Exodus, "The

departure from Egypt"; Joshua, "The conquest of Canaan". This title, which I took great pains to impress indelibly on the minds of all, formed the centre of a brief outline of the book.

I further sought to encourage the attempt to find the place which each chapter studied, both in Bible Class and at home, occupied in the general scheme of the book which had been given. If reading from Genesis, call to mind that Genesis is the book of origins, and find which one of these origins is dealt with in the chapter, and what the chapter contributes to that section of the book. A chapter studied in this way should be more intelligible, than if made a separate unit.

I am of the opinion that, in the private reading of scripture, many follow no systematic plan. They select a chapter, here or there, and read it by itself. But it seems reasonable that, in reading the Old Testament, and at least the Epistles of the New, much of the benefit will not be forthcoming, unless the reader can relate each part to the general scheme. Suppose it be a chapter in the former part of Isaiah, in which the prophet is denouncing the Assyrian alliance of Ahaz, such a chapter would be next to meaningless, unless the reader possessed a general knowledge of that alliance, and the prophet's attitude to it. But with this information as a background, it would be filled with vital principles for individual and state. I believe, therefore, that one of the problems of the church of the present, is to equip its members with a systematic knowledge of scripture, which will encourage and facilitate private study.

St. Thomas, Ont.

The Essentials of Good Teaching

By Professor O. J. Stevenson, D. Pæd.

X. THE MEANINGS OF WORDS

(a) Intellectual Values

The impression made upon the pupil by the lesson depends, as we have seen, very largely, upon the teacher's method of presenting it. But the successful teacher must not only take into consideration the presentation of the lesson story as a whole, but must also make an effort to adapt the language of the scripture narrative to the experience of

the pupil, so as to bring out to the full its intellectual, emotional, and æsthetic values. Before, however, we can fully appreciate the importance of this point, we must briefly examine into the nature of words as symbols.

It need hardly be pointed out, that, if we lived, as the lower animals seemingly do, in a world of particular objects only, we would have no need of language. It is only because we are able to form general class ideas, or "concepts", that we need words. When the young child learns his first few words, they do, it is true, apply at first to single, particular objects, but, as his experience widens, their meanings undergo a constant change. He has, let us say, in the first year of his life, seen but one dog, a collie, and has learned to name it dog. His idea of the meaning of the word is enlarged when he first sees a spaniel, and hears it also called by the name dog. As he grows older, the meaning of the word dog constantly undergoes change as he finds that it is used to include still further classes,—terriers, setters, greyhounds, etc. It must, then, be quite evident, that the meanings of even simple words vary greatly with different children. What a word means to any individual, old or young, depends entirely upon his experience.

The bearing of this point upon the teaching process must be self-evident. Words which are rich and full of meaning to the teacher, may have the most meagre content for the child. It is necessary that the teacher should make very sure, by illustration, explanation, questioning, etc., that the really significant words in the lesson should be clearly understood. Many of the words used in scripture are abstract, or are at least, not in common use by the child, and it is quite possible that misapprehension of a single important word in the lesson may give him an entirely wrong impression of the whole. Most readers will probably recall the instance of the small boy who stubbornly refused to go to church because he had heard the clergyman repeatedly and earnestly declare, "The zeal of Thine house hath eaten me up". What this imaginary monster, "the zeal" which haunted the dark corners of the church, might be, he did not know, but at all events he did not want to take chances on being "eaten

up". The story is, of course, absurd, but it illustrates a real danger.

This danger, however, becomes all the greater when figurative language is used, and when words are used in a sense that differs even slightly from their ordinary use. In the Lesson for December 6th, for instance (Solomon Chooses Wisdom, 1 Kgs. 3 : 4-15), what does Solomon mean when he says : " I am but a little child : I know not how to go out or come in " ? Improbable as it may seem, there is always a possibility that language even as simple as this, may be entirely misunderstood by the immature child mind. And in the same Lesson, the use of the word " judge " in a slightly unusual sense affords a further illustration of how very readily a misconception of the meaning might occur.

Queen's University, Kingston

Music in the Sabbath School

By Rev. P. M. MacDonald, M.A.

IV. THE LEADER OF THE SINGING

The old proverb among the Latins said, " If you want to make men cry, you must cry first ". The spirit of song is caught, not taught. Put before a group of young folk a stirring singer ; tell them they may sing with him, if they wish to, and before they are aware, they are singing. The meshes of the music wrap them about, and they become makers of more music. The leader who can best produce such a result, is one who :

1. *Is a lover of song.* A formal knowledge of the laws of music, and a faultless and precise manner of singing, are not enough. The leader must have a passion for this expression of the heart's happiness which is,

" Writ in the climate of heaven,
In the language spoken by angels."

This being so, the leader is not necessarily a musical scholar. Of course, he must be free from peculiarities that will arouse mirth in the scholar. But if he have a genuine love for praise ; if he finds his condition expressed in Wesley's line,

" O for a thousand tongues to sing ",
that love will drown his delinquencies and make him the man for the place, while one who is free from these faults, but lacks the enthusiasm that kindles others, must be set aside as unsuitable.

2. *A lover of children.* The Pied Piper of Hamelin was a music lover, but he loved money more, and children less than either music or money. The leader who will do most to make the scholars better by means of worship, is the man who makes music servant to the souls before him. The object of a Sunday School is to make good children, not good music ; but both these ends are accomplished when the welfare of the child is put first. The mother croons as sweetly as she can when she soothes her babe, but it is the love in her heart seeking the good of the child, that puts the tender, hushing note into her lullaby. When the leader keeps before him the good of the happy throng of little lives, he will seek to bring out of his musical treasures things new and old, to win them into the life that offers always the sacrifice of thanksgiving to God.

3. *A lover of Christ.* To teachers and all in the Sunday School the truest Friend of children says, " Take these, and train them for Me ". It is the School of Christ. He yearns over it with compassionate concern, and seeks expression for that concern in the faces and voices of the leaders. When the privileged person who leads the singing, makes Christ the Motive and Master of his life, there will be about his singing and his speech a winsomeness that the children cannot resist. The failure of many Schools, on that side of their work which is the chiefest, lies here,—Christ's claim is forgotten. Success in the best sense is sure when we pray,

" With Thy love my bosom fill :
Prompt me now to do Thy will ;
Then Thy presence let me see :
Manifest Thyself in me."

Toronto

In the Primary Class

A SERIES OF TWELVE ARTICLES

By Marion Wathen

XII. THE CHRISTMAS LESSON IN THE PRIMARY CLASS

Surprises are sometimes in store for us when we visit Sunday Schools, and they are not always agreeable surprises. I once visited the Primary Class in connection with the largest church in a certain city,—it was

the Sunday before Christmas. I found the teacher telling the children a very fascinating story,—a sort of myth in connection with Santa Claus, and before she had finished it, the closing bell rang.

In another School, I found all the time for the Lesson spent in drilling the children for certain public Christmas exercises to be given by the School.

The real Christmas Bible story is itself the only proper one to tell on the Christmas Sunday. It is simple enough, and nothing could be more beautiful or fascinating, even to the little child. Stick to the Bible text as closely as possible in teaching the story. Never use any other story to introduce this lesson. It would be likely to detract from the Bible story.

If possible, have a number of Christmas pictures to be shown sometime during the class session,—either while the Lesson is being taught, or at the close, such as The Arrival of the Shepherds, The Holy Night, the best Madonna pictures you can obtain, etc.

Remember that, to many children, Christmas Day so far as the home is concerned, stands simply as a day for the giving and receiving of presents, for the visit of Santa Claus, for the extra delicacies of the Christmas dinner; and, as they grow older, the modern whirl in connection with the Christmas season so engulfs them, that they practically lose all the real Christmas beauty and joy. With all this in mind, let the Primary teacher rise to her glorious opportunity, and through her Christmas Lesson see that the child gets a firm grip on the real Christmas

idea, and what it means to the world. See that, through it, the children understand the beautiful thoughts back of *our* Christmas giving, that "*God so loved . . . that He gave*", and we, too, give to show our love to the Christ, and to those about us.

Suppose you introduce your lesson in some such way as the following:

"What day is coming soon?" "How many of you children expect to receive presents on Christmas?" "Do you know what was the first Christmas Present given?"

"For whom was that Present?" "Who gave this Present for everybody?" "Why did God give Jesus for a Present to the world?"

"You know that long ago, before Jesus came, there was no Christmas Day at all, but the day He came from heaven and was born into the world—His birthday—we call Christmas. Then some of the people who loved Jesus said, 'Wouldn't it be nice for us every year on Jesus' birthday to give presents to the people we love: that will help us to remember, too, about how God loved us, and gave us Jesus on that day?' So people do that every year on Christmas."

Harcourt, N.B.

Mr. W. A. Cameron, Sabbath School Field Worker in the Synod of Toronto and Kingston, tells of a School at Bethesda, in the Presbytery of Peterboro, in which out of an attendance of about fifty, half are adults, many of these being well up in years. The superintendent said that every family but one was represented at the School on the morning of Mr. Cameron's visit.

Lesson Calendar: Fourth Quarter

1. October 4. David Brings the Ark to Jerusalem. 2 Samuel 6 : 1-12.
2. October 11. God's Promise to David. 1 Chronicles 17 : 1-14.
3. October 18. David's Kindness to Jonathan's Son. 2 Samuel, ch. 9.
4. October 25. The Joy of Forgiveness. Psalm 32.
5. November 1. Absalom Rebels Against David. 2 Samuel 15 : 1-12.
6. November 8. David Grieves for Absalom. 2 Samuel 18 : 24-33.
7. November 15. The Lord Our Shepherd. Psalm 23.
8. November 22. Solomon Anointed King. 1 Kings 1 : 32-40 ; 50, 53.
9. November 29. World's Temperance Sunday. Isaiah 28 : 1-13.
10. December 6. Solomon Chooses Wisdom. 1 Kings 3 : 4-15.
11. December 13. Solomon Dedicates the Temple. 1 Kings 8 : 1-11.
12. December 20. Solomon's Downfall. 1 Kings 11 : 4-13.
13. December 27. REVIEW.

*AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SILENCE.

II. SINGING. Hymn 320, Book of Praise. (It is expected that this beautiful hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES. Matthew 7: 13, 14, 21.

Superintendent. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

School. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Superintendent. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

IV. SINGING.

O Saviour, precious Saviour,
Whom yet unseen we love,
O name of might and favor,
All other names above!

*We worship Thee, we bless Thee,
To Thee alone we sing;
We praise Thee and confess Thee
Our holy Lord and King.
—Hymn 100, Book of Praise.*

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

VI. READ IN CONCERT. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

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.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

IV. SINGING.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

—Hymn 444, Book of Praise.

V. RESPONSIVE SENTENCES. Proverbs 4: 23, 26, 27.

Superintendent. Keep thy heart with all diligence;

School. For out of it are the issues of life.

Superintendent. Ponder the path of thy feet.

School. And let all thy ways be established.

Superintendent and School. Turn not to the right hand nor to the left: remove thy foot from evil.

VI. BENEDICTION OR CLOSING PRAYER.

1 Kings 3: 4-15. *Commit to memory vs. 11, 12. Read 1 Kings 2: 12 to 4: 34.

GOLDEN TEXT—The fear of the Lord is the beginning of wisdom.—Proverbs 9: 10.

4 And the king went to Gib'eon to sacrifice there; for that was the great high place: a thousand burnt offerings did Sol'omon offer upon that altar.

5 In Gib'eon the Lord appeared to Sol'omon in a dream by night: and God said, Ask what I shall give thee.

6 And Sol'omon said, Thou hast shewed unto thy servant Da'vid my father great¹ mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

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

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give² therefore thy servant an understanding heart to judge thy people, that I may discern between good and³ bad: for who is able to judge this⁴ thy so great a people?

10 And the speech pleased the Lord, that Sol'omon

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

LESSON PLAN

- I. God's Offer, 4, 5.
- II. Solomon's Choice, 6-9.
- III. God's Gift, 10-15.

DAILY READINGS

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

M.—Solomon chooses wisdom, 1 Kgs. 3: 4-15.
T.—Joshua's choice, Josh. 24: 1-15. W.—True wisdom, Job 28: 12-28. Th.—The principal thing, Prov. 4: 1-13. F.—Source of wisdom, Ps. 119: 97-104. S.—Things to follow after, 1 Tim. 6: 6-16.
S.—The first choice, Matt. 6: 25-34.

Shorter Catechism—Review Questions 1-38.

had asked this thing.

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

12 Behold, I have done according to thy⁵ words: lo, I have given thee a wise and an understanding heart; so that there⁶ was none like thee before thee, neither after thee shall any arise like unto thee.

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

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

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

The Question on Missions—10. Do the native workers assist the missionaries much? They are necessary for the carrying on of the work. They are hands, feet, eyes, and mouth to the missionary. Without native helpers his work would be very limited indeed.

Lesson Hymns—Book of Praise, 320 (Supplemental Lesson); 116; 119; 92 (Ps. Sel.); 127 (from PRIMARY QUARTERLY); 111.

Special Scripture Reading—Prov. 3: 13-26. (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.

EXPOSITION

By Professor R. Davidson, Ph. D., University College, Toronto

Time and Place—About 965 B.C. (according to Ussher's Chronology, given in the Margin of the English Bible, B.C. 1014); Gibeon.

Connecting Links—Solomon secured himself in the possession of his throne by the removal of the leaders of the opposition to his rule. Adonijah fell first (ch. 2: 13-25); Abiathar was deposed and banished to Anathoth (ch. 2: 26, 27), while Zadok became sole high priest (v. 35); Joab was slain by Benaiah (vs. 28-34), who thereupon succeeded him as commander-in-chief of the army, v. 35. Shortly afterwards, Shimei, a violent partisan of Saul's house (see 2 Sam. 16: 5-13), was put to death, vs. 38-46. These events are laconically summarized in v. 46: "The kingdom was established in the hand of Solomon."

I. God's Offer, 4, 5.

V. 4. *The king*; and along with him, a

great company of the chief men in Israel, 2 Chron. 1: 2, 3. *To Gibeon*. See Light from the East and Geography Lesson. *To sacrifice there*. Solomon wished to begin his rule by a great offering to Jehovah, who had made him king, and to enter upon the kingship under the auspices of the God of his fathers. It was by such sacrifices, along with which services of prayer and praise were held, that the Hebrews confessed their need of forgiveness and gave visible expression to their gratitude and consecration to God. Solomon went to Gibeon because that was the great high place. A hill top was the favorite location for a sanctuary among the Canaanites and old Hebrews; hence "high place" is equivalent to sanctuary. Gibeon was the "great" high place, because there the tabernacle stood (1 Chron. 16: 39, 40), which, ever since the days of Israel's

*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.

wilderness wanderings (Ex. 40 : 34-38), had been the appointed place of God's meeting with His people. *A thousand burnt offerings.* The thankful heart will not stint its gifts, John 12 : 3 ; 2 Cor. 9 : 7. It was a great meeting, and immense quantities of flesh were needed to feed the people. In the sacrifices only a small part of the victim was actually burned,—little more than the fat of the kidneys and intestines,—the rest went to priests and people. Solomon fed the multitude well. Similar stories of sacrificial munificence are told of Cræsus, king of Lydia, and Xerxes, king of the Persians.

V. 5. *The Lord appeared to Solomon.* Shall we say that Solomon's mind was elevated by religious fervor after the events of the day, while the burden of ruling his people—a task all untried—lay heavy on his spirit? At all events, he had a marvelous dream. A remarkable dream it certainly was; but the Hebrews were always dreaming about the things of God; Abraham, Jacob, Joseph, Solomon and Daniel in the Old Testament, and Joseph (Matt. 1 : 20) and Paul in the New, all dreamed of God, and caught a glimpse of His plans. Their life was shot through with the divine. Solomon saw God stand beside him, and heard Him speak the words, *Ask what I shall give thee*, or as we may turn the Hebrew phrase, "Whatsoever thou askest, I will give it thee".

II. Solomon's Choice, 6-9.

Vs. 6, 7. *Thou hast shewed . . . David . . . great mercy . . . this great kindness.* God's own act in the past (see 2 Sam. 7 : 12-14) had put Solomon in a position where he stood in special need of help; God was therefore pledged to give that help. *Made thy servant king.* This laid upon Solomon the weightiest obligation to be a good king, and gave him also the strongest claim upon God's guidance and blessing. *I . . . a little child.* Solomon was probably about 25, rather under than over that age. His was not the false humility that refuses the task which God sets, but the truly humble spirit that seeks to be made fit for the task. *Go out or come in ; live his life and manage his affairs* (see Num. 27 : 17 ; Deut. 28 : 6 ; 1 Sam. 18 : 13).

Vs. 8, 9. *A great people*, etc.; and the youthful king felt the responsibility of caring

for them to be a heavy burden. *Give . . . an understanding heart*; literally, "a hearing heart"; sensitive to the indications of God's will without, and to the whispering of conscience within. *Discern . . . good and bad*; so as to give a right judgment in cases brought to him for decision. *To judge*; settle disputes, one of the chief functions of an Oriental king.

III. God's Gift, 10-15.

Vs. 10-14. *The speech pleased the Lord*; because it revealed in Solomon a character that made him worthy to be trusted with heaven's choicest blessings. *God said . . . Because*, etc. Solomon's not wishing for material good, is made the very reason for giving it to him. *Given thee*, etc. . . also given thee. First, Solomon received the gift of wisdom he asked for, a gift promised to all who ask it (James 1 : 5); and, second, there were given to him, in great abundance, the blessings he had not asked for. *If thou wilt*, etc.; an additional promise of long life, on condition that he should obey God. This condition, alas! Solomon did not fulfil (ch. 11 : 1-8), and hence he forfeited his right to the promise. He died at about sixty, ten years younger than David.

V. 15. *Solomon awoke . . . a dream*; not something illusory, but full of significance, a message from on high. *Came to Jerusalem*; where, in recognition of the divine favor, he continued the sacrifices, with a feast to all his servants and great jubilation, in proof of his confidence in God's promises, and of his joy in the divine favor.

Light from the East

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

GIBEON—Was an ancient city of Canaan, belonging to the Hivites, an offshoot of the Amorites. It has been identified with el-Jib, a village five miles northwest of Jerusalem and not far from Gibeah of Saul. It is situated on one of the roads between the Jordan Valley and the Maritime Plain, and it was from this that it derived its importance, as it was a fortress in a natural pass between Northern and Southern Israel. The hill itself is low and isolated, composed of horizontal strata of limestone, which in places form regular steps to the top. Round

the hill is spread out one of the richest upland plains in central Palestine, meadow-like in its smoothness and verdure, and covered with vineyards and olive groves. On the broad summit are many ruins, notably the remains of one large, massive castle. At the east of the present miserable hamlet, and at the foot of the hill, there is a large

stone tank, or reservoir, supplied by a spring which comes from a cave or chamber hewn in the rock. This is no doubt the pool or "great waters" (Jer. 41 : 12) of Gibeon. The choice of Gibeon as a resting place for the tabernacle shows how wedded the Israelites, like the original inhabitants of the land, were to the use of high places for worship.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

A thousand burnt offerings, v. 4. A gentleman advertised for a boy to help him in the store. There were many applications. Bright, clever boys came, who could do a great many wonderful things ; but none of them suited, for they all lacked the one particular quality he desired. So he advertised again, and this time, as follows : "Wanted, to assist in a store, a boy who obeys his mother". He received only two answers. Obedience is better than a great many other more brilliant gifts. Clever men could make beautiful songs of praise to God, and rich men could bring, like Solomon, a thousand cattle to be slain in His courts. But these are not the things that God most desires. He says, "To obey is better than sacrifice, and to hearken than the fat of rams", 1 Sam. 15 : 22. That is why we no longer try to please God with burnt offerings, but with a willing and obedient heart. That is the sacrifice which, above all others, is pleasing to Him.

In a dream by night, v. 5. A missionary in China, being very much depressed during a season of spiritual deadness, received comfort in a dream. He fancied he was standing near a rocky boulder, trying to break it in pieces with a heavy sledge hammer. But blow after blow he struck without any visible effect. He was so disheartened that he was about to give up, when a voice said, "Never mind, go on ; I will pay you all the same, whether you break it or not". He awoke determined to persevere in his missionary endeavors, whatever the immediate result might be ; for he knew he was doing God's work, and that what God required of him was faith and persistence.

Ask what I shall give thee, v. 5. This

doesn't mean that God will give us every foolish thing we choose to ask. But God's "Ask" does mean, that, if we pray for something that is right, and pray long enough, we shall get it. An ignorant community asked a scientific man if there was any means of getting a constant supply of water. "Certainly", he said, "there is water everywhere, water under your feet." "How shall we get it?" "By digging for it." "How far must we dig?" "Five, ten, twenty, a hundred feet ; in some cases a thousand feet will not reach it. But no matter if it is five thousand feet down, digging will get it." Importunate prayer will always bring down heaven's blessing on the needy soul. And the blessing will always fit the need.

A wise and an understanding heart, v. 12. Sin is the greatest folly, and the sinner the greatest fool, in the world. The unconverted man risks eternity and everlasting happiness on the uncertain chance of living another year and having another opportunity to repent. He scorns the Saviour's love, and braves the wrath of God. He rejects the immortal crown, that he may have a little more of earth's riches. Is it not all sadly foolish? "They are wise to do evil, but to do good they have no knowledge" (Jer. 4 : 22). The only truly wise heart is the one which has been converted and has learned to love God and give heavenly things their right place. This is the new heart, and to get it, we must be born again. But God will give it to every one who sincerely breathes the psalmist's prayer, "Create in me a clean heart, O God ; and renew a right spirit within me" (Ps. 51 : 10).

If, v. 14. The Christian Captain Hedley

What God
Most Desires

The Greatest
Fool

Pays
All the Same

Vicars, was wounded in one of the fights that took place around Sebastopol. His wound was not necessarily fatal. The surgeon understood it and knew that it could be cured, and was ready to do all in his power for the suffering soldier. Nevertheless Hedley Vicars died from that wound, and the reason was, that, in the medley of the terrible fight, his regiment had been carried away from the tent that held supplies. A bandage was required to tie up the bleeding artery, but the bandage was in the tent, and before it could be reached, the brave soldier had passed away. "He might have been alive to-day", said a friend afterwards, "if the tent had been half a mile nearer." There are so many "ifs" in human life. How many things we might have done, if—! But the "if" in this verse is one of the greatest. Obedience to God, contentment to walk in His ways, this is the divine condition of all true prosperity. Many men might have been well off, many men in good health, many men rejoicing in glory, if only they had "remembered His commandments to do them".

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

For Teachers of the Older Scholars and Bible Classes

By Rev. John H. MacVicar, B.A.

Dreams are made of the "stuff" that fills our waking life. Solomon, before falling asleep, had shown high religious feeling, v. 4. That becomes the rudder which steers the thought in his sea of dreams.

1. *The necessity of choice*, vs. 4, 5. At the beginning of his reign, he is just in the mood to choose what kind of reign it will be. The scale on which he offered sacrifice (v. 4), indicates that it is his purpose to do things in a great way. We can choose to do that (Eccl. 9: 10), or to shuffle through life in any slipshod fashion, Prov. 19: 24. If we do not choose to do things in a great way, we choose the reverse; for not to choose a high ideal is to choose a lower. We must choose—we cannot help ourselves, Jesh.

Lesson Points

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

God will never let any one be the poorer for what is given to Him. v. 4.

We honor God more by our takings from Him than by our givings to Him. v. 5.

God gives blank cheques only to those who can be trusted to fill them in rightly. v. 5.

In every divine call to service there is wrapped up a pledge of divine help. v. 6.

The emptier our hands are, the more they can contain of blessings from heaven. v. 7.

No one deserves the rewards of office who shirks its responsibilities. v. 8.

"True wisdom consists not in seeing what is immediately before our eyes, but in foreseeing what is to come." v. 8.

"He who seeks wisdom first is already wise." v. 9.

When our conduct pleases God, it matters little what others think of it. v. 10.

Happiness is a fruit that comes to its highest perfection only in the soil of duty. v. 13.

We can enjoy God's favor only when our lives are ruled by His laws. v. 14.

Our gratitude to God should be as unflinching as His goodness to us. v. 15.

TEACHING HINTS

24: 15. God comes to us, as He came to Solomon, and says, "Ask what I shall give thee" (see Rom. 8: 32). Not to choose Christ as the highest Wisdom (1 Cor. 1: 30; Col. 2: 3), is to count some one else, or something else, better and wiser. Urge choice to-day.

2. *The grounds of choice*, vs. 6-9. The considerations that guided Solomon were: (1) The memory of a worthy father, v. 6. It was David's faith in God that had made him so great, and, though Solomon's times would differ from David's, the old faith was not to be abandoned. He would look for the same mercy that had raised his father to such a height. Change and movement are the law of progress; but, however radically ways of expressing faith may vary with varying times, personal acts of faith in Christ move on with little variation, Rom. 10: 8-10. Old fashioned though they may have been, we owe an incalculable debt to our fathers. (2) A sense of insufficiency,

v. 7. On receiving calls to exalted positions, many have felt, like Solomon, that they were inexperienced babes, Jer. 1 : 6. Savonarola and Knox showed just such shrinking (compare 2 Cor. 2 : 16, last clause ; 2 Cor. 12 : 9). (3) A sense of responsibility, v. 8. It is no easy thing to be a ruler, Prov. 29 : 26. Thinking more of his subjects than of himself, the royal dreamer chooses the thing he feels is most needed for their sake, v. 9. Similar grounds may safely determine the choice of all beginners in life, 2 Tim. 3 : 14, 15.

3. *The reward of the choice*, vs. 10-15. Solomon's discernment was commended (v. 11), and his request granted (v. 12), with other things thrown in, vs. 13, 14. The dream, which proved the highway into the dreamer's best thought, was taken seriously in waking life (v. 15), and obtained a large fulfilment. The higher choice brings as its reward a great deal more than is directly chosen, Matt. 6 : 33 ; 1 Tim. 4 : 8.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

"In youth, beside the lonely sea,
Voices and visions came to me ;
In every wind I felt the stir
Of some celestial messenger."

These lines, from Aldrich's, *Sea-Longings*, have a curious kinship with the Lesson passage. Let the scholars say them over and over, till they learn them, or, at the least, till they are brought into the atmosphere in which Solomon had his dream and talked with God.

WHAT CAME BEFORE THE DREAM. A few questions will bring back the anointing of Solomon as king (Lesson VIII., ch. 1 : 32-40, 50-53) with the joyous shoutings of the people ; then, the death of King David. Was Solomon's head turned, as it might readily have been, with the new honors and the new responsibilities ? Have the scholars show how v. 4 of this Lesson answers the question : Solomon began his reign by publicly honoring and worshiping God. Turn also, with the class, to 1 Sam. 2 : 30 (the closing words of the verse).

THE DREAM. Have one of the class picture v. 5. There will be many questions asked. The Exposition mentions other in-

stances of God's revealing Himself through dreams. "A dream cometh through the multitude of business", is an old saying (Eccl. 5 : 3). Solomon's did—see v. 4.

What Solomon saw : "The Lord". In what form ? There is no certain answer to this ; but the appearance doubtless was as of some splendor of light and beauty.

What God said. Six words only, in English, and, in Hebrew, but four : and plain, simple words. But what an amazing offer ! Compare with it these other offers of scripture Matt. 7 : 7, 8 ; 21 : 22 ; John 14 : 13 ; 15 : 16 ; 1 John 3 : 22 ; 5 : 14. Try the scholars with this question, What excuse can anyone give for not possessing the very best things that God has to bestow ?

Solomon's request. Ask for Solomon's age,—a young man ; certainly not more than twenty-five. What are the things for which young men are likely to be the most eager ? The scholars will be ready with their answers. Now, have them follow Solomon, step by step, in his reply and request : (1) God's great goodness to his father, v. 6 ; (2) His goodness to himself, v. 7. (In these two things, he shows his gratitude, one chief mark of a noble mind.) ; (3) Solomon's humility, v. 7 ; (4) His sense of responsibility, v. 8. (Here, again, are strong points in character : a manly, sensible young prince, we say.) ; (5) Solomon's request. Bring out the force of the "therefore", and what he means by "an understanding heart". (See Exposition, for a capital definition.)

God's reply. The point to be made clear is, why Solomon's speech "pleased the Lord". V. 11 explains this : what we all need more than anything else, is a heart that listens to God. If we have this, we are wise and strong. If we have it not, nothing can make up for its lack. Then, note how overflowing God gives, vs. 12, 13 ; and, still further, v. 14. But note the "if", and question as to whether Solomon did, or did not, make good in regard to this condition.

WHAT CAME AFTER THE DREAM, v. 15. Did the young king do wisely or unwisely ? Go back to vs. 6, 7, where he speaks of gratitude. Here he acts his gratitude. Rom. 12 : 1 embodies the same principle.

THE GEOGRAPHY LESSON

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



nacle (2 Chron. 1: 3), and here Solomon inaugurated his reign by the offering of sacrifices. (See also Light from the East.)

From Jericho in the Jordan plain, a valley leads up to the Central Range of Judea. This was the route taken by the Israelites under Joshua, after the capture of Jericho. A continuation of it leads down into the Shephelah and through to the Maritime Plain. This natural pass across Palestine served in early days as the political border between North and South Israel. Just before the road leaves the higher ground to descend into the foothills, it divides into two branches, the one running straight westward and the other leading in a more northerly direction. At the point of division, on a hill overlooking an open, fertile plateau, is the modern village of el-Jib. This is the ancient Gibeon. At the foot of the hill, to the east of the village, is a good-sized tank or reservoir, kept filled from a spring which rises in a cave higher up. Owing to its position on the frontier between the two divisions of the land, this place gained considerable prominence in the reigns of David and Solomon. Besides, it was famous as a "high place", that is, a place of worship. Here, for a considerable period, stood the taber-

ADDED HINTS AND HELPS

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

Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY QUARTERLIES AND LEAFLETS.]

1. Who of his enemies did Solomon remove, and how? Who became sole high priest? Who, commander-in-chief of the army?
2. Whither did Solomon go to offer sacrifices? Why was Gibeon "the great high place"?
3. How many burnt offerings did Solomon present? In such offerings, what part of the victims was actually burned? To what use was the remainder put?
4. In what manner did the Lord appear

to Solomon? Mention other famous dreamers in the Bible. What offer did God make?

5. Why was Solomon under special obligation to be a good king? Why had he a special claim on God's help?

6. How did Solomon give expression to his humility? How did he regard the task of ruling over Israel?

7. What did he ask of God? What reason did he give for his need of wisdom?

8. Why did his request please the Lord? What did Solomon receive?

9. On what condition was long life promised to him? Did he fulfil this condition?

10. How did he show his faith in, and joy over, God's promises?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Where does Solomon tell us that by

wisdom the Lord founded the earth and made the heavens ?

2. "Seek ye first the kingdom of God", said Jesus. Where are these words found ?

ANSWERS (Lesson IX.)—(1) 2 Kgs. 2 : 23, 24. (2) Prov. 29 : 1.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Bible dreams.
2. Humility—true and false.

Prove from Scripture

That God will give us wisdom.

The Catechism

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

Ques. 1-38 (Review)—From Ques. 1-3 we learn the purpose for which man was made, and the rule he must follow. This rule is found in the scriptures, and Ques. 3 sums up their teaching under two heads : (1) "What man is to believe concerning God"; (2) "What duty God requires of man". Ques. 4 to 38 deal with the scripture teaching which falls under the first of these two heads. Ques. 4 to 6 have to do directly with God, setting forth His nature and attributes (Ques. 4), and stating the doctrine of the Trinity, Ques. 5, 6. With Ques. 7, begins the discussion of God's plan, which is carried out (Ques. 8) in the two great works of cre-

ation (Ques. 9, 10), and of providence, Ques. 11, 12. In Ques. 13 to 19, the sad facts of man's sin and its dreadful results are stated, and Ques. 20 to 38 tell God's way of redemption from sin.

The Question on Missions

By Rev. Joseph Annand, D.D., Tongoa, Santo, New Hebrides

Ques. 10. Native helpers are indispensable in every mission field. They are not only necessary for the present success of the work, but they are the hope of the future. The gospel demands workers. Can any one be a true follower of the Saviour, and not help to spread the truth ? Even the New Hebridean recognizes his obligation in this respect. These Christians are "hands" to the missionary, for they build schools and churches, and help to keep the station habitable. They are "feet" to him, because he sends them out on Sundays to dozens of villages unsupplied with teachers. They are "eyes" to him, for they see what is going on ; and "mouth", because they report what is seen and heard. Thus the missionary keeps in touch with his whole field. Where he has charge of a hundred or more villages, it is easily seen how limited his work must be when he has no native helpers.

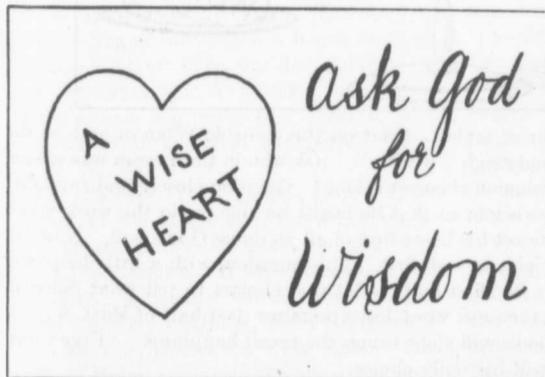
FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—The young king choosing wisdom.

Introduction—"Which hand will you choose?" is one of the very early choices

that little ones make. Choosing "what Santa Claus is to bring" is another. Then, as they begin to play games, comes the choice of games, they will "choose sides". Any or all of these choices may be mentioned. A tray with flowers or fruit or other articles may be placed before the class, and several of them asked to choose which they like best. We are going to hear to-day about a very wise choice made by a young king.



Review—Who was that **S**HEPHERD **O**LDIER king we have been hearing about so often lately? Some one may print his name, D-A-V-I-D. You remember we heard about David's getting old and tired, and ready for God to take him to his heavenly home. You remember, too, how David put the crown upon the head of his son. We'll draw a crown, and print under it, S-O-L-O-M-O-N. Shall we write "good" or "bad" beside Solomon's name? (Read v. 3.)

Giving Praise to God—What do you think Solomon did "first thing" after he became king of Israel? He went to church to praise God. His church was not the same as ours. Solomon went to Gibeon, where the tabernacle was (explain), and there he made a great sacrifice, a thousand burnt offerings (see Exposition). He wanted to thank God, in this way, for making him king, and to let the people know that he meant to serve God and have his people serve God.

A Great Offer and a Wise Choice—While Solomon was at Gibeon, one night God talked with him in a dream. Listen! God asks Solomon to choose! "Ask what I shall give thee." Tell of Solomon's thankfulness (vs. 6, 7); humility (vs. 7, 8); wisdom, v. 9.

Outline a heart. Solomon asked for a wise heart. That meant a hearing heart, ready to listen to God's words and to the still small voice of conscience (explain). Solomon knew that he needed wisdom. His people would come to him to judge for them between right and wrong. He wanted a wise heart, to judge aright, so as to help his people.

God Gives More than we Ask—God was pleased that Solomon did not ask for money, or anything for himself. Tell all that God gave him, vs. 12-14. God knew that Solomon would be able to use all these things wisely and well, when he had such a wise heart.

A Choice for Everybody—"Can little boys and girls get wise hearts, if they ask for them?" said a little lad. Hear what God tells us in His Word (read James 1 : 5, and all repeat).

Golden Text—All repeat (explain).

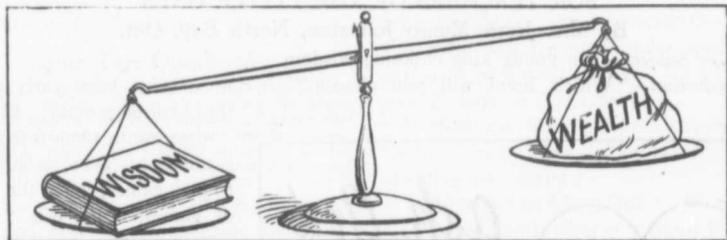
Better than Gold—How hard the miners work digging for gold! Hear what King Solomon afterwards said about wisdom (read Prov. 16 : 16, and all repeat).

Bad Choices—Teachers will think of many bad choices. A boy chose to play all the time, rather than go to school. A girl chose her own way, rather than obey her mother.

Something to Think About—I should ask God for wisdom.

FROM THE PLATFORM

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



Sketch on the blackboard a pair of scales. Print on the one side WISDOM and on the other WEALTH, making "wisdom" outweigh "wealth". Ask who in the Lesson was offered his choice of these two. Why did Solomon choose wisdom? Question closely and carefully, until it is made clear that he chose wisdom so that he might be able to do the work which God had given him to do; that is, he set his heart first of all on doing God's will. Now ask what it was that Jesus told His disciples to seek first. This question, with a little help, will bring out the quotation of Matt. 6 : 33 (first half). Get the scholars to tell what Solomon received in addition to wisdom, and then ask what Jesus promises (last half of Matt. 6 : 33). The lesson to impress is that doing God's will alone brings the truest happiness. Urge every scholar to make the doing of that will his daily choice.

Lesson XI.

SOLOMON DEDICATES THE TEMPLE December 13, 1908

1 Kings 8 : 1-11. Commit to memory vs. 10, 11. Study 1 Kings, ch. 8. Read 1 Kings, chs. 5 to 8.

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

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

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

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

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

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

6 And the priests brought in the ark of the cov-

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

LESSON PLAN

I. The Procession, 1-4.

II. The Sacrifices, 5-9.

III. The Glory, 10, 11.

DAILY READINGS

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

M.—Solomon dedicates the Temple, 1 Kgs. 8 : 1-21.
T.—Solomon dedicates the Temple, 1 Kgs. 8 : 22-36.
W.—Solomon dedicates the Temple, 1 Kgs. 8 : 37-53.
Th.—Solomon dedicates the Temple, 1 Kgs. 8 : 54-66.
F.—Great joy, 2 Chron. 7 : 1-11. S.—Promise and

warning, 2 Chron. 7 : 12-22. S.—Let us go! Ps. 122.
Shorter Catechism—Review Questions 39-51.
The Question on Missions—11. Should the number of missionaries to the New Hebrides be increased? No, the great need now is more, and better qualified, native workers: men and women to carry the gospel to all the villages. Christians at home should support these workers among the heathen, both by money and prayers.

nant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

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

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

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

of; ³to bring; ⁴tent of meeting; ⁵Tent; ⁶these; ⁷its; ⁸cherubim; ⁹Omit two; ¹⁰the staves were so long that; ¹¹from the; ¹²but; ¹³by reason; ¹⁴Omit had.

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EXPOSITION

Time and Place—About 953 B.C. (according to Ussher's Chronology, B.C. 1004); Jerusalem.

Between the Lessons—In ch. 3: 16-28, an example is recorded of Solomon's wisdom, as shown in the settlement of a dispute between two women, each of whom claimed the same child as her own. Ch. 4 contains a list of Solomon's chief officers, and gives an account of the splendor of his court. The story of the building of the temple is begun in ch. 5. Hiram, king of Tyre, assisted Solomon in this undertaking. A detailed description of the temple is given in chs. 6 and 7. The building of it extended over seven years, ch. 6 : 37, 38.

For the plan of the temple, see the illustration in the HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS, and also, From the Platform. It was divided into two chambers, a smaller one at the west end called the Holy of Holies, and a larger one in front of this, called the Holy Place. The Holy of Holies contained the ark of the cov-

enant, while in the Holy Place stood the golden altar of incense, the table of showbread and the golden candlestick. Outside the building to the east, in a spacious courtyard, stood the great altar of brass, for sacrifices.

I. The Procession, 1-4.

V. 1. *Solomon assembled*; by sending out a written proclamation, says Josephus. At any rate it was a formal summons. *Elders of Israel*; the foremost men in the kingdom. Two classes of these are named: (1) *heads of the tribes*, that is the leaders of each of the twelve tribes; and (2) *the princes of the fathers' houses* (Rev. Ver.), the chiefs of the families making up the tribes. *To bring up the ark* (Rev. Ver.) . . . *out of the city of David . . . Zion*. See Geography Lesson.

V. 2. *The men of Israel*. People, as well as king, were eager to do honor to the symbol of God's presence. *The feast*; of Tabernacles. The time chosen was opportune for the dedication of the temple. The Feast of Tabernacles was the favorite religious ob-

servance of the Israelites, the autumn harvest-home and thanksgiving feast (Lev. 23: 33-36) at the close of the vintage. At this feast people flocked to Jerusalem from all parts of the country. It began at the middle of *Ethanim*, the seventh month of the Jewish year, which included parts of our September and October.

Vs. 3, 4. *The priests took up the ark.* It was usually the duty of the Levites to carry the ark (Num. 3: 17, 30, 31), but this was so grand an occasion that Solomon had the sacred symbol borne by priests. (Compare Josh. 3: 6; 6: 6.) *Brought up.* See Geography Lesson. Solomon's temple probably stood on the highest part of Mount Moriah, on the spot now covered by the magnificent Mohammedan shrine, known as the Dome of the Rock. *Tent of meeting* (Rev. Ver.); that is, the tabernacle, which had been at Gibeon. *Holy vessels*; the furniture of the tabernacle, including the altar of incense (Ex. 30: 1-10); the table of showbread (Ex. 25: 23-30); and the golden candlestick, Ex. 25: 31-40. *The priests and the Levites.* See on v. 6.

II. The Sacrifices, 5-9.

Vs. 5-7. *Solomon's congregation before the ark*; which had now been placed within the temple court, with the king and people surrounding it. *Sacrificing, etc.*; to the Lord God, who, as the presence of the ark signified, had now come to dwell in the temple built for Him. *Into the oracle . . . the most holy place*; the Holy of Holies (ch. 6: 23; compare Ex. 26: 33). Into it the priests now take the ark.

Under the wings of the cherubim (Rev. Ver.). These figures are described in ch. 6: 23-28. They were fifteen feet ("ten cubits") in height, and their wings, touching each other, stretched completely across the Holy of Holies. Among the Hebrews such creatures were thought of as discharging a double duty: (1) they bear Jehovah through the air (Ps. 18: 10; Ezek. 1: 8); and (2) they protect a sanctuary, Gen. 3: 24; Ezek., ch. 28: 14. "Under the wings": it was as though the bearers of the Deity had let Him down and stood by as His bodyguard.

Vs. 8, 9. *Staves* (Ex. 25: 27, 28) *were . . . seen from the holy place* (Rev. Ver.); that is, the staves could be seen projecting beyond the curtains between the two chambers, by persons standing in the outer chamber, when the curtains were drawn back. *Not seen without.* They were not visible from the entrance to the outer chamber. *In the ark . . . two tables of stone.* See Ex. 34: 1; Deut. 10: 5.

III. The Glory, 10, 11.

Vs. 10, 11. The holy symbol was no sooner deposited in its place, than Jehovah made His presence evident: *the cloud filled the house*; the cloud of God's glory, half revealing and half concealing His awful majesty (see Ex. 40: 34; Num. 12: 5, 10; 16: 42; Deut. 31: 15). The priests shrank out from the holy place; Jehovah had made the temple His dwelling house.

After God had thus taken possession of the temple, Solomon offered a solemn prayer of dedication. This was followed by seven days of feasting, vs. 12-66.

APPLICATION

Then Solomon assembled, v. 1. Delays are dangerous. A man dreamt he saw Satan on his throne asking the evil spirits around him,

"Who will go forth to ruin
"Time Enough" souls on earth, and what will
you tell them?" "I", said
one, "will tell them there is no God." "No
use", said Satan, "for deep down in their
hearts they believe in God, and know they
must face Him some day." "I", said another,
"will tell them that God is so just and
holy and that they are so bad, that He will
have nothing to do with them." "No
better", replied Satan, "their very desper-

ation will drive them to Him." Then a
third evil spirit spoke up: "I will tell them
there is a God. I will let them hear the
gospel as often as they like, and read the
Bible too, and believe that salvation is a free
gift; but I will add that there is time enough
to think about believing and accepting God's
offer, and they may wait a little longer." A
murmur of applause passed through the
caverns of hell; and the Prince of Darkness
said, "Go forth. That will be sufficient." Time
enough, has been the phrase that has
wrecked many a life, baulked many a religious
enterprise, left many a church un-

built. Let us emulate the wise king and promptly set our faces towards God and His service.

The chief of the fathers, v. 1. Some young bloods met one evening in an inn and, the conversation turning to religion, an animated argument arose as to the

**The Judge's
Plea**

truth of Christianity. From six o'clock to eleven at night, the debate continued between the unbelievers and the believers. An elderly gentleman, a stranger, was a silent listener to it all; when, suddenly, one of the unbelievers, tired of the debate, whirled round and said, "Well, my old gentleman, what think you of these things?" Imagine the company's amazement when the old gentleman took up the argument, reviewed the whole of the debate point by point, showed the sophistries in the attack on religion so clearly, so simply and so sublimely, that every one was silenced. Curiosity arose as to who this remarkable man could be, when it was discovered that he was a most distinguished judge. The keenest, ablest, most honored men have been the readiest to do homage to Jesus Christ the Perfect Man and the divine Son of God.

King Solomon, and all the congregation, v. 5. GEORGE III., walking out one morning, met a lad at the stable door. "Well, boy", he said, "what do you do, and what do they pay you?" "I help in the stable", replied the lad, "and I have nothing for it except food and clothes." "Be content, I have no more", was the unexpected comment of the king. All that the richest possess beyond food and raiment and house, is but theirs in name. They have merely the keeping of it. The true difference between George III. and the stable boy, between Solomon and his congregation, between

**King and
Stable Boy**

Dives and Lazarus, is not in the quantity of things that each is said to possess, but in the real quality of their souls; and the humbler have the greater compensation. "Blessed be ye poor: for your's is the kingdom of God" (Luke 6: 20).

The two tables of stone, v. 9. Enter some General Post Office in a large city at night, and what a scene of busy confusion meets

**The Lesson of
the Letters**

one's eyes. Bushels of letters are tumbled on the great central table. Nimble hands pick them up faster than the untrained eye can follow them. They are flung into canvas bags, scattered all over the room. Morning comes and the mails go out. North, south, east, west, along railroads, over streams, across the prairie, they go, until each letter finds its way to its proper street number, or hamlet, or lonely shack. A million letters go forth, and scarcely one fails to reach the person to whom it is addressed. Behind the turmoil and the apparent disorder, an invisible law was at work accomplishing its intelligent purpose. So, in the hurried and entangled affairs of this life, God's law is always operating. It directs the streams in their channels, guides the planets in their courses, and regulates the movements of society. Like the tables of stone hidden in the ark, God's moral law is written in men's consciences, and out of the chaos of human passions brings a sweet and beautiful character.

A grander temple, now unseen, is growing,

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

—Richard Wilton.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Describe the years of hard work in gathering building materials: hewing stones, felling trees, floating rafts, dragging logs—all the noisy preparation of things in general and in

particular for their appointed places (read carefully chs. 6 and 7)—and then the silent rising of the structure, ch. 6: 7.

The Dedicatory Services included: (1) symbolical proceedings (vs. 1-11); (2) intercessory proceedings (vs. 12-61); and (3) sacrificial proceedings, vs. 5, 62-66. Note also the musical accompaniments, 2 Chron.

5: 12. Concentrate attention to-day on the symbolical proceedings.

To begin with, what did the temple as a whole symbolize? Mention theories viewing it as a symbol of "the universe" (Philo and Josephus); of "heaven" (Talmudists); of "the church" (various schools of Christians); of "human nature" (Luther).

Dismiss all such theories, and mark the simple phrase, "the house of the Lord", v. 11; Ex. 29: 45. Here, in the multiplied symbolism of the kindergarten era of religion, God was to dwell, and make His will known to His people.

Accordingly, the earlier proceedings at the dedication were concerned with the ark as a symbol of the divine Presence, or, more precisely, of the divine will as embodied in the law, v. 9. This historic symbol was carried in a representative procession (vs. 1, 3), with the tabernacle and its holy vessels (v. 4), and deposited in the oracle, or "most holy place", under the wings of the cherubim (vs. 6, 7), and a glowing cloud, or sudden blaze of light, symbolized "the glory of the Lord", vs. 10, 11.

Describe the oracle as a cube-shaped chamber, totally dark, Ps. 97: 2. Beneath the outstretched wings of the cherubim (symbolizing protection and mercy), the ark was placed and its staves were withdrawn (v. 8), to signify that in future no further removal was contemplated.

These symbolical proceedings emphasized: (1) The mystery of God's presence and will, Ps. 18: 11; Eph. 1: 9, 10. (2) The condescension of God to man, v. 29. This place of worship is intimately related to human interests. Solomon's whole prayer proceeds on that assumption. This house of God is in a true sense the house of man, Luke 18: 13, 14. (3) The glory of the divine compassion, vs. 10, 11. In 2 Chron. 5: 13 it is noted that the burst of glory followed a burst of song.

Solomon, so prominent in the dedication, may be put into the background, now that "a Greater than Solomon" may shine forth in association with a sublime song (Rev. 5: 9, 10), the strains of which never die away, in glory indescribable, 1 Tim. 6: 16. The glory of the gospel is, that, for our re-

demption, God "tabernacled" among us, John 1: 14; Heb. 2: 14-18.

For Teachers of the Boys and Girls

A vast Lesson this, for it includes the building of the temple—7 years of planning and work; and its dedication—14 days of worship and feasting. Pick and choose, or the Lesson period will be gone, with nothing but a blur to its credit. Try these five points:

1. *The temple builder.* Who had desired to build the temple? Why was this forbidden him? What promise to Solomon as to his building it? (See vs. 17-20.) Bring out, that Solomon was a king, young, learned and wise, rich, with the possibility of all sorts of splendid deeds before him; and show that this was the greatest of them all, to build a house for God's worship. Glorify the church and its worship.

2. *His chief helpers.* The two Hiram, Hiram the heathen King of Tyre (ch. 5: 1, 2), and Hiram, a famous master builder (ch. 7: 13, 14). The whole of ch. 5 is worth reading. Everything was grist to Solomon's mill in his zeal for the Lord's house: he drew from all sources the very best skill and material to be had.

3. *The building itself.* The ground plan sketch in the QUARTERLIES and LEAFLETS will draw an interested group about it if reproduced in the rough on a pad of paper or the blackboard; and chs. 6 and 7 give the details of the building—of the finest and costliest and most substantial materials, it was. Is anything too good for the Lord? (See 2 Sam. 7: 1, 2.)

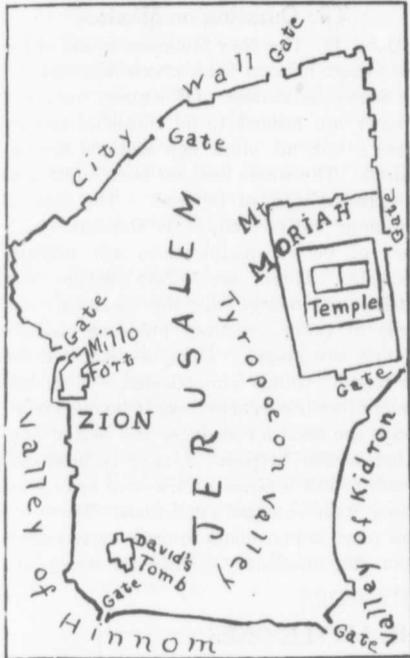
4. *The erection.* It was a wonderful "raising" of which ch. 6: 7 gives a sample: every part was perfectly made and fitted, before being put together. Emphasize the lesson of care and forethought and thoroughness in our plans for God's work and in the carrying of them out.

5. *The dedication.* Have the scholars give or find the answers to questions such as these: Who took the lead? (v. 1). Whom did he invite to assist? (v. 1). Which was the chief one of the sacred vessels? (v. 1); have the class describe the ark, and remind them that it was the symbol of God's presence—the chief thing in worship is to have God present

(Matt. 18 : 20). At what time of year ? (v. 2 : the glad month, see Exposition). The part the priests and the Levites took, vs. 3, 4. Solomon's part, and the people's, v. 5. Where the ark was placed, vs. 6-8. What alone it contained, v. 9 (no idol). The glorious Presence, vs. 10, 11. The sol-

emn prayer of dedication, vs. 12, etc. The sacrifices, vs. 62, etc. (These were to secure God's favor and blessing : compare Heb. 9 : 13-15.) The glad feast of fourteen days, vs. 65, 66. To enter into the spirit of the Golden Text, is a good practical use of the Lesson.

THE GEOGRAPHY LESSON



Solomon's temple was built on Mount Moriah, the eastern hill of Jerusalem between the Tyropoean and Kedron Valleys. The highest point on the hill is some 2,448 feet above the level of the Mediterranean. To provide a site for the temple, a level plateau was constructed about 35 acres in extent. The temple area was probably 600 feet from north to south, and 300 feet from east to west. To-day, the plateau, which was surrounded by a wall in the days of Herod, is a beautiful green field, covered with flowers, and groves of olive, orange and cypress trees. Near the centre is a raised platform paved with slabs of white marble, covering an area of about five acres. Here stands the Mosque of Omar, one of the finest buildings in any land. It is crowned with a splendid dome, covered with gold outside and elaborately wrought in marble mosaics within. Under this dome is the famous "holy rock", rising about 15 feet above the raised platform. This rock is the summit of the hill, left untouched by Solomon when building the foundation of his temple. It is surrounded by a strong iron railing 6 or 7 feet high, and no one touches it except by

permission of the Sultan. It is held to be the most sacred rock in all the world.

ADDED HINTS AND HELPS

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

Some Test Questions

1. What example of Solomon's wisdom is recorded? How long was the temple in building? What foreign king assisted in its erection?
2. Into how many chambers was the temple divided? What did the Holy of Holies contain? What stood in the Holy Place? Where was the altar for sacrifices situated?
3. Whom did Solomon summon to the dedication of the temple? Whence was the

ark brought to its place in the temple?

4. At what feast of Israel did the dedication of the temple take place? At what time of the year was this feast held? To what observance amongst ourselves did it correspond?
5. From what place was the tabernacle brought? What articles of furniture were brought with it?
6. Describe the cherubim. What duties were these creatures thought of as performing?
7. Where was the ark placed? What did it contain?
8. How did the Lord make his presence

manifest? What effect had this appearance on the priests?

9. Where is Solomon's prayer of dedication recorded? By what was it followed?

Something to Look Up

1. Find in Luke a verse that tells how Jesus' parents brought him to the temple while He was a baby.

2. Paul tells us that Christians are God's temple, and His Spirit dwells in them. Find the words.

ANSWERS (Lesson X.)—(1) Prov. 3 : 19. (2) Matt. 6 : 33.

For Discussion

1. God's dwelling-places.
2. Forms of worship : their use and abuse.

Prove from Scripture

That we should attend public worship.

The Catechism

Ques. 39-81 (Review)—Ques. 39-81 deal with the scripture teaching under the second head, "What duty God requires of man" (Ques. 3). This is defined (Ques. 39) as "obedience to His revealed will", that is, His will as made known. The "rule" of obedience (Ques. 40) is declared to be "the moral law". This law was made known to Adam, "in the manner and object of his crea-

tion, in his nature and in his constant communion with God", Gen. 1 : 26 ; 2 : 7 ; 3 : 8. It was afterwards fully stated in the Ten Commandments. After the introductory Questions 41-44, the Ten Commandments are given (Ques. 45-81), each being followed by an explanation of what it requires and forbids, and reasons for obedience to it.

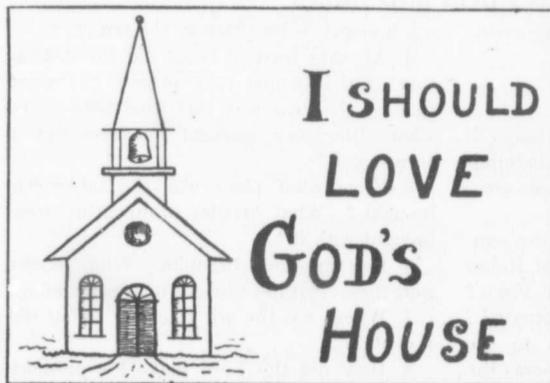
The Question on Missions

Ques. 11. The New Hebrides is one of the few foreign mission fields which does not call for more missionaries. Of course, men and women are needed to fill vacancies as they occur ; but no more new stations are required. The whole field has been allotted to the present staff of laborers. The demand for more native helpers is clamant. Also, men of better qualifications are urgently needed. There are white people now settled on nearly all the islands, and some of these use their influence strongly against the gospel. Then, a greater desire for worldly things is manifested. These and many other hindrances have to be overcome ; hence the need for stronger and better educated native helpers. Living is more expensive, and salaries of teachers have been raised with changed conditions. There are now more inducements to draw away helpers from the missionary. Pray for our young men.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The king setting apart a house for God.

Introduction—Did any of you go to church with father or mother? I wonder if you can



tell me just how your church looks. Is it built of brick, or of stone, or of wood? Is it a large church, or a small one? Are there steps up to the door, and a porch? Has it a spire? Or a tower? (Any such questions will serve to fix the minds of the little ones upon the thought of a church.) Why do we have churches? Whose house do we call it? Do we love to go to the house of some dear friend? How much more we should love to go to the house of God, who is our very best Friend!

Review—We have only to outline a heart with WISE printed on it, in order to recall King Solomon's wise choice, and the best gift God gave him. King David had very much wished to build a house for God at Jerusalem, but God allowed him only to help to get the stone and the wood, etc., ready for the building. God promised David, that Solomon his son should build the house.

The Temple—King Solomon built a wonderful, beautiful house for God called the Temple. Make a rough sketch, or show a picture or model or outline, and describe vividly the richness and splendor of the marble and the gold and the silver and the brass, and all the rest of the decoration (see chs. 5, 6, 7). It took seven years to build this wonderful temple.

The Temple Opened as God's House—At last, after seven years of building and decorating, the time has come to have a great "church opening". It is now the time of the harvest thanksgiving feast, and a very good time it is to open this beautiful temple for the worship of God, who has done such great things for His people Israel. Solomon invited all the elders and chief men to come to Jerusalem to the opening of the temple. Describe the scene.

Bringing in the Ark—A little boy said,

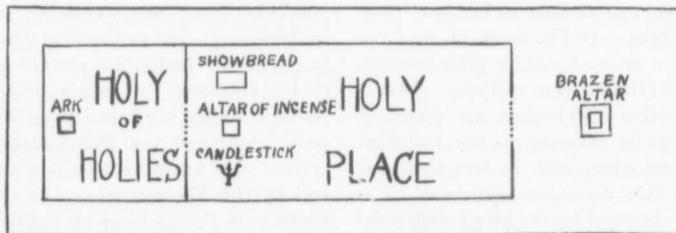
when asked why he did not remember to do the errand mother asked him, "Well, mother, I've got a good forgetter and a poor rememberer". Now let us see how many of you have a "good rememberer". (Outline the ark.) Who can remember the name of this? The ark of God must be brought to this beautiful new house of God, that He may dwell there. Describe the bringing in of the ark, and the placing of it in the temple. The glory of the Lord—the shining light—filled the house of the Lord. Then Solomon praised and thanked God for all his goodness to the children of Israel.

Golden Text—Outline a church steeple or tower, with a bell, and print Golden Text. We should be joyful in God's house.

A Missionary Thought—Do all little folks all over the world hear church bells ringing to-day? Why not? "Haven't any bell." Ah! but did not some one ask them to come? Their voice was in place of a bell. "Haven't got any church." "Don't know about Jesus." How very sad! What can you little people do, to set church bells ringing in those places? (Home or Foreign mission fields may be referred to. Sing v. 1, Hymn 385, Book of Praise.

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

FROM THE PLATFORM



Sketch on the blackboard the plan of Solomon's temple, and question about its various parts and what each part contained. Get the scholars to tell you how the Holy of Holies was separated from the Holy Place by curtains. Bring out the fact, also, that this inner chamber was the resting place of the ark, the symbol of God's Presence. They will likely be able to tell you that no one was permitted to enter this inmost sanctuary, save the high priest, and he only once a year (see Heb. 9 : 7). Recall what happened to this curtain (or "veil") in Herod's temple, which took the place of Solomon's, at the death of Jesus (see Matt. 2 : 51). Explain that this signified that nothing was any longer to prevent any one from going into the immediate presence of God. Make it clear that all of us may go to God, with all our sins and needs, directly through Jesus Christ.

Lesson XII.

SOLOMON'S DOWNFALL

December 20, 1908

1 Kings 11 : 4-13. Commit to memory v. 11. Read 1 Kings, chs. 9 to 11.

GOLDEN TEXT—Thou shalt have no other gods before me.—Exodus 20 : 3.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods : and his heart was not perfect with the LORD his God, as was the heart of Da'vid his father.

5 For Solomon went after Ash'toreth the goddess of the Zido'nians, and after Mil'com the abomination of the Am'monites.

6 And Solomon did ¹evil in the sight of the LORD, and went not fully after the LORD, as *did* Da'vid his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Mo'ab, in the ²hill that is before Jeru'salem, and for Mo'lech, the abomination of the children of Am'mon.

8 And ³likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 And the LORD was angry with Solomon, because

Revised Version—¹that which was evil ; ²mount ; ³so did he ; ⁴away from ; ⁵the ; ⁶I.

LESSON PLAN

I. Solomon's Sin, 4-8.

II. Solomon's Punishment, 9-13.

DAILY READINGS

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

M.—Solomon's downfall, 1 Kgs. 11 : 4-13. T.—Ahijah's prophecy, 1 Kgs. 11 : 29-43. W.—Vanity of riches, Eccl. 2 : 1-11. Th.—Failure of wisdom, Jer. 9 : 12-16 ; 23, 24. F.—Warning, Deut. 8 : 11-20. S.—Idols in the heart, Ezek. 14 : 1-8. **S.**—

his heart was turned ⁴from the LORD ⁵God of Is'rael, which had appeared unto him twice.

10 And had commanded him concerning this thing, that he should not go after other gods : but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for Da'vid thy father's sake : but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom ; but ⁶will give one tribe to thy son for Da'vid my servant's sake, and for Jeru'salem's sake which I have chosen.

Warning examples, 1 Cor. 10 : 1-12.

Shorter Catechism—Review Questions 82-107. **The Question on Missions**—12. What are some results of the mission ? Many Christian churches have been built. The number of native Christians is increasing year by year. Wars and cannibalism have almost become things of the past.

Lesson Hymns—Book of Praise, 320 (Supplemental Lesson) ; 25 ; 30 ; 100 (Ps. Sel.) ; 562 (from PRIMARY QUARTERLY) ; 34.

Special Scripture Reading—James 1 : 2-15 ; or Isa. 9 : 2-7. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—About B.C. 940, (Ussher, B.C. 992) ; Jerusalem.

Connecting Links—Ch. 9 : 1-9 records a second appearance of the Lord to Solomon, with the promise that He would make His dwelling place in the temple which the king had built and dedicated. Solomon was told also, that his throne would be secure, and his people prosperous, so long as he and they obeyed the Lord. In Ch. 9 : 10-14, we have an account of an exchange of gifts between Solomon and Hiram, King of Tyre. A number of miscellaneous notices are given in vs. 15-25, chiefly referring to the buildings erected by Solomon, both in Jerusalem and throughout His dominions generally. Laborers were obtained for the king's undertakings by means of "the levy" (v. 15) or conscription. The royal navy is described in vs. 26-28. Ch. 10 relates the Queen of Sheba's visit to Solomon. In order to cement the alliances he had made with surrounding nations, Solomon took many foreign wives, ch. 11 : 1-3.

I. Solomon's Sin, 4-8.

Vs. 4, 5. *When Solomon was old* ; after he had walked in the fear of God and ruled wisely for many years, and had seen his king-

dom grow in prosperity and greatness. *His wives turned away his heart* ; persuading him to permit their worship of false gods, and to build splendid temples for that purpose. *After other gods.* Solomon did not abandon the worship of Jehovah, but sought to blend with it the worship of heathen deities. *Heart was not perfect.* A "perfect" heart is an undivided heart, one completely surrendered to Jehovah. *As . . . the heart of David* ; who, in spite of his faults, was steadfast in serving God. *Ashtoreth* ; a female deity, perhaps the most widely worshiped of all the Oriental gods. Amongst the Babylonians and Assyrians she was worshiped as a war goddess, and by the Phœnicians on the sea coast of Canaan as the goddess of fertility. *Of the Zidonians* ; inhabitants of Zidon or Sidon, one of the two principal Phœnician cities, Tyre being the other. (See Light from the East.) *Milcom* ; or Molech. See Light from the East. *The abomination* ; a common Old Testament designation of idols (see Deut. 27 : 15 ; 29 : 17). *Ammonites* ; a heathen nation east of the Jordan. Amongst Solomon's wives were Sidonian and Ammonite women.

Vs. 6-8. *Build an high place.* Places of

worship were commonly built on lofty heights, perhaps because it was thought there the worshiper could draw nearer to his god and therefore offer a more pleasing sacrifice. *Chemosh*. We do not know how this god was worshiped. *Moab*; the country east of the Dead Sea. *The hill before Jerusalem*; the Mount of Olives, to the east of the city. *Likewise for all his strange (foreign) wives*; those who worshiped other false gods than the ones already mentioned. *Burnt incense*; the symbol of prayer. *Sacrificed unto their gods*. Solomon was not strong enough to resist the influence of his idolatrous wives; and they brought him over to their false worship.

II. Solomon's Punishment, 9-13.

Vs. 9, 10. *The Lord was angry*; with a pure, passionless indignation against sin and a fixed purpose to punish it. *Appeared twice*. See ch. 3 : 5 ; 9 : 2, and Connecting Links. *Commanded him he kept not*. Solomon's guilt was the greater because he sinned with full knowledge of God's will.

Vs. 11-13. *The Lord said*; in a vision, it may be, or by some prophet. *Not kept my covenant*. By his idolatry Solomon had failed to keep the condition on which the Lord had promised him prosperity (see ch. 9 : 3-9). *Rend the kingdom from thee*; as one might rend a garment. *Give it to thy servant*; Jeroboam (read vs. 26-31). *In thy days do not do it, for David thy father's sake*; an illustration of Ex. 20 : 6 (Rev. Ver. Margin, compare Deut. 7 : 9). *Not all the kingdom*. The Lord is merciful, even when He punishes. *One tribe to thy son*; Rehoboam, vs. 32, 43. *For Jerusalem's sake which I have chosen*. See Deut. 12 : 5 and 1 Kgs. 14 : 21.

To Solomon's religious delinquency the writer of Kings traces the disruption of the kingdom. He leaves out of view the social conditions which made such a break inevit-

able. There had always been a cleavage between the South, and the North and East. It appeared at the conquest, under Joshua; in the unsettled days of the judges Judah stood apart from Israel. Again and again the division stood in the way of Saul and David. It was widened by Solomon, who taxed the North and favored Judah, and thus sowed broadcast the seeds of discontent. But the author of Kings is writing a religious, not a political, history of Israel.

Light from the East

MOLECH—Called also Malcham and Milcom, was a deity of the Ammonites, who dwelt beyond the river Arnon. He has been traditionally pictured as the image of a man, of hollow brass, with the head of an ox, and his arms outstretched to receive the children who were thrown into them, after the interior of the image had been filled with fire, into which the children rolled and were consumed, their screams being drowned by a medley of music and cries.

ZIDON—Was a city of ancient Phœnicia situated on a prominent crag which overhangs the Mediterranean Sea. It had a double natural harbor which gave shelter to its ships both in summer and winter. It rose by its exceptional position, and by the enterprise and daring of its inhabitants, to be one of the first cities of its day. Its shell fish, purpurea murex, formed a valuable dye, the white sand of the river Belus was made into glass, and its work in gold and silver, in ivory and bronze, was the wonder of Greeks and Hebrews in the time of Homer. It had colonies in several countries and its commerce was known all over the world, and that commerce produced a more convenient form of writing than had been known up to that time. The Phœnician alphabet was the original of the alphabets of all Eastern and Western nations.

APPLICATION

Turned away his heart, v. 4. A tiny black spore falls on the ground, and lies there all winter. In the spring, it germinates and produces a plant so infinitesimal that it can be seen only through a microscope. This little plant produces a few more tiny spores. One of them

is carried by the wind to a leaf of a barberry bush. It grows into a thin parasitic mould that eats into the leaf and brings forth myriads of fine, dust-like spores, which are scattered by the breezes over the growing wheat fields. They alight on leaf and stem. They put their thread-like suckers into the

The Wheat
Rust Spore

cells and steal the nutriment, and blight the stalk and destroy the crop. A farmer might laugh at the tiny black spore, it looks so small; but when it becomes wheat rust and infects his fields, it fills his heart with anxiety, and even affects the markets of the world. The beginning of evil may seem as insignificant as the tiny rust spore. It may be swerving ever so little from the right way, under the influence of some bad companion, or the reading of a hurtful book that lodges some unworthy thought or purpose in our hearts. But no seedlet of sin is so small that it should not be feared and fought against. For in it there lurks the power to destroy the harvest of peace and happiness that God means us all to reap from our lives.

Went not july after the Lord, v. 6. The doctor put a sheet of glass on four glass feet, and said to his friend, "I want you to stand on this". He then connected him with an electric battery, and charged him with electricity. This done, he touched him all round with a fine rod, and every time elicited a spark, "Now", he said, "step down." The friend did so. As soon as his foot had touched the ground, the doctor said to him, "You are empty. There is no more electricity in you." And bringing the rod near him, it could no longer draw forth a spark. The glass sheet was an insulator. The one who stood on it could be filled with electric energy; but as soon as his feet came into contact with the ground, the electricity would no longer stay in him. We must be insulated from sin, if we are to be filled with heavenly influences. While Solomon sought after the Lord, no man was so wise as he. When he began to worship heathen idols, his wisdom immediately left him. If we touch sin in any way, the power of God will depart from us.

The Lord was angry, v. 9. There is a fearful picture of Noah's flood. A man is seen on the top of the last mountain, and the waters are creeping up upon him. **But One Refuge** He has his old father on his back. His wife is clasping him round the waist. He has one arm about her. One child clings to her neck, another grasps her hand. But the picture represents the branches as breaking to which the man so

desperately clings, the wife is dropping, and the child is just letting go. It is a scene of agony, that shows how impossible it is for human endurance to hold out against the judgment of God. Though He is so long-suffering and so reluctant to punish, the punishment of sin will surely come. There is but one refuge for sinners, and that is the Rock of Ages.

For David my servant's sake, v. 13. A soldier came home during the time of war, and announced to a wealthy man that he had a letter from his son. But the messenger's garments were patched and torn, and the father suspected him of being an imposter. The poor soldier fumbled for the letter, at first in vain; and the father in anger was about to drive him from his door, when the letter was discovered. One glance at the well known handwriting convinced the father that the soldier's story was genuine. The letter introduced the bearer as a dear friend, and said that anything done for him would be the same as if done for himself. The attitude of the father was immediately altered, the doors of his home were thrown open, and there was no kindness within his power that he would not show to the friend of his son. Solomon had sinned darkly against God, nevertheless, for David's sake, He was prepared to continue mercy. We have nothing to recommend us to God. We have done many things to provoke Him to wrath; nevertheless, for His Son's sake, in whom we believe, He has promised to blot out our sins and give us everlasting life.

Lesson Points

Those who touch pitch are sure to have soiled hands. v. 4.

"Tolerance for iniquity is a wrong to holiness". v. 5.

Earnestness in well-doing is the strongest defence against the assaults of temptation. v. 6.

Whither the heart turns the feet will speedily follow. v. 9.

There is always a "wherefore" in our sins for the withdrawal of God's favor from us. v. 11.

Godfearing parents give us a fine start in life; it is up to us to make good. v. 12.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

(See also, under next heading, hints for a Missionary use of the Christmas alternative Lesson.)

1. *A divided heart*, vs. 4-8. In youth, Solomon had prayed for wisdom (ch. 3 : 9), and his request had been granted. But as life advanced, he evidently neglected to pray for a united heart, Ps. 86 : 11. Giving himself up to unbridled luxury (ch. 10), and self-indulgence (v. 3), he grew prematurely old, v. 4. His early devotion wore off, and he became satisfied with imperfect attachment to God, v. 4. Without altogether abandoning the religion of his youth, he "went not fully after the Lord", v. 6. The thoughts of his divided heart (Prov. 4 : 23) led him astray :—(1) in his moral relations : he loved many "strange" women (v. 1, compare 2 Cor. 6 : 14, 15); and (2) in his modes of worship, vs. 4, 5, 7, 8 (compare 2 Cor. 6 : 16, 17). Is this the same man, who, at the temple dedication, said God could not be limited (ch. 8 : 27)? To please his idolatrous wives, he wilfully limits God in image after image, and, forsaking pure forms of worship, adopts the most debased, vs. 5, 7. Any one who limits God, either in an image, or in a proposition (Isa. 40 : 13, 18, 27), is guilty of idolatry, Ex. 20 : 4-6. Break one Commandment, and it becomes easy to break all, Deut. 7 : 3, 4. Once the heart is divided, sacred places cease to be sacred, v. 7. This "great splash of mud on the white page" of Solomon's record shows, that as they grow older, even more than in youth, men need to be keenly on their guard. In youth, dangers may threaten through inexperience ; in mature life, we often take risks through the sheer familiarity of experience, Mark 13 : 35-37 ; Matt. 24 : 12, 13.

2. *A divided kingdom*, vs. 9-13. The divine displeasure over Solomon's divided heart is all the greater because he is sinning against light (v. 10), which had reached him at two distinct crises of his spiritual career (v. 9), chs. 3 : 5 ; 9 : 2 (compare ch. 8 : 11). It is announced that the kingdom is to be rent,

v. 11. Broadly speaking, a divided heart inevitably results in a divided kingdom, Matt. 6 : 24. In order to reign with Christ, we must have unswerving loyalty and attachment to Him, despite every temptation to withdraw, Rev. 1 : 9 ; 2 : 10. But the judgment on Solomon was tempered with mercy, vs. 12, 13 ; Ps. 89 : 33. "The Past plays a restraining part in the Present" (v. 12), and the Future is controlled for higher ends. "The consequences of great national virtues or crimes are seldom reaped by the generations that sow them", Ezek. 18 : 2. A Greater than Solomon reveals to us the Pattern of fidelity, John 13 : 1.

For Teachers of the Boys and Girls

If the Christmas Lesson be taken, the Exposition and Application of it as a Missionary Lesson given below will afford an excellent basis—How the good tidings of the Saviour's advent was announced ; the recipients of the message ; how they, in turn, told the good news. That is the whole missionary enterprise in a nutshell :—The Saviour has come ; we know it ; we are bound to let others know, the whole world around. Fresh interest can be given the subject by some account of the Laymen's Missionary Movement (write to Rev. A. E. Armstrong, Toronto, for printed information); the Young People's Missionary Movement (write to Rev. F. W. Anderson, Canadian Secretary of the Y. P. M. M., Toronto, for information); and of the share our own church should take in the evangelization of the world (write to Rev. Principal Gandier, Knox College, Toronto, Convener of the General Assembly's Committee on Systematic Giving, for information ; or to Rev. Dr. McCurdy, Presbyterian Church Offices, Halifax). Don't let the Lesson close without some new and better work for missions planned for on the part of your class. "*Shall Canada do her share in the evangelization of the world ?*" is a question which every Canadian boy and girl should help to answer, and in a practical way.

For the regular Lesson of the day, Solomon's Downfall, begin with a series of questions on Solomon's magnificent opportunity—his youth when he came to the throne as

king, his ability, his desire to serve God, God's special promises regarding him, and to him. Follow with a brief review of the splendid doings of the Lesson of the previous Sabbath—the building of a temple to God's worship and service, and the part Solomon took in the building of it and in its dedication.

Surely, a life, with a morning of gracious promise, and a noonday of splendor. The present Lesson is a sudden change to quick twilight, followed by dark night.

How the change came about. Through questions on v. 4, bring out that the change came (1) through yielding to evil companions and influences, and (2) through a divided heart—he was not out and out for God. The applications are evident, and important.

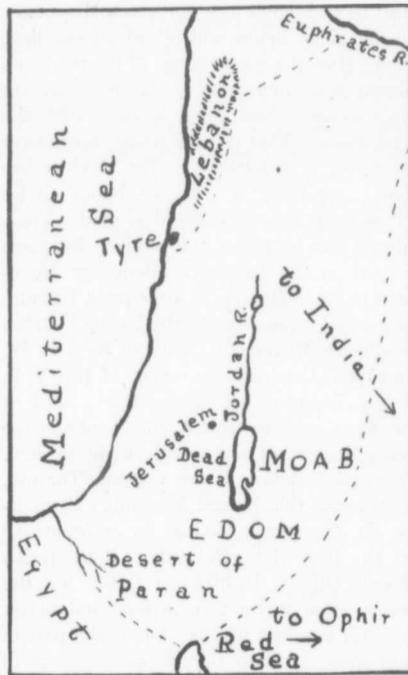
The length to which he went in sinning, vs. 5-8. The Exposition, and Light from the East, furnish sad details. Sin is a steep and slippery path.

The anger of the Lord, vs. 9, 10. Ps. 7 : 11 sums it all up in one sentence. Ask the scholars for examples of God's anger against the disobedient and sinful (Gen. 7 : 21-23 ; 11 : 8 ; 19 : 24, 25 ; Ex. 7 : 20 ; 8 : 6, 16, 24 ; 32 : 35 ; Num. 11 : 11, 33 ; Lev. 10 : 2 ; Num. 12 : 9, 10, are examples).

The punishment, v. 11. The interesting fact here is, that God's punishments are often the taking away from us of what we do not use, or misuse.

God's mercy, vs. 12, 13. Ex. 34 : 6, 7 is a passage to be pondered.

THE GEOGRAPHY LESSON



Solomon's dominions extended from the borders of Egypt on the south, to the river Euphrates on the north and northeast. Commerce flourished during his reign, and brought great wealth to his kingdom. One of the cities which he is said to have built was "Tadmor in the wilderness", 1 Kgs. 9 : 18. Many believe this to have been identical with Palmyra, a famous city, about 150 miles northeast of Damascus, rising from an oasis in the Syrian desert, formed by springs welling up through the sands, or by rivulets descending from the neighboring hills causing vegetation and groves of palms to spring up. The caravan routes in ancient times connecting the Persian Gulf with the Mediterranean, and between Northern Syria and Arabia, passed through Palmyra. Solomon is said to have made a "navy of ships in Ezion-geber". This was a port on the Gulf of Akaba, the eastern inlet at the head of the Red Sea, at the extreme south of the territory of the Edomites, who had been subdued by David, 2 Sam. 8 : 14. Solomon made use of it for carrying on a trade in gold with Ophir, probably in southeastern Arabia. (See 1 Kgs. 9 : 26-28.)

ADDED HINTS AND HELPS

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

Some Text Questions

1. What assurance did the Lord give to Solomon regarding the temple ?

2. On what condition did the Lord tell Solomon his throne would be secure ?

3. With what king did Solomon exchange gifts ? By what means were his public works carried out ?

4. What queen visited Solomon, and for

what purpose? How did he strengthen his alliances with foreign nations?

5. What did Solomon's foreign wives induce him to do?

6. What is meant by a "perfect" heart?

7. What heathen deities are mentioned amongst those worshiped by Solomon?

8. Why were places of worship commonly built on lofty heights?

9. How did the Lord regard Solomon's sin? What made this sin peculiarly great?

10. In what way was Solomon to be punished? How did the Lord manifest His mercy?

Something to Look Up

1. Find the first place where God told Israel they must not make idols nor worship them.

2. "Little children, keep yourselves from idols." Where are these words found?

ANSWERS (Lesson XI.)—(1) Luke 2:27. (2) 1 Cor. 3:16.

Prove from Scripture

That the Lord demands whole-hearted service.

The Catechism

Ques. 82-107 (Review)—How we are saved, is the subject for to-day's review. In Ques. 82-84, it is shown that all have sinned, and are utterly helpless, in their own strength, to keep God's law. Guilty and miserable,—that is our condition by nature. But God's way for our salvation is beautifully simple and

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The king forsaking God.

Introduction—Have any of you "tried a race" with others? Did you all "keep up",

or did some of you stop and turn back, and some other boy or girl win the race? We heard about the good start King Solomon made, and what he asked God to give him, ch. 3:9. (Some one may draw the picture.) We'll also print GOD in his heart. What great thing did Solomon do to show that he worshiped God? Yes, built a house for Him. What was it called?

A Sad Tale—Now you may all put your hands to your eyes. We have a sad, sad



altogether sufficient. Two things are required in us—faith, that is, personal trust in Jesus Christ, and repentance, that is, a change of mind that leads us to turn away from sin. These are called the inward means of salvation, and are fully explained in Ques. 85-87. Besides, there are outward means—God's Word, the sacraments and prayer—which the Holy Spirit uses to produce in us faith and repentance. Ques. 88-107 deal with these outward means of salvation.

The Question on Missions

Ques. 12. Christian churches are now found at every station in the New Hebrides. Every year new converts are being added to the number. Heathen villages are giving up their old ways, and seeking instruction in the truth. Wars have almost ceased, and cannibalism has nearly disappeared. One sad fact remains, that the people are still steadily decreasing in number. A heathen traveler from a Christian country, lately passing through the group, expressed himself thus, "There is nothing to be seen here now. The missionaries have spoilt everything. If I had my way, I would turn every one of them out of the island." But many of the natives can now thank God that heathen dances and cannibal feasts are not so easily seen as in days of old. Law and order are being introduced by the new government; and we all hope for better days in the near future.

tale to tell. Solomon made friends with some people who did not serve God, but prayed to idols (see Exposition), and after a while Solomon turned away from God and worshiped these false gods too, and even built temples for them. How could Solomon forsake such a Friend? Some little one may come to the board and rub out "God", and put IDOLS in the heart. An idol is anything that takes God's place in our hearts.

Golden Text—Print, THE TEN COMMANDMENTS. Who gave these laws to Moses? Who were meant to obey them? What was the very first one? (All repeat Golden Text.) Solomon has disobeyed God. He has broken this Commandment, and God must punish him.

Solomon Punished—Tell of God's anger and the punishment.

The Kingdom Divided—After this there would be two crowns and two kings. God took part of the kingdom away from Solomon's family, and gave it to another.

True to God—Keep true to God. Do not let anything get into your heart that will crowd God out. Harry would rather go for a walk that go to Sabbath School. The idol Pleasure is crowding God out. A little girl, Katie, spends her money on candy, rather than put it on the collection plate. The idol Self is crowding God out. Many other illustrations will be thought of by the teacher.

Something to Think About—I should serve God only.

FROM THE PLATFORM

GOD, OR ?

Have the Golden Text repeated by the School, and print, GOD, OR . . . ? Ask what "other gods" Solomon worshiped. Get the scholars to describe, in answer to questions, the awful rites of Molech's worship. Then pass to the question, Are there any things which people nowadays put in the place of God, giving to them the love that belongs to God alone? It will readily be answered that pleasure and money and love of power are such things. Bring out Solomon's punishment,—his kingdom could not last, when he had forsaken God. It will be easy to make the scholars see that worldly enjoyments and wealth and honors cannot endure: they all pass away. If we want happiness that will last and satisfy, we can find it only in serving God. How was Solomon led to forsake God? His wives tempted him. So, our companions tempt us. Have James 1:12, in the Special Scripture Reading, turned up and read. Urge all to "go in" for this crown.

*CHRISTMAS LESSON—An Alternative Lesson

Luke 2: 8-20. Commit to memory vs. 8-10.

GOLDEN TEXT—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—
Luke 2: 11.

The missionary teaching of the Lesson may be brought out under four headings, as follows:

1. *Those to whom the "good tidings" were first announced. It was to "shepherds"*

(v. 8) that the angels appeared with their message from heaven. In the time of Christ, shepherds were greatly despised. One Rabbi says, "Let no man make his son a shepherd . . . forasmuch as this craft is a craft of robbers".

*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

It is significant, that the gospel was first declared to the lowly. The angels, in coming to these watchers over their flocks, were fore-runners of Him who was known as the "Friend of publicans and sinners" (Luke 7:34), the outcasts of Jewish society, and who wrought one of the most wonderful miracles, to heal the daughter of a woman belonging to the heathen, for whom the Jews kept the contemptuous title, "dog", Matt. 15:21-28. If the angels were sent from heaven to the shepherds on the hillsides around Bethlehem, ought we not to count it our duty and privilege to carry the gospel to those who know it not, the world over?

2. *What the "good tidings" were.* The angels' message was the birth of a Saviour, who was in reality the long-promised Messiah ("Christ"). His coming into the world was to result in: (1) "glory to God in the highest" (v. 14, first half), that is, in heaven; (2) "on earth peace among men in whom He is well pleased", v. 14, last half, Rev. Ver. The missionary bearing of the angels' song is plain. Surely God cannot receive His full due of honor and glory, so long as millions upon millions of creatures made in His image are ignorant of Him. And, further, the "peace", which the gospel brings, is intended

for "men in whom He is well pleased", and Jesus has taught us that God's favor is meant not for any one race merely, but for all mankind (Matt. 5:45), while His apostle declares that "God is no respecter of persons," Acts 10:34.

3. *The race chosen as a channel to convey the "good tidings" to the world.* In v. 10, the Rev. Ver. reads, "all the people"; the reference is to the Jewish nation. The promises of God were made, in the first instance, to that race. But even their own Old Testament scriptures might have taught them that they were to be dispensers of the blessings of redemption. See Gen. 12:3; Ps. 67:1, 2; Isa. 2:2.

4. *The example of those who first heard the "good tidings".* The shepherds "made known" (v. 17) what they had heard concerning the wonderful Child born at Bethlehem. So, Jesus afterwards won His very earliest disciples by attracting two men to Himself, who immediately went to tell their brothers about the Saviour whom they had found, John 1:35-41. And, after His ascension, when His followers were driven out of Jerusalem by fierce persecution, "they went everywhere preaching the words", Acts 8:1-4.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The coming of a Saviour.

Introduction—The time had come when God was ready to send the Saviour to the world. When a stranger comes to our home, he must be introduced. This Saviour must be introduced. How else would He be known? Will God send word to the great ones—to kings and priests? No. That was not God's plan. He wanted the poor and lowly to be the first to hear of the coming of this Jesus who would save people from their sins.

At Bethlehem—Here are the hills of Bethlehem (sketch). It is night. The flocks of sheep are resting. The shepherds are keeping watch. Suddenly a great light spreads over the sky. The shepherds jump up in fright. See, an angel in shining garments is there! Listen! He is speaking! (Print v. 10, and explain along with vs. 13, 14.)

The Message of the Angels—Repeat. Golden

Text. Sing Hymn 519, Book of Praise, v. 1.

Finding Jesus—How shall they know this Saviour? What shall He look like? V. 12 gives the picture of the infant Saviour.

A Choir of Angels—Look! The sky is filled with angel faces, and angel voices are singing a wonderful song. All repeat, "Glory to God in the highest", etc.

The Best Way—What shall the shepherds do about it? "Let us go and see for ourselves," etc. They went and found Jesus. Picture the scene. Then they made known to others about Him.

Tell Others about Him—Print, TELL OTHERS ABOUT HIM. Have a number of envelopes. On each one we'll print the name of some place where they need this message. Who shall carry it? It costs money to send them. How can we help?

Christmas Thought—I should tell others of my Saviour.

Lesson XIII.

REVIEW

December 27, 1908

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Ques. 1 to 107), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4: 23.

Daily Readings—(Courtesy, I.B.R.A.)—M.—God's promise to David, 1 Chron. 17: 1-15. T.—The joy of forgiveness, Ps. 32. W.—David grieves for Absalom, 2 Sam. 18: 24-33. Th.—The Lord our Shepherd, Ps. 23. F.—The birth of Christ, Luke 2: 8-20. S.—Solomon anointed king, 1 Kgs. 1: 32-40. S.—Solomon chooses wisdom, 1 Kgs. 3: 4-15.

Prove from Scripture—*That we find true wisdom in Christ.*

Lesson Hymns—Book of Praise, 320 (Supplemental Lesson); 35; 19; 83 (Ps. Sel.); 551 (from PRIMARY QUARTERLY); 90.

REVIEW CHART—Fourth Quarter

STUDIES IN THE OLD TESTAMENT: THE UNITED KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Sam. 6: 1-12.	David Brings the Ark to Jerusalem.	Enter into his gates with thanksgiving.—Ps. 100: 4.	1. The ark sought. 2. The ark profaned. 3. The ark brought up.
II.—1 Chron. 17: 1-14.	God's Promise to David.	There hath not failed one word.—1 Kgs. 8: 56.	1. David's desire. 2. God's delay. 3. God's promise.
III.—2 Sam. 9.	David's Kindness to Jonathan's Son.	And be ye kind one to another.—Eph. 4: 32.	1. Jonathan remembered. 2. Mephibosheth found. 3. Mephibosheth provided for.
IV.—Ps. 32.	The Joy of Forgiveness.	Blessed is he whose transgression is forgiven.—Ps. 32: 1.	1. The blessedness of forgiveness. 2. The condition of forgiveness. 3. The freeness of forgiveness.
V.—2 Sam. 15: 1-12.	Absalom Rebels Against David.	Honor thy father and thy mother.—Ex. 20: 12.	1. Absalom's plot. 2. Absalom's rebellion.
VI.—2 Sam. 18: 24-33.	David Grieves for Absalom.	A foolish son is a grief to his father.—Prov. 17: 25.	1. Eager watchers. 2. Evil tidings. 3. A bitter cry.
VII.—Ps. 23.	The Lord our Shepherd.	The Lord is my shepherd.—Ps. 23: 1.	1. God as Shepherd. 2. God as Host.
VIII.—1 Kgs. 1: 32-40; 50-53.	Solomon Anointed King.	Know thou the God of thy father.—1 Chron. 28: 9.	1. Solomon appointed king. 2. Solomon proclaimed king. 3. Solomon ruling as king.
IX.—Isa. 28: 1-13.	The World's Temperance Sunday.	I keep under my body.—1 Cor. 9: 27.	1. Israel's doom. 2. Judah's danger.
X.—1 Kgs. 3: 4-15.	Solomon Chooses Wisdom.	The fear of the Lord.—Prov. 9: 10.	1. God's offer. 2. Solomon's choice. 3. God's gift.
XI.—1 Kgs. 8: 1-11.	Solomon Dedicates the Temple.	I was glad when they said unto me.—Ps. 122: 1.	1. The procession. 2. The sacrifice. 3. The glory.
XII.—1 Kgs. 11: 4-13.	Solomon's Downfall.	Thou shalt have no other gods before me.—Ex. 20: 3.	1. Solomon's sin. 2. Solomon's punishment.

THE QUARTERLY REVIEW

THREE KINGS

Ask the scholars which king in the Quarter's Lessons might be called, **THE WARRIOR KING** (Print). They will very readily answer, "King David". In like manner get from them Solomon's fitting title, **THE WISE KING** (Print), and that of Jesus, **THE KING OF KINGS** (Print). The Lessons may be grouped under these three headings.

I. THE WARRIOR KING

Under this heading write down the things we learn about David in Lessons I. to VIII.

Lesson I. *He loved God.* The scholars will tell, in answer to questions, how David showed his love to God by desiring to bring up to his own city, Jerusalem, the ark, which was the

symbol of God's Presence. The king wished to have God near him. The story of the starting of the procession from Kirjath-jearim, the sad fate that overtook Uzzah, the blessing that came to Obed-edom, and the final joyful bringing up of the ark to Jerusalem,—the scholars will be eager to tell all this.

Lesson II. *He loved God's house.* The points to bring out here are David's earnest longing to build a house in which to place the ark, God's refusing to permit him to build it, and the wonderful promises regarding David's descendants and kingdom; the lesson to impress is, that the house of God and its services should be dear to us.

Lesson III. *He was a kind and faithful friend.* The old friendship between David and Jonathan, which the king never forgot, his seeking out of Mephibosheth, Jonathan's lame son, and providing for him,—should be brought out by well directed questions.

Lesson IV. *He sets us an example of confessing sin.* Ask here for the Golden Text, and, after it has been repeated by the School, sketch on the blackboard three steps, writing on the lowest, "Confession", on the second, "Forgiveness" and on the third, "Joy". David trod these steps, and so must we, if we are to be able to join in his song of gladness.

Lessons V. and VI. *He was a loving father.* Touch briefly on Absalom's plot and rebellion, David's flight and the death of Absalom. Dwell on the king's grief for his son,—how he would willingly have died himself to save the rebel. Far more eager,—make this point emphatic,—is our loving heavenly Father to save us.

Lesson VII. *He trusted God.* Have the School repeat the Twenty-third Psalm, so that they may catch anew the spirit of joyful confidence that breathes in every line.

Lesson VIII. *He gave wise counsel to his son.* Have the Golden Text repeated, and emphasize, in a word or two, its value for us, as well as for Solomon.

II. THE WISE KING

Set down, under this heading, what Lessons X. to XII. teach us about Solomon.

Lesson X. *He chose wisdom above all other gifts.* Recall, by a few brisk questions, the sacrifices at Gibeon, the Lord's appearance to Solomon by night, the great offer, the young king's wise choice, and the gifts bestowed on him.

Lesson XI. *He built the temple for God's worship.* Recall the plan of the temple, the bringing of the ark into its resting place, and the appearance of the Shechinah, symbolizing the Lord's taking possession of the house built for Him.

Lesson XII. *He fell into idolatry.* Here, again, the Golden Text may be called for, and its warning enforced against putting anything in the place that belongs to God.

III. THE KING OF KINGS

The Christmas Lesson tells us of the birth of this King. Neither the "warrior king" nor the "wise king" was perfect, but in this King there is no fault or flaw. We are always sure of being safe and happy when we obey and serve Him.

FOR TEACHERS OF THE LITTLE ONES

Review Subject—God making Israel's kings great.

Golden Text—Keep thy heart with all diligence; for out of it are the issues of life.

Introduction—We shall place upon the blackboard the crown we have been using so often this Quarter, and underneath it print KING $\begin{pmatrix} \text{DAVID} \\ \text{SOLOMON} \end{pmatrix}$. These are the two kings of Israel about whom we have been hearing so much. What word shall we print before their names,—GOOD, or BAD? Our Lesson stories show how God blessed them and made them

great, because they trusted in Him. Use outlines or pictures or models, and repeat Golden Text and Lesson Thought for each Lesson.



Lesson I.—We see THE ARK being carried up to the tabernacle at Jerusalem. See the procession of priests! Where has the ark been? Who went to bring it up to Jerusalem? Tell of David's praise and thanks to God. *I should praise God.*

Lesson II.—Show a BIBLE. In this Lesson we hear of God's promises to David. What were they? *God's promises are true.*

Lesson III.—Here is a pair of CRUTCHES, and we remember the lame Mephibosheth, Jonathan's son, and David's kindness to him. *I should be helpful.*

Lesson IV.—Look at these JOY BELLS, and remember David's song of rejoicing over forgiveness of sin. *God will forgive my sin.*

Lesson V.—Here, in a big V, we print THE FIFTH COMMANDMENT. Did Absalom obey this Commandment? *I should obey my parents.*

Lesson VI.—Two SWORDS crossed in battle—a son fighting against a father. Tell about it. What happened to Absalom? Where was David? How did he hear the news? What did he say? *I should never grieve my parents.*

Lesson VII.—When we look at this SHEPHERD'S CROOK, we shall all remember the Shepherd Psalm (all repeat it). *The Lord is my Shepherd.*

Lesson VIII.—Now we place the CROWN upon the head of Solomon. What do you know about him? What good advice did the old King David, his father, give the new king? *I should be thankful for a good home.*

Lesson IX.—This is a picture of a GLASS OF WINE. Did wine cause woe to the people of Israel? What did Solomon call wine? (See Prov. 20 : 1.) *Strong drink causes sorrow.*

Lesson X.—Here we have a WISE HEART. Who chose this rather than money or any thing else? Who gave it? Can we get it, too? *I should ask God for wisdom.*

Lesson XI.—Look at this sketch of THE TEMPLE. Who built it? Whose house was it to be? What did the priests carry into the temple? *I should love God's house.*

Lesson XII. (Christmas Lesson)—This Lesson takes us to the HILLS OF BETHLEHEM, with flocks of sheep, and shepherds watching them. What did the shepherds see and hear that night? What did they do? What should we do? *I should tell others of my Saviour.*

Hymn—Sing vs. 1, 2 of Hymn 556, Book of Praise. Also, sing or repeat Hymn 566.

Review Thought—*I should ask God to bless me.*

BIBLE DICTIONARY FOR FOURTH
QUARTER, 1908

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

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

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

Ad-o-ni'-jah. A son of David, born at Hebron, (2 Sam. 3 : 2, 4). When his father was stricken in years, he attempted to seize the throne, and, was first pardoned by Solomon (1 Kgs. 1 : 50-53); but, on further offence, was slain, 1 Kgs. 2 : 17-25.

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

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

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

Am'-mon. The younger son of Lot, and ancestor of the Ammonites, who dwelt east of the Jordan, on the borders of the Arabian Desert. Their chief god was Mileom or Molech, whose worship was adopted by Solomon (see 1 Kgs. 11 : 5).

Ash'-to-reth. A goddess worshiped by the Zidonians (see 1 Kgs. 11 : 5).

Ba'-a-le. The same as Kirjath-jearim, a town of Judah, eleven miles west of Jerusalem.

Be-nai'-ah. The successor of Joab as commander-in-chief of David's army (see 1 Kgs. 2 : 35).

Che'-mosh. A god of the Moabites worshiped by Solomon, 1 Kgs. 11 : 7.

Cher'-e-thites and **Pe'l'-e-thites.** Members of two tribes from the Philistine country who belonged to David's bodyguard.

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

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

E'-phra-im. The tribe descended from Ephraim, the younger son of Joseph. The name was commonly used by the prophets for the ten tribes forming the Northern kingdom, of which Ephraim was the chief tribe.

Eth'-a-nim. The seventh month of the

Jewish year, also called Tisri. It corresponded to parts of September and October.

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

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

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

Gi'-hon. A spring probably in the Kedron Valley just outside of Jerusalem from which the city obtained part of its water supply.

Gi'-loh. A village in the hill country of Judah.

Git'-tite. A native or inhabitant of Gath.

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

Je-hoi'-a-da. A priest, the father of Benaiah.

Jo'-ab. A nephew of David, and the commander-in-chief in his army.

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

Lo'-de-bar. A place in Gilead, where Mephibosheth dwelt.

Me-phis'-o-sheth. The son of Jonathan. He was lame in both his feet (2 Sam. 4 : 4). David restored to him the property of Saul, his grandfather, and gave him a place at the royal table. (See 2 Sam., ch. 9.)

Mo'-ab. The district east of the Dead Sea inhabited by the Moabites, who were descended from Lot.

Mil'-com, or Mol'-ech. See under Ammon.

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

O'-bed-e'-dom. A man living at Gath-rimmon, in whose house the ark was left for three months by David.

Sol'-o-mon. The son of David and third king of Israel. He reigned forty years. He was famed for his wisdom and the splendor of his court.

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

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

Zi'-ba. A servant of King Saul's (see 2 Sam. 9 : 9).

Zi-do'-ni-ans. Or Sidonians, inhabitants of Sidon, an ancient Canaanitish city on the sea coast.

THE BOOK PAGE

The Fact of Conversion, by George Jackson, (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 259 pages, \$1.00), is a book to command attention. It is on a vital topic and is addressed, by one "engaged in the practical work of the Christian church", to those likewise thus engaged. The style is singularly direct and luminous. Mr. Jackson has the rare faculty of going to the heart of things in the simplest possible language. This makes easy reading. All who are seekers of souls, and therefore all Christians who feel their responsibility for the salvation of their fellows, are concerned in the question discussed. The method is the inductive, the author's conclusions being drawn from a wide quotation of actual experiences. He shows the reality of conversion, and the many differing ways in which it may come, and the equally differing ways in which its effects are manifested. His chapter on the Rationale of Conversion is especially instructive, demonstrating it as "the supreme illustration of the reorganization of life about a new centre, the crowning example of redemption by a Person". The closing call to preachers and teachers to the work of winning men to the Christ, and by the Christ, as their chief task, is one sorely needed. "The salvation of the hearer, the motive of the preacher", which is the title of one of John Henry Newman's great sermons, the author would make the preacher's (and the teacher's) motto. It is matter of congratulation that Mr. Jackson, whose remarkably fruitful ministry in Glasgow, Scotland, has been followed by equal

successes in Toronto, is to remain permanently in Canada as Professor of the English Bible in Victoria University.

The Fleming H. Revell Company, Chicago and New York (Henry Frowde, Toronto) have just published **The Web of Time**, by Robert E. Knowles (415 pages, price \$1.50). This is a story that grips and holds. It turns on an inherited thirst for drink, and commencing with a tragedy that leaves a poor woman with two helpless children worse than fatherless, the narrative follows the fortunes of the family, until the son has fought his way through the University to a degree and a medal, to make good afterwards in an honorable career, while the daughter ministers with a devotion altogether beautiful to the mother, who, early in the struggle, is stricken with blindness. In the portrayal both of the chief and of the subordinate characters, notably David Borland and Geordie Nickle, there is a mingling of humor and pathos quite inimitable. His new book will enhance Mr. Knowles' reputation as a story writer.

Three stories, all by well known writers, but differing widely in theme and local situation, come from The Copp, Clark Company, Toronto. **The Soul of Dominic Wildthorne** (376 pages, \$1.25), by Joseph Hocking, turns upon the Romeward tendency amongst some of the clergymen of the Church of England and their followers. By a series of strange happenings the hero of the tale becomes a leader in the movement, but, becoming dissatisfied with its teaching and plans, at last abandons it. In **The Wild Geese**, by Stanley J. Weyman (384 pages,

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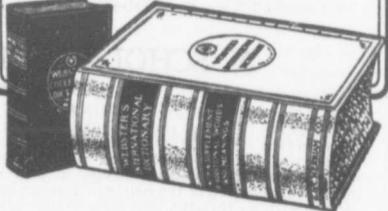
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The Shepherd of the Hills (McLeod and Allen, Toronto, 352 pages, 75c. net, paper, cloth \$1.25 net), is a new edition of a novel by Harold Bell Wright, of the "Mountain Folk" of the Middle South, which has had considerable vogue. Though lacking skill in construction, it presents some strong situations, and its love story is not without its pathetic appeal. The local color is given to the life.

"Select Notes", is the formal title. "Peloubet's Notes" is what every one calls it. (**Select Notes**: A Commentary on the International Sunday School Lessons for 1909, by Rev. F. N. Peloubet, D.D., and Professor Amos R. Wells, M.A., W. A. Wilde & Company, Boston, 386 pages, \$1.25). This is the thirty-fifth volume under the same editor. Dr. Peloubet seems to have discovered the secret of perpetual youth in his work, and Professor Wells, his co-editor of late years, is of like freshness and

vitality. It is the best testimony to the value of the book, that it has stood the test of three decades and more. Aiming, as it does, to focus the best and latest in scholarship and research on the Lessons of the whole year, and so arranging the material as to be handy of reference, and suggestive to teachers of the various grades, Peloubet's Notes is a good book to use side by side with a serial Lesson Help, such as the **TEACHERS MONTHLY**.

The Unfolding Life, by Antoinette Abernethy Lamoreaux (The Religious Publishing Company, Chicago, 188 pages, 75c. net, U. C. Tract Society, Toronto) discusses the facts concerning the growth and development from early childhood to maturity. Within a year since its first publication, this book has reached a sale of 12,000. Its success is fully deserved. Written in clear, untechnical language, it is a real help to the parents and teachers, who are seeking to understand the growing child and further his growth towards a true and noble manhood.

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From the U. C. Tract Society we have received, **The Acts of the Apostles**, by Professor H. T. Andrews, in the English edition of the Westminster New Testament (Andrew Melrose, London, 318 pages, 70c. net). Sabbath School teachers will find this a handy and helpful commentary on the 1909 International Lessons, which are all from the Acts.

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