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The Sunday-school

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GLORY BELLS,

VOL.

THAT my Is all to Wearv . f I breath

"Abide in Each ha of sin Quench, er And kee

As some ra Pervades So, when t All heave thrown

The soul ale Grows of divine : Dwell thou chords Till every

"Abide in pure, When I h power; Then evi los Owned the

These were b "Abide in I pray thee ne Come and a

In ordering goods, or in making inquiry concerning anything advertised in this Magasine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in The Sunday School Banker.



VOL. XXX.]

NOVEMBER, 1896.

[No. 11.

"Abide in Me."

That mystic word of thine, O sovereign Lord! Is all too pure, too high, too deep for me; Wearv . f striving, and with longing faint, I breathe it back again in prayer to thee.

"Abide in me"-o'ershadow by thy love Each half-formed purpose and dark thought

Quench, ere it rise, each selfish, low desire, And keep my soul as thine—calm and divine.

As some rare perfume in a vase of clay Pervades it with a fragrance not its own, So, when thou dwellest in a mortal soul, All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp, Grows out of tune, and needs that hand divine ; Dwell thou within it, tune and touch the

chords Till every note and string shall answer thine.

"Abide in me: " there have been moments When I have seen thy face and felt thy

power; Then evi lost its grasp, and, passion hushed, Owned the divine enchantment of the hour.

These were but seasons beautiful and rare; "Abide in me," and they shall ever be.

I pray thee now, fulfil my earnest prayer: Come and abide in me, and I in thee. -Mrs. Harriet Beecher Stowe.

The Class Collection.

How to train scholars to a habit of giving according to their ability is a question which at some time or other has puzzled almost every Sabbath-school teacher. Probably there are few classes in our schools whose weekly contributions represent the most that could be done in the way of giving to the cause of Christ. Most teachers will, therefore, welcone any suggestions that will aid them in combating the spirit of indifference toward this subject which prevails so largely among scholars.

A teacher of a class of little girls in a Sabbath-school in the South has tried with good success a method that may be helpful to other

Each Sunday, before the lesson begins, all the pennies are collected in the class envelope and then, while the teacher holds the envelope in her hand, every head is bowed, while she asks the heavenly Father to bless the pennies the hands and hearts have brought to him, and to let them do something for him.

By this simple little service the scholars learn the importance of their gifts, and are raminded of the fact that every penny has a value in the eyes of the Master. They never forget that the money they bring is for Christ and the advancement of his kingdom in the world. - Westminster Teacher.

Peace is what all desire, but all do not care for the things that pertain unto true peace. Thomas a Kempis.

OUR PUBLICATIONS.

Christian Guardian, weekly Hethodist Magazine and Review, monthly. Magazine and Review, and Guardian or Wesleyan Magazine and Review, Guardian and Onward ward
The Wesleyan, Halifax, weekly
Sunday-school Banner, monthly
Onward, Spp. 4to, weekly, under 5 copies
5 copies and upwards
Pleasant Hours, 4pp. 4to, weekly, single copies
Loss than 20 copies
Loss than 20 copies Less than 20 copies
Over 20 copies
Over 20 copies
Sunbeam, fortnightly, less than 10 copies
10 copies and upwards,
Happy Days, fortnightly, less than 10 copies
10 copies and upwards.
Berean Leaves, 100 copies per month
Berean Quarterly, 100 copies per quarter.
Quarterly Roview S. rvice. By the year, 24
cents a dozen; \$2 per 100. Per quarter, 6
cents a dozen; per 100. WILLIAM BRIGGS, Publisher, Toronto. S. F. HUESTIS, Meth. Book Room, Halifax, N.S. C. W. COATES, 2176 St. Catharine St., Montreal, Que.

Sundan School W. H. WITHROW, D.D., EDITOR.

TORONTO, NOVEMBER, 1896.

Attacks on the International Lesson System.

THERE seems to be in some quarters a dead set made against the International Sunday. A few persons, having apschool lessons. parently fads of their own, have been pushing them vigorously and finding no end of fault with the selections made by the committee representing all the Churches which, with slight change in its personnel, has had this matter in charge for the last score of years.

A writer in a Buffalo paper has the following attack:

"Some of our leading religious papers have, from time to time, criticized the 'International Sunday-school Lesson' committee for its lack of common sense in selecting passages for Sunday-school lessons. After a thorough trial of the lessons of the last quarter we endorse unqualifiedly their strictures. If ever such a selection is again made, we should advice schools to abandon the regular lessons and exercise their own judgment in making the selection. We are of the opinion that that time-honoured committee should be relieved of further responsibility in that capacity. has outlived its usefulness."

One would almost think from this that the committee had gone outside of the Bible altogether. We are told that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

From almost any passage profitable lessons could be adduced. The judicious selections made by the committee have given the rising generation a more comprehensive understanding of the Bible as a whole than we think any

generation has ever had before.

This fault-finding for the most part does not come from persons engaged in the active work of teaching, as was eviden ed by the overwhelming vote in favour of one lesson for the whole school and for all the schools at the International convention at St. Louis. Of course if this system could be broken up and a lot of rival and copyright systems established. each protesting its own superiority, there might be a financial profit to their inventors, but we think great loss to the Sunday-school work as a whole. On this subject the Pilgrim Teacher, of Boston, has the following paragraphs:

"It was disappointing to some that at the International Sunday-school convention there was no discussion of the lesson system. The time assigned for such discussion was wholly taken up in considering the instructions to be given to the new Lesson Committee. This was wholly fortuitous, as any one present could see. Nevertheless, it has led to the charge that the convention was 'packed' with friends of the International Lesson System by a most careful selection of delegates in the State A so-Never was a more absurd charge made. That is not the way that Sunday-school workers do. If the chairman of the International Executive Committee had suggested such a thing to the various State A-sociations, his hold upon them would have been gone forever. It was not needful for him to deny any knowledge of such a conspiracy, for all know that he is above such a thing, let alone the fact of its impossibility. Had the time not been intrenched upon at all, the sentiment would have been discovered to be, as it was at St. Louis, all one way. Possibly some might have been induced to have spoken in criticism, but if there had been any considerable dissatisfaction it would have made itself felt in spite of any obstacle. The fact is, the vast majority are too well satisfied to grumble.

"The new committee, however, is not wedded to any 'system.' If any new scheme of lessons can be shown to it which is better than the ones which have been followed, it will be quick to adopt it. For it is somewhat essential that it shall show an advancement on anything which has gone before. Some change will be necessary even if for no other reason than that of novelty. Now, therefore, is the opportunity for those whose brains are teeming with lesson

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teacher-ar some course will occupy wise be was is over, lear desultory a the powers money of th will be found of cases, to l call the atte worth Leagu tised in oth need not be qua circle o advantages o oy any of ou real and Hall at the very recommend p school librarie courses. Let the Lesson Committee have the benefit of them -if they are not copyrighted."

The International Evangel writes as follows: "Where one person finds fault with the short time given to this discussion at Boston, a score of others object to wasting the time of a great convention on a matter which it has repeatedly and with practical unanimity placed in the hands of its Lesson Committee. the exception of the matter of temperance, the Lesson Committee is free to adopt whatever plan it thinks best. Neither a whole hour, nor ten hours of debate would induce the convention of American Sunday-school workers to instruct the committee to adopt the plan of some individual or some publisher, against their judgment. But they expect the committee to improve on the plan in every possible particular. If anyone has matured a better plan for uniform lessons for all the Sunday-schools, we join in an appeal to him to present it at once to the an appear to mint to present it at once to the Lesson Committee, where it will receive full and fair consideration. If the committee approves and recommends it, then it will be adopted by the convention and become our uniform lesson plan.

"The Sanday-school workers know when they have a good thing, and may be depended upon to make no changes until they have a better thing, which receives the approval of the authority which they have instituted and in which they have perfect confidence. One has to try hard to escape the conviction that the persons raising this cry after every International convention are personally interested in some special scheme."

Reading Courses.

Now that the long nights are upon us, every teacher-and every scholar, too-should adopt some course for winter reading, something that will occupy the moments which would otherwise be wasted, and that shall, when the winter is over, leave some substantial result. Mere desultory and haphazard reading will waste the powers of the mind as well as the time and money of the reader. A well-digested course will be found, as it has been found in thousands of cases, to be a liberal education in itself. We call the attention of our readers to the Ep worth League and Chautauqua courses advertised in other pages of this periodical. One need not be a member of either the Chautauqua circle or Epworth League to enjoy the advantages of these. They will be furnished by any of our Book Rooms, in Toronto, Montreal and Halifax, to any person desiring them, at the very low price quoted. We strongly recommend placing both of them in the Sundayschool libraries.

The "Methodist Magazine and Review" in the Sundayschool.

MANY of our schools have availed themselves of the special club rates to Sunday-schools to introduce this publication to their teachers and Bible classes. The ordinary Sunday-school library is usually not adapted to the reading ability of these departments of our schools; and the Methodist Magazine and Review has been found to fill these requirements better and cheaper and with more satisfaction than they can be filled in any other way. The highclass and up-to-date articles, many of them bearing on subjects of immense interest to Sunday school workers, their illustrations and high-toned serial and short stries, character sketches of noted men and women, mi-sionary topics, etc., etc., are calculated to broaden the knowledge and increase the efficiency of your teachers. As a home magazine it cannot be surpassed. In these days of light and doubtful literature it will be found reliable and of a high standard of morality, striking a happy medium between the frivolous and the heavy that is certain to insure it a hearty welcome into the homes where it may be permitted to go. The programme for 1897 is of special interest and importance. Club rates to Sunday. schools: Two or more copies to one address at the rate of \$1.60 per year each. Give it a trial for six months when making up your order for Sunday-school periodicals for the next year. Speak of the club rate at your Teachers' meeting, and we are sure you will find many who will assist in making up a club. Address orders: William Briggs, publisher, Wesley Buildings, Toronto.

A Good Five Cents' Worth.

I THINK our readers will admit that the sixty pages of text and Sunday-school notes in this number of the BANNER and the four pages of Book Room announcements of Lesson and Study Helps are a very good five cents' worth. No effort shall be spared to keep the BANNER in the very forefront of all the Sunday-school lesson helps.

We call the attention of teachers and superintendents to the enlarged and improved series of both Onward and Pleasant Hours. The additional matter in Onward amounts to nearly three columns, over one hundred and fifty columns a year. Although this addition costs a considerable amount of money, yet no change

in the price of the paper will be made, from the very low cost of fifty cents a year. We are determined that our papers shall continue to be "cheap as the cheapest and good as the best."

Pleasant Hours, the companion paper to Onward, is also enlarged over two columns a

number

"DEW DROPS."

To complete the graded list of our papers and to meet the need for a bright, beautiful, plain and simple paper for the infant or primary class, we are issuing a brand new weekly paper, Devo Drops, containing lesson notes adapted for the junior classes with Bible stories and pretty pictures and verses. It will be a most useful help for the little folk in the infant classes, and will be issued at the very low price of seven cents per year, or two cents per quarter. Send for specimen number.

Mrs. Parks's Way.—A True Narrative.

BY GILIAN.

"IRREPRESSIBLE juveniles!" lisped the gay young lassie, when she resigned her position as teacher of six bright, mischievous-looking boys.

"Scamps!" said the sober man the next Sunday, as he informed the superintendent of his inability to cope with them.

"Irreverent youngsters!" was the pastor's

comment as he also left, vanquished.

"Misunderstood!" was the verdict of Mrs.
Parks, who, from her seat in the Bible-class,
had noted the doings of boys and teachers.
"They are not bad; there's only a superabundance of physical life. Scolding disagrees;
give them work; make them feel that they
are part of this school, of this church, that we
need their help, and then pranks will dis-

He theories being reported to the superintendent, he persuaded her to put them in

practice.

As she took her seat with the lads, Bill whispered, "Say, teacher, what makes more noise than a pig fast under a fence?" With a smiling face, she turned to say, "Why two, Bill,—that's easy." This instead of "Now behave," which had heretofore greeted such sallies, held Bill in astonished silence until Myrtie Dodge came to her class just across the side.

She was his friend, he must greet her. So the pretty Sunday-school paper rapidly became a ball. But M·s. Parks, alert, interposed with: "How far can you throw? There's a school

"How far can you throw? There's a school Pd like to help you pelt with these, only not in wads,—for those boys and girls would enjoy

both pictures and stories. All summer they meet under a big tree, Sundays as well as other days, with merry birds duncing through its branches, and the saucy squirrel chattering in plain sight. But when Jack Frost comes, and the poor bare toes can no longer endure the cold, Ma'am Becky takes them into her own wee cabin, and there from the old Bibles sent by a friend, they learn to read, and how to be good. They learn so quickly too! Yes, let us send the papers."

"This school?" queried the boys.

"No, no, this class! We can save our candy money for that purpose." She laughed. Then came such a fusillade of questions, until she

held up her hands in dismay.
"Say we elect Bill secretary, have him write

and find out all about it!"

The bell called to order. Teacher and boys

friends now—found that lesson so interesting

that paper balls were forgotten, to the great relief of neighbouring classes.

The inquiring letter was sent. A prompt reply told of such destitution as those wellcared for boys had never even dreamed of.

How they talked of it!—talked and planned until mothers became as interested as boys, and moved the Home Missionary Society to send a box full of good things, making Thanksgiving joy in the hearts of struggling teacher and dusky pupils.

Thus encouraged, Mrs. Parks's next step was to identify her boys with church interests. Being a member of the Aid Society, she suggested an ice-cream social, and "Please let

my class serve."

This took some persuading, but her enthusiasm prevailed. If she had any doubts, they fled as she saw the digatified acceptance of an invitation to be waiters at an ice-cream social given by the Ladies' Ald Society next Thursday evening. The success of the event depended largely on her boys. They must not fail. Nor did they. Proudly now they felt they were part of the church, and must work for it just as their teacher said.

Their class conduct? Well, harken to Bill as he remonstrates with some troublesome visitors: "You must be quiet. Our reputation has been none too good, we can't afford to

be noisy."

Any more paper balls? Not one since the day "teacher" quietly put her hand on Bill's as he was ready to shoot, saying, with a pleasant smile, "Save it till to-morrow." With an equally pleasant smile, he dropped it, "for keens," as he said.

Superintendent and pastor were glad to concede Mrs. Parks's "way" to be a good way, and to accept the help of these willing hands,

now being guided, not repressed.

Teache s, boys will be boys! Be a boy with them. Study them, and you may lead them not only to study their Sunday school lesson, but to find the true meaning of life's lesson, helpfulness to others.—S. S. Times.

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The Home Department Work.

HERE is a new field of opportunity. The fact that it is new requires a statement of its design and method of operation. Its object is to produce an enlarged and more systematic study of God's Word in the home. This we all realize to be a supreme need. The chief hindrance to the greater spiritual results of the Sunday school is a want of regular and prayerful study of the Bible in the homes from which the schools are made up. Moreover, the majority of our Church members are not in the Sunday-school, and are, therefore, without any fixed relation to the systematic study of any part of the Scriptures. Beyond our pales there are almost as many more who look to us, if to anybody, for guidance in this regular use of the Word of God.

Of those who do not attend the Sundayschool, there are several classes worthy of our regard and assistance. There are those who cannot attend through age or infirmity or distance or counter obligations, who study the word more or less regularly, but who will feel a renewal of their youth, strength, enthusiasm, by this close and vital alliance with the Sun-day-school host. There are those who are poor and neglected, and are thus shut out from hope, unless they be sought out. It is difficult for most complacent Christians to realize how timid, how dreadfully afraid of all life one can become, who has been long under its grinding reverses. They need us as the bearers of light and hope and courage. Then there are others whose circumstances of travel, Sunday work, and other irregularities prevent them from attendance upon the school. The sunlight is bestowed upon all these classes with a divine impartiality. The light of God's word should likewise be shed upon their lives.

Many incidental benefits accrue. The attendance on the regular Sunday-school is increased. The home interest in the Sundayschool work done by the children is deepened, and better preparation of those already in the and octor preparation of those already in one school results. The aged are occasionally visited and cheered by the young visitors. The poor are found and relieved. The sick are visited. The Church congregations are enlarged, an the Church as a whole is enabled to reach the entire field of its divine commis-

The conditions of success in this work are neither numerous nor new First of all, the preacher in charge must believe in it, and give the full benefit of his leadership to those who are to do the work. A look of disfavour may break the right arm of a chief worker and prevent much good. In the nature of the case, no kind of Church work is likely to succeed without the full favour of the pastor. Then the Sunday-school superintendent and his corps of officers and teachers must realize that the step is a simple enlargement of their field of work, and deal with it accordingly.

The process is also simple. The superintendent of the regular school should, after proper consultation, appoint a Superintendent of the Home Department. Upon his appointment such superintendent would become an officer of the school. A thorough canvass should be the school. A thorough can as shool will made of the territory which the school will undertake to cover. The object of this canvass is to secure the pledge, either oral or written, of every one within that territory, and not already a member of some Sunday-school, to study the Sunday school lesson for at least one half-hour each week, and to get as many as possible of this number to attend the regular sessions of the Sunday-school. When this canvass is complete, let the pastor and the two superintendents divide the persons thus pledged into suitable classes or sections, and appoint a visitor for each section. Let the Superintendent of Home Work meet the visitors once a month, and hear a report of their work, and assist them by his advice and by an occasional visit, whenever the reports of the visitors indicate that he may be helpful. Let him also furnish to the visitors once a quarter such literature from the regular Sunday-school as they may need to supply their classes. The visitors should, if possible, see each member of their classes once a month, and in any event once a quarter, to inquire how the members get on with their work, to talk with them on the lessons and encourage a broader study. visitors should also, once a quarter, take up the collection envelope and give out another with the literature of the new quarter. The collection will be found sufficient to pay for the literature furnished by the Sunday school to the home classes. It requires work, faith, persistence, to make this work successful; but with these conditions there is a rich mine here, hitherto unworked by our communion. -S.S.

Hints For Scholars.

ALWAYS be punctual.

Never be absent.

Bring your companions with you. Be respectful to your teacher.

Be attentive to your lesson.

Study your lesson at home. Never laugh or joke in school.

Do not make unnecessary noise.

Sing for Jesus.

Go out of school orderly.

Keep the Sabbath day holy.

Come to Jesus-to-day. Pray for the forgiveness of your sins.

JESUS LOVES YOU.

Card of First Church, Pittsfield, Mass.

Our Lives.

"I AM working alone and no one heeds!"
Who says so does not know
There are clear eyes watching on every side,
And wherever our feet may go.
We are "compassed about with so great a
cloud,"

That if we could only see, We could never think that our life is small, Or that we may unnoticed be!

We seem to suffer and bear alone
Life's burdens and all its care;
And the sighs and prayers of the heavy heart
Vanish into the air.
But we do not suffer or work alone,
But after a victory won,
Who knows how happy the hosts may be
Who whisper a soit "Well done!"

Oh, do not deem that it matters not How you live your life below; It matters much to the heedless crowd That you see go to and Iro; For all that is noble and high and good Has an influence on the rest, And the world is better for every one Who is living at his best!

But even if human eyes see not,
No one is unobserved—
There are censures deep and p'audits high
As each may be deserved;
Cannot live in a secret place;
There are watchers always by,
For heaven and earth are full of life,
And God is ever nigh.

Oh, for a life without reproach,
For a heart of carnestness,
For self forgotten, for meanness slain,
For han is well used to bless!
God, raise us far from little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto Thee!

-Marianne Farningham.

Bits of Sunday-school Experience.

BY J. R. PEPPER.

FOUNDATION THOUGHTS.

When I was first elected to the office of superintendent I came to it almost as a novice, knowing scarcely anything about the requirements of the position. Very soon, however, I discovered that large possibilities were bound up in the work, and I determined, by God's help, to do my best, and I have tried to apply

the same rules of diligence, energy, and enterprise that I use in my secular vocation to this work. Three foundation thoughts came to me early in my experience, and I have kept them constantly before me and burning in my bones:

First. The Sunday-school is really a school, and it must do good, honest school work. It must afford positive instructions to its pupils. Second. It must be made interesting to all,

Second. It must be made interesting to an, in view of its voluntary character, differing entirely from a secular school at this point. Many of our scholars come from homes where little care is manifested whether they attend the Sunday-school or not. Hence the importance of interesting them continually.

Third. The Sunday-school is a Church school, and therefore a religious school, and its highest function is to develop Christian character. Then it must be sincerely devotional, and by its very spirit and services aid its members in attaining a vital Christian experience.

bers in attaining a vital Christian experience.
INSTRUCTIVE, INTERESTING, AND DEVOTIONAL.

Not that these are named in order of their importance here, perhaps, but simply as setting forth a trinity of ideas concerning fundamental things in the work.

Taking these three thoughts as a working basis they lead out in many directions. Let us follow them for a little while.

I. INSTRUCTIVE.

Earnestly desiring that our school work should commend itself by its very merit to our pupils and their parents, we soon found that

First. A teachers' meeting was absolutely necessary, and we tried many plans to have one until finally we decided to take lunch together at the church every Wednesday night at 6.15 o'clock, and at 6.30 we commence the study of the lesson under a leader appointed ahead, and according to the following plan, which each one works by every week, getting fifteen angles on the lesson therefrom:

 1. Text.
 9. References.

 2. Context.
 10. Difficulties.

 3. Date.
 11. Analysis.

 4. Geography.
 12. Truths.

5. Feedraphy.
5. Events.
6. Persons.
7. Orientalism.
12. Truths,
13. Illustrations.
14. Appropriation.
15. The Selection.

Orientalism.
 Readings.

We also have a teachers' library in connection with this meeting.

We have had this meeting for several years, and it never fails; no matter what kind of weather, it is always held. Five pairs of ladies furnish the lunch regularly in turn.

Necond. K-eping the idea of better equipment for our teachers ever in view we have had a Biblical Normal Class in our school tor some time. It meets at the same hour as the school, and is in charge of a thoroughly competent instructor. From this class, after months of

teacher usually Thir schools culty Each mas an a princip associate It is no

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Studies in Loomis Mains.

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of the N introduct New You William

It is a hout from the bright and le It is rather whose seven Go-pel. It training,

training, we draw nearly every one of our teachers, and after such a course they are

usually well qualified to teach.

Third. One of the weak points in many schools is absent teachers. To meet that difficulty we have a class of associate teachers. Each member is assigned to a particular class as an associate, and in case of absence of the principal the associate fills the place. associates often attend the teachers' meeting. It is not fair to the class nor to the individual to ask some one to teach who has made no preparation. The fact is he could not teach a thing he did not himself know. We degrade the work by having so little care for its great importance.—S. S. Journal.

Book Notices.

Studies in the Acts of the Apostles. By B. B. LOOMIS, PH.D., D.D. New York: Eaton & Mains. Toronto: William Briggs.

Already the lesson helps for 1897 are making their appearance. This book does not take up the lessons consecutively, but covers the whole ground of the book of the Acts, from which most of the lessons for next year are taken. It will be found very helpful for the com, rehension of that book.

In His Footsteps; a Record of Travel to and in the Land of Christ, with an Attempt to Mark the Lord's Journeying in Chronological Order from his Birth to his Ascension. By WILLIAM E McLENNAN. New York: Eaton & Mains. Toronto: William Briggs. Price, 25 cts. pajer; 40 cts. cloth, net.

This book pursues the rational plan of making young peop'e interested in the life of our Lord by following the scenes of His earthly pilgrimage with picture and des ription. It has leen found eminently successful in eliciting the interest and sympathy of young scholars. its value is enhanced by four excellent coloured maps of Palestine and Jerusalem, in one of which the completed and projected railways are shown.

Sunset Memories. By REV. NICHOLAS VANSANT, of the Newark Annual Conference, with an introduction by GENERAL JAMES F. RUSLING. New York: Eaton & Mains. Torouto: William Briggs. Price, \$1.00.

It is a bright and beautiful face that looks out from the frontispiece of this volume, and a bright and beautiful life that is here set forth. It is rather the record of a godly famil, of whose seven sons six became preachers of the Go-pel. It is a noble tribute to godly family

Nineteen Points.

- 1. Own a good Bible.
- 2. Take time and be regular.
- 3. Have a plan and work it out. 4. Study it-broadly and in detail.
- 5. Preserve the results of your study.
- 6. Make notes in your Bible.
- 7. Try different plans in succession.
- 8. Finish one before you begin another.
- 9. Gather your special study about the Sunday-school lesson.
- 10. Get help from every possible source.
- 11. Master such books as "How We Got Our Bible.'
- 12. Study it by books, and know the message
- 13. Construct a Bible-reading on a subject of your own selection.
- 14. Analyze choice texts and make sermon outlines.
- 15. Daily. That you may find manna for your soul.
- 16. Prayerfully. All other equipment is useless without a yearning heart.
- 17. Reve tly. Lexicons and conceit are poor tools humility is better.
- 18. Systematically. Only thus can we know the truth that shall liberate us.
- 19. Practically. It is a book to be practised as well as pored over. "Be ye doers of the

"Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" Such was the inscription put upon the first Eddystone lighthouse built by the eccentric Winstanley. His challenge was accepted, and one fearful night the sea swallowed up the tower and its builder. The next one met a similar fate, an again the structure and its builder, Rudyard, perished together. The third was erected by Smeaton, who built it all of stone, making it a part of its rock foundation, so that the lighthouse penetrates it as the roots of a tree penetrate the soil. Upon this lighthouse no boastful inscriptions were placed, but on the lowest course were chi-eled the words: "Except the Lord build the house, they labour in vain that build it;" and on the keystone above the lantern, is the exclamation, "Laus Deo!" That structure still stands, a never-failing beacon-light to storm tossed mariners. He who would build for e ernity must not put wood, hay or stubble into his structure, or set a) out his task in a confident or boastful spirit, but must build upon the truth, and with the truth, relying in humility and trust upon Him who alone can enable us to proceed to a perfect result .- Pilgrim Teacher.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN OLD TESTAMENT HISTORY—CONTINUED.

B. C. 1014.] LESSON V. BUILDING THE TEMPLE. [Nov. 1.

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

Authorized Version.

1 Kings 5. 1-12. [Commit to memory verses 4, 5.]

[Read chapters 5 and 6.]

- 1 And Hi'ram king of Tyre sent his servants unto Sol'o-mon; for he had heard that they had anointed him king in the room of his father: for Hi'ram was ever a lover of Da'vid.
 - 2 And Sol'o-mon sent to Hi'ram, saying,
- 3 Thou knowest how that Da'vid my father could not build a house unto the name of the Loran his God, for the wars which were about him on every side, until the Loran put them under the soles of his feet.
- 4 But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.
- 5 And behold, I purpose to build a house unto the name of the Loro my God, as the Loro spake unto Da'vid my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.
- 6. Now therefore command thou that they how me cedar trees out of Leb'a-non; and my servants shall be with thy servants; and unto thee will I give hire for thy servants according to all that thou shalt appoint; for thou knowest that there is not among using that can skill to hew timber like unto the Si-do'ni-ant.
- 7 And it came to pass, when Hi'ram heard the words of Sol'o-mon, that he rejoiced greatly, and said, Blessed be the Lone this day, which hath given unto Da'vid a wise son over this great people.
- 8 And Hi'ram sent to Sol'o-mon, saying, I have considered the things which thou sentest to me for; and I will do all thy desire contenting timber of cedar, and concerning timber of fir.
- 9 My servants shall bring them down from Leb'-a-non unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire, in giving food for my household.
- 10 So Hi'ram gave Sol'o-mon cedar trees and fir trees according to all his desire.
- 11 And Sol'o-mon gave Hi'ram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Sol'o-mon to Hi'ram year by year.
- 12 And the Lord gave Sol'o-mon wisdom, as he promised him: and there was peace between Hi'ram and Sol'o-mon; and they two made a league together.

Revised Version.

1 And Hi'ram king of Tyre sent his servants unto Sol'o-mon; for he had heard that they had anointed him king in the room of his father; for 2 Hi'ram was ever a lover of Da'vid. And Sol'o-

3 mon sent to Hi'ram, saying, Thou knowest how that Da'vid my father could not build an house for the name of the Lonn his God for the warwhich were about him on every side, until the

4 Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side; there is neither adversary, nor evil

5 occurrent. And, behold, I purpose to build an house for the name of the Loro my God, as the Lönn syake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name.

6 Now therefore command thou that they how me codar trees out of Leb'a-non; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say; for thou knowest that there is not among us any that can skill to how timber like.

7 unto the Zi-do'ni-ans. And it came to pass, when Hi'ram heard the words of Sol'o-mon, that he rejoiced greatly, and said, Blessed be the Lonn this day, which hath given unto Da'vid a

8 wise son over this great people. And H'ram sent to Sol'o-mon, saying, I have heard the message which thou hast sent unto me: I will do all thy desire concerning timber of cedar, and con-

9 eerning timber of fir. My servants shall bring them down from Leb'a-non unto the sea: and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them: and thou shalt accomplish my desire,

10 in giving food for my household. So Ili'ram gave Sol'o-mon timber of cedar and timber of

11 fir according to all his desire. And Sol'o-mon gave Hi'ram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Sol'o-mon to Hi'ram year

12 by year. And the Lord gave Sol'o-mon wisdom, as he promised him; and there was peace between Hi'ram and Sol'o-mon; and they two made a league together.

TIME,—B. C. 1014. PLACES.—Jerusalem, Tyre, Lebanon, and Joppa. ENVIRONMENT.—Concerning Solomon's pomp and power and wisdom we have studied. The greatest manifestation of these in Hebrew eyes, and indeed the great glory of all Hebrew history, was the erection and ademGod, to material there is the care Tyre. I binths a the fines the heart Hebrews skill, wh

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ment of the temple; and as this was due, under God, to the assistance Solomon received, both in materials and laborers, from the Phoenician king, there is abundant reason to devote one Sunday to the careful study of his alliance with Hiram of Tyre. Palestine grows no large trees, except terebinths and olives, while "the cedar of Lebanon," the finest timber of antiquity, was exported from the heart of Phoenicia to the ends of the earth. The Hebrews were deficient in artistic and mechanical skill, while the Phonicians were famous especially for architecture, weaving, and carving. Palestine, on the other hand, was rich in harvests of grain and olives and grapes, and Tyre and Sidon were always dependent upon it to a large degree for food. So an alliance of the two nations was very natural.

HOME READINGS.

- M. Building the Temple. 1 Kings 5, 1-12.
 Tv. The temple finished. 1 Kings 6, 1-14.
 IF. A beautiful house. 1 Kings 6, 21-30.

- Th. Seven years in building. 1 Kings 6, 31-38.
- F. Site of the temple. 2 Chron. 3, 1-10.
- S. The pattern of the temple. 1 Chron. 28, 11-21. S. A spiritual temple. Eph. 2, 13-22,

LESSON HYMNS.

No. 169, New Canadian Hymnal.

As pants the hart for cooling streams,

No. 285, New Canadian Hymnal.

Lord of the Sabbath, hear our vows.

No. 286, New Canadian Hymnal.

With joy we hail the sacred day.

QUESTIONS FOR SENIOR SCHOLARS.

1. Solomon's Work, v. 1-6. Who sent helpers to Solomon !

For whose sake was this done? What did Solomon say about his father? What blessing did Solomon himself enjoy ? What good work did Solomon propose to do! What promise would be thus fulfilled?

What request did Solomon make of Hiram ! What reward did he promise for the labor? Why did he make this request? What pay did he give to Hiram's servants?

(2 Chron. 2. 10.) 2. Hiram's Work, v. 7-12.

llow did Hiram receive Solomon's request ! What thanksgiving did he utter? What did Hiram propose to do? Where would timber be taken from Lebanon! Where would it be conveyed, and how? What might Solomon do in return !

What did Hiram give to Solomon?

What did Solomon give to Hiram?

What did the Lord give to Solomon? What was there between the two kings?

Whose further help was needed to build the house? (Golden Text.)

Practical Teachings.

Where in this lesson are we taught-

- 1. The value of true friendship?
- 2. To be loyal in friendship? 3. To be helpful to friends?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 1-6.

- 1. What is known of Hiram ?
- 2. Why did he send to Solomon?
- 3. Why could not David build the temple? 4. Had God promised rest in Solomon's time?
- How did the times favor his building? 5. What did his attempting the work so soon indicate?
- 6. Where only could Solomon procure wood for the temple ? For what were the men of Sidon noted? 2. Verses 7-12.
 - 7. For what reason did Hiram rejoice?
 - 8. How was this contract made?
- 9. From where were the rafts probably shipped? Where were they received? How far was this distant from Jerusalem? What payment did Hiram
- 11. How was pure oil obtained? What two things helped to create unrest in Israel?
- 12. Why did Israel and Phonicia continue to be friendly to each other?

Teachings of the Lesson.

Storms prepare for calm and make us enjoy it all the more. A firm purpose must precede difficult work. The best results are secured by cooperation. What we give for God's cause is well invested. When God gives us a task to perform he will also help us to find the necessary means. If our plans are right they will be carried out some day. Mutual interest binds people together.

QUESTIONS FOR YOUNGER SCHOLARS.

What kind of a city was Tyre? Who was its king?

When did he send his servants to Solomon?

Had he a good motive in doing this? What made Solomon glad?

In what did he need help ?

Why did he send away for help? To have men of skill.

In what were the Israelites skilled? In raising wheat and barley.

To whom did the cedars of Lebanon belong? Was Hiram willing to help?

How did the two kings show their wisdom? By

Give three reasons why we think Hiram knew the true God.

Who was greater than Solomon ?

What Each Child May Do.

Build a temple to the Lord. Hear God speak in it. Grow in wisdom every day.

LESSON OUTLINE.

BY J. L. HURLBUT.

Requisites for Building God's House.

I. PEACE.

God hath given me rest. v. 1-4.
Churches rest....edified. Acts 9, 31.
In quietness....your strength. Isa, 30, 15.

II. Purpose.

I purpose to build. v. 5.
Thine eye be single. Matt. 6. 22.
One thing I do. Phil. 3. 13.

III. WORK.

Hew me cedar trees. v. 6.

Laborers together with God. 1 Cor. 3. 9.

Abounding in the work. 1 Cor. 15. 58.

IV. HELPFULNESS.

My servants....with thy servants, v. 6-9
With one mind striving. Phil. 1, 27.
That they may be one. John 17, 22.

V. SACRIFICE.

Solomon gave Hiram. v. 10, 11.

I will surely buy it. 2 Sam. 24, 24.
Riches of their liberality. 2 Cor. 8, 2.
VI. Wisdom.

The Lord gave...wisdom. v. 12.

Better than rubies. Prov. 8. 11.

By me kings reign. Prov. 8. 15.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

Among houses of worship in all ages the temple of Jerusalem stands unique. Not merely was it is its day the most magnificent building on earth; not merely was it a perfect expression of a most interesting type of the human race; not merely did it represent the loftiest faith, the purest morality, the noblest worship; the very conception of it was different from that of other shrines. The conviction that Solomon's temple was (as the tabernacle had been) the residence in time and space of the eternal, omnipresent God was a conviction without parallel in either paganism or Christianity. In the pagan mind there was no reason for confining the formal worship of a great god or goddess to one place. The veneration of Greeks for the temple of Zeus at Ægina did not make the erection of a temple to Zeus at Athens in any way absurd or unnecessary. But to build another temple to Jehovah, at Beth-el or elsewhere, was the worst of crimes. To-day there is no limit to the number of Mohammedan mosques or of Christian churches. They are all "houses of God" in an accommodated sense. But in the mind of the devout Hebrew Moriah was physically the place of God's abode, just as Zion had been the place of the king's, and much more exclusively so. The Hebrew nation, which alone had any adequate conception of God, existed for the very purpose of perpetuating that conception and of spreading it, eventually, over the earth. A Greek temple stood because there were Greeks to worship in it; a Christian church stands because there are Christians; but the Hebrew temple was not built because there were Hebrews; rather there were Hebrews because there was a temple to be built. Its erection was a notable stage in the graduated process of divine revelation, and marks the climax of Hebrew history. It was in Hebrew eyes not only the greatest manifestation of Solomon's pomp and power and glory; it was for its sake that Solomon received his wisdom and wealth. But as Solomon himself could never have built this majestic shrine without the assistance of the Phænicians, it becomes needful for us to devote one Sunday to the careful study of his alliance with the King of Tyre. The necessity for this alliance can be seen by a glance at the limitations of the two nations. In Palestine no large trees grow except terebinths and olives, while the "cedar of Lebanon," the finest timber of antiquity, was exported from the heart of Phœnicia to the ends of the earth. The Hebrews were deficient in artistic and mechanical skill. while the Phonicians were famous especially for architecture, weaving, and carving. Palestine, on the other hand, was rich in harvests of grain and olives and grapes, and Tyre and Sidon were dependent upon it to a large degree for food. On the surface, therefore, the alliance was advantageous to both countries. All we know of King Hiram is to his credit. But Phœnicia was the hotbed of the foulest of ancient idolatries, and association with it was contamination, even though the motive was loftily religious. "Evil communications corrupt good manners," and we need not wonder to read that the subsequent ruin of the Hebrews was mainly due to the rites of Baal and Ashtoreth, which had been imported, with all the moral evils that circled around them, from the friendly idolaters of Sidon and Tyre.

been D lover o when th omon, a name sti erward. daughter friendly pagan as legends ; was in H and like daring ac regions k in a most The allian rectly hel it also ope Hebrew r been enor The spoil read elsew Phænician tiful comm the religio very a lian vantage, es and moral which pro dated from with Solo STATEMENT Doubtless ! seen that temple witl people coul Palestine, f shore, with vineyards w of the Lord anointed father. I that this em to a formal r sovereign.

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been David's ally and personal friend, ever a lover of David. He had reigned twelve years when the building of the temple was begun by Solomon, and either he or a successor of the same name still sat on the throne twenty-two years afterward. There is some reason to believe that his daughter became one of Solomon's wives. II's friendly relations with the Jews are referred to by pagan as well as by sacred historians, and oriental legends allude to his intellectual acumen. Tyre was in Hiram's day the dominant city of Phoenicia, and like its rival Sidon it was the home of a set of daring adventurers who traded with the remotest regions known. The wealth of Tyre is described in a most splendid passage (Ezek, chapters 27, 28). The alliance with the Phonicians was not only directly helpful in the crection of temple and palaces; it also opened noble vistas of enterprise before the Hebrew nation, whose wealth and ambition had been enormously increased by David's conquests. The spoil of many kingdoms was theirs, and, as we read elsewhere, they eagerly joined the venturous Phænicians in endeavors to bring strange and beautiful commodities from the ends of the earth. But the religion of Tyre was unutterably bad, and this very a liance, productive as it was of immediate advantage, exerted a subtle influence toward decay and moral rot. The introduction of Baul worship, which proved to be a fatal snare to Israel, is to be dated from the friendship of Hiram and the Tyrians with Solomon and the Hebrews. (See GENERAL STATEMENT.) Sent his servants unto Solomon. Doubtless with congratulatory messages. We have seen that Solomon could hardly have built his temple without Hiram's help; but Hiram and his people could not live at all without support from Palestine, for his country was a strip of sandy seashare, without the grain-producing fields and rich vineyards which made Palestine "like the garden of the Lord." He had heard that they had anointed him king in the room of his father. How had he heard this? It is probable that this embassy from Hiram was sent in response to a formal notification of the accession of the young sovereign.

Verse 1. Hiram king of Tyre. Hiram had

2. Solomon sent to Hiram. Josephus states that the messages that passed between Hiram and Solomon on this occasion were all preserved for centuries in the public archives of Tyre.

3. Thou knowest. Hiram knew all about David's plans to build the temple, for he had sold to him cedar wood from Lebanon and wood-carvers and sculptors of stone (2 8am. 5, 11; 1 Chron. 22. 4); he doubtless also understood why those plans had been defeated. The Lord put them under the soles of his feet. The Lord vanquished all his enemies.

4. Now the Lord my God hath given me rest. As promised in 1 Chron. 22. 9. Not that

David had no rest from wars (see 2 Sam. 7. 1), but that he had to conquer it; Solomon's rest and peace were inherited. Adversary. In 1 Kings 11. 14, 23, we read of Hadad, Rezon, and other "adversaries" of Solomon, but they came later in his reign, after he had proved unfaithful to God. Nor evil occurrent. Better "occurrence," that is, famine, pestilence, or other national suffering, such as had come repeatedly during David's reign.

5. This verse is not an attempt to take the credit of planning for the temple from David, to whom it belonged, but rather an intination that Solomon is carrying out David's plans.

6. See 2 Chron. 2. 3-10, where Solomon asks for one of the "cunning Sidonian workmen," who could design and superintend easting, carving, engraving, and embroidery, who could work in gold and silver, in costly wood, and in that luxurious " purple" which it was the delight of classic writers to describe. Cedar trees out of Lebanon. The cedar forests were in Hiram's dominions, although the original dowry of Israel included Lebanon (Josh. 13. 5). The "cedar" of Scripture probably included several varieties of wood, which now bears other names. Hiram's reply (verse 8) shows that "fir" as well as cedar was to be imported by Solomon. My servants shall be with thy servants. The workmen and soldiers and porters of the two nations were to work harmoniously together in carrying out the plans of Solomon. Hire for thy servants. See verse 11. There is not among us any that can skill to hew timber like unto the Sidonians. "Hew" means not only to fell the great trees, but to do all the woodwork of the temple, heavy and fine, both earpenter work and artistic carving. Phenicians were in antiquity commonly referred to as Sidonians, and their skill in woodwork was famous throughout Greece and Rome. Jews, on the other hand, were never skillful as a class in either mechanics or art.

7. When Hiram heard the words of Solomon. As reported by his ambassadors. He rejoiced greatly. For more reasons than one. The friendship of Israel for Phænicia was of relatively greater importance than the friendship of two such modern powers as Russia and France or England and the United States. Blessed be the Lord. "Blessed be Jehovah"-an acknowledgment of the national God of Israel. Hath given unto David a wise son over this great people. A less sagacious man might have attempted to push further David's career of conquest, and have even sought to dethrone Hiram, but this " wise son" made friends of the peoples all about. We are to remember that David had two very foolish sons, both of whom came dangerously near securing the throne.

8. Hiram sent to Solomon. In writing (2 Chron. 2, 11). According to the universal belief

of antiquity the use of letters began with the Phoenicians. Thy desire concerning timber of cedar, and concerning timber of fir (cypress). Modern Arabs have but one name for pine, cedar, and juniper. The wood of the cedars that now grow on Lebanon is neither very beautiful nor eminently fitted for building. The timber used in the palace of Ninevel, which was long believed to be cedar, is now believed to be vew.

9. My servants shall bring them down from Lebanon unto the sea. Bring down the logs of cedur. I will convey them by sea in floats. The Revised Version is better, "I will make them into rafts to go by sea." So timber was transported in the most ancient Orient just as it is in modern times down the forest streams of America. The place that thou shalt appoint. The chronieler gives its name, Joppa (2 Chron. 2. 16). Joppa is only forty niles distant from the holy city, but the transportation of timber over the

rocky road between it and Jerusalem must have been almost as difficult as its transportation from Lebanon to the sea. **Discharged there, and thou shalt receive them.** That is, "my representatives shall give an inventory, and you shall give a receipt."

10. See note concerning "cedar" and "fir," on verse 8.

11. Pure oil. Benten oil, such as was obtained by pounding the olives when not quiteripe in a mortar. Thus gave Solomon to Hiram year by year. This great annual payment explains in part the strain and unrestfelt by the people of Israel which found belated utterance when Rehoboam succeeded Solomon on the throne.

12. The Lord gave Solomon wisdom. Hiran gave Solomon cedar and fir trees; Solomon gave Hiram wheat and pure oil; Jehovah gave Solomon wisdom.

CRITICAL NOTES.

BY PROFESSOR W. W. DAVIES, D.D.

The best and most reliable description of the temple of Solomon is given in the fifth and sixth chapters of this book, and in the parallel passages as contained in the second to the fourth chapter of Second Chronicles. For that reason let every scholar and tender read them carefully.

Verse 1. Hiram. Elsewhere called Hirom (verses 10 and 18) and Huram (2 Chron, 2, 3). He is probably the same Hiram that is mentioned in 2 Sam. 5. 11 as the ally of David, and yet many think that they are not identical. Josephus, in his book against Apion (1. 17, 18), quoting from Menander of Ephesus, who also refers to Hiram's dealings with Solomon, says that this king was the son of Abibaal, and that he reigned thirty-three years, 1023-990 B. C., or seven years during the reign of David, and twenty-six during that of Solomon. King of Tyre. The well-known commercial city of Phoenicia, noted for its great influence and enterprise. Sent his servants. Sent messengers with congratulations, in order to assure Solomon of his friendship, and to continue the reciprocity treaty existing between the two countries. He had heard that they had anointed him king. The Septuagint reads: "He sent his servants to anoint Solomon." There is no reason, however, to think that Palestine was a dependency of Tyre. Hiram was ever a lover of David. (See 2 Sam. 5. 11.) This simply means that headmired David, and that the two countries, mutually dependent on each other, were on friendly terms,

2. Solomon sent to Hiram. In 2 Chron. 2.11 we read that Hiram sent back a written reply, which shows that written messages were customary in those days. Josephus informs us that Solomon

also wrote his messages, and that copies of the correspondence were preserved in his day not only in the Jewish records, but also in the Tyrian archives. (Aut. 8, 2, 6-8.)

3. Thou knowest, etc. David and Hiram, being on such friendly terms, would know each other's plans. Moreover, David had entered into some agreement with Hiram in regard to materials for building the house of Jehovah. (See 1 Chron. 22. 4.) For the name of the Lord. Or, in other words, "to the honor of Jehovah." "Name" stands here in the sense of reputation, or the outward revelation of God; for, as Keil says, "The name of Jehovah is the manifestation of the divine nature in a visible sign as a real pledge of his presence." The same idea is presented in chap. 3. 2 and Deut. 12. 11, which see. For the wars. The Hebrew has "war" in the singular, though the verb following is in the plural; we might therefore render the clause, "Because of the war wherewith they [those peoples waging it] surrounded him." For a similar construction (in Hebrew) see Psalm 109. 3. His enemies left David no time to build such a temple as was worthy of Jehovah, the supreme God of the universe.

4. But now the Lord hath given me rest on every side. Though David, my father, was incessantly engaged in war, I have peace; therefore I must carry out my father's wishes and plans. See the promise regarding Solomon in 1 Chron. 22. ?. There is neither adversary. We read in chap. 11. 14 that Hadad was an adversary of Solomon, but this was later in his reign, so there is no contradiction. Nor evil occurrent. "Occurrent" is now obsolete; the word means "occurrent."

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rence." The Hebrew word is from a verb meaning "to fall upon or meet with an accident." It may, therefore, refer to famine, war, plague, or any calamity.

- 5. I purpose. The clause is quite idiomatic; the literal translation is: "And behold me saying." We find the same idiom in 2 Sam. 21, 16, To build. He was simply carrying out David's plans, who had made such great preparations (1 Chron. 29, 6-9; 2 Chron. 2, 3-7). It is singular that the Books of the Kings contain no reference to the extensive preparations made by David. For this we must turn to Chronicles.
- 6. Now therefore command thou. For a much fuller account of this request see 2 Chron. 2. 8-10. Cedar trees out of Lebanon. Lebanon, like Mont Blane, receives its name, "white mountain," from the perpetual snow (Jer. 18, 14) covering portions of it, or, as others think, from the chalklike appearance of its white limestone formations. From Solomon's request it is evident that the part of Lebanon noted for its fine cedars and cypress belonged at this time to Tyre (see, however, Josh. 13, 5). We know from the monuments that the kings of Babylonia and Assyria, from very ancient times, used to cut timber in Lebanon for their palaces and temples. Hire for thy servants. The pay consisted of oil and grain, as we see from verse 11. Any that can skill to hew timber. This is another instance of the English revisers' conservatism. The clause as translated is not intelligible to the average Sunday school scholar. A literal rendering of the entire clause runs thus: "For there is not among us a man knowing to hew trees," that is, "who knows or is skillful to hew wood or infelling trees." From the many references in classic writers to the Phænicians it is clear that they possessed great genius for the mechanical arts, especially in ornamenting palaces and decorating. Zidonians. Not merely the inhabitants of Zidon, any more than the name New Yorker would be limited to one residing in the city of New York, but a specific name for the Pho-The best mechanics would naturally find their way to the great maritime city of wealth and splendor.
- 7. Blessed be the Lord this day. Hiram felt so happy because of the alliance between him and the powerful Hebrew king that he broke out in praises to Jehovah, for the word above rendered "Lord" is Jehovah, as is always the case when written in capitals, thus, Lord. In 2 Chron. 2. 12 Hiram calls Jehovah the creator of heaven and carth. Compare the language of Melchizedek (Gen. 14. 19), and especially the words of Cyrus (Ezra 1. 2, 3), and again those of the Queen of Sheba(chap. 10. 9). Whether Hiram was a worshiper of Jehovah is not clear. There can be no doubt that the God of heaven was known by more than one Semitic people under the name Jehovah, though the na

- tional God of Phænicia was called Melkarth. There is nothing strange or inconsistent in a polytheist acknowledging the power and divinity of Solomon's God. Given unto David a wise son. Orientals regarded children as the highest gift of heaven, and wisdom as precious above all treasures.
- 8. And concerning timber of fir. It is not easy to say what kind of wood this was. The Revised Version has "cypress" in the margin. Rawlinson thinks it was the juniper.
- 9. From Lebanon unto the sea. From what point in Lebanon and to what point on the Mediterranean Sea is not stated, and it is useless to guess. Make them into rafts to go by sea. The floating of timber down the Tigris, Euphrates, and other rivers was common many centuries before the time of Solomon. In like manner the timber for the temple was floated down the sea to Joppa, being skillfully kept close to the shore, It was then conveyed forty miles overland to Jerusalem (2 Chron. 2.16). It is remarkable that ages later the same route was selected and the same method adopted to bring timber to Jerusalem from Lebanon. (See Ezra 3. 7.) Cause them to be broken up. The Authorized Version is not clear. There is no idea of discharging in our sense of the word, but simply that these huge rafts, securely fastened together in Phœnicia, were to be taken apart, and delivered piece by piece to Solomon's servants, who without doubt gave a receipt for every piece of timber thus delivered to them. Thou shalt accomplish my desire. That is, a fair compensation in food, not in money, shall be given for the timber. Phænicia, like England, depended largely upon other countries for food. It was therefore a wise piece of statesmanship to have an ally like Solomon, whose dominions produced grain and oil.
- 11. Twenty thousand measures of wheat. The Hebrew word rendered "measure" is cor, supposed to have been 364 liters, or about 11 bushels; thus the total quantity would be about 220,000 bushels. The translator of Lange's Commentary gives "at a rough calculation, 260,000 bushels." For food to his household. Or, as Keil says, "provisions to supply the wants of the king's court." This is evidently a different account from that mentioned in 2 Chron. 2. 10, where the amount is very much larger, and where the food was for those employed in work for the temple, "for thy servants, the hewers that cut timber." Twenty measures of pure oil. This was the choicest oil, and it was made by pounding the olive when not quite ripe, and not by pressing it out; hence the marginal reading, "beaten oil."
- 12. They two made a league together. There was an alliance between the two countries also in the time of Ahab, who married the daughter of Eth-baal, King of Tyre.

Thoughts for Young People. On Building the Temple.

A startling figure of speech is used by Paul,

"Know ye not that ye are temples for the Holy
Ghost to dwell in?" Throughout the New Testament this thought is emphasized—that each human
life is intended to be the dwelling place of the great
God; and as the rites and ceremonies of older times
were object lessons by which the truths now more
fully known were partially revealed, the building of
Solomon's temple becomes to us a type and figure
of the building of a human character. With that
thought in mind we note four points.

1. It is by means of ordinary circumstances and facts that noble characters are reared. The cedars of Lebanon felled for service in the temple of God were in themselves no holier than other cedars which were destined to be girders of ships and palaces; they were made holy by their use. So the holiest of men reaches his lofty state by use of precisely such humble environments as surround you and me. Great opportunities do not make great saints, but great consecration. Picturesque saints are not in demand, anyhow. Commonplace facts form the best pedestals for holy living. Ordinary means and ordinary vocations are the stuff out of which God makes his noblest servants.

"The simplest round, the common task, Will furnish all I ought to ask; Room to deny myself, a road To bring me daily nearer God."

- 2. One should use one's friends and neighbors in helping on one's religious life. Cooperation is needed. The old thought of monasticism, that a man could not live in this world and have his conversation in heaven, is a serious mistake. Solomon could not have built the temple without Hiram's assistance. The Hebrews in their true worship were helped by the pagan Phœnicians. It is every man's duty to be a Christian; but if he does not give to our heavenly Father his whole life, that is no reason why the cause of God should not be benefited by whatever partial surrender he makes. Besides, could not solomon have introduced into Phœnicia the true religion if he had been as zealous as were the Phœnician priests of Baal?
- 3. God's temples are built by great self-sacrifice. The erection of Solomer's temple was the most expensive undertaking of all Hebrew worship; there was not anyone connected with it who did not give largely; the people felt the burden of it even down to the next generation. But it was perfectly proper that they should. Whatever is precious is expensive. We owe everything to God and should be willing to give to him without limit our time, our money, our ingenuity, our affections.

4. The building of God's temple is bot carried on in times of peace. Blessed are the peaceunakers. Many a man has had to struggle hard against great obstacles before he could secure the position which Providence intended for him; nevertheless, the less of pugnacity there is in a Christian character the more Christian that character is. God's Church is not built in the spirit of war; neither is a Christly spirit.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

The Phonicians play an important part in ancient history, though they occupied only a narrow strip on the Mediterranean seacoast, which was entirely inadequate to furnish them food. They depended on Palestine south of them, that is on Solomon at this time, to supply their grain. But they were great traders by sea and established important colonies. They were great builders. Strabo says that in his time they built lotter houses than any in Rome, the inner Carthage having houses six stories high. It is little to be wondered at that Solomon should have sought out such builders to do what the Jews could not do.

What Solomon recognized especially was their skill in felling trees. They under-tood which would be suitable trees, and the right time of the year or season for felling them, as well as the kind of treatment necessary for the best preservation of the wood. That portion of Lebanon which produced cedars lay in Sidon. Dr. Tristram says the cedar far exceeded in grandeur any other trees known to the Hebrews. The land of Israel was a comparatively treeless country, so the cedars of Lebanon became a metaphor of loftiness and grandeur in the Hebrew writings.

Just what is meant by the cedar got for the temple is not quite assured. It does not appear to have been of remarkable durability. The cypress was inferior to the cedar, but was better fitted for building, yet it is asserted by Pliny that the cedar beams of the temple of Apollo at Utica were sound after twelve hundred years, and those of the roof of the temple of Diana at Ephesus lasted four hundred years. But in the case of Solomon's temple the cedar was covered with gold. Hiram contracted to furnish the timber for the temple, sending it by sea to Joppa, or Jaffa, as it is called today. He did this by making rafts of the wood, tying the logs together so that they would stand the sea, which often is very violent on this shore of the Mediterranean. It was a great task to fell these trees on the heights of Lebanon, sliding them down the mountains and conveying them to the sea. From Joppa they had to carry the timber over the roadless mountains to Jerusalem-no casy task up to a late time in our day, when it is possible

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Christ is t fleet upon the cousness. In out her sun a worthless. I stitute the Cl holding her a lighting instr to transport goods by rail. Solomon had no one competent to build such a temple as he wanted. The design was not to be furnished by the Phœnicians. That was found in the tabernacle, only in all particulars the dimensions were to be double. Solomon was to give what Phœnicia could not supply, provisions for the workmen—two hundred and sixty thousand bushe's of wheat and nearly thirty-four thousand gallons of "pure oil," which was distinguished from the ordinary oil, in that it was not got by the use of the press, but was pounded in a mortar out of olives not quite ripe.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Hiram's help. A man may be drawn out of a pit by a chain made up of several links, some of gold, some of silver, others of brass or iron. So the Lord has used heathen kings like Cyrus, and heathen women like Rahab, and heathen mations like Assyria and Chaldea and Egypt to help his people. In India a heathen governor is supporting a missionary of the Woman's Foreign Missionary Society, Miss Clara Swain, and a similar thing is true in Japan.

Building silently. We note the silence with which the great stones were set in their places. Marvelous suggestiveness is here of those silent constructive forces which are building the invisible Church of God and the Christian character of men. The building powers of the seen and unseen world are noiseless. Stand in the forest when the leaves are coming, and you hear no sound; look up into the night sky as the planets move in their swift orbits, "there is no speech nor language." So the kingdom of heaven cometh not with observation in the souls of men. True, visible agencies are all about us-the Church, the Bible, out the building powers of truth, of hope, of faith, and love, like the stones of the temple, are laid in silence within the soul, until it grows "after the similitude of a palace."-W. II. Davis.

Golden Text. If a plot of ground should be laid out for a gardon ever so accurately; bestow upon it all the care and every ornament that art can invent, and if nature was not in all and over all to holp, the garden would be a failure. The sun must shine upon it, there must be showers and dews, or else all human skill and care is in vain.—Satter.

Christ is the sun; his Church is the moon to redescription to the sun of rightcounces. In herself she has no light at all; withcut her sun sie has virtually no existence, and is worthless. What a mistake those make who substitute the Church for the Saviour, who, instead of holding her up as a reflector, present her as a selflighting instrument!—Kidd.

Before the Class.

BY GEORGE W. PEASE, ESQ.

Introduction. The time had come for Solomon to carry out the commission given him by David, and build the great temple to the Lord at Jerusalein. Bring before the class the work which David had done in providing material and workmen for the great undertaking, and also speak of the charge which he had given Solomon and all the princes of the land concerning the building. In this connection see 1 Chron. 18, 7-11; 22, 14-16; 26, 26-28; 29, 1-9. Speak of the place where the temple was erected, on Mount Moriah, and have the class recall noteworthy events which occurred there. (See 2 Sam. 24, 15-25; Gen. 22, 1-19.) Describe briefly the great work of enlarging the top of the rock to make room for the building and the great courts, and the preparation of the "great and costly" stones for these foundation walls. Tell the class of the quarry under the city from which were cut all the stones used in the temple, they being so well cut and fitted to each other before they left the quarry that the temple rose without the sound of tools. Thus we are told, in 1 Kings 6. 7, "The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax, nor any tool of iron heard in the house, while it was in building."

But wood was needed for the temple, and skilled workmen, for the Jews never were great builders, and the lesson to-day shows how these two essentials were supplied.

Development of the text. Place upon the blackboard the following outline:

Solomon's purpose, rouse. Hiram's pejoieing.

First bring before the class Solomon's Purpose. In this we see several elements: 1. The element of obligation—the carrying out of his father's wish. 2. The element of recognition—he purposed to build unto the name of the Lord his God. 3. The element of obedience—he purposed to obey the divine will as expressed to David his father—" Thy son... he shall build a house." These three elements should enter into our purposes—a sense of duty or obligation, a recognition of God as Lord, and a desire to do his will.

Then take up Solomon's Prayer or request. (See the fuller account in 2 Chron. 2, 3-10.)

 He requests cunning workmen in metals, and designers and werkers in embroideries, carvings, etc. Note here that the best is none too good for the Lord's work.

2. He asks for timber for the Lord's house. Note the fact that other lands and other peoples contaibute to the Lord's building. Speak of the greatness of Solomon's purpose as shown by his sparing no effort to obtain the very best for the house of the Lord.

Next speak of Solomon's Promise to Hiram of wheat, barley, wine, and oil, in return for the tim-

ber and the skilled workmen.

Lastly, bring before the class Hiram's Refoicing and Reply. Why did Hiram rejoice upon receipt of Solomon's letter? Because he had a part in the Lord's work? Because it strengthened the alliance between Phemicia and Israel? The latter reason was probably the one in Hiram's case, but the first reason should be the one in our case to-day. It is a great thing to share in the Lord's work. In the king's reply he promised to do all that Solomon had asked.

Specific application. The lesson for to-day is one of spiritual temple building. To-day each one is building a character-temple, which is not for time, but for etérnity. In this work we may learn much from Solomon's great work—the building of the material temple of God in Jerusalem. Note the following:

 Solomon had a great purpose, of which the temple was the realization. Let us also have a great purpose, to grow daily unto the stature of the perfect man Christ Jesus.

2. Solomon laid a safe, secure foundation upon the solid rock. Our character-temple must be founded

upon the rock Christ Jesus.

Solomon used the richest and best materials.
 Let us be careful that we use only gold, silver, and precious stones, which shall stand the fiery test.

4. Solomon accepted the help of others. So let us accept the help of parents, friends, teachers, and others who are interested in our eternal welfare.

OPTIONAL HYMNS.

No. 1.

Within God's temple now we meet. From every stormy wind that blows. Glorious things of thee are spoken. I love thy kingdom, Lord.
The Church's one foundation.

No. 2.

How sweet the place of prayer. Jesus, thou everlasting King. O Tou to whom, in ancient time. In the ark most holy. Round the throne of glory.

References.

FREEMAN'S HANDBOOK. Ver. 8: Under the feet, 869. Ver. 9: "Floats," 294. Ver. 11: Beaten oil, 135. Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

THE LORD'S BUILDING

SOLOMON'S

MY

GODLY PRIVILEGE PURPOSE

TO BUILD THE LORD'S

EARTHLY | SPIRITUAL

TEMPLE

WITH

CEDAR FIR STONE THOUGHTS WORDS DEEDS

"Take heed how ye build."

BUILDING

FOR

THE LORD ETERNITY

CONSIDER FOLLOW GOD'S PLAN OWER

"I say unto all, Watch."

The Teachers' Meeting.

The "background" of this lesson is superb; and so many picturesque "approach. " open before us

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56 Blessed his people Is ised: there his promise, which his servant. 57 The Lor

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Lord our God, his command me

that we must needs be thrifty with time. King Hiram himself, and his bargain with Solomon; the transportation of cedar wood over mountain road and stormy sea from Lebanon to Joppa; the quarries of Jerusalem, discovered in 1852, where, amid underground shadows, " without sound of hammer, or ax, or any tool of iron," huge blocks of stone were prepared to take their places in the sacred building; the fragments of pots with Phoenician inscriptions found in those quarries; the great stone still standing at the southeast angle of the wall, which weighs nearly one hundred tons-these and other entertaining facts will come to the teacher's mind by way of introduction....Our simple Lesson Outline (I. Solomon's Work; II. Hiram's Work) is in many ways suggestive of the relation of the true Christian and the friendly outsider to the Church of Christ Or, show, I. How to Work for God in Person ("Leave nothing for others you can do yourself"); II. How to Work for God by Proxy: (1) Carefully select the workers; (2) Contribute money; (3) Contribute time; (4) Contribute prayers; (5) Contribute encouraging words ... Or,

study the Spirit of the Temple Builders: I. The Spirit of Peace (verses 1-4); God's Church is not built in the spirit of war. II. The Spirit of Purpose (verse 5). "I purpose," says Solomon. There must be a will if there is a work. III. The Spirit of Cooperation (verses 6-9). Israelite and Tyrian, the men of brains, the men of wealth, and the men of toil must work together in the building of God's house, IV. The Spirit of Sacrifice. Whatever is precious is expensive. V. The Spirit of Wisdom (verse 12). The highest wisdom is that which employs all means and resources for the promotion of the cause of God Or, ask for answers to the question, "Who built Solomon's temple?" And as different "builders" are mentioned- Solomon," "Hiram," perhaps even "David," "the laborers," "the Lord" (see Golden Text), etc .draw parallels with different classes of modern builders of the spiritual Church of God Whichever of these outlines is selected, Solomon's temple may be regarded as in many ways a type of the " spiritual building" of Christianity, both in the world at large and in the human heart.

B. C. 1004.

LESSON VI. THE TEMPLE DEDICATED.

GOLDEN TEXT. The Lord is in his holy temple: let all the earth keep Nov. 8. silence before him. Hab. 2, 20,

Authorized Version.

l Kings 8. 54-63. [Commit to memory verses 62, 63.]

[Read 1 Kings 8, 1-66.]

54 And it was so, that when Sol'o-mon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Is'ra-el with a loud voice, saying,

56 Blessed be the Lord, that hath given rest unto his people Is'ra-el, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Mo'ses his servant.

57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which be commanded our fathers.

59 And let these my words, wherewith I have made supplication before the Lorp, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Is'ra-el at all times, as the matter shall require :

60 That all the people of the earth may know that the Lord is God, and that there is none else.

61 Let your heart therefore be perfect with the Logo our God, to walk in his statutes, and to keep his commandments, as at this day.

Revised Version.

And it was so, that when Sol'o-mon had made an end of praying all this prayer and supplication unto the Lorn, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread forth toward heaven.

55 And he stood, and blessed all the congregation 56 of Is'ra-el with a loud voice, saying, Blessed be the Lord, that hath given rest unto his people Is'ra-el, according to all that he promised: there hath not failed one word of all his good

promise, which he promised by the hand of 57 Mo'ses his servant. The Lord our God be with us, as he was with our fathers; let him 58 not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he

59 commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Is'ra-el, as

60 every day shall require: that all the peoples of the earth may know that the Lord, he is God; 61 there is none else. Let your heart therefore be perfect with the Lord our God, to walk in his

statutes, and to keep his commandments, as at 62 this day. And the king, and all Is ra-el with 63 him, offered sacrifice before the Lord. And

62 And the king, and all Is'ra-el with him, offered sacrifice before the LORD.

63 And Sol'o-mon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Is'ra-el dedicated the house of the Lord.

TIME.-Autumn of B. C. 1004. PLACE.-Mount Moriah, in Jerusalem.

HOME READINGS.

- M. The Temple Dedicated. 1 Kings 8, 54-63.
- Tu. Assembly of the people. 2 Chron. 5, 1-10.
- W. The word fulfilled. 2 Chron. 6. 1-11. Th. Prayer of dedication. 2 Chron. 6, 12-21.
- F. A refuge in trouble. 2 Chron. 6. 22-31.
- The ery of penitence. 2 Chron. 6, 32-42.
- S. The glory of the Lord. 2 Chron. 7. 1-11.

LESSON HYMNS.

No. 118, New Canadian Hymnal.

Let him to whom we now belong.

No 117, New Canadian Hymnal.

My body, soul, and spirit.

No. 115, New Canadian Hymnal.

Take my life and let it be.

QUESTIONS FOR SENIOR SCHOLARS.

1. Thanksgiving, v. 54-56.

What was the occasion of this prayer of thanksgiving?

What was the temple?

What had led Solomon to build it? (1 Kings

How long had he been occupied therewith? (1 Kings 6, 88.)

For what blessing did he offer thanksgiving? How much of God's promise had failed?

Through whom had this promise been given?

What was the promise of Moses? (See Deut. 12. 10, 11.)

What solemn services had already occurred this day ? (1 Kings 8, 1-11, 12-21, 22-53.)

In what quarter of Jerusalem did this temple stand? (2 Chron. 3. 1.)

In what part of the city was the tabernacle of David which contained the ark ? (1 Kings 8, 1.)

2. Prayer, v. 57-61.

For whose presence did the king pray? On what condition only had God been with

their fathers?

What good work did Solomon ask the Lord to do? Does this prayer open a way for escape from personal seeking of God?

Sol-o-mon offered for the sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Is'ra-el dedicated the house of the Lord.

In what way does it throw the responsibility upon the people as well?

What must we be willing to do, when we offer prayer, if God is to answer?

What did Solomon ask about his own words !

What then would result to Israel !

What would other people know? What did he exhort the people to do?

Before whom should the people keep silence? (GOLDEN TEXT.)

3. Sacrifice, v. 62, 63.

What tendency to display was shown in Solomon's first sacrifice ? (1 Kings 3. 4.)

How had this tendency increased?

What was the nature of peace offerings? (See Lev. 7. 11, ff., and a commentary.)

How much time do you think these festivities required? (Verses 65, 66.)

What does this magnificence show concerning the wealth of the kingdom?

Practical Teachings.

1. The chief teaching here is of God's fidelity to his promises. Men sin, God remains pure; men forget, God forgets nothing; men fail, God fulfills every promise.

2. The secondary teaching is of man's duty. Man ought to know that the Lord our God is the only God; he ought to keep his heart pure, to walk as God orders, to keep God's laws. Let us pray Psalm 90, 12.

Where in this lesson are we taught-

1. To trust God's promises?

2. To keep God's commandments?

3. To praise God for his mercies?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 54-56.

54. When were the dedication services held? Where did Solomon stand and kneel?

56. For what did he thank God? Why was peace necessary then? Had God kept his prom-

2. Verses 57-61.

57. How did God prove that he was with the Jewish fathers?

58. What did Solomon prefer above temporal blessings? How has God marked out the way for

59. Which of Solomon's petitions resembles part of the Lord's Prayer?

60. How did Solomon's hope for Gentiles differ from common Jewish belief?

61. It lasting ? 3. Vers 62. W

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3. Verses 62, 63,

62. What did this assembly represent? How can so many be easily provided for? What happened to the first sacrifice offered in the temple?

63. What was the peace offering? Why was this dedication service held?

Teachings of the Lesson.

When we have a promise of God to rest on, there is no risk in going forward. The most trivial events are under divine control. Unless our hearts are right restraints will not keep us. We are not to be good by fits and starts. It is well to take short views and live a moment at a time. God deserves the best we can offer. Christians should manifest their sociability and joy.

QUESTIONS FOR YOUNGER SCHOLARS.

How long was the temple in building? How many men worked on it? Who was to live in this beautiful house?

What is a church without the presence of God? ·What was the sign of his presence to the Israel-

ites? The ark of the covenant. When did the Lord come into the temple?

Who then gave the house to God?

Have you read the beautiful prayer of dedica-

Have you dedicated your temple to God? (Answer to yourself.)

Who then gave a solemn blessing to the people?

What did he ask God to do?

What did he ask the people to do?

How is the world to learn that God is truly great? If we make him great in our lives.

What were then offered to God? Can a child offer sacrifices to God?

What sacrifice does he delight in? Obedience.

Remember-

"Little builders all are we, Building for eternity." How AM I BUILDING EVERY DAY?

LESSON OUTLINE.

The Lord in His Temple. IV. A PRESENT GOD.

I. A GRACIOUS GOD.

They be thy people. v. 51. A peculiar treasure unto me. Exod. 19. 5.

Come out....my sons, 2 Cor. 6, 17, 18.

II. A PRAYER-HEARING GOD. Open unto the supplication, v. 52.

His ears are open. Psalm 34. 15. He shall call I will answer. Psalm 91, 15,

III. A PROMISE-KEEPING GOD.

Not failed one word ... promise. v. 56.

Said....shall he not do? Num. 23, 19, Faithful God, keeping covenant. Deut. 7. 9.

The Lord ... be with us. v. 57. I am with thee, Isa, 41, 10,

He will not fail thee. Deut. 31. 8.

V. A LAWGIVING GOD.

His commandments statutes, v. 58.

God spake all these words. Exod. 20. 1, 2. These are the commandments. Deut. 6. 1.

VI. THE ONLY GOD.

The Lord is God ... none else. v. 60.

The only true God, John 17. 3. There is but one God. 1 Tim. 2. 5.

EXPLANATORY AND PRACTICAL NOTES. General Statement.

The scene brought before us in the lesson to-day is one of the most impressive of human history. We cannot reproduce it in detail, because, while the temple and its belongings are described with singular minuteness, no effort seems to have been made to give us a conception of the whole seene. But the suchitectural magnificence and the pomp of the services are made plain. The consecration took place in the autumn of the twelfth year of Solomon's reign. He was now in the prime of life and in the prime of his unique fame for wisdom. It is doubtful whether any populace has been assembled in any age or country which represented more personal wealth than was enjoyed by those who came up to this ceremany; for the rich spoil of neighboring nations which was gathered into the hands of the Israelites in David's time had been distributed among all classes, with the result that in the early part of Solomon's rign gold was as common as silver, and silver had lost its earlier value. Now, orientals always display their wealth, and doubtless the pomp of color and splendor of movement on this occasion were imposing; but after all the great distinction of the crowd that gathered for the dedication of the temple was its inalligent reverence. Gorgeous and intricate as was the Mosaic ritual, it was almost set aside now for the simplicity of Solomon's dedicatory prayer. This prayer is one of the finest pieces of the Old Testament. a offering it Solomon stood not merely as king, but as head of the theoracy. It was not the prayer of spivate person upon a private matter; it was the prayer of a nation offered by its truest representative. Is religious views were the views of the nation; and if we had no other evidence it abundantly shows the purity and truth of Israel's knowledge of God and salvation. In no other nation at any time in

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Verse 54. When Solomon had made an end. He cast himself full length on the ground and silently worshiped before he rose to continue the ceremony (Josephus). Allthis prayer and supplication. "The substance of the prayer is closely connected with the prayer of Moses, especially with the blessings and curses therein. (See Lev. 26 and Deut. 28.)"-Keil. Before the altar. Where he had built a brazen platform (2 Chron. 6. 13), that he might be seen by all Israel. Kneeling on his knees. The first instance of such a posture in the Scriptures. It was expressive of the most reverent devotion. In formal prayer Jews usually stood. With his hands spread up to heaven. An expression of appeal to God, a reaching out on the part of one in need toward One who can give the aid required. Solomon's example teaches us that in worship we should use appropriate forms. Every act of public worship must have some form. The natural and appropriate form will aid devotion, while the unnatural and inappropriate form hinders devotion. (1) Yet we should not attach an undue value to forms. (See Exod. 9, 33; Ezra 9, 5; Psalm 28, 2; Isa, 1, 15.)

55. He stood, and blessed all the congregation. And by the very form of the blessing it is made plain that he did not regard himself as a priest. His blessing is a prayer. "This blessing is omitted from the Chronicles because it is simply a recapitulation of the longer prayer; but instead of it we have a statement, in 2 Chron. 7. 1-4, to the effect that fire fell from heaven and consumed the

burnt offering upon the altar."- Keil.

56. Blessed be the Lord. "Men are said to bless God when they ascribe to him the praise and glory which are due to him (Psalm 134)."-Schaff. Rest. Promised in Exod. 33. 14; Deut. 3. 20; 12. 10; 25. 19. The permanent sanctuary is regarded as a pledge of permanent settlement in the land. "This glorious fulfillment warranted the hope that the Lord would also fulfill in the future what he had promised his servant David (2 Sam. 7. 10), if the people themselves would only faithfully adhere to their God."-Keil. There hath not failed one word. Solomon said this, in the name of all Israel, to the everlasting honor of the divine faithfulness and the everlasting encouragement of all those who build on the divine promises. "Manifestly only in a time of great tranquillity could such great works as the temple and the king's palace have been carried out."-Lumby.

57. The Lord our God be with us, etc. The invisible proof of this was in the glory which then filled the temple as it had in former days filled the tabernacle. God's presence includes all other blessings, for he is the source of all, and in God's house is the special manifestation of his presence. (2) Blessed is the man with whom Got dwells. Not leave us, etc. "The exact words here used

by Solomon are those of Psalm 27, 9, entitled, probably with reason, 'A Psalm of David.'".

Speaker's Commentary. Day and night. "That is, as each day should require."-Lange.

58. Incline our hearts unto him. "That God 'inclines men's hearts' is a doctrine which first appears in Scripture in the Davidical psalms. (See Psalm 119, 36; 141, 4.) Remark that Solomon in his prayer seems to be thoroughly penetrated with his father's spirit."-Speaker's Commentary, "God 'inclines the heart,' and yet the heart must vield itself."-Ellicott. To walk in all his ways, etc. A revival of true religion is always a revival of morality; and there is no time when it is so easy and so natural to do right as when under strong religious influences.

59. My words. In the preceding prayer, This and the following verse is a sort of supplement to the prayer which ended verse 53; but there is an important addition to this prayer in the parallel place, 2 Chron. 6, 41, 42. Be nigh unto the Lord. Let a gracious return be made to every prayer that should be offered in the future; so would this prayer be constantly answered. As the matter shall require. Better, as in the Revised Version, "As every day shall

require" (Matt. 6. 11-34).

60. That all the people, etc. Thus Salamon's prayers, like those of David, end with the petition, "Let the whole earth be filled with his glory." (3) God's dealings with his ancient people praise him." That the Lord is God, and that there is none else. Many heathen, including Hiram, believed that Jehovah was God, and would have been willing to admit him to their pantheon, but they were not willing to give up their own false deities. Not even yet has Solomon's comprehensive prayer been answered.

61. Be perfect. " Having spoken to God for them, he now speaks from God to them."-Benson. His advice was good, afterward his example became bad (1 Kings 11. 4). This day. Of the dedica-

tion.

62. The king. The part taken by Solomon in the dedication service was prominent and marked. (4) The highest officer in the most sacral office needs as much to live by faith and obtain divine grace as any other. Offered sacrifice, Through the priests. The glorious result is told in 2 Chron. 7. 1.

63. Two and twenty thousand oxen, co. An incredible number; but peace off-rings were mostly eaten (Lev. 7. 15). Great multitudes were present at the dedication who would need fool. "Profusion was a usual feature of the sacrifices, of antiquity. Three hundred oxen formed a common sacrifice at Athens. Five hundred kids were offered annually at Maratonia. Sacrifices of a thousand oxen were not infrequent. According to an Arabian historian the Caliph Moktader sacrificed, during

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most rema over Chris lege buildi God. Muc Pentateuch with verse 12. 5; wit etc. If, t served, the theories of regarded as the altar, mon stood, that he kne that he sto kneeled whi ture of the . terested, or prostrate the forth towa descending 1 ing. The sar Ezra 9, 5, etc 55. He .

He invoked the words wh

56. Bless the recipient unto his pe Prosperity of I According five books of Read Exod. 3: his pilgrimage to Mecca, in the year of the Hegira 250, forty thousand camels and cows and fifty thousand sheep. Tavernier speaks of one hundred

thousand victims as offered by the King of Tonquin."—Tuck. (5) Another and better sacrifice has been effered for human sin.

CRITICAL NOTES.

The prayer of Solomon at the dedication of the temple, viewed from a literary standpoint alone, is a masterpiece far grander and towering high above everything in the religious literature of the ancient heathen world. Both Egypt and Babylonia had extensive sacred literature, but nothing like the prayer of Solomon. The deep spirituality and devotion pervading it is very remarkable, the breadth of mind and the kindness of feeling toward the stranger who chose to east his lot among the children of Israel, to put himself under the protection of Jehovah, are in marked contrast with what we know of the exclusiveness of other early nations. "There is not a prayer to be compared to it in all pre-Christian antiquity. Had we nothing belonging to Jewish antiquity but this prayer it would alone suffice to attest to the depth, the parity, and the truth of the Israelitish knowledge of God and of salvation over against the religious ideas of all other peoples."-Bachr.

Verse 54. All this prayer. One of the most remarkable ever uttered, read to this day all over Christendom, especially where churches, college buildings, etc., are dedicated to the service of tiod. Much of the language is taken from the Pentateuch. With verse 23 compare Deut. 7. 9; with verse 27, Deut. 10. 14; with verse 29, Deut. 12. 5; with verses 34 and 37, Lev. 26. 25-33, etc. If, therefore, as Rawlinson has well observed, the prayer of Solomon be authentic, "all theories of the late origin of Deuteronomy must be regarded as baseless," He arose from before the altar, etc. We read in verse 22 that Solomon stood, but in 2 Chron. 6. 13 it is plainly stated that he kneeled. Perhaps the best explanation is that he stood while addressing the people and kneeled while praying. Standing is the usual posture of the Jews in prayer, but when intensely interested, or when in deep grief or sorrow, they prostrate themselves in the dust. Hands spread forth toward heaven. As if to receive the descending blessings for which he had been praying. The same custom is mentioned in Exod. 9, 33; Ezra 9, 5, etc.

55. He . . . blessed all the congregation. Be invoked a special blessing upon the people in the words which follow.

56. Blessed be the Lord. May Jehovah be the recipient of all praise. Hath given rest unto his people. He regarded the peace and presperity of Israel as special blessings from heaven. According to all that he promised. The five books of Moses are full of such promises. Read Exod. 33, 14; Deut. 12, 10, ff. See also his

promises to Josinia (Josh. 21, 44), and to David (2 Sam. 7, 25-29). By the hand of Moses his servant. If Solomon uttered these words—and where is the man who can prove that he is not the author of this prayer—then he must have believed that Moses had said something, and that he was the author of the books bearing his name, so full of promises to the Hebrews. No one will fail to see the great similarity between the prayer of Solomon and the promises and curses contained in portions of the Pentateuch. Nor is it easy to explain, if Solomon, nearly three thousand years ago, thought Moses to have uttered such words, how we, at this late date, can explain away the Mosaic authorship of the first five books of the Bible.

57. As he was with our fathers. Solomon was wise and pious enough to recognize the hand of God all through the history of his people up to his age.

58. That he may incline our hearts. The spirituality of Solomon appears in these petitions. He prays that the heart, the source, may be pure and bent toward God, and not toward evil, or even worldly prosperity simply.

59. Let these my words . . . be night unto the Lord. Another way of saying, "Let these prayers be heard and answered." Day and night. Continuously. Let there be a constant communion between heaven and earth, between men and God. As every day shall require. We have the same phrase in Exod. 5, 13 and 16, 4, where we read of the daily supply of straw and manna. The marginal reading (which see) is a more literal rendering of the Hebrew. It is the privilege of all good men to have God's daily care. The promise is, "Lo, I am with you alway, even unto the end of the world."

60. That all the peoples . . . may know. Solomon was wise and broad enough to know that Jehovah desired to love all mankind, and he hoped that the temple now dedicated to his service might attract the nations to Jehovah. We have the same sentiment in other portions of the Old Testament. (See Josh. 4, 24; 1 Sam. 17, 46; Psalms 96 and 98 and Isa. 2, 26.) Every Christian church should be a place where all person-, regardless of color, sex, or race, nationality or social differences, should be welcomed. God pity the church that has no welcome, hearty welcome, for the poor. It has been well said that any church too rich for the poor is too poor for the Lord Jesus Christ.

61. Let your heart . . . be perfect. Be fully devoted, entirely consecrated to Jehovah. Let no

idol or strange god share its affection. As at this day. Young Solomon was earnest; he started out well, but how fearfully sad to read in this very book of the very same man: "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?" (11. 4). After all, how much easier it is to preach than to practice, how much easier to show great zeal in revival services and extra occasions than to keep near the Lord all the time! "Let him that thinketh he standeth take heed lest he full."

63. And Solomon offered. This does not necessarily mean that the king himself performed priestly functions, any more than that "all Israel" of the preceding verse did so, but rather that he caused sacrifices to be offered, just as in our day we might say a certain rich man built a church or made a feast. And yet the language of chap. 9. 25 seems to favor the dea that the wise king performed duties, which, according to the law of Moses, were legal to the priests only. King Uzziah was severely punished for transgressing the law. (See 2 Chron. 26. 16.) Two and twenty thousand oxen, and an hundred and twenty thousand sheep. The number is so large that many have regarded it as a corrupt reading. But it should be remembered that this was not merely an offering to the glory and honor of God, but also a great social or festive event. As we see from Lev. 7. 15, by far the greater part of the animal offered was eaten by those making the sacrifice. Such an event as the dedication of the temple would bring together a large concourse of people from every tribe in the country, "from the entering in of Hamath to the brook of Egypt" (verse 65), or from the Orontes to Wady el Avish on the border of Egypt. It is also to be borne in mind that the dedication of the temple either coincided with or was a prolongation of the feast of tabernacles (compare verse 3 with Lev. 23, 34), and that the ceremonies lasted fourteen or fifteen days (verse 66). It is also a well-known fact that all males were expected to be in attendance at the three great feasts (Deut. 16. 16). The census of the Hebrews recently taken by David showed that the number of adult males was, according to the lowest count (2 Sam. 24. 9), 1,300,000. (See al o 1 Chron. 21.5). On such an oceasion as the present it is natural to think that a very large number of women and children in the vicinity of Jerusalem would share in those joyful festivities. Indeed, Josephus plainly says: "All the Hebrews feasted with their wives and children." . Thus the number of animals offered and consumed would not be too large. In order to get a clear view of the magnificence of these sacrifices let no one neglect to read the last three verses of this chapter, from which we see that special provisions were made for temporary altars in the court before the house of the Lord. So large was the number of victims offered that the great brazen altar was altogether inadequate.

Thoughts for Young People.

The prayer of Solomon, especially the blessing with which the dedicatory service closes, assumes three great duties of man before God. Solomon implies these, and it would be an excellent exercise to read the whole account both in Chronicles and Kings, and note where these three truths are embhasized.

1. Man ought to know that the Lord is God and that there is none else. There was little apology even for Hiram and for the Moabites, and the Assyrians and the Egyptians, in their idolatries. If their hearts had steadily pursued the highest they, too, like the Hebrews, would have been brought into greater spiritual light. But "the times of such ignorance God winked at." But now there is no apology for ignorance of God or half-heartedness in this service. Did you ever think of the etymology of the word "ignorance?" Much of what we do not know arises from our ignoring the plain facts and truths about us.

2. Monought to keep his heart pure. Because the service of Baal is gorgeous and imposing is no reason why I should bow before his altars. Because worldliness and sin are attractive is no reason why I should indulge in them.

3. Man ought to walk as God orders. There is a sense in which, as a prominent Englishman has claimed, certain natural laws hold over and rule in the realm of spirit. At least this is true, that the laws in the spiritual world are as clear and evident as those in the natural. Among these laws are the following: (1) God's promises are all conditioned, (2) God's promises never fail, (3) God rules in all human events, (4) Life's best safeguard is a heart perfect with the Lord, (5) Jehovah is the universal Lord. He who keeps these laws is safe.

Orientalisms of the Lesson.

As the object of these "Orientalisms" is not strictly exegetical at all times, but often to institute comparisons or to show contrasts, we present a brief account of the worship of the Emperor of China once in each year in Peking. He is, at that time, the only man among the four hundred millions of the empire who can perform the sacrifice, thus resembling Solomon, who as king acted as high priest of the entire nation in the ceremonies of the dediention of the temple at Jerusalem. The Holy of Holies of the Hebrew temple was not more sacredly guarded from intrusion than is the "Forbidden City," a park with square walls in which is the "Altar of Heaven," in the rear of which is the "Temple of Imperial Expanse." No mortal eye can behold the "Son of Heaven" or the dragon

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The alt polygonal feet high, two hund ninety fee marble bal seven step tric circles a central s as the, high of the He Holies. T floor of the a triple roc stands for u vases for flo A master of call the emp offers incens tiles, nine l taken to the on bars of in "the whole l in high pric Foo-Chow, v peror ascenda dred and th stringed inst render the sor peror prostrat in this great lights the ince he alone prav meat of happin and the song o shrill voice eric a whole bulioc sumed. There no garlands.

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throne of ivory. The evening before the day of sacrifice the emperor leaves his palace, going part way in his chariot drawn by elephants of the imperial stables; part way in his sedan, carried by thirty-two coolies, preceded by a national guard of bamer men, two hundred and thirty-four musicians; princes of blood on horseback, clothed with royal vestments; nobles, statesmen in court dress, and mandarins—in all a procession of two thousand persons, with "pomp and circumstance."

The altar is unlike the great Jewish altar, being a polygonal pyramid of white marble twenty-seven feet high, consisting of three terraces, respectively, two hundred and ten, one hundred and fifty, and ninety feet in diameter, richly carved and with white marble balustrades; there are four flights of twentyseven steps, the top being paved marble in concentric circles. The inner circle has nine stones around a central stone on which the emperor alone stands as the high priest of the nation, like the high priest of the Hebrews who alone entered the Holy of Holies. The floor of this Altar of Heaven is the floor of the Temple, a spacious, circular dome, with a triple roof of azure tiles. There are five marble stands for urns for incense offering, candlesticks and vases for flowers; a table for the reader of prayers. A master of ceremonies directs the whole, and at his call the emperor kneels and on behalf of the nation offers incense. Near the altar are furnaces of green tiles, nine by seven feet, so that a whole victim, taken to the top by outside stairs, may be let down on bars of iron, underneath which is the wood for "the whole burnt offering." The emperor is robed in high priestly dress, made for the occasion at Foo-Chow, with reh embroidery. When the emperor ascends the altar the regal choir of two hundred and thirty four musicians, with voice and stringed instruments and soft-sounding cymbals, render the song of "Universal Peace," and the emperor prostrates himself before the ancestral tablets in this great Westminster Abbey, presents viands, lights the incense offering, listens to the prayers, and he alone prays, "Give the cup of blessing and the meat of happiness." The emperor bows on the altar and the song of "Glorious Peace" is sung, when a shrill voice cries out, "Look at the burning!" and a whole bullock "without blendish" is slowly consamed. There is no sprinkled blood, and there are no garlands. See verses 54, 55. Solomon kneeled before the altar, then "blessed" all the people.

The loss of twenty-two thousand oxen out of the had at one time would seem to be a great sacrifice in the agricultural economy of the land. The domesticated cattle of Palestine are to-day much like our own, but without the diversity among them which obtains with us from careful breeding. In the days of Israel, however, they were much better treated than now, the Hebrew economy of effering them in sacrifice furnishing a religious mative for careful development of the herd, just as

their commercial value becomes the incentive with unterest wenty-two thousand oxen were perfect animals, without blemish, perfectly healthy. Except a few yoke of oxen, which were kept to draw cartisand tread out the grain on the threshing floor, eatthwere kept by the Hebrews much as cattle are on our Western prairies. They were turned loose a considerable part of the year, and ran about in herdslike wild animals. The cattle were branded with the mark of their owners, so that in these large herds there would be no difficulty in distinguishing them when they were captured for work or for sacrifice.

By Way of Illustration.

The temple dedicated. To appreciate the impressiveness and the educating power of such a seene one has to recall such assemblies as that which gathered in Chicago on Chicago Day, at the Columbian Exposition. Here, within the inclosures of the Exposition grounds, were gathered more than seven hundred thousand people to feel the inspiration of the great occasion. The magnificent architecture met their eyes at every turn and filled their minds with noble thoughts. The presence of so many of their fellows in commemoration of a great historical event was the most thrilling part of the experience, and served to impress their minds as no other agency could have done. To attend the feasts at Jerusalem as the children and youth of Palestine did was as good as a liberal edueation. The necessity of such assemblies even in our own time is recognized in the multiplication of "Chautauqua Assemblies." - G. F. Wright,

God's promises sure. A man in London had all the promises of God printed together in a little book, and, some time after, some one in the country sent for a c-py. He received the answer that the 'Promises of God' were out of print. Let us be glad that the promises of God are never out of print, but right to our hand. At one time in Chicago, when the meetings grew a little dull, I told them we would go through the Bible and look for all the promises given us, and from that time there were no more dull meetings. We had never realized before how rich the Bible was in promises.—Moody.

God's goodness to the generations of Israel. Have you read the second commandment in the Revised Version and noticed the marginal reading? It reads; 'Visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me, and showing merey unto theusands of generations of them that love me and keep my commandments.' The punishment may extend to the third and fourth generations, but the merey goes farther. It extends to thousands of generations. The blessings go farther than the curses.

Offering sacrifice. Giving is a part of worship. As physicians judge of the condition of men's hearts by the pulse which beats in their arms, and not by the words which proceed from their mouths, so we may judge the thankfulness of men by their lives rather than by their professions. Let thy praises be real. Words, we say, pay no debts. "The Lord is my strength and my song, and I will prepare him a habitation." Aye, here it is-giving is necessary; thankfulness is a costly work. "Shall I offer to God that which costs me nothing?" said David to Araunah. Cheap praises would not satisfy him .- Bowes.

The Teachers' Meeting.

Every building represents an idea; the palace at Westminster represents government, the Nelson Monument represent- gratitude to Eng and sg eat sailor, and the British Museum represents learning. What was represented by the temple on Mount Moriah ! 1. God's pres nee, symbolized by eandlestick, table, golden altar, and ark. 2. God's glory. It must be "exceeding magnifical" to show forth the divine majesty. 3. God's mercy. The altar of burnt offering was the place of mediation for the sins of the people. 4. God's faithfulness. Five centuries before he had promised Israel a permanent home; this building was the token that God had kept his word. 5. God's kingly authority. Solomon reigned as God's vicerov. 6. God's care. He dwelt in his temple as a king in his castle watching over his people. 7. God's plan of salvation. The sacrifice on the altar in the great court imaged the sacrifice of Christ. . . . Or, parallel the temple on Moriah with the temple of our bodies. Solomon's temple was (1) Revcrenced as holy, (2) A place of unceasing prayer, (3) Exclusively the Lord's, (4) Filled with the divine presence, (5) A prophetic symbol, (6) Transient in form, (7) Perpetual in purpose. "What about the temple of my body ?" . . . Where in this lesson is it shown that (1) Men sin: God remains pure? (2) Men forget: God forgets nothing? (3) Men fail: God fulfills every promise? (4) Men promise: God receives and blesses !

OPTIONAL HYMNS.

No. 1.

Jesus, where'er thy people meet. Angel voices. Sweet Sabbath school. Safely through another week. Keep me, hide me.

No. 2. Lor of the worlds above. Within thy house. Light of life. Lord, in the morning. My body, soul, and spirit. Rlackboard



A SETTING APART

THE TEMPLE MY LIFE SET APART

THE LORD'S SERVICE

PRAYER RAISE

CUPPLICATION ACRIFICE

"Let your heart be perfect with the Lord."

CONSECRATION

MY

THOUGHTS

PURPOSES

WORDS FOR HIS

PRAISE GLORY

DEEDS

"Be ye separate."

Before the Class.

Introduction. The temple, begun in the fourth year of Solomon's reign, and taking about eight years to complete, was dedicated in the twelfth year of his reign. Give the class a short description of the temple and its various courts, sketching an outline of the ground plan upon the board,

Speak of the double purpose of the temple; first as furnishing a central place of worship, thus binding the people together religiously; | | | | | | | | | | | | | as an outgrowth of this, the bind no together

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3 And the prayer and before me : hast built, to eyes and mi

4 And if t father walke thee, and wil of the people politically, the making them one na-

Then take up the dedicatory prayer as found in 2 Chron. 6. 12-42, in which bring out the following

(a) The acknowledgment of God as a covenantkeeping God.

(b) Praise for God's past mercies and faith in the folfillment of other promises,

(e) Petitions for help for the nation's needs-six retitions.

(1) That God will be a judge of oaths. v. 22, 23.

(2) Concerning captivity. v. 24, 25. (3) Concerning drought. v. 26, 27.

(4) Concerning famine and plagues. v. 28-31.

(5) Concerning the stranger's prayer, v. 32, 33, (6) Concerning the people's prayers. v. 34-39.

Development of the text. Place upon the board the following outline: Solomon's Benediction, Prayer, Exhortation, Sacrifice.

The great prayer of dedication was ended and Solomon arose from his knees and blessed the people. Note in this blessing or benediction that rest had been given according to promise, and bring out strongly the truth concerning the faithfulness of God in keeping every promise.

In the fifty seventh verse Solomon again returns to prayer. Note in this prayer the following: 1. Prayer for God's presence, v. 57; 2. For God's guidance, v. 58; 3. For God's help, v. 59; 4. For God's glory, v. 60. These four things should all be in our prayers, for we most certainly need God's presence, guidance, and help, and just as certainly should we so live that our lives may bring glory upon God's name, "that all the people may know that the Lord is God."

In the sixty-fourth verse we have Solomon's exhortation to the people, an exhortation applicable at all times to all people. Note the phrase, "as at this day." That day was a "new beginning" to them. They had had other "beginnings" in walking in God's way, but this was a new one, and one which was bright with prospects of continuance.

In verses 62-63 we have Solomon's sacrifice spoken of. Prayer and praise had been rendered to God, and now the great service is closed with the sacrifice of thousands of animals.

Specific application. The plain lesson for us is one of consecration, a setting apart of our lives to the service of the Lord God. In this we may well gather lessons from the great dedicatory service of the temple. How shall this be done? First, in prayer, asking God to accept of all that we have and are, and to make us, even as Solomon prayed for the temple, his dwelling place, working in us his own will. Then with the offering of praise for his mercy in the past, which has made the dedication of self a possibility and a privilege. And lastly with sacrifice, giving up to God everything for his use, we becoming his stewards in charge of his wealth, which we are to use until he comes, and for which we shall render a strict ac-

Thus should our lives be set apart for the glorious service of the Lord our God, which service shall be at last rewarded with his "Well done, good and faithful servant."

References.

FREEMAN. Ver. 54: The great altar, 295. Ver. 63: The peace offering, 156.

B. C. 992. LESSON VII. GOD'S BLESSING UPON SOLOMON. GOLDEN TEXT. The blessing of the Lord, it maketh rich, and he addeth no Nov. 15. sorrow with it. Prov. 10, 22, Authorized Version.

1 Kings 9. 1-9. [Commit to memory verses 4, 5.

[Read the whole chapter.]

1 And it came to pass, when Sol'o-mon had finshed the building of the house of the Lonn, and the king's house, and all Sol'o-mon's desire which he was pleased to do,

2 That the Lord appeared to Sol'o-mon the second time, as he had appeared unto him at Gib'e-on.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me : I have hallowed this house, which thou bast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as Da'vid thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments;

Revised Version.

And it came to pass, when Sol'o-mon had finished the building of the house of the Lorp, and the king's house, and all Sol'o-mon's desire

2 which he was pleased to do, that the Lord appeared to Sol'o-mon the second time, as he had

3 appeared unto him at Gib'e-on. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes 4 and mine heart shall be there perpetually. And

as for thee, if thou wilt walk before me, as Da'vid thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my stat-

5 utes and my judgments; then I will establish

5 Then I will establish the throne of thy kingdom upon Is'ra-el forever, as I promised to Du'vid thy father, saying. There shall not fail thee a man upon the throne of is'ra-el.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them;

7 Then will I cut off Isrm-el out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Isrm-el shall be a proverb and a byword among all people:

8 And at this house, which is high, everyone that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lorn done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the Lond their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them, and served them: therefore hath the Lond brought upon them all this evil.

TIME.—Toward the beginning of the tenth century before Christ; perhaps about 992. PLACE.

—Jerusalem.

HOME READINGS.

- M. God's Blessing upon Solomon. 1 Kings 9, 1-9.
- Tu. Wisdom and understanding. Deut. 4. 1-10.
- W. Conditions of prosperity. Deut. 11, 13-21.
 Th. Blessing of the Lord. Deut. 28, 1-14.
- F. Warnings fulfilled. 2 Kings 25, 1-10.
- S. The heathen reproaching. Jer. 22, 1-9.
- S. Godliness is profitable. Psalm 112.

LESSON HYMNS.

No. 148. New Canadian Hymnal.

My Father is rich in houses and lands.

No. 138, New Canadian Hymnal.

My hope is built on nothing less.

No. 414, New Canadian Hymnal.

Swell the anthem, raise the song.

QUESTIONS FOR SENIOR SCHOLARS. 1. A Promise, v. 1-5.

For what besides his wisdom did King Solomon become very famous?

What was the chief glory of his reign?

Who appeared to him, and how?

What did the Lord say he had heard?

How long before this had Solomon's prayer been

What promise was made as to the temple?

What did he require Solomon to do?

the throne of thy kingdom over Is'ra-el forever; according as I promised to Da'vid thy father, saying, There shall not fail thee a man upon the

6 throne of Is'ra-el. But if ye shall turn away from following me, ye or your children, and not keep my commandments and my statutes which I have set before you, but shall go and serve

7 other gods, and worship them: then will I cut off Is'ra-el out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Is'ra-el shall be a proverb and a byword among all peo-

8 ples: and though this house be so high, yet shall everyone that passeth by it be astonished, and shall hiss; and they shall say, Why hath the Lorn done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the Lonn their God, which brought forth their fathers out of the land of Egypt, and haid hold on other gods, and worshiped them, and served them: therefore hath the Lonn brought all this evil upon them.

What then would the Lord do?

What benefits does God's blessings bring? (Golden Text.)

2. A Warning, v. 6-9.

Against what acts of disobedience was the warning?

What would be done to Israel?

What would the people become?

What would the Lord do with the house?

What would passers-by do?

What question would they ask?

What answer would be given?

Who had given warning long before? (See Deut. 29, 24-26.)

Practical Teachings.

Where in this lesson are we taught-

- 1. That God hears prayer?
- 2. That God rewards obedience?
- 3. That God punishes disobedience?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 1-5.

- 1. When did the vision of this lesson take place f
- 2. How did God appear to Solomon at this time?
- 3. Were the king and people as faithful now as when the temple was dedicated? How did God signify his acceptance of the temple? For what did he chiefly value it?
- Mention some of the good points in David's character.
- 5. On what condition would God establish Solomon's throne?

2. Verses 6-9.

6. When were the Israelites cut off? Can a parent's goodness free the child from the right to be good?

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- 7. What warning was given through Moses?
- 8. How was the temple high? What would its ruin witness to?
 - 9. How did the Israelites take hold of idols?

Teachings of the Lesson.

Delay in answering prayer is not denial. God's house is sacred. There is no respect of persons with God. Only by obedience to God can we secure permanent success. Sin brings shame. The greater our privileges the worse our punishment if we abuse them. We ought not only to learn from our own past, but from God's dealings with others. The severest chastisements spring from love.

QUESTIONS FOR YOUNGER SCHOLARS.

When did Solomon offer a wonderful prayer? How was it answered?

What did this show ? That God was pleased.

What other answer did he give ? Where did he appear to Solomon before? How long before was this? What did the Lord say of the temple? What is it to hallow? What is it to dedicate? Which is our part? Which is God's part?

What should we do with these temples of What promise did the Lord make to Solomon?

What warning did he give to him? What lesson should we learn from this? To let God live in us.

Think of it!

I have a heart temple to give to God. If I give it to him he will live in it. Do I want God to live in my heart?

LESSON OUTLINE. How God Rewards Men.

- I. HE COMMUNES WITH THEM. Appeared to Solomon. v. 1, 2.
- We will come unto him. John 14. 23. Fellowship . . . with the Father. 1 John 1. 3.
- II. HE HEARS THEIR PRAYER.
- I have heard thy prayer. v. 3. Call upon me... will answer. Psalm 91. 14, 15. Ask anything . . . I will do it. John 14. 14.
- III. HE HONORS THEIR WORK,
 - Have hallowed this house, v. 3. Honor me . . . I will honor. 1 Sam. 2. 30, Him will my Father honor. John 12, 26.
- IV. HE GIVES THEM PROMISES. If thou wilt . . . then I will. v. 4, 5. He is faithful that promised. Heb. 10, 28, Given unto us. 2 Peter 1. 4. V. HE WARNS OF DANGER. But if ye shall . . . turn. v. 6, 7.
- Will be his father. 2 Sam. 7. 14. Then will I visit. Psalm 89, 30-32. VI. HE GIVES THEM DISCIPLINE.
- And at this house. v. 8, 9. I will correct thee. Jer. 80, 11. God dealeth with you as sons. Heb. 12. 7.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

It is probable that this second revelation of Jehovalı to Solomon in Gibeon was made thirteen years after the prayer studied by us last Sunday. On the high and holy day of the dedication Solomon had petitioned Jehovah that his prayers might remain in the divine presence day and night. They had so remained for thirteen years, and now, when the splendors of luxury were weakening the morals of king and people, they presented themselves as living petitions; here is God's answer. The lesson gives emphasis to the principles laid down everywhere in the Bible, that all God's blessings are conditional, that every threat and warning presupposes continuance in wrongdoing, while every promise of blessing presupposes holy living. In a true sense Solomon made his own destiny. God placed him where he was and endowed him with unusual talents; but his career was his own, and that he was followed by a weakling on the throne, that the proud empire he inherited from his father was broken into fragments, that the very wisdom which was his highest glory was bedanbed and discounted by the record of his moral failure all these results were due to himself. Our own cases are similar. God-not only selects our families and our surroundings for us, he makes us. We are the result of the workings of his providence through centuries. But we have, the greatest and weakest of us alike, the power to carve out a noble destiny or

Verse 1. When Solomon had finished . . . all Solomon's desire. Solomon was a great builder. He built reservoirs, aqueducts, store cities, fortresses, merchant ships, palaces, and, chief of all, the great temple of Jehovah. Twelve or thirteen

tory prayer, studied last Sunday. (See GENERAL STATEMENT.)

2. As he had appeared unto him at Gibeon. "These two appearances to Solomon marked two memorable points in his career. One, given years had passed since Solomon offered his dedica- him in the simplicity of his youth (1 Kings 3, 7),

lifted him into wisdom and favor with both God and man; the other, given in the blaze of his worldly glory, was, alas! soon followed by shameful idolatries."—Terg.

3. Mine eyes and mine heart shall be there perpetually. Solomon's prayer had been that God's eyes might be directed toward the temple perpetually (1 Kings 8, 29). God's answer is, "Not mine eyes only, but mine eyes and mine heart." This promise was sacredly kept; the temple was left "desolate" at last only when it had ceased to be a token of Israel's love, and God's heart lingered about it long after Israel's heart had deserted it.

4. David, with all his faults, was conspicuous for integrity of heart and uprightness, in that he never wavered in his loyalty to Jehovah; he never coquetted with idolatrous practices; he never faltered in his allegiance to the truth. Solomon never "walked before God," as David had done.

6. But if ye shall at all turn from following me. The Authorized Version entirely misrepresents the meaning here. It is literally, If to turn ye shall turn; that is, if ye shall altogether, completely, and permanently apostatize.

7. This house, which I have hallowed for my name, will I cast out of my sight. This is the very opposite of what the king had prayed for and must have earried with it to Solomon's mind the idea of utter destruction. A proverb and a byword. "The very name of Israel will become a proverbial expression significant of disastrous failure; may, more—a byword, a pointed, sareastic term, ever suggestive of seen and mockery."—Terry.

8. This house, which is high. Better, "this house shall be high or conspicuous." It has been notable in its glory, it shall be notable in its ruin. Shall be astonished. And unable to ex-

press their horror at the disaster.

9. This verse, as well as verse 8, is remarkably parallel to the language of Deuteronomy. (See especially Deut. 29, 21-26.) Solomon, in his great dedicatory prayer, had referred repeatedly to the great deliverance from Egypt.

CRITICAL NOTES.

Verse 1. When Solomon had finished. From chap. 6. 38 we see that it took Solomon seven years to finish the temple, and from 7. 1, thirteen to complete his own palace, or, as we read in verse 10, twenty years in all. For the parallel account see 2 Chron. 7. 11-22. And all Solomon's desire. Or, as we have it in 2 Chron. 7. 11, "All that came into Solomon's heart to make in the house of the Lord, and in his own house." The phrase, "desire of his heart," here must be limited to his work on the temple and royal palace, and yet we know from verse 15 (which see), that he carried on large building enterprises in various parts of his extensive empire other than these.

2. The Lord appeared to Solomon the second time. By night, as at Gibeon. (See 2 Chron. 7. 12.) The first appearance of Jehovah (chap. 3. 5) was to encourage the young monarch, the second to warn him of the inevitable ruin certain to come unless there should be a marked change in his conduct. Poor Solomon, so wise and powerful, so favored of heaven, so renowned among men, his unmixed prespects had proven two much for him. How few there are who are able to sail over the seas which have no billows!

3. I have heard thy prayer. What prayer? The natural answer is that it was the one offered at the dedicatory services. The question then arises as to whether the temple was dedicated upon its completion, or was that ceremony postponed till after Solomon's palace had been finished? It seems from the reading here that the second appearance of God was after the completion of the palace.

Thus some have concluded that the consecration of the temple did not take place till thirteen years after its completion, or that the vision here recorded was not granted to Solomon till that time; whatever view is taken has its difficulties. Perhaps the most probable theory is that which explains by saying that the temple was partially finished in seven years and seven months; but some of the most costly ornaments and decorations were not completed till thirteen years later. I have hallowed this house. I have filled it with my glory and presence, and have accepted it as my abode among men. (See chap. 8, 11, ff., and 2 Chron. 7. 12, ff.) To put my name. This is equivalent to the phrase, "to make myself known," or "to reveal my character." Mine eyes and mine heart. This was a direct answer to Solomon's petition as recorded in 8, 29, where he prayed that the eyes of Jehovah might be "toward this place night and day." God generally gives more than what we ask. Not only would be watch them with his eyes, but he would also set his heart upon them. Shall be there perpetually. If the promises were to be broken it was not because God did not keep his part, but because Solomon's heart was not perfect (11. 4), and because others were still worse than he.

4. If thou wilt walk before me, as David.
David was far from being a model man throughout
his entire life, nevertheless David's life, viewels a
whole, was a great success. In the main he was
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He never failtered in his loyalty to Jehovah, and

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guage emples 28, 37, 45, ... will I true was the tion has the blessing of garding his to sin, why the blood of

never did he sin without fully repenting for having done so. (See chap. 3, 14.)

- 5. Then I will establish the throne. The whole matter was conditional on right living and implicit trust in God's goodness, and faith in his ability to keep to the end. God could not go back on his part of the covenant as long as Solomon and hus subjects should remain faithful. As I promised. For these premises made to David see 2 Sam. 7, 12 and chap. 2, 4 of this book.
- 6. But if ye shall turn away. The original is very emphatic. The "at all" of the Authorized Version is misleading and not warranted by the Hebrew. "If you are intent on turning away," or "if you shall turn away completely," would be nearer the original Hebrew. The idea is that of "utter apostasy." (See 2 Chron. 7. 19.) Ye or vour children. God cannot prosper a wicked child because that child might have had pious parents. It is just as true that no child while living a life of sin and wickedness can be rewarded for the piety of his parents and enjoy the blessing of God, as it is that the all-just Father in heaven will not punish a child for the sins of his ancestors. Serve other gods, and worship them. This was the great sin of Israel. It is impossible for us, living at so great a distance in time from ancient Israel, to understand how they could worship other gods. Possibly the idea of God was quite similar among the various Semitic peoples. To forsake Jehovah and to turn after some other god or accept some other worship was perhaps less of a change than some of us have been accustomed to think. There was greater license permitted in non-Israelitish religions. They did not require as pure and holy lives. Indeed many of the practices at their altars were grossly immoral. So in our day. There is a difference between the condition of membership in our various churches. Are there not many Protestant Churches, to say nothing of the Catholie, which wink at practices diametrically opposed to the teaching of our blessed Redeemer? How many churches have been undermined by worldliness of some form? How many a person has left the Methodist Church because he finds it too hard to live up to its rules? And how many remain who habitually violate the promises and pledges made when received into full membership? How does this differ from serving other gods and worshiping
- 7. Then will I cut off Israel. The language employed here reminds us of Deut. 4, 25-27; 25. 37, 45, 63; and 29, 23-26. And this house ... will I cast out of my sight. How fearfully true was this threat fuifilled, and why? What nation has the right to expect prosperity and the blessing of God, while forsaking him and disregarding his law? If Solomon's temple fell owing to sin, why should the temple of liberty, creeted by the blood of our fathers, remain standing?

- 8. And though this house be so high. There is no word in the original text corresponding to the participle "though." The literal rendering is given in the margin of the Revised Version as follows: "And this house shall be high," The probable meaning of this difficult clause might be expressed by some such paraphrase as the following: "This magnificent building shall crumble into ruins and shall remain as a conspicuous monument of the divine curse upon Israel." The parallel passage in 2 Chron. 7. 21 is, "And this house which is so high." The German New Version, "And this temple, which was lofty, shall be turned into ruins." Keil explains, "This house will stand high, or, through its rejection, will be a lofty example for all that pass by." Shall hiss. This was a mark of malicious scorn, indulged in by orientals, and quite common among the Jews of the later times (Micah 6, 16; 2 Chron. 29, 8). Jeremiah refers to the custom more than once (18, 16; 19, 8, etc.).
- 9. Because they forsook the Lord. To forsake would be a plain demonstration of the greatest ingratitude as well as lack of good sense, to say nothing of depravity of heart. And laid hold on other gods. The human heart and soul must love and adore something. Whenever we cease to love God, the good, the holy, and the pure, we are in a fair way to become idelatrous, to take hold of the bad, impure, and vile.

Thoughts for Young People. Some Good and Bad Qualities.

In the brief warning given by the Lord to Solomon which we this week study there occur three or four piracs of singular suggestiveness as characterizing saints and sinners.

- 1. Integrity of heart. A quality which is in verse 4 credited to David and suggested as attainable by Solomon. David was very far from being perfect even by the loose moral standards of his time, but he was always upright. He ran so fast that sometimes he stumbled; he became intoxicated with life's luxury and sometimes staggered; on certain sadly conspicuous occasions he fell, but he never lay. "When I fall I shall rise' was his motto; and no sooner had he arisen than the fight for Jehovah began again. He was not a thoroughly perfect soldier, but a thoroughly committed soldier, with all his heart, soul, mind, and strength on the right side; a man of integrity of heart.
- 2. Heedlessness. The notes show that the phrase "shall at all turn," in verse 6, should be "shall altogether turn," completely and permanently apostatize. God is not harsh with human weaknesses; "his property is always to have merey;" but there is no means of counteracting the evil of heedlessness. The beginning of nearly all national and all personal sin is heedlessness. It was carelessness of soul that led the Israelites to deflect

from the path of rectitude. Let us take the warning to ourselves, and watch and pray, and on God's strength rely, assured if we our trust betray we shall forever die.

3. Sin and shame. The two are not to be separated. God's fatalities are like trains of cars, and our sins like the locomotive. As the locomotive brings the cars swiftly along the track, so sin brings with it its penalty. The penalty is the train of the sin.

Orientalism of the Lesson.

Verse 7. "I will cut off Israel out of the land which I have given them." The Scriptures never , use the term " l'alestine " in the sense in which we do. The population, anciently from three millions to six millions, is now under one million. What is true of the temple of Solomon, as God threatened that he would cast it "out of his sight," is true of other buildings, not an edifice older than the Roman occupation having survived to our time. Even other traces of Israelite art are gone except the Maccabean coins. The inclosure about Abraham's tomb at Hebron is of unestablished date. Wilson's arch in Jerusalem, and parts of the wall of the sanctuary on the east side are believed to be ruins from Solomon's time. The Hebrews had not much fine architecture other than that of kings David and Solomon. They were prohibited building any other temple than this one, and the prohibition to make graven images of anything limited their art, as the similar fear of idolatry and the commandment of Mohammed have the art of the Moslems. The Hebrews never possessed all the land we know as Palestine. The Philistines kept there five cities independent of and sometimes dominant over Israel. The Jews have for centuries had but restricted rights of occupancy of this land. The Sultan of Turkey refuses to permit but a limited number of Jews to enter Palestine, though a much larger number have been allowed to visit the holy city under a permit system extending over thirty or sixty days. Possibly many hundreds of thousands of Jews would gladly settle in the Holy Land if the Moslem power did not prohibit them. They are still a pilgrim race. They have been only traders for centuries, having not only no land of their own, but being agriculturists in searcely any other, and they have learned to make money, to love it, and to hoard it. They have been persecuted in Russia because they were rich, and riot has been encouraged as the method of obtaining their goods, inciting them to resistance and then causing them to be expelled from the land, thus canceling their mortgages and titles to property. They are a proverb and a byword everywhere.

By Way of Illustration.

Prayer heard. Answering does not always stand next door to petition. However, sincere prayers are heard and never forgotten. God remembers them long after we have forgotten them. For prayers are seeds; and as air plants root themselves up in trees and then grow by reaching down toward the earth, so prayers root themselves up in heaven and then grow down toward us. They sometimes have a long growth before they reach us and blossom, but they do it sooner or later.—Beecher.

Learn to distinguish between God's hearing and answering prayer. Princes have their books of remembrance wherein they write the names of their favorites whom they intend to prefer some years in the future, maybe. Mordecai's name stood in Ahasuerus's book some time before the honor was conferred. The Lord records the names of his saints and their prayers. "The Lord hearkened and heard it, and a book of remembrance was written before him of them that feared the Lord and thought upon his name." Abraham prays for a child and is heard, but how many years interpose before he hath him in his arms!—Gurnall.

Revards promised for obedience and punishment for disobedience. God puts before his people the blessing of righteousness and the curse of sin. The first curse in Genesis, third chapter, was accompanied by the first blessing—the promise of the Messiah, who would bruise the serpent's head.

When our blessings fail the channel is at fault, and not the stream. The hindrance to their coming lies with us and not with our heavely Father. The supply of fuel to our city in midwinter sometimes fails, not because the coal fields are exhausted, but because the weather has blocked up our rail-ways. The supply of water or of gas to our houses is sometimes insufficient, not because the reservoirs are low, but because our own pipes are choked up or broken. By an obedient life open wide the channel between your heart and God's reservoir of blessing.—Samuel Martin.

"Whatsoever a man soweth, that shall he also reap." The pea contains the vine and the flower and the pod in embryo, and I am sure when I plant it that it will produce them and nothing else. Now, every action of our lives is embryonic, and according as it is right or wrong it will surely bring forth the sweet flowers of joy or the poison fruits of sorrow. Such is the constitution of this world, and the Bible assures us that the next world only carries it forward.

Before the Class.

Introduction. Our lesson to-day takes us along some twelve years in time to the twenty-fourth year of Solomon's reign. As the first verse says, he had completed the temple, and also he great palace, which latter took thirteen years to build. During these twenty-four years of his life he had been able to gratify all of his desires, to do all "which he was pleased to do."

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It was at this time, when Solomon was at the height of his fame and glory, at this time of greatest prosperity and hence a time of special danger, that the Lord appeared to him in a vision and gave him a promise and a warning, which are discussed in the lesson of the day.

Development of the text. Put upon the board the following outline: Prayer Heard, Promise Made, Warning Given.

God had heard the prayer of Solomon concerning the temple, and had answered it in the way which solomon had desired, by making it his dwelling place, even as the tabernacle of old was his dwelling place. Impress the truth that God always hears and answers prayer, although not always in just the way that may be expected or desired, yet in the way that will surely be best; for acknowledgment of the wisdom and love of God and willingness to do his will are two elements of true prayer.

The promise which is next given is a conditional promise, as are most of God's promises to us. Note the promise-the establishment of the kingdom—which was a repetition of the promise made to David. But now note the conditions upon which the fulfillment of the promise rested: (a) Walking in God's path; (b) Right purposes: (c) Righteous living. He was to walk "before God," not "before men," and was to look to God for his directions as to conduct. To-day we should strive not so much to be men-pleasers only, as to grow in favor with God and with men.

But Solomon was exhorted to walk in "integrity of heart"—to be actuated by the highest, noblest motives. The world to-day needs men whose heart purpose is to do the will of the Lord, and who shall endeavor with all their power to manifest this heart purpose in their daily lives. The world needs more men of principle and fewer men of policy.

But the outcome of "integrity of heart" will be righteons living. This implies a knowledge of the statutes of God. With a knowledge of God's commandments, and a heart purpose to follow them, aprightness in living results.

The last part of the lesson is concerning the warning given. Note first what is to bring about disastrous results: (a) Turning away from God; (b) Idolatry. A man may turn from God without becoming idolatrous, but idolatry is almost certain to follow when one turns from the path of the Lord. Bring out from the class some things which men worship to-day. Then note the punishment of such turning away: (a) Israel's captivity; (b) Destruction of the temple; (c) Making of Israel a byword. Show how each of these warnings literally came to pass in later years because of Israel's sin of apostasy.

Specific application. The lesson is a lesson which we all need to have repeated many times, even as Solonon needed it again and again, namely, that bless-

ing follows upright living, and disaster is a sure consequent of turning from the way of the Lord. Law reigns in the spiritual world as it does in the natural, and it is just as true in the one as in the other that "what a man soweth that shall he also reap." Let us fulfill the conditions, then, of the many rich promises which God has made to us.

Blackboard.



THE LORD'S BLESSING

SOLOMON | ME

THE CONDITION:

WALK IN GOD'S WAY

HONESTLY

HE WILL ESTABLISH

THY KINGDOM | THY SALVATION

"Turn not from it to the right hand or to the left."

FULFILLMENT OF PROPHECY

ISRAELITES | IF I

STRANGE GODS

AND ARE | I SHALL BE

CUT OFF OUT OF THE

PROMISED INHERITANCE

"Take heed how ye hear."

The Teachers' Meeting.

There are two phrases in this lesson which may be taken as keynotes. The first is in verse 3, " Mine eyes and mine heart shall be there [that is, in the temple] perpetually." The second is in verse 7, "This house, which I have hallowed for my name, will I east out of my sight." They are the blessing of God and the curse of God pronounced on Solomon's temple, both of them made conditional on the character and behavior of the king and people. The two taken together suggest an easy outline for the study of our lesson, an outline which is phrased somewhat differently in our questions: (1) A promise, verses 1-5; (2) A warning, verses 6-9 Or adopt another outline: I. What God rewards. II. How God rewards. God rewards: (1) Perseverance in welldoing, verses 1, 2; (2) Prayer, verse 3; (3) Obedience, verses 4, 5; (4) Loyalty, verses 6-9. God rewards by: (1) Listening to the prayers of those who are

faithful to him, verse \$; (2) Honoring their work, verse \$; (3) Dwelling with them, verse 4; (4) Bestowing upon them promises, verses 4, 5; (5) Giving to them warnings, verses 6-9; (6) Giving to them discipline, verses 6-9.

OPTIONAL HYMNS. No. 1.

O for a thousand tongues, to sing. Blest are the hungry. Lord, I hear of showers of blessing. O holy Saviour! What a friend we have in Jesus.

No. 2.

Father, to thee my so il I lift. Lord, we come in faith believing. In heavenly love abiding. Learning of Jesus.

LESSON VIII. REWARDS OF OBEDIENCE.

[Nov. 22.

GOLDEN TEXT. In all thy ways acknowledge him, and he shall direct thy

Authorized Version.

Prov. 3. 1-17. [Commit to memory verses 1-4.] [Read Prov. 3. 1-35.]

1 My son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not merey and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 So shalt thou find favor and good understanding in the sight of God and man.

5 Trust in the Lord with all thine heart; and lean not unto thine own understanding.
6 In all thy ways acknowledge him, and he

shall direct thy paths.

7 Be not wise in thine own eyes: fear the Lord,

7 Be not wise in thine own eyes: fear the Lord and depart from evil.

8 It shall be health to thy navel, and marrow to thy bones.

9 Honor the Lord with the substance, and with the first fruits of all thine increase:

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 My son, despise not the chastening of the Lord; neither be weary of his correction:

12 For whom the Lord leveth he correcteth; even as a father the son in whom he delighteth.

13 Happy is the man that findeth wisdom, and the man that getteth understanding:

4 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

Revised Version.

1 My son, forget not my law;
But let thine heart keep my commandments:

2 For length of days, and years of life, And peace, shall-they add to thee.

3 Let not merey and truth forsake thee:
Bind them about thy neck;
Write them upon the table of thine hear:

4 So shalt thou find favor and good understanding In the sight of God and man.

5 Trust in the Lord with all thine heart, And lean not upon thine own understanding:

6 In all thy ways acknowledge him, And he shall direct thy paths.

7 Be not wise in thine own eyes; Fear the Lord, and depart from evil:

8 It shall be health to thy navel, And marrow to thy bones.

9 Honor the Lord with thy substance, And with the first fruits of all thine increase:

10 So shall thy barns be filled with plenty,
And thy fats shall overflow with new wine.

11 My son, despise not the chastening of the Lord; Neither be weary of his reproof:

12 For whom the Lord loveth he reproveth;
 Even as a father the son in whom he delighteth.
 13 Happy is the man that findeth wisdom.

3 Happy is the man that findeth wisdom, And the man that getteth understanding

14 For the merchandise of it is better than the werchandise of silver, And the gain thereof than fine gold. Nov.

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to obed 5, 6); a (verses (verses to dispense pointing value, and it is not accompa ward (verse) to obrought;

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QUESTION I. The Val

What should How should What will d To what sho Where shoul What blessed what Old T See 1 Sam. 2, 5

What New T

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto

16 Length of days is in her right hand; and in her left hand riches and honor.

17 Her ways are ways of pleasantness, and all her paths are peace.

15 She is more precious than rubies: And none of the things thou canst desire are to be compared unto her. 16 Length of days is in her right hand; In her left hand are riches and honor. 17 Her ways are ways of pleasantness, And all her paths are peace.

THIS DISCOURSE "embraces exhortations to obedience (verses 1-4); to reliance on God (verses 5, 6); against self-sufficiency and self-dependence (verses 7, 8); to self-sacrificing devotion to God (verses 9,10); to patient submission to God's afflictive dispensations (verses 11, 12), and concludes with pointing out the gain of wisdom, her incomparable value, and wherein that value consists (verses 13-17). It is noticeable that in each case the exhortation is accompanied with a corresponding promise of reward (verses 2, 4, 6, 10), and these promises are brought forward with the view to encourage the observance of the duties recommended or enjoined. Jehovah is the central point to which all the exhortations converge."-Deane,

HOME READINGS.

M Rewards of Obedience. Prov. 3, 1-17,

Tu. God's word in the heart. Deut. 6, 1-13,

W. Blessings to the obedient. Deut. 6, 17-25,

7%. The safe way. Prov. 3, 19-26.

Despise not discipline. Heb. 12. 1-11. Doers of the word. James 1, 19-27.

S. Friends of Jesus. John 15, 1-14.

LESSON HYMNS.

No. 63, New Canadian Hymnal.

Come, let us join our cheerful songs.

No. 67, New Canadian Hymnal.

Not all the blood of beasts.

No. 410, New Canadian Hymnal.

Fear not! God is thy shield.

QUESTIONS FOR SENIOR SCHOLARS.

l. The Value of Law, v. 1-4.

What should we not forget?

How should the commandments be kept? What will disobedience bring?

To what should we hold fast?

Where should they be kept?

What blessedness will result therefrom?

what Old Testament character illustrates this? See 1 Sam. 2, 26,

What New Testament character? Luke 2, 52.

2. The Value of Faith, v. 5-10.

In whom should we trust?

Upon what should we not rely?

When should we acknowledge God?

What wisdom is to be shunned !

From what should we part company?

What will faith in God bring to one? How should we honor God?

What good results will follow?

What later promise gives like assurance? See Mal. 3. 10.

3. The Value of Chastening, v. 11, 12.

What experience should not be despised?

Under what should we not faint?

Of what is the Lord's correction a proof?

To whom is the Lord likened?

What says Paul about chastening? Heb. 12. 6. What says David of its value? Psalm 119, 67-71.

4. The Value of Wisdom, v. 13-17.

What discovery brings happiness?

Than what is the gain of wisdom better?

To what is it superior ! What has she in her right hand?

What in her left?

What is said of her ways and paths? What is the path of the just like? Prov. 4. 18.

Practical Teachings.

Where in this lesson are we taught-

1. Reverence for law?

2. A lesson of faith?

3. A lesson of submission?

QUESTIONS FOR INTERMEDIATE SCHOLARS. 1. Verses 1-4.

1. Why does the father counsel his son?

2. How does religion tend to prolong life?

3. What was meant by "merey and truth?" Where were they to be worn? Why were they to be in the heart ?

4. What is favor?

2. Verses 5-10.

5. Why should we trust in God? What must we guard against?

6. When should we own God? How may we attain safe guidance?

7. What is one of our worst enemies?

8. What will fear of God do for us?

9. How should we honor the Lord? What was the law about first fruits?

10. What temporal blessing is promised?

3. Verses 11, 12.

- 11. How does God chasten?
- 12. How do afflictions come? Of what are they

4. Verses 13-17.

- 13. How should we seek wisdom?
- 14, 15. Name the things it is better than.
- 16. What gifts does wisdom bring?
- 17. What will we gain by following her?

Teachings of the Lesson.

There is only one right way and only one safe guide. The good will be respected and loved. Safety is linked with a low esteem of self. Trial often prepares for greater usefulness. The most earnest efforts should be made to secure the best things. It is only by religion that we can secure the best of both worlds.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was the wise king? Who gave him his wisdom?

Who may have wisdom from the Lord! He who will seek it.

What law did Solomon teach?

With what may we keep the commandments? With the heart.

What will keeping the commandments add to

How may we find favor with God and man

Who wants to give us mercy and truth?

Why does he offer such gifts?

How can we learn the right way to walk ? Why may we not trust our own wisdom?

Why should we give to God's cause ? How much is wisdom worth?

What beautiful name is given to her "ways?"

Questions for You.

Do you want to be a wise child ? Do you want wisdom to please yourself or God?

Are you willing to seek God's wisdom?

LESSON OUTLINE.

The Promise of Godliness.

1. Long Life.

Length of days and long life. v. 1, 2. He is thy life. Deut. 20, 30, With staff....for very age. Zech. 8. 4.

So shalt thou find favor. v. 3, 4. Her left hand honor. v. 16. Approved of men. Rom. 14. 18.

III. GUIDANCE. He shall direct thy paths. v. 5, 6. Not in the way of man. Jer. 10. 23.

With mine eye. Psalm 32. 8.

IV. HEALTH. It shall be health. v. 7, 8.

Thine health shall spring forth, Isa. 58, 8, I will cure them. Jer. 33. 6.

V. PROSPERITY.

Thy barns be filled. v. 9, 10. Godliness is profitable. 1 Tim. 4. 8.

Power to get wealth. Deut. 8, 19.

VI. DISCIPLINE. Loveth he correcteth. v. 11, 12.

We glory in tribulations. Rom. 5. 3, 4. Count it all joy. James 1. 2-4.

VII. HAPPINESS.

Happy is the man. v. 13-15. Whose God is the Lord. Psalm 144, 15.

Rejoice in the Lord. Phil. 4. 4.

VIII. PEACE. Her paths are peace. v. 16, 17.

Great peace have they. Psalm 119, 165. Fruit of righteousness. James 3. 18.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Whatever difference of opinion there may be as to the author of the middle and closing portions of the Book of Proverbs, very few scholars have doubted that the first part of it, from which the beautiful lesson of to-day has been selected, comes to us from Solomon's wise mind. The Lesson Committee have enriched our lesson greatly by recommending all, teachers and scholars, to read carefully Prov. 3. 1-35. This is the discourse of the oriental sage to the youths whom he expects to follow him on the stage of life and take up in their turn the responsibilities he is shortly to lay down. In each sentence is compacted and condensed the wisdom of a life of wise reflection and virtuous energizing. We are first exhorted to obedience, verses 1-4; then to reliance on God, verses 5, 6; we are warned against selfsufficiency and self dependence, verses 7, 8; we are exhorted to self-sacrifice and devotion to God, verses 9, 10; to patient submission to God's afflictive dispensations, verses 11, 12; and the discourse concludes with pointing out the gain of wisdom, her incomparable value, and wherein that value consists. In each case the exhortation is accompanied with a corresponding promise of reward.

Verse 1. Forget not. Neglect not. My law. | mandments. My teaching; my doctrine. Let thine heart keep. Obeying with the "heart" is the only true acceptable obedience (Matt. 15. 7, 8). My com- peace. A long and peaceful life is the reward of

"My son, remember, love, obey."

2. For length of days, and long life, and

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Verse a literal se book. Fe dered "la hence the of God, or common si walking in true wisdom. For a wise life obeys tood, and therefore refrains from vice, dissoluteness, intemperance, and other sins which create disease and hasten death. "Paul's assertion in the midst of all his sufferings is still, as of old, that 'godliness hath the promise of this life, as well as of that which is to come? (Tim. 4, 8)."—Plumntre.

3. This verse shows us at once that wisdom is not merely knowledge, or prudence, or shrewdness; for two essential elements of moral character are here presented. Mercy is the opposite to selfishness and hardness toward others; it is the keeping of all the commandments of the second table; it is helpfulness, forgiveness, sympathy; it is, in fact, love which is "the fulfilling of the law." Truth is character, stability, uprightness; the opposite of all deceit, hypocrisy, and vacillation. Bind them [the mercy and truth] about thy neck [as ornaments, necklaces]; write them upon the table of thine heart. "The 'table' was the tablet expressly prepared for writing, being polished, corresponding to the writing table of Luke 1. 63, which, however, was covered with wax. The inscription was made with the stylus."

4. So shalt thou find favor. Find grace, acceptance. Verse 3, then, gives us the secret of success in this world as well as eminence in spiritual life, for the "favor" is to be in the sight of God and man.

5. Trust in the Lord with all thine heart. Absolute consecration to Jehovah. Lean not unto thine own understanding. "In this trust in a Will supreme, righteous, loving, is the secret of all true greatness."—Pumptre.

6. Acknowledge him. Recognize him as Lord and Ruler, submitting thy will and way to his guidance and control. He shall direct thy paths. Literally, "smooth thy paths." Guide thee rightly.

7. Be not wise in thy own eyes. A caution against self-wisdom, which is only a proud self-conceit (Rom. 12. 16). On the other hand, fear the Lord; cherish a reverence for his authority and will as wiser than our wisdom. To be "wise in thine own eyes" is to be a fool.

8. As the word rendered navel literally means "a cord" some suppose that it should be here rendered "sinews," "muscles," or "tendons," to stand

for the fleshy parts of the body in distinction from the framework of **bones.** Marrow means "moisture," being anciently supposed that in illness the bones were dried up. So the verse means, The fear of the Lord will nourish your life in the most comprehensive sense.

9. Honor the Lord with thy substance. By an easy transition the words for "honor" in ancient languages came to mean "give." Reverence for kings and all in authority was always expressed by gifts; and the gifts advised in this verse were to be expressions of loving reverence.

10. Barns are granaries. Those that honor God by the consecration of their wealth he will honor by a larger prosperity, that they may do more good with it.

11. Chastening and correction, the object of which is discipline and instruction, may come by illness, bereavement, losses, and calamities of various kinds. We are not, on the one hand, to despise it, to regard it lightly, or as of no account; nor, on the other, are we to be weary of it, faint under it, and sink into murmurs and gloom.

12. For. See Heb. 12. 5, 6. All afflictions come from God. His discipline should be taken as proof of his love. Learning to recognize God in all our troubles, and so being led to greater holiness, is a great gain.

13. Wisdom must be found; therefore it must be sought for. It includes all that pertains to the noblest manhood and womanhood.

15. All the things thou canst desire are not to be compared unto her. There is nothing, neither silver, gold, precious stones, nor anything precious, which is an equivalent to wisdom in value.

16. The truly wise man, other things being equal, has the most likelihood of seeing long life, riches, and honor; for the homely virtues all favor earthly prosperity and happiness, as well as the formation of a spiritual character.

of a spiritual character.

17. Her ways are ways of pleasantness.

She requires nothing that is unpleasant to rightly disposed minds, and gives abundance of true pleasure.

Ways are public roads; paths are byways.

ure. Ways are public roads; paths are byways. In all circumstances of life, small and great, true wisdom will make its possessor happy. Peace—Both in the final result and in the way to it; peace of soul and peace with God. The Lord graciously takes care of this.

CRITICAL NOTES.

Verse 1. My son. Not necessarily my son in a literal sense, but rather my pupil, as often in this book. Forget not my law. The word rendered "law" is derived from the verb "to teach," hence the "teaching" of the margin. Forgetfulness of God, or carelessness regarding his laws, is a very common sin. My commandments. The seventher the second of the sec

eral precepts about to be enumerated in the following verses.

2. Length of days. Long life is promised to him who will honor or obey his father and mother (Exod. 20. 12). Sin exposes men to so many dangers that wicked men are cut off in the midst of life. Old age is not necessarily a proof of good-

ness, nor is the brevity of life a sure sign that one is implous; nevertheless, piety and right living tend to prolong life. This is a fact so patent that some will care to deny. And peace. His life will not only be prolonged, but will also be peaceful and prosperous. He who obeys his Maker may hope to be at peace with God, his fellow-man, and himself. There is no peace in the life of a wicked man (bs. 48, 22).

3. Let not merey. Merey is that feeling of kindness toward others which fills the heart of all true Christians; that unselfishness which might be called love. Truth. The primary meaning of the original word is "steadfastness," or "continuance," that on which one may rely or depend. Merey and truth are often used together in this book (14. 22; 16. 6; 20. 28). Bind them about thy ucck. Orientals have always been very fond of wearing necklaces and chains about their necks. But no ornament can compare with these two precious jewels. (See 1. 9; 7. 3.) Upon the table of thine heart. So as to have always ready for use.

4. So shalt thou find favor. Your conduct will then be so well pleasing to God as to win his approbation and favor. Good understanding. Or, rather, good reputation. The daily walk of a good man will be such as to call forth the blessing of God and the approval of his fellow-men.

5. Trust in the Lord with all thine heart. Love him intelligently; be willing to follow him at all times and at all hazaris. Lean not upon thine own understanding. Trust God as he reveals himself in his word, rather than your judgment. When your plans run counter to God's revealed will always submit to God, though you may not understand how it may help you. It is sometimes difficult to know the will of God, and it is always sinful to deviate from the right, no matter what we may apparently gain by so doing.

6. In all thy ways acknowledge him. This, like the first clause of verse 5, requires absolute surrender. Whoever is conscious of God's leadership will have no difficulty to keep this precept. He shall direct thy paths. The "he" is emphatic in Hebrew. "Make straight or even" is a more literal rendering than "direct." Blessed is the person who trusts God at all times. No angel in heaven can experience greater joy.

7. Be not wise in thine own eyes. Do not refuse the counsels of godly men and neglect the warning of those desiring your salvation. Do not trust your own judgment at the risk of violating God's ordinances (Rom. 12. 16). Fear the Lord. Not as a slave fears his master, but as the little child reveres and respects his father. Whosver has proper conceptions of his relation to God annot be irreverent (Job 1. 1; 28. 23).

8. It shall be health to thy navel. We do not know enough about Hebrew physiology to

get the exact meaning. Fuerst says that the mavel was regarded as a very important part of the body, and is here used for the whole. There is no reason for translating the word "museles." Marrow to they bones. The word rendered "marrow" means moisture, irrigation, or refreshment. "Bones." is often used for the entire body. The meaning of the passage is clear: He who keeps God's commandments will have good health. This may not be always true; nevertheless, the man who will obey God has better chance for enjoyment of good health than he who disregards the Ten Commandments. There is many a loathsome disease that a good, pure youth does not even know by name.

9. Honor the Lord with thy substance. With thy wealth, thy riches, and property. Kautseli renders, "with gifts of thy substance." With the first fruits of all thine increase. See Exod. 23. 19; Lev. 2. 12-26, where this law is fully given. Piety and consecration to God are impossible without liberality. A stingy, selfish man cannot enjoy full communion with God, for he does not trust the great Giver. Christians are to give as the Lord has prospered them, not the same as last year, or as somebody else. Our contributions should vary with our incomes. This is the rock on which the rich wreck their souls. It would be a fearful mistake to think that all the rich are stingy or parsimonious, and that all the poor are liberal and unselfish. The Church of God is sadly in need of a revival on the subject of giving. Read and ponder over 2 Cor. 9. 6, #.

10. So shall thy barns. "Storehouses" or "granaries" would be better, since they are places for heaping up all kinds of produce. Thy fats. Fat, or usually vat, is a large vessel; here the receptacle into which the new wine was presed. Abundant harvests, whether of grain, fruit, or what not, are promised the righteous, all through the Old Testament. (See Lev. 26. 5; Joel 4. 1s; Amos 9. 13, and often.) Let no teacher enter upon the discussion of the nature of new wine in this lesson, but rather stick to his text and teach the necessity of liberality toward God and his cause, with the assurance that the Lord will prosper the giver, if not in every instance in worldly goods always in spiritual things.

11. My son. This chapter is divided into three parts, each beginning with "my son." (See verses I and 21.) The chastening of the Lord. The afflictions, adversities, and calamities of life are often intended to bring men nearer to God; let us therefore not treat them with stoical indifference, but as providential visitations from God. Neither be weary of his reproof. "Weary" does not bring out the exact meaning. The verb so reniedred here means "to loathe," "to turn away in disgust," and is, as we might expect, stronger than despise in the first parallel.

12. Whom the Lord loveth he reproveth.

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This doctrine, though taught more or less clearly throughout the entire Bible, belongs distinctively and in all its fullness to the New Testament (Deut, 8, 5; Psalm 118, 18; Lam. 3, 33, etc.). The Book of Job was written in corroboration of this truth, for in early times the Hebrews had great difficulty in regarding adversity, trouble, or misfortune of any keeps as a blessing from God. Suffering, to them, was an evidence of a corresponding sin in the sufferer, rather than one of God's ways to purify men and bring them closer to him. A kind father will correct his son whom he loves rather than allow him to go on in sin and suffer the inevitable consequences. So also our heavenly Father reproveth whom he loveth.

13. Happy is the man. A common expression in the Bible, which, if literally rendered, would read; "O, the blessednesses of the man;" wisdom. This is a comprehensive term in Hebrew. It includes both divine and human knowledge; that which teaches man his obligations to God, to himself, and to his fellow-being; that which makes one wise unto salvation. The nearest synonym to wisdom in our language is practical religion.

14. The gain thereof. Or, better, "the profit arising from the pursuit of wisdom and understanding." Fine gold. The expression translated "fine gold" has puzzled the critics. It is not sure whether it comes from a verb meaning "to dig out" or "to shine." It is generally agreed, however, that charutz is used poetically for the more usual zahab (gold). (See Job 28, 12, ff.)

15. Rubies. It is impossible to say with any certainty what the word here rendered "rubies" does really mean. Corals, gems, pearls, etc., have been suggested as the possible equivalents. It is probably a general term for precious stones of all kinds,

16. Length of days, etc. (See verse 2.) Here wisdom is personified as one dispensing the richest blessings to those who will accept them. Riches and honor. Those who love God and keep his commandments have a better chance to acquire wealth than those who violate his laws and despise his rule. Those who honor God will be honored, not only by him in return, but by men as well. Even bad men honor and respect the good. This is especially true in business transactions.

17. Her ways are ways of pleasantness. The life of a good man is the happiest. He alone who lives to God can hope to live a happy life. Whoever is conscious of constant communion with God has peace like a river. All her paths are peace. All the ways of wisdom or religion, not some of them, are peace. This peace which passeth all understanding may come through great tribulation; nevertheless, the anticipation of the joy resulting from doing one's duty will invariably produce happiness.

Thoughts for Young People.

We are in this lesson directed to four blessed rewards:

1. The reward of obedience. Obedience to God promotes length of days. Sobriety makes for longevity. Honesty is the best policy. Truthfulness secures a good reputation. Virtue is its own reward. Sin promotes disease and dishonor. Whe are the esteemed, respected, beloved men and women of any community? Not the wicked, but the good.

2. The reward of faith. Divine guidance is what we most greatly need in this life (verses 5, 6); He who looks to God, leans upon God, acknowledges God, can confidently expect God's care and direction.

3. Of chastening. The light afflictions which endure but for a moment work out for us a far more exceeding and eternal weight of glory.

4. The reward of wisdom. Wisdom brings the deepest happiness. Riches may prove a curse and not a blessing. Long life is not always to be desired, but everyone who possesses the true wisdom of an intelligent faith will enjoy happiness in God's service, and his happiness the world can never take from him.

"Wisdom divine! who tells the price Of wisdom's costly merchandise? Wisdom to silver we prefer, And gold is dross compared to her."

By Way of Illustration.

God's law most be lived. I have here a music book. The object of this book is to teach and promote vocal and instrumental music. Now, how does this music book teach music? Simply by being studied? Not at all. Suppose a person previously unacquainted with the science and art of music, who has never sum a strain and has no ear for melody, takes this book and commits it to memory, will that make him a musician? He might almost as well swallow the book, and would derive about as much benefit from it. He must reduce the book to practice. He must make the sounds indicated, or the book is a dead letter to him. Precisely so is it with the Bible, God's law.—Bishop E. O. Hazen.

Trust God, and not human understanding. During more than fifty years men had fixed their gaze on the starry sky, seeking to trace the laws of the planets. The universe was a confused maze. One day a man of genius said to himself, "The worlds must be considered with reference to the sun, and not with reference to the earth." He placed the sun as the center, and directly the harmony appeared; everything was explained, and the plan of the universe was discovered. God is the center of the universe, and we must begin all our calculations with him as the head of all things.—Berrier.

Despise not chastening. When God built this world he did not build a palace complete with appointments. Men were not dropped down upon it like manna, fit to be gathered and used as it fell; but like seeds, to which the plow is father, the furrow, mother, and on which iron and stone, sickle, flail, and mill must act before they come to the loaf.

I pass along the city street and I say, "Who are these children who are being sent to the unpleasant discipline of school life! It cannot be that their parents love them." "O yes," you answer; "they are the children who are best loved and cared for in this city," "And what about that little lawless fellow down the lane who never goes to school, but follows his own sweet will all day?" "He is with-out love and care, or he would be disciplined too."

"Length of days." "Riches and honor." "Ways of pleasanthess." "Paths are peace." These words might be taken as they stand for a description of that noble man of our own race, the greatest states: man, if not the greatest man, of the century—W. E. Gladstone. Is it not a sublime illustration of this Scripture that the man to whom the whole world pays grateful homage, in whose mention even the cable which girdles the earth is every day vibrating, should be a man who has laid deep and broad the foundations of mind and character on incorruptible integrity and a humble faith in God?—C. L. Noyes.

The Teachers' Meeting.

This lesson is not easy to treat as a unit, for each proverb has a light of its own and stands without very close logical connection with its neighbors. Nevertheless it is not hard to suggest working outlines I. The worth of wisdom; II. The worth of chastisement. All the texts can be grouped around these two headings Or treat the lesson as showing that wisdom is conducive to (1) Prolong life, "Length of days is in her hand," verse 16. (2) Prosperity, "Thy barns shall be filled," verse 10. '(3) Peace, "Her ways are peace," verse 17. (4) Health, "It shall be health," verse 8. (5) Honor, "Her left hand honor," verse 16. (6) Happiness, "Happy the man that findeth," verse 13; "Every one that retaineth," verse 18.

OPTIONAL HYMNS.

No. 1.

Heavenly Father, we adore thee. There's a wideness in God's mercy. O for a heart to praise my God. Take my life. Keep thou my way.

No. 2.

The praying spirit breathe. Hear thou my prayer. Thou, who camest from above. Help the erring. All the way.

Blackboard.



OBEDIENCE

GOD'S LAW OBEYED

RESULTS IN

WITH GOD'S FAVOR PEACE WITH SUCCESS

TRUST IN GOD'S
WISDOM. GUIDANCE. PROVIDENCE.
HONOR GOD

FRUITS

INCREASE OF SUBSTANCE

WISDOM'S WAYS

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Before the Class.

Introduction. Again we turn for our lesson to the Book of Proverbs. Review the class upon the writers, objects, and contents of the book, which have been discussed in previous lessons. This lesson naturally follows last Sunday's lesson, which was a warning lesson as well as one of promise, as it shows still more plainly what shall be the reward of those who heed the word of God to walk before him in integrity of heart and uprightness of life. It would be well thus to connect the two lessons, making this one a continuation of the

Development of the text. Use the following outline in developing the lesson text before the class:

Law. Long life. Trust Wisdom's Wisdom's Riches Consecration. Way: Peace. Rewards: Discipline. Pleasant-Searching.

The first four verses show that the way of wisdom is the way of law. God rules by law, and as we find and follow this law we shall receive the rewards attached to law. As the second verse suggests, it is the law-abiding-taken in the fullest sense-who live the longest, happiest, most peaceful lives. Bring before the class here the need of following law in the civil, social, and business worlds, as well as in the natural and spiritual realms, if one would attain peace and happiness.

But in our endeavor to follow law we must trust in the lawmaker—God—for we cannot understand all that God requires of us. We must walk in many eases by faith and not by sight (verses 5-8). A little child obeys its parents even though it does not understand fully all that it is told to do, but is obedient because it trusts in that parent's love and wisdom. So with us, wisdom's way is a way of trust in God's wisdom (verses 5,7) and in his guidance (verse 6).

Again, this way is a way of consecration, of giving up ourselves, our all, to God and his service. In verses 9, 10, we are told to "honor the Lord with thy substance," the result being that God will honor us with an abundant increase. Here speak

of the duty and privilege of being systematic, liberal givers to the Lord's work. As we thus week by week honor God with our increase so shall God give us freely of those things which we

Again, wisdom's way is a way of discipline, This is a hard lesson to learn, but a most necessary lesson. Strong characters are not formed in ease and quiet, within the guarded precincts of a home where through mistaken kindness, everything is done for the child. Strong characters are developed in God's school of discipline, the school of life, with its cares, temptations, and trials. Happy the man who does not despise the chastening of the

Lastly, wisdom's way is a way of searching. To find wisdom we must search; but the searcher will be rewarded by obtaining that which is "more precious than rubies."

The rewards to those who walk in wisdom's way are many, and our lesson mentions four of the principal ones: long life, riches, pleasantness, and peace. Show to the class that each one of these is a natural result of walking in the way of law, trust, consecration, etc. If we follow the law of our bodies, long life results; if we trust in God, peace and pleasantness are ours; if we consecrate our all unto the Lord, he will return unto us a hundredfold.

Specific application. Many of the truths in the lesson have already been suggested in the text development. The one specific application to be made is that of the wisdom of finding and following this way, that the blessings enumerated may be ours. Jesus Christ, said, "I am the way." Follow him, then, and exemplify his teachings as laid down in the greatest of all sermons, the Sermon on the Mount; and thus enter into life, the fullness of which we shall receive at the end of the journey.

References.

Freeman. Ver. 3: Neeklaces, 476; Tablets, 750. Ver.8: External healing applications, 457.

B. C. 992.] LESSON IX. THE FAME OF SOLOMON.

Nov. 29.

GOLDEN TEXT. Behold, a greater than Solomon is here. Matt. 12, 42, Revised Version.

1 Kings 10. 1-10. [Commit to memory verses 6-8.7

[Read 1 Kings 10, 1-29.]

1 And when the queen of She'ba heard of the fame of Sol'o-mon concerning the name of the Lorn,

she came to prove him with hard questions.

2 And she came to Je-ru'sa-lem with a very great train, with camels that bare spices, and very

And when the queen of She'ba heard of the fame of Sol'o-mon concerning the name of the Lord, she came to prove him with hard ques-

2 tions. And she came to Je-ru'sa-lem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Sol'o-mon, she communed

much gold, and precious stones; and when she was come to Sol o-mon, she communed with him of all that was in her heart.

3. And Sol'o-mon told her all her questions: there was not any thing hid from the king, which he told her not.

4 And when the queen of She'ba had seen all Sol'o-mon's wisdom, and the house that he had built

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of

thy wisdom,
7 Howbeit I believed not the words, until I came,
7 Howbeit I believed not the words, until I came,
and mine eyes had seen it; and behold, the half
was not told me; thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Is'ra-el: because the Lord loved Is'ra-el forever, therefore made he thee king, to do judgment and justice.

10 And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of She'ba gave to king Sol'o-mon.

TIME. Toward the beginning of the tenth century before Christ; perhaps about 992. PLACE. -Jerusalem. Sheba, from which the queen came, was the great spice country of the ancient world; a part of Arabia, now known as Yemen.

HOME READINGS.

M. The Fame of Solomon. 1 Kings 10, 1-13.

Tu. Excelling in greatness. 1 Kings 10, 14-23.

W. World-wide renown. 1 Kings 10, 24-29.

Th. Unsatisfying. Eccles. 2, 1-11.

F. Supremacy of God. Psalm 89, 1-8.

S. A greater than Solomon. Matt. 12, 38-42.

S. The glory of Christ. Rev. 1, 9-18.

LESSON HYMNS.

No. 50, New Canadian Hymnal.

Oh, safe to the Rock that is higher than L.

No. 52, New Canadian Hymnal.

The Lord's our Rock, in him we hide.

No. 27, New Canadian Hymnal.

The Church's one foundation.

3 with him of all that was in her heart. And Sol'o-mon told her all her questions: there was not anything hid from the king which be told

4 her not. And when the queen of She ba had seen all the wisdom of Sol'o-mon, and the house

5 that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more

6 spirit in her And she said to the king, It was a true report that I heard in mine own land of

7 thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth 8 the fame which I heard. Happy are thy men,

happy are these thy servants, which stand continually before thee, and that hear thy wisdom. 9 Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Is'ra el : because the Lord loved Is'ra-el forever, therefore

10 made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of She'ba gave to king Sol'o-mon.

QUESTIONS FOR SENIOR SCHOLARS.

1. What the Queen Heard, v. 1-3.

Who was the Queen of Sheba?

In what quarter of the world did she live? (Matt. 12, 42.)

What is known concerning Sheba?

What custom common among orientals is suggested by verse 1?

What does this visit show in regard to Solomon's

What act of the king may have brought him to her notice? (1 Kings 9, 26.)

What did she bring to Jerusalem?

What did she do when she came?

What did she hear from the king ?

To what King should we give heed? (See I'saim

2. What the Queen Saw, v. 4, 5.

What were the things which she saw? What was the "ascent to the house of the Lord?"

What was the effect on herself of her observa-

3. What the Queen Said, v. 6-9.

What did she say about what she had heard? What commentary was only a few years later

furnished on verse 8? (1 Kings 12. 4.) How had the queen at first regarded the reports

of Solomon's wisdom and glory?

What did she now say of them?

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1. Verses 1. How to make th she ask?

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I. A GENTII When the Gentiles Also to t To whom did she offer blessing?

Did this queen understand the nature of the worship of the true God?

Would not such a worship as Solomon's, in offerings and sacrifices, seem like a magnificent idolatry?

What corroboration of the magnificence of the temple equipment does later history give? (Ezra

Who had made Solomon king, and why?

What says the Golden Text of Solomon's su-

Who was this "greater" King?

4. What the Queen Gave, v. 10.

What was the queen's gift of gold!

What else did she give?

What oriental custom still prevalent is suggested by these gifts?

What is said of the quantity of spices?

What illustration of the prodigality of kings in giving was afterward given in Israel's history?

What was the condition of the people in these oriental monarchies?

What light on the cause of their condition do such incidents give?

What is always the effect of concentration of wealth in the hands of the few?

What gift does our King desire? (Prov. 23, 26.)

Practical Teachings.

1. The queen visited Solomon and reverenced him. "I am greater than Solomon," said one. Do you reverence him? Homage for the king! But let the King be Jesus.

2. The queen saw Solomon's riches. Have you seen the riches of Christ?

3. She saw the power of Solomon. Have you felt the power of Christ's love?

Where in this lesson are we taught-

1. That wisdom is God's gift ?

2. That prosperity is God's gift?

3. That honor is God's gift?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 1-3.

I. A GENTILE SEERER.

1. How far did the queen come? What led her to make the journey? What kind of questions did she ask?

2. How long would the journey take? What was her train? For what was her country famous? What did she gain by her visit?

3. How did Solomon show his wisdom?

Also to the Gentiles. Acts 11. 18.

2. Verses 4, 5.

4. Tell some of the eight things which surprised her. What is known of Solomon's palace?

5. How was a king's glory estimated? Who were the cupbearers?

3. Verses 6-9.

6. How did Solomon's greatness compare with the report she had heard?

7. In what ways did she show her sincerity and earnestness?

8. What privilege did the king's courtiers enjoy? Have we a greater blessing to be thankful

9. To what did she attribute Solomon's wealth and prosperity?

4. Verse 10.

10. Of what were gifts a token in the East? How much was her present of gold worth in our money ! What else did she give ?

Teachings of the Lesson.

Earthly things cannot satisfy the soul. We should not grudge the efforts needed to increase knowledge and goodness. Of Christ's love, the joy of his service, and the glory of his home, it may be truly said the half has not been told. Let us sacrifice the lower for the higher. The benefits we receive from Christ should be openly confessed.

QUESTIONS FOR THE YOUNGER SCHOLARS.

What story went abroad about Solomon?

What did some people do?

Who was one of his visitors? Where was Sheba! South of Canaan.

In which of two countries may it have been ! How do we know that the queen was rich and powerful?

What led her to visit Solomon?

What did she bring with her?

What had she come to buy?

What did she ask of Solomon?

Who gave him wisdom to answer her?

What did Solomon show her? What did she declare?

What did she give him?

How will this lesson condemn us if we, do not seek Jesus?

Remember-

That Christ is our King.

That he wants us to come seeking wisdom of him.

That he asks us to bring our "gift" to him.

LESSON OUTLINE.

The Seeker After Truth. When the Queen of Sheba heard. v. 1.

II. A NOBLE SEEKER. Gentiles shall come and kings. Isa. 60. 3.

The Queen of Sheba came. v. 1.

A cunuch of great authority. Acts 8, 27. Not many mighty . . . noble, 1 Cor. 1, 26, III. A DILIGENT SEEKER.

She came to Jerusalem. v. 2.

From the uttermost parts. Matt. 12. 42. Give diligence....calling. 2 Peter 1. 10.

IV. AN ASPIRING SEEKER.

Concerning the name of the Lord. v. 1. Seeking goodly pearls. Matt. 13. 46. First, the kingdom of God. Matt. 6. 33.

V. AN OPEN-HEARTED SEEKER.

All that was in her heart. v. 2.

Casting all your care upon him. 1 Peter 5. 7. Lack wisdom...ask of God. James 1. 5.

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VI. A Successful Seeker. Solomon told her all. v. 3.

Seek and ye shall find. Matt. 7. 7.

God hath revealed....unto us. 1 Cor. 2, 10.

VII. A GRATEFUL SEEKER.

The half was not told me. v. 7.

With the mouth confession. Rom. 10, 10, Shall not be ashamed. Isa, 49, 23,

VIII. A GENEROUS SEEKER.

She gave the king. v. 10.

Gentiles minister....carnal things. Rom. 15, 27. Enriched....to all bountifulness. 2 Cor. 9, 11.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The episode in Solomon's history which we are to study to-day has a picturesque interest of its own an interest so human and so secular that its spiritual lessons necessarily seem remote. As a story its charm has been felt by the boys and girls of many generations. Its value as a chapter in history is great, for it throws a light which we could receive from no other quarter on the strange outlying civilizations that fringed the ancient world. Sheba was a sort of Ultima Thule, a kingdom on the world's edge, beyond which there was nothing but the boundless sea. The regions we now know as China and India were already in that age centers of civilization, and doubtless their products were brought to the markets of Jerusalem, while Europe, whose civilizations have been splendidly upreared and grown moss since those days, was as savage as was America when Columbus stepped ashore. This incident has a peculiar interest also for the student of religions. It was the fame of Solomon concerning the name of Jehovah, of which the queen had heard, and although her journey was very far removed in character from a religious pilgrimage it was nevertheless with a distinct recognition of the God from whom Solomon derived wisdom and in whose honor he builded the temple that she came. One cannot help wishing that Solomon had been blessed with a missionary spirit. What boundless opportunities he had to spread abroad the truth through Phænicia, and Egypt, and Sheba, and Ophir! There is no reason for believing the legends of the Abyssinians that this queen was theirs. Sheba was not in Africa, or at least the Sheba of Africa was an insignificant town; this queen came from Arabia. The moral and spiritual lessons of this story are brought forward in the Notes and the Thoughts for Young People.

Koran Balkis; by the Abyssinians, Maqueda. "She seems to have enjoyed among the tribes of Arabia a reputation like Solomon's for wisdom."-Smith. Heard. Perhaps through the ships that sailed to Ophir. The fame of Solomon concerning the name of the Lord. "Solomon's fame was great because of its most intimate relation to, and association with, the name of Jehovah."-Terry. She came. "If Sheba was Yemen, it was some one thousand five hundred miles from Jerusalem. They traveled by eamels, averaging some twenty miles a day; this would require seventy-five days to reach Jerusalem, and the same to return. The journey was through a wilderness, involving discomforts and dangers from the robbers of Ishmael. And all by a woman, and a queen, who left both her court and her fragrant country to cross the desert."-Pulpit Commentary. To prove him. Suggesting "the custom, so common in the ancient time, of making long journeys to visit noted seats of learning, and to converse with men noted for their wisdom,"-Terry. With hard questions. Riddles were very common in the East. Josephus says that Hiram, King of Tyre, and Solo-

Verse 1. The queen of Sheba. Called by the oran Bulkis; by the Abyssinians, Maqueda, "She enigmas,

2. A very great train. Of attendants. Very much gold. See verse 10. "Strabo relates that the Sabeans (the inhabitants of Sheba] were enormously wealthy, and used gold and silver in a mest lavish manner in their furniture, their utensils, and even on the walls, doors, and roofs of their houses."

— Kawlinson. Precious stones. The onyx, emerald, and turquoise are still found in Arabia, and in former times the variety was apparently much greater. All that was in her heart. The questions which had brought her to Jerusalem. (I) This lesson suggests the riches and the wisdom of Him who declared himself greater than Solomon. Worship Jesus.

3. Told her. Solved or explained for her. All her questions. "There is no ground for thinking of sayings of a religious nature, as the earlier commentators supposed, but simply of sayings the meaning of which was concealed and the understanding of which indicated very deep wisdom." -Keil. According to oriental records the queen also gave Solomon many intricate and enrious problems for solution. One must suffice for

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illustration. When the queen placed two wreaths before the monarch, and asked him to tell which was real and which artificial, he opened a window, and a bee alighting upon the natural wreath, told him what he wished to know,

4. All Solomon's wisdom. As shown in his conversation and in his magnificent surroundings. The house. Solomon's palace or series of palaces. His palace at Jerusalem had a vast hall for public business one hundred and seventy-five feet long and more than fifty feet high. According to Josephus it contained a great banqueting hall, and was surrounded by spacious and luxurious gardens.

5. The meat. Solomon fared sumptuously (1 Kings 4, 22, 23). The sitting. "The number and titles of those who attended the royal banquets," their splendid apparel and apartments. The queen may have seen them gathered at a meal, Servants . . . ministers. State officers and personal attendants. Apparel. The rich and costly dress of Eastern courtiers and attendants is sometimes furnished by the king (Gen. 45, 22; Dan. 5. 7). His ascent. "Different interpretations are given: (1) The imposing ceremonies and sacrifices of worship. (2) The numerous and splendid etinue accompanying him. (3) The stairs leading

to the temple."- Tuck. "The private entrance or passageway, magnificently wrought, by which he ascended to the temple from some part of his own house. From this it appears that the palace was at a lower elevation than the temple, and probably on a southern slope of Moriah."-Terry. House of the Lord. Which, it would seem, she was not permitted to enter, but only saw the ascent to it by which the king went up. No more spirit. She was overcome with astonishment.

6. A true report. She was not blinded by pride or prejudice from acknowledging Solomon's excellence. Heard. From travelers and others. 7. Prosperity. Or possibly "goodness," but

prosperity is probably meant.

8. Happy. "It is a great advantage to be in good families, and to have opportunity of frequent converse with those that are wise and good."-Henry. (2) We should congratulate ourselves on the privileges of the King's family.

9. Blessed be the Lord. "She, a heathen, saw the superiority of Israel's God over the gods of the heathen. The Jews have a tradition that the queen was converted to Judaism."-Gray.

10. A hundred and twenty talents. Over three millions of dollars.

CRITICAL NOTES.

Verse 1. The queer of Sheba. It is now generally agreed that the Sheba of our lesson was a country which includes the most of what was known as Arabia Felix, celebrated for its spices, gold, and precious stones, and corresponds in part to modern Yemen on the Red Sea. Professor Glaser has made some interesting discoveries in regard to this ancient kingdom, which confirms the old tradition that the Sabeans were celebrated for their extensive commerce and business enterprise. In Matt. 12. 42, she is called "the queen of the south." There is no foundation for Josephus's remark, saying that she was the Queen of Egypt and Ethiopia. She had probably heard of Solomon through the merchants and traders employed by him on the caravan routes or through the sailors who went to Ophir for gold. The fact that Ophir is mentioned in the preceding verse favors this view. Concerning the name of the Lord. This must refer to the fame of Solomon as the builder of the temple at Jerusalem, and as the person whom Jehovah had especially filled with almost superhuman wisdom. She came to prove him with hard questions. The word rendered "hard questions" is from a verb meaning to tie or twist. It is especially used in regard to enigmas or in the sense of intricate questions or riddles. The ancient inhabitants of the Orient, and especially the Arabs, were exceedingly fond of testing each other's wit and intelligence by verbal puzzles of vari-

2. With a very great train. This was to be expected. A queen of her wealth would require a large retinue, not only for protection but also to bring the many presents expected from one of her rank. Her train would follow one of the great caravan routes connecting southern Arabia, central Palestine, and the Mediterranean Sea. With camels that bare spices. Herodotus, Diodorus, and other ancient historians tell us that Arabia Felix was noted for its spices, consisting of myrrh, frankincense, ladanum, etc. And very much gold. It is not sure that gold was ever found in the country supposed to have been Sheba. Gold, however, was an article and medium of commerce in general use at a very early age, and thus any country could obtain it in exchange for its various commodities. Morever, classic writers bear witness to the immense wealth of the Sabeans and their lavish use of gold and precious stones. Pliny enumerates a large variety of the latter, such as amethyst, onyx, and emeralds.

3. There was not anything hid from the king. He answered every question and solved all the mysterious problems propounded by the queen. Many are the stories related in regard to this royal visit and the questions proposed by her to Solomon. Here is a sample of one of the hard questions with which she tested the king's wisdom: She dressed a large number of boys and girls in the same dress and asked the king to distinguish the boys from the girls. He ordered basins of water

to be brought and bade them wash their hands. The boys, from habit, at once put their hands in the water, the girls stopped to turn back their sleeves.

4. And the house he had built. Not the temple but the royal palace. This is evident from the details which follow. For a description of the house, see chap. 7. 1-12.

5. The meat of his table. "Food" would be a better translation than "meat." The original word means that which is eaten, or any kind of food. The sitting of his servants. Not slaves, or ordinary servants, but rather officers of high rank, especially ministers of state and those engaged in military affairs. (See Gen. 40, 20, and 1 Sam. 29, 3.) And the attendance of his ministers. These were the waiters or the servants in attendance upon the royal guests. Notice that the margin, which is quite literal, gives "standing" and not "attendance." The sitting of the first class of servants and the standing of the second gives a key to the meaning. And their apparel. It was customary in the East, and is to this day, for the king or even for persons of high rank to furnish robes for the invited guests. (See Esther 6, 8; Dan, 5, 7.) And his ascent. The word rendered "ascent" may possibly mean "burnt offering," as in the margin of the Revised Version. It is, however, difficult to see why we should have such a sudden transition from a description of the palace to that of a religious ceremony at the temple. The parallel passage in 2 Chron. 9. 4 cannot be made to mean burnt offering. What this ascent was can only be an object of conjecture. The following from Keil is as probable as any: "Olatha (ascent) is most likely 'the king's outer entwance ' into the temple mentioned in 2 Kings 16, 18; and the passage before us would lead us to suppose that this was a work of art, or an artistic arrangement." There was no more spirit in her. She became discouraged, she lost spirit, and had to acknowledge her inferiority to the great Hebrew philosopher and most powerful monarch. The word rendered "spirit" is often translated "breath," and might be so rendered here. Compare our common phrase, "Take away one's breath."

6. It was a true report, etc. The nobility of her character appears here to a great advantage. It requires real greatness to see the superiority of a rival, and a great deal more of it to acknowledge the same. Of thine acts. The margin gives "saying" which is a literal translation of the Hebrew. Nevertheless, it is very difficult often to distinguish between acts and words, as the expression used seems to suggest both to the Hebrews. But as the word "wisdom" is used in immediate connection, it is probable that the original word translated "acts" refers to the parks, garders, and various public buildings so famous in Solomon's time.

7. Thy wisdom and prosperity exceed-

eth the fame. This is a free rendering of the Hebrew; a more literal translation would run thus: "Thou hast added wisdom and material prosperity to the report which I heard."

8. Happy are thy men. The word rendered happy "here is the same as that translates "blessed" in Psalm 1, 1, and often. It is a noun in the plural form, which makes it very emphate in Hebrow, but cannot be literally reproduced into diomatic English; for it would not do translate it, "O the blessednesses," etc. "How supremely happy "would fairly represent the original conception. The Septuagint, Arabic, and Syriac, as well as many commentators, render the clause, "Happy are thy women," that is, wives. Since we have servants in the next clause there is much to be said in favor of this reading. Moreover, there is only a difference of one letter, and that a silent one, between the two readings.

9. Blessed be the Lord thy God. The worl translated "Lorp" is Jehovah, the covenant God of Israel. The expression seems strange in the mouth of this heathen queen. The older theologiians concluded from this fact that she had become a convert to Judaism, and was a worshiper of Jeliovah. Such reasoning, however, is not entirely logical, for nothing would have been easier for a polytheist than to acknowledge in addition to her own god or gods Jehovah the God of Isreal. As Lumby has said: " It could not matter, in the mind of the heathen queen, whether she included one divinity more or less in the number of those she honored." Because the Lord loved Israel forever. Whether or not she worshiped Jehovah, she fully believed that Solomom was his representative on earth. The divine right and appointment of kings was fully and everywhere taught in all oriental countries. The language in 2 Chron. 9.8, which see, differs quite a little.

10. Hundred and twenty talents of gold. It is impossible to tell the exact value of a talent of gold or of silver in our money. It is now generally supposed that a gold talent consisted of three thousand shekels; a shekel of gold was worth between ten and eleven dollars; thus the whole sum would be somewhere between three and four millions of dollars. Eastern princes and rulers vied with one another in making large presents, and do so to this day. As every oriental expects about as much in return as he gives, the whole affair assumes almost a purely business character. (See v. 13.) The reader will have observed that Hiram also gave Solomon the same number of talents. (See chap. 9. 14.) Of spices very great store, and of precious stones. (See notes on verse 2, above.)

Orientalisms of the Lesson.

Solomon's greatness and dominion impressed oriental lands. Solomon is evidently alladed to in the Persian king Artaxerxes's answer, "There

have beer ruled ove tribute ar Great Abyssinia the mare may be he o say the be a direct of her sor Solomon, Africa say educated 1 now rules square milforefathers oldest and Abyssinia 16 ° 30 ' no east. The Each chur Covenant, which may that the arl been transi

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have been mighty kings over Jerusalem which have ruled over all countries beyond the river; and full tribute and custom was raid to them."

Great interest has of late been awakened in Abyssinia by the defeat of the Italian army and the march of the British toward the Soudan. It may be helpful to an understanding of the lesson o say that King Menelek of Abyssinia claims to be a direct descendant of the Queen of Sheba, and of her son Menelek, whose father is alleged to be Solomon, and the legendary lore of this part of Africa says the first Menelek was a Jew, and was educated by the wise king himself. King Menelek now rules a country of about a hundred thousand square miles inhabited by five million people, whose forefathers are believed by them to have been the oldest and greatest people known to history, Abyssinia is situated between latitudes 8° 30' and 16° 30' north and longitude 30° 20' and 43° 20' east. The Church is known as the Coptic Church, Each church edifice has a "tabot," or ark of the Covenant, behind the curtain of its holy of holies, which may have lent some color to the tradition that the ark of the covenant from the temple had been transferred for safety to Axum, the capital, by the early Menelek when it was imperiled. The first apostle of Christianity in Abyssinia is claimed to have been the chamberlain of Queen Candace of Ethiopia, whose baptism is recorded in Acts 7. 27.

Whether the king Menelek is a descendant of the Queen of Sheba as claimed or not will be one of the many curious and useful questions on which much light will be shed when the secrets of the monasteries of Abyssinia shall be revealed. This descendant of the Queen of Sheba controls manuscripts and documents hidden in these monasteries forcenturies past. Tomes, parchments, and volumes hitherto thought to have perished with the library at Alexandria, it is suggested, were in reality secreted in Coptic convents and sanctuaries throughout Abyssinia and adjoining lands, and it may happen that the Christians of the twentieth century may repair to this reputed blood relative of the queen of Sheba to learn wisdom as she went to solomon to acquire knowledge of secrets.

It is not intended here to discuss the question of the region ruled by the Queen of Sheba, only to queen in the Bible lands. The wealthy land known as Sheba in southern Arabia was connected with the trade of ladia, and was famed for myrth, frankincense, and cinnamon. Dr. Adam Clarke quotes from Yingil, Pliny, and Dryden, to show that the Sabetas were widely known as rich in spices, so that the queen of that country might well bring "camels that bare spices" (verse 2). The Sabeans had queens, not kings, for their sovereigns, says Claudian. But the Abyssinian Church still insists in our day that this Queen of Sheba ruled between the topics and mountains of Abyssinia. Her name

was Balkis among Arabians, but Abyssinians call her Maqueda. They say she was a pagan when she started on this journey of a thousand miles, but was converted to Judaism in Jerusalem, and bore a son, Menelek, their first king. Both Jews and Christians, according to Bruce, in Abyssinia believe the forty-fifth psalm to be a prophecy of the queen's visit to Jerusalem, and that she had as her companion a daughter of King Hiram of Tyre. She emacted that her crown should be hereditary in the family forever.

Thoughts for Young People. Lessons from the Queen of Sheba.

1. Few people really seek wisdom. The Queen of Sheba made her long and difficult journey to Solomon not so much to learn of him as to puzzle him, though so soon as she recognized the genuineness of his wisdom she humbly sat at his feet. In these later days many of the questions propounded, much of the advice asked for, have no higher motive than this queen started out with. The effort is, not to know, but to be smart; not to teach, but to make points; not to learn, but to engage in a successful intellectual duel. The scribes and Pharisees who strove to "entangle" Jesus were of a piece with the Queen of Sheba and with nine tenths of the men who are ready to exchange opinions with you. Beware of such, and imitate them not.

2. On the asking of questions. The spirit of this asking of questions and solving of dark riddles is of the very nature of true philosophy. "To ask questions rightly," said Lord Bacon, "is the half of knowledge," "Life without cross-examination is not life at all," said Socrates. Of this stimulating process, of this eager inquiry, of this solicitation of new meanings out of old words, Solomon is the first example. "When we inquire," says Dean Stanley, "when we restlessly question in our search after truth, when we seek it in unexpected quarters, we are but following in the steps of the wise Queen of Sheba."

3. The half was not told. This expression has become a proverb in many languages. "Usually things are represented to us, both by common fame and by our own imagination, much greater than we find them when we come to examine them; but here the truth exceeded both fame and famey. Those who, through grace, are brought to experience the delights of communion with God will say that the one half was not told them of the pleasures of wisdom's ways and the advantages of her gates. Glorified saints, much more, will say that it was a true report which they heard of the happiness of heaven, but that the thousandth part was not told them (1 Cor. 2. 9)."—M. Henry.

4. A lesson from the Queen of Sheba. She "came from the uttermost parts of the earth," sparing no

trouble or expense. We have no such journey to take. The "greater than Solomon" is here, accessible at any moment, and that "without money and without price." She came uninvited, and yet was welcome; we are invited, yea, besought to come.

By Way of Illustration.

A man's influence will reach farther than he thinks. In Solomon's time, caravans were the newspapers, and travelers were the telegraph. Solomon little knew how he was influencing men and women in far away lands. He had not known the Queen of Sheba, but she had been moved by the report of his greatness to seek him. He had kindled a desire for truth in her heart, so that she undertook a long weary journey from Arabia and sacrificed personal ease to commune with him. Solomon's fame made a seeker after truth. His light kindled a light in the far-off darkness of heathenism. The north star, millions of miles away, guides the mariner across the sea of this little earth. So, one great good heart is a beacon light of truth in the darkness of this world. No one knows how the influence of his life is shaping and guiding other lives .- E. S. Tead.

History of missions te'ls us that there appeared in a great eastern city one day some peculiar looking Indians—"flat-headed Indians" they were called—who had come through trackless forests from the wilds of the West to find out if it was true that there was a great Spirit who had left a written message for men, and who held communication with men. In some way, unknown, these sincere seekers after truth had heard of the fame of Christ, and had come to see if these things were so. Greater than their expectations must have been the Saviour of whom they heard.

tiolden Text. Christ greater than Solomon. The great men whom we have honored sink into pygmies, if you but compare them with Christ. Who is Luther, pray you, but the lowliest follower of Christ? And who are all the grand heroes of past ages at whose mention our blood thrills. They are no more to be compared to Him than the candle is to be compared to the sunlight that illuminates a world. Christ leads, they follow. He stands among them, they kneel in humblest advartion.—Hepveorth.

Before the Class.

Introduction. Solomon's fame had spread to distant countries and attracted to his kingdom many curious ones, but none more noble than the one of whom our lesson to-day speaks.

Sketch an outline map on the board, showing the position of Sheba in the southern part of Arabia bordering on the Red Sea. Speak of the country and its productions, particularly its gold, gems, and

spices. Trace the journey across the great desert to Jerusalem, describing briefly the caravan itself and the hardships and dangers of the long journey of over twelve hundred miles.

Then take up the purpose and results of the visit as shown in the lesson text.

Development of the text. Place upon the board the following outline: A Royal Purpose, A Royal Visitor, A Royal Reception, A Royal Acknowledgment, A Royal Gift.

The first verse shows to us a royal purpose, a grand purpose worthy of a king or queen. When this heathen queen heard of Solomon's greatuess which he had attained through the favor of the Lord she resolved to undertake the long and dagerous journey to hear more of the wonderful God. The great truths of the Gospel are right at our hand, and yet how few there are that care for them. How very applicable to us now are the words of Christ concerning the queen of the south; "The queen of the south shall rise up in the judgment with this generation, and shall condemn it." O that more were imbued with the spirit of this queen; more whose hearts were fired with a royal purpose to seek truth.

The second verse shows us the royal visitor, with her great train bearing all manner of precious stones, gems, and other gifts, for she would not come empty handed to the great king. As we come to our still greater King let us not come empty handed, but bringing the gift of a humble, contrile heart, for a "broken and a contrite heart, O God, thou wilt not despise."

Verses 3-5 give us a glimpse of the royal reception which was accorded the queen. All her questions were answered, and she was astonished beyond measure at the greatness of Solomon's wisdom and the richness of his kingdom. So as we come to our King we shall have all our questions answered, all our lengings satisfied, and then we shall begin to realize that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

The queen's royal acknowledgment of the wonders which were displayed before her is told in verses 6-9, and it is indeed a royal acknowledgment. She acknowledges the truth of the report which she had heard, and freely expresses the conviction that the realization far exceeded her expetation. Note further that she gave the glory to God, where it rightfully belonged. The queen again teaches us a great lesson—the duty of acknowleding God and his truth, when clearly seen, with amuch readiness as was shown by the heathen queen.

And lastly, verse 10 speaks of the royal gift of gold and spices and gens. She was abundantly satisfied with all she had seen, and joyfully added her part to the wealth of the great king. Our King desires our gifts—our thoughts, our words, our which is special lessons

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FREEMAN. 64. Ver. 5: deeds-which will make us rich in the giving, and which shall be laid up in heaven for us.

Specific application. We may learn as the great lessons from the life of this queen the following:

(a) Be seekers after truth.

(b) Come to God with the gift of the heart.

(e) In coming to him we may be assured of a loving reception and a wonderful revelation of grace and glory.

(d) Be ready to acknowledge truth when found, and to tell of the glories of God's kingdom.

(e) Bring gifts acceptable unto the king-noble thoughts, kind words, gentle deeds.

The Teachers' Meeting.

1. The queen saw and heard at the court of solomon more than she had ever dreamed of; so it is with those who come to the great King (1 Cor. 2. 9, 10). 2. The queen was fully satisfied. Her hard questions were solved. All that was in her heart was told her, and whatever she desired was given her. The great King has done better than Solomon. Read John 4, 29; 6, 68; 1 Cor. 3, 21.) Christ fully satisfies. 3. The Queen of Sheba had to return and go to her own land, but those who come to Christ come forever. His home is theirs. (Read Rev. 3. 12.) . . . Make a contrast between Solomon and Christ. Solomon was (1) magnificent, (2) courteous, (3) generous, (4) wise. Christ is (1) altogether lovely, (2) loves me, (3) died for me, (4) saves my soul. "A greater than Solomon is here." ... Take the Queen of Sheba as a representative of the truth seeker. (1) She sought spiritual truth. (2) She was deeply interested in it. (3) She was humble in confessing her lack of it. (4) She was grateful and generous in her endeavors to repay the gift of the truth.

OPTIONAL HYMNS.

No. 1.

All people that on earth do dwell. Come, thou almighty King. When all thy mercies. Sing them over again to me. Hasten, sinner, to be wise.

No. 2.

Heavenly Father, send thy blessing. Father, to thee my soul I lift. O guide to richest treasures. Jesus, in whom the Godhead's rays.

References.

FREEMAN. Ver. 1: Riddles, 234. Ver. 2: Presents, 64. Ver. 5: The royal butler, 378.

Blackboard.



TRUE GREATNESS.

SOLOMON'S JESUS'S

GREATNESS

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EARNING IVING

FOR OTHERS

WILL YOU BE GREAT?

"Whosoever will be great . . . let him be your minister."

GREATNESS ACKNOWLEDGED.

THE QUEEN | HAVE I ACKNOWLEDGED SOLOMON'S JESUS'S GREATNESS!

> REPENTANCE PRECEDES HAPPINESS FOLLOWS.

"With the mouth confession is made unto salvation."

PRIMARY TEACHERS' DEPARTMENT.

Primary Miscellany.

"Easily may a symbol teach What thy reason may not reach."

Every teacher can trace or cut some symbol at home to bring into the class to pin to the blackboard or wall.

When these symbols are kept from week to week they are found to be very useful on "Review Day," for they enable the children to recall the lessons readily.

Simple objects are helpful. Do not use such elaborate ones that the children will think of their mechanism instead of what they are helped to understand. If it is desired to lead the child's imagination to contrast generosity with selfishness let a sponge rest upon one end of the desk, absorbing the water from the glass it is in, and let a candle burn itself out at the other end of the desk, giving light as it burns. At the close of the talk call the attention of the class to what each object has been doing. The sponge has been just "taking;" the candle has been "giving" itself away to give light. "How many want to be 'sponges?'" "How many will try to be 'candles?'"

We may use the child's imagination to teach spiritual truths through the songs we use. To teach "God is love" what sweeter song it there than the one beginning:

"Little bird! little bird,
Singing in the tree,
Tell me pray, tell me pray,
What your song may be?
Little child! little child!
I will tell you true;
God is love! God is love!
This I sing to you."

And closing:

"God is love! God is love! Hear it everywhere; Ev'ry breeze through the trees, Sings it through the air. Little child! little child! All things sing to you, "God is love! God is love! You must love him too,"

Knowing that the child is a living soul; that he has a strong desire for knowledge, and a vivid imagination, we find also that he has reasoning faculties, and that he has strong faith and religious inclinations. There are a great many children who

are like the little boy who was so reticent about speaking about religious things that his parents could never get him to say "God" or "Jesus" in an audible tone, but after a while, when the boy had been called "home," and they were putting away his clothing and playthings, the father came across the little boy's pocketbook, and in that he found a piece of torn paper; he took it out and unfolded it, and there in crude, childish printing he found these words: "God is love; God loves lambs." That child had certainly found comfort in the consciousness that God was his Father, that Jesus Christ is the Good Shepherd.

BERTHA F. VELLA.

"Anybody There?"

BY REV. E. A. RAND.

I sroop in my church tower. The door was locked, for I had left my key at home. I had gained admittance by another and private way. Solicitous lest some one might be outside this locked door who was anxious to get in, and desirous to show how admission might be gained, I called out, "Anybody there?" There was no response. My voice came back to me in lonely, startling echoes there in the dusky church tower.

It has set me to thinking. "What if a child were there, a strange child, one who had never been before, one desirous to enter and yet was bewildered by the sight of a solidly closed door and the shout of a strange voice?"

In the Sunday school may we not do this very thing, crying out to the flock of unshepherded little ones and yet suffering a locked door, an obstacle, to remain in the way of admittance?

"Anybody there?"

How lamentable the result if some one should come to the Sunday school door of the fold, one that is a lamb especially, and yet my door be shut! What wonder, if one in this disappointment turn away and come not again.

"Anybody there?"

"Have the door open," one will cry; and yet is the Sunday school door open, wide open, cordially open, away back, and held fast there?

Is the door open to the little folks? We may think so, and yet the children may not agree with us. They look at the church of brick or stone or wood, and see that the architecture is elaborate and imposing, and there is not a look of hospischola that if O we able v "An Son but ta them if everyw see the come if

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When class to be the opening cripples the prevents of they might are not preclass, been seats behind it is hear anythis very little stand even

tality about the door, and say, "O, it is a don'tcare church! It is a proud church." Little folks may feel that they are not welcomed like the big scholars, and poor lambs may have that feeling that fine clothes are wanted at the church door, () we will have an open door for all, a big, hospitable welcome going out all the time.

"Anybody there?"

Sometimes we must not only have an open door, but take that door to the little folks and show them that it is open. Now is a good time to call everywhere in the neighborhood of the church and see that every lamb outside the fold has a welcome to it. Let us take the door where they can see it is open. Don't stay behind the locked door, crying out, "Anybody there?" Take the warm church atmosphere where the lambs are out in the cold. Make them feel its hearty fellowship in your outstretched hand. Let them hear its voice in full sympathetic, winning tones. Do it now ere the heavy winter storms set in. Get in all the lambs ere the thick snows fall on field and forest.

"Anybody there?"

What a difference it will make in a life if we see that somebody is there and welcomed heartily! We know the old story about the German woman who, hearing a poor, hungry boy singing out in the street, a boy at school and fighting poverty, went out and welcomed and helped him, and so helped give Martin Luther to the world.

Our kind interest in a child may not simply bring a lamb into the fold, but result in the sending out upon the wild, cold mountains of sin, one who shall be the rescuer of thousands of souls astray.

The Primary Class During the Opening and Closing Exercises of the School.

BY MRS. W. F. CRAFTS.

When a superintendent requires the primary class to be present in the main school during both the opening and the closing exercises, he greatly cripples the usefulness of the primary teacher, and prevents the children from getting all the good they might. The opening exercises of the school are not profitable to the children of the primary class, because they are usually placed on low seats behind larger scholars on high chairs, so that it is almost impossible for them to see or hear anything. To make the matter worse, there is very little said or done which they could understand even if they could see over the heads of

those in front of them. Possibly they might join in the singing. The prayer might be of such a character that they could hear and understand it but; it rarely is. They cannot possibly be expected to attend to the reading of the lesson, for even if they should hear it they would hardly understand it. So, instead of giving the reverent attention to the reading of God's word, which it should be the aim to cultivate in Sunday school scholars, they twist and turn and get into mischief-making. Time thus spent is worse than wasted, because the children are really being trained in wrong directions. When finally the primary class is permitted to be by itself, the teacher finds her class in a semidemoralized condition, a quieting process must be gone through before the regular class exercises can be taken up. How much better off the children would be to assemble in their room for their own opening exercises which could be exactly adapted to them, A compromise might be made on one song sung with the whole school in order to emphasize the unity of the school.

Should the primary class be required to be present during the closing exercises? Not unless they can be made profitable for the children, and unless they can be seated so that it will be possible for them to see and hear. If brought to the front, they might be given a share in the closing exercises that would prove both entertaining and instructive to the other parts of the school; for instance, let a brief review be given by the primary teacher. If, however, these conditions cannot be met, it might be a good plan to have the primary class join with the whole school in the closing song. This would again emphasize the unity of the school, and would enable the children to see the older brothers and sisters or friends who would take them home, not that they should be allowed to leave their seats before dismission, and so destroy the order of the school.

A superintendent might wonder what use his primary teacher could make of all the time between the opening and the closing songs, and might ask, Why would not the usual lesson time be sufficient? Usually there are a larger number of children to one teacher in a primary class than in any other class in the school, and besides, they are not so easily directed, because they lack understanding, and much time must be spent in adjusting their positions, taking their attendance, etc. Neither are they able to bear continuous teaching for the half-hour of lesson time. They must be relieved by bits of song and general ex-

ercises that will rest them through change. In a well-ordered primary class there will be two presentations of the lesson: first, by the teacher in charge of the class, using blackboard and object illustrations, and, second, by the assistant teachers using the lesson papers and cards which have in them the lesson for the day (for these should never be given to the children until the lesson has been taught). The work of the assistant teachers should take the form of a review of the lesson as taught by the principal teacher or primary superintendent. Such a review should not occupy more than ten or fifteen minutes. It should be separated from the general lesson by a song, or some resting exercise in which an entire change of position should be given the children. If they sit in a large circle or in straight rows during the general lesson, and in smaller circles during the review, a pleasant change will be afforded.

After the two presentations of the lesson, there will still be time for memory services and supplemental lessons, such as all primary teachers delight in, so superintendents may be assured that the time will be profitably spent in the primary room between the opening and closing songs.

INTERNATIONAL BIBLE LESSONS. FOURTH QUARTER.

LESSON 5. (November 1.)
BUILDING THE TEMPLE. 1 Kings
5. 1-12.

Golden Text. "Except the Lord build the house, they labor in vain that build it" (Psalm 127. 1).

Primary Notes.

BY MRS. J. H. POLHEMUS.



There was once a gentleman who built a beautiful house to live in; on the ceiling of the hall that you entered from the front door were painted these words [print the Golden Text]. Why did he put that verse in his house? I think it was be-

cause he knew that a beautiful house would not bring him real comfort or joy unless he honored the Lord in it, and that he meant to say by putting the verse there that in whatever he had to do he would do it for and with the Lord. I want you to know that what we do for and with God are the things that are worth the most and last the longest, and that what we do for ourselves without any thought of God do not bring us true pleasure or good.

Solomon probably said these words which are our Golden Text, and I wonder if you can think of any house he built? For whom did he want to build a house? Who said he should do so? [Review I Chron. 28. 10-21, 29. 1-8.] What kind of a house would Solomon want to build for God? The Bible tells us a great deal about this wonderful house and about what Solomon prepared for it; I know you'll like to hear about it. What would he need first? Stones and wood; let me tell you how be got them.

Quite a distance from Jerusalem lived a king named Hiram; his home was in Tyre, on the seasore; in his part of the country were mountains called the mountains of Lebanon, where grew splendid cedar trees that would make just the best kind of wood for building. Now Hiram had been a great friend of David's; the Bible says (1 Kings 5, 1). When Hiram heard David was dead and Solomon was king, he sent his servants to Solomon with friendly messages. I want to read you the message Solomon sent back to Hiram. [Read 1 Kings 5, 3-6, or 2 Chron. 2, 3-10.] Hiram was much pleased with Solomon's plans and said (1 Kings 5, 7).

[Give Hiram's answer to Solomon (1 Kings 5, 8-10; 2 Chron, 2, 11-16). Tell of how Solomon appointed workers from among his own men and what material was gathered (1 Kings 5, 13-18); also of the skillful worker sent by Hiram (2 Chron, 2, 14).] Did you ever live near where a house was being built? What did you hear all day long? There was a very strange thing true about this house. [Read 1 Kings 6, 7,]

It would take many hours to tell everything about this wonderful house; some day you must read its story in the Bible, but that you may know a little how it looked we'll draw a picture or plan of it on the board. [Make an outline on the board, and while doing so describe as much as there is time for. Gather from 1 Kings 6. 2-6, 21-36; 7. 13-51; 2 Chron. 3. 1-17. Print names of the courts, etc. in full.]

Did Solomon build the temple and make it so beautiful that everyone ever after should remember it was Solomon's work? Did he build it for his own pleasure and use? For whom did he build! I am sure as the walls went up and the beautiful furniture and hangings were put into the house he was always thinking about the God for whom it was built. Who helped him and blessed his work? Because it was done for God and because God helped him this temple stood for many, many years, and God made it his dwelling place.

You can't build a temple like Solomon's, but G-d gives you a different kind of building to do which will last even longer than did this wonderful temple. [Read, unless the children know it well enough to sing, the first, second, and fifth verses of "Little Builders," Wrs. Kennedy's Songs and Services, page what please with Suc

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While a servants mon of th we had a Hiram wh H wondered his horses the church Solomon, "I purpose am going servants to all the we would work food and o working m story. [Re Explain mand," 6 "convey,"

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28. The choruses can easily be taught. Talk of what care should be taken to put only what will please the Lord in our character-building, and close with the fourth verse of the building song.]

Suggestions for Blackboard Colorine. Outline of temple, white; Golden Text, yellow.



Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Building the Temple. 1 Kings 5, 1, 2, 5-11.

Golden Text. "I purpose to build a house anto the name of the Lord" (I Kings 5, 5).

AIDS TO THE KINDERGARTNER. Holy Bible, Prov. 22; Old Testament History (Smith), pp. 480-487; Rustrative Notes (Drs. Hurlbut and Doherty): The Temple and its Services (Edersheim); Jewish Temple and Christian Church (R. W. Bale).

ATTENTION STORY.

While all the kings and all the people were coming to hear the wise words of King Solomon some servants came from King Hiram to remind Solomon of the building of the church. You remember we had a beautiful tesson story about this King Hram who had all the material for the temple prepared. He was a very dear friend of Pavid, and he wondered whether his son would think so much of his horses and trees and songs as to forget about the church. His servants brought his messes to Solomon, and he answered them right off and said, "I purpose to build a house to the vame of the Lord," Which is as if he said—"I have been so the control of the control of

Explain unusual words: "Purpose," "command," "appoint," "skill," "considered,"

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the story. Monday. Talk about the great interest King

Monday. Talk about the great interest King liram had in the new temple. He wanted it built, and he took trouble to find out whether it was to be built and what he could do. When a church is built now for the worship of God's name how interested all the people are and how they want to help!

Tuesday. Solomon was all ready and wanted to begin at once. He wanted all the servants to work together, and he wanted the best wood put into the house. These cedars of Lebanon were the best. Let us give our best and choicest things to God's service and to his house. [Explain simply what this is and how to give.]

Wednesday. King Hiram was glad to get the message which his servants brought to him, and he thanked God that David had such a good son as King Solomon. He had the servants go right back to say that the timber should be all ready and the servants should all work together.

Thursday. These men all worked together, building every day. They were as glad and as busy as you are when you do your work, and sing, "We are little builders." The men who were cutting the stones in the mountains and those who were hewing the trees in Lebanon were building and helping just as much as the men who were in Jerusalem placing the stones. So all the boys and girls who do their work well, wherever and whatever it is, are doing right and pleasing their heavenly Father.

Friday. Study the Golden Text. King Solomon was doing this because he loved God's name. He had the best and prettiest thing in God's house.

Nature Work. Study stones and trees, especially cedar and its uses. The bark of trees is a wonderful study. The rain filters through the bark, and the salt water of the ocean is freshened by passing through it. This process has prevented much suffering from thirst when people have been in mid-ocean without water to drink. There was a mountain near Jerusalem upon which the trees are tall and old and beautiful. They are olive trees, and the mountain is called the Mount of Olives. You have seen the fruit of these trees. What color is it? what shape?

ART WORK. Show pictures of carved work, and tell the children that while the outside of the temple was of stone the lining was of cedar, which was carved most beautifully with pictures of palm trees, cups of flowers, and angels. Have a color lesson and show olive as a tint of green.

Hand Work. The small children may build the picture of the temple, using their blocks. In the sand table they may have stone quarries and cedar groves.

The Transition Class may paint in olive color pigment the branch upon the lesson card.

Science at Home with Mother. Teach lessons of mutual interest in each other in general labor and in God's house of worship. The kings were interested in each other, Hiram had loved the father

of the young king, and he was intere-ted still in the son. Some weeks ago we talked of David's interest in the lame young man because he had loved his father, Jonathan. The servants and the kings all worked together for the church. Now it is just so. Neighbors and friends are interested in each other and in each other's children, and all labor together for love in God's house because they love the name of the Lord. Show that "no man liveth to himself."

LESSON VI. (November 8.) THE TEMPLE DEDICATED, 1 Kings 8, 54-63.

Golden Text. "The Lord is in his holy temple, let all the earth keep silence before him" (Hab. 2, 20).

Primary Notes.



I know of a church which grew too small to hold the people who wanted to worship God in it. What was done, do you think? It was decided to build a new church, and everybody was asked to give money and to

help about the building in every way possible. For a long time the work went on, and at last there stood the new church, beautiful and large, with lovely windows and handsome furniture, all paid for, and all ready for what? One evening the building was filled with people, bright with lights and sweet with the perfume of flowers; there was much fine music, and many ministers were in the pulpit. For what were they all gathered in the new church? For whom had it been built? For God, and all these people had come together to give it to him; they promised that it should only be used for God's service and should be kept holy, because it was to be God's dwelling place.

There is a long word that means what these people did with their church. [Print "Dedicated."] To dedicate means to give a thing up to another to be used by the one to whom it is given. Perhaps you have been in a church when it was dedicated or given to God and remember what was done and said; if you have, that will help you to know what this means.

The building of what church did we learn about last Sunday? [Print "The Temple" and review.] When the building part was finished what was left to be done? It was still to be dedicated or given to God. [Gather out of I Kings, 8th chapter, the story of how the ark was brought and set up in the holy place, and how God showed he was pleased by the cloud that filled the house. Repeat the Golden Text. Tell of the music and what was sung (2 Chron. 5. 12, 13), and how Solomon knelt

before the altar [uncover or draw one on the board], and as much of his prayer as the children can understand and listen to without tiring. Picture the scene of 1 Kings 8, 54-62. Tell of the feast that followed the dedication and the close of the celebration (verse 65, 66).

What a beautiful thing it was to give this wonderful temple with all its gold and silver and precious stones to God! Does it make you feel as if you would like to have been there to have joined in giving it, or that you had something now you could give? Well, dear boys and girls, you have, and what you have to give is sometimes called a temple.

Did you ever go to church and see a little baby baptized? What were the father and mother doing? Dedicating or giving their child to God, and what fathers and mothers do for their children I want you to do for yourselves. St. Paul in one of his letters called our bodies temples for God to dwell in (2 Cor. 6, 16). Now it is your body that I want you to give God for his temple. What is your body made up of? It is these eyes and ears] lips, shands, feet, and heart that I want you to dedicate or give to God to be used by him.

[Print the names of these different members of the body on the altar, putting a heart with "Love" printed within on the top, then sing either Miss Havergal's "Take my life," or some similar hymn that may be familar. Close the lesson by turning the blackboard work into a pledge by putting "I will," before "Give to God," and "My" after, and letting those children who really want to give God their bodies rise and repeat the completed sentence.]

Suggestions for Blackboard Coloring. Altar, orange; pledge, "I will give to God my love," blue; title, white; heart, white. Different members each a different color.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Temple Dedicated. 1 Kings 8, 54-63.

GOLDEN TEXT. "The Lord is in his holy temple; let all the earth keep silence before him" (flab. 2, 20).

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AIDS TO THE KINDERGARTNER. Holy Bible, Hab, 2; Solomon's Temple (T. O. Paine); The Temple of the Hebrews (J. F. Bannister); Illustrative Notes.

ATTENTION STORY.

By and by the day came when the beautiful temby and by the easy came when the beautiful temple was finished and all the people were to go there with the king, and they would worship God together. The ministers took the golden box, called the ark, with God's word safely within it, and they put that in the best and most beautiful place in the All the fathers and mothers and children and neighbors went to the temple

How glad they all were, even the little children, to see the church all ready at last

to see the church an ready at lest!

After the service began King Solomon prayed to God. He thanked God for his promises, so true that they never, never, fail and that all had been kept which were made to David and to him and to the people. He asked God to be in his temple, and to bless all the people who should go there to worship him. He asked God to he are their there to worship him. He asked God to hear their prayers and to forgive all their naughty ways and words. After he had prayed he turned to the peo-ple and told them of God's love and goodness, and he asked them to remember God aways and to have their heart just right and to keep God's commandments. Here is something about it. [Read

Explain unusual words: "Supplication," "congregation," "according," "maintain," "statutes.

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden

Monday. Solomon reminded the people that "there hath not failed one word of all his good promise" (verse 56). Teach the children that God is true to us all now as he was then, and get into their thoughts some idea of the unchangeableness of God's goodness. "His goodness faileth never."

Tuesday. He will help us to walk in right paths, simplify "statutes" and "judgments," which mean his words, as a father or mother in loving words tells a child what is right to do and what should not be done.

Wednesday. Solomon prayed day and night. So did his father David, So do people now. Many little boys and girls do. Impress the children with a desire for morning prayer. The evening prayer is said more usually than the little morning prayer, which is forgotten. One little girl said, "I can take care of myself in the daytime, 'course!" But little children, as well as kings, need God's help in the daytime.

Thursday. Solomon wanted everyone on earth to know that there is no one like God-so loving, so true, so dear! Do you feel as if you want everybody to know him and love him?

Friday. This last verse may remind us of the command which Jesus gave to us, that we love God with the heart, strength, and mind. The king reminded the people that their hearts should be perfect; that means they were to love God, and (Prov. 10, 22).

they were to use their strength while walking inhis ways, and they were to use their minds to remember his commandments.

NATURE WORK. Now has come " harvest and cold," just as God promised in Gen 8, 22. Talk to the children of this, and impress them with the fulfillment of this great truth. Set them to talk of harvest foods, naming and describing them. Teach them to observe the connection between these short dark days and the long warm days of spring, when seeds were planted.

ART WORK. The children may find among their colored papers shades of gray which remind of the sky as seen on these short cloudy days.

HAND WORK. Set the children to model a favorite fruit in clay. An apple or pear, grapes, or a little squash. This will remind us of God's care for our bodies in providing plenty of food for us.

The Transition Class may write "The Lord is in his temple" under the picture upon the card.

SCIENCE AT HOME WITH THE MOTHER, of the church life being connected with the home life. All children are interested in the older ones in the home, asking where they go and what they do. The assembling of people has an importance to the child; and when he may be a part of the gathering, and may share the occupation of his elders, he is delighted. All this may be used for good, and the little ones may be taught very early in life to love God's house of prayer. The child's love for rhythm is gratified in listening to music, and he may be educated to love what is best and purest in taste and expression,

LITTLE BUILDERS.

Little builders all are we, Building for God's eye to see; Not with hammer's cheery ring, Not with outward chiseling; Back and forth no plane we draw, Never need we use a saw, Though no tools our hands may show, All the while the buildings grow.

Little builders day by day, Building with the words we say; Building from our hearts within, Thoughts of good or thoughts of sin ; Building with the deeds we do Actions ill, or pure and true; O, how careful we must be, Building for eternity !

LESSON VII. (November 15.) GOD'S BLESSING UPON SOLOMON.

1 Kings 9. 1-9.

Golden Text. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it?"

Primary Notes.



[Print "Blessing" at the top of the board.]

Who was the man whose life God saved when he sent the flood to destroy the earth? After Noah came out of the ark, the Bible says, "God blessed Noah and his sons."

[Give the blessing in a few words. (Gen. 9.1-3,7-17.)] Who was it blessed Noah? [Print "The LORD" after "Blessing."] What did the Lord's blessing bring to Noah? Happiness and safety. I think it made him rich. [Call out from class "it maketh rich."]

A little farther on in the Bible is the story of Abraham, and one of the first things we read of him is (Gen. 12. 1-3). Perhaps some of you remember the story of Abraham and how God's blessing brought him power and a great name. [Repeat the Golden Text.1

What was Abraham's son's name, the son whom God saved from being offered as a sacrifice? Of Isaac we read (Gen. 26, 24). Isaac became a great and rich man; why was it? Because he had frepeat first part of the Golden Text].

If you should look through the Bible you would read how God blessed Jacob, Joseph, Moses, and others. What kind of men were they? They were all great and good men because God blessed them. There is something beautiful about the blessing of the Lord. [Call for remainder of the Golden Text.]

When you are thirsty what do you want? Water is a great blessing to a thirsty person; but suppose you should ask me for a drink and I should give you a glass of water, but should first put something into the water that made it taste bitter, something that would not hurt you but would add something that you would not like to the blessing of water. The Bible says, When God gives a blessing he adds nothing to it that will give sorrow, but instead he often does a wonderful thing-when a sorrow is taken to him, he knows how to change it into a blessing, and how to turn it into happiness.

What king did God bless ? [Recall the lesson of July 26 (2 Sam. 7. 8-16).] One of the things God premised David was a son. What was his name? Tell me what you know about Solomon? What did God's blessing bring him? How true it was of Solomon that "the blessing of the Lord made rich." What did he build for God? After the temple was finished and dedicated God came to Solomon again at night as he did when he first became king; this time he did not say, "What shall I give thee?" but he told him how he should be blessed. [Go through verses 1 Kings 9, 8-5, picking out and simplifying God's promises.]

God said he would bless Solomon in this wonderful way if he and his children would do what? God said something else. [Tell the other side, found in verses 6-9.] You see it would be their own fault if they lost God's blessing. As long as they obeyed his commandments the blessing was theirs.

It is wonderful to remember how God blessed these men, but it is just as wonderful to see how God blesses to-day those who keep his commandments: he gives joy and comforts, and often riches, to such. What is the greatest blessing God has given to the world? Jesus, his dear Son, and because he gave Jesus we can have the blessing of sins forgiven and a home in heaven.

Once when David was thinking how God had blessed him, he said [repeat in concert the 23d Psalm]. I wonder how many feel like saying with David, "My cup runneth over." [Make a cup and print on it any blessings the children tell you God has given them, crowning the whole with the name of Jesus.

SUGGESTIONS FOR BLACKBOARD COLORING. Cub. white; "Jesus," yellow; blessings given by the children in different colors; Golden Text, red, outlined with white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. God's blessing upon Solomon. 1 Kings 9, 4, 5, 26-28; 1 Kings 10. 18, 19-24.

GOLDEN TEXT. "The blessing of the Lord maketh rich " (Prov. 10, 22).

AIDS TO THE KINDERGARTNER. Holy Bible, 1 Kings 8, 9; "The Temple and its Services," Land and Book (Edersheim), Vol. I. pp. 500, 502, 522, 524; Illustrative Notes (Drs. Hurlbut and Doherty); Orations of St. Paul; "The Lord is mindful of his own; he remembers his children," Contralto

ATTENTION STORY.

How glad must all the people have been when the new church was ready for worship. Solomon's heart must have been happy too! God's promise to him was that if he would keep his heart rue and his actions go-d that the throne of Dayld, his father. should last forever. This means that those who came after them should be rulers who served God, and that he would bless Solomon and all his chil-We have talked about many things which Solomon had, but we find something in our story for

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Let the el and show HAND Y and boats to-day which is new to us—a navy. Who knows what that is? (l'ause for answers.) Many ships on the shore of the Red Sea belonged to Solomon, and King Hiram of Tre let his servants, who knew about the sea, go with Solomon's men. Do you remember about Hiram? He was a friend of David, and it was he who had prepared the wood for the temple. You remember, too, that he let his servants go and work with Solomon's servants in building. He was a good neighbor. The ships brought much gold to Solomon. The king made a throne of ivory and of best gold, and it had steps and figures of lions upon it. All the drinking cups were of gold which the ships of the navy brought. They brought also some animals called apee, and birds called peacods. Solomon was wise, too, and people came to have him tell them what utings God had spoken to his heart. We may read about it here. [Read 1 Kings 9.4, 5, 26–28; 1 Kings 10.18, 19–24.]

Explain unusual words: "Navy," "knowledge," "thence," "accounted," "exceeded."

OUTLINE.

Sunday. Attention Story, Bible lesson, and conversation about the story.

Monday. Talk of a navy—what it is and what it does. What kind of ships do the children like? Describe boats and vessels with one and with several masts. Recall the scenes of Jesus being near and on the water, and interested in the seas as well as in the mountains.

Tresday. Impress a lesson of friendship. How friendly and faithful was King Hiram, Solomon's kind and true neighbor. Talk of neighborly interest in helping each other.

Wednesday. Talk of the throne described in verses 18, 19, and 20, and explain the nature and asses of ivory. The best ivory comes from the African elephants, and certainly Solomon must have the best quality for that throne. When the ships of the navy brought gold they must have brough ivory also.

Thursday. Talk of verses 21, 22, 23, and 24.

Friday. God's great blessing given to Solomon was not riches, but wisdom. It is far better and greater to be wise and to know a great deal than it is to be rich and to have many things. Solomon knew that, and you remember that he asked God for wisdom. God's blessings always make us happy and good and great if we are obedient to his words.

NATURE WORK. Talk of any of the various copies given in this lesson. Water and air are suggested in talking of the navy. The sea is topic enough for a week—talking of the shipmen of Iliram, who had 'k knowledge of the sea." Who can tell its wonders? Gold, silver, ivory, lions, apes, and peacocks suggest the riches of the mineral and animal kingdoms.

ART WORK. Show some fine picture of the sua and of different kinds of ships, and talk of the wonders of navigation—the paths through the waters. Let the children see and handle feathers of a peacock and show a picture of this bird.

HAND WORK. Let the small children make ships and boats, double and single, of their paper folds.

They may model cups and bowls (drinking vessels) of clay. The larger children may build thrones with their sixth gift.

The Transition Class may color the picture of a harvest field which is upon the lesson eard, choosing the colors. Write under it the Golden Text for this lesson.

Science at Home with Mother. Talk of the many blessings of God, any one of which makes us rich and glad. The blessings which are called physical are great and valuable, health, air, water, etc. The blessings of our minds and those of our spiritual nature. We can think and love, and nothing which is merely physical has this power, not even this great revolving earth.

REWARDS OF OBEDIENCE. Prov. 3. 1-17.

Golden Text. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3, 6).

Primary Notes.



I want to tell you a true story of a little boy named Allan Havelock, son of Sir Henry Havelock the hero of the Indian Mutiny, who relieved Cawnpore at the time of its terrible slege. His father one day having business in London, told

the boy to meet him at 4 o'clock on London Bridge. Sir Henry Havelock forgot all about his appointment with the boy, till, at the dinner table that evening, some one asked, "Where is Allan?" Sir Henry instantly remembered his instruction to the boy, and knowing his fidelity and obedience exclaimed, "He is waiting for me on London Bridge." The general called a cab at once and set out to bring the boy home. He would not let any one else go, and there he found his little son bravely standing at his post, though almost overcome with weariness and cold. "I knew you'd come for me. papa," he said, as his father folded him in his loving embrace.

You have all heard, too, the story of Casabianca, the brave French boy who stood upon the burning deek of the ship Orient till it blew up, rather than leave the post where his father had placed him.

What was it that made these boys stand steadfast at their posts? What was it? [Print "Obedience" at foot of the board.] Obedience is like the strong roots of a big tree; the roots hold the tree steady so the winds and storms can't harm it. When a tree has strong roots it can throw out great branches and bear many leaves and much fruit. Let us make a tree on the board. [Either uncover one previously made or draw one before the class, leaving the word "Obedience" among the roots,

Whom are we always to obey? [Print "God."] Did you ever think how the sun, moon, stars, plants, and animals obey God? Who only disobey him? Isn't it sad that the best thing Ged made should disobey him? Where did man first disobey? Then one tree will make us think, too, of the first disobedience.

When Adam disobeyed what happened? God had to punish him. But I can think of another man who prayed because God told him to, even when he knew he might be killed for doing so. Who was he! Because Daniel obeyed what did God do for him? Saved his life and blessed him, God always blesses obedience. Let us think of a few of the blessings or rewards God gives to those who obey him.

What king was obedient? What did people think of David? They honored him, God honored him and made him very great; then obedience brought him [print "Honor"]. Don't you think those who spoke to little Fred honored him for his obedience? How did Fred feel when his father came back? He was happy and his father was happy all because of Fred's obedience. Obedience always brings us [print "Happiness"] in our hearts.

Solomon tells us of two other things that come from obedience. [Print "Peace" and "Long Life," (Prov. 3, 1, 2).]

And many would like to be rich. God is most likely to trust money to those who obey him. [A little missionary talk might come in from verses 9, 10.] Teach that sometimes for a purpose God rewards the obedient with [print "Riches"].

Why should we obey God? For many reasons, but for one, because he only tells us to do what is right and for our good; so we can do every hour what our Golden Text tells us we should. [Repeat.] Every day ask him what you shall do, obey his commands, and God will lead you in the right

SUGGESTIONS FOR BLACKBOARD COLORING. Tree. brown and green; fruit, red; "God blesses obedience," white; "Honor," orange; "Riches," yellow; "Happiness," red.



Kindergarten Hints.

KINDERGARTEN HINTS, Results of obedience Prov. 3. 5, 6, 13-20.

GOLDEN TEXT, "Trust in the Lord" (Prov.

AIDS TO THE KINDERGARTNER. Holy Bible. Prov. 4; Illustrative Notes (Drs. Hurlbut and Doherty); Hours With the Bible (Geikie); Jewish History (Stanley); Oratorio of Elijah, "O Rest in the Lord!"

ATTENTION STORY.

Every little boy and girl here knows what it is

to obey, I think—do you!

We have said a verse with that word in a "Children, obey your parents," Let us all say it. It is easy for obedient children to be good, and this book tells us of many things that come to those who are obedient. We will not say "hap-pen" to those who are obedient, because we think that nothing happens, because our Father guides us and directs what is coming to us. Our lesson to-day tells us of three things which come to all who are obedient to the heavenly Father. We are told in the wise words of Solomen to "trust in the Lord," and not think we understand everything. Any little child who thinks he knows more than his father does gets into trouble, and he does not want to trust himself again, but finds that it is safe to trust his father. So we are to trust our heavenly Father, for he knows more about every-thing than we do, and we know that he will show us safe paths where we may walk. Happiness comes to those who find wisdom and understanding, which are better than silver and gold or precious stones. No one can take these away from us as they can those things which make us rich in this world, and which we must leave when we go to heaven.
We will read from God's word, [Read Prov.

3. 5, 6, 13-16.]

Explain unusual words: "Learn," "understanding," "acknowledge," "findeth," "merchandise," "rubies."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the lesson.

Monday. Explain simply how we may trust and how God will direct us or show us the paths of our life and help us to keep in right paths.

Tuesday. How may a little child find wisdom and get understanding? By searching and studying, and going through this wonderful world with eyes wide open to see its beauties, and ears ready to eatch the sweet music of the air and birds.

Wednesday. Happy is everybody who learns a great deal about God's love, his word, and his world. We may study until we grow to be very, very old, and even then we are learning.

Thursday. This is better than silver and gold. We might lose our money and our rubies, but we cannot lose the wisdom and understanding we may

Friday. Long life is promised to those who

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have wisdom. They are obedient to God; they take good care of their bodies and of their minds, and gaeat happiness comes to all who try to be good.

NATURE WORK. Study the frost or frozen dew of this season. Its feathery appearance will interest the children. A talk about rubies (verse 15), their beauty and value, will be of interest. A ruby owned by a king was in the form of a six-sided prism, ending in a pyramid. [See People's Cyclopedia, Vol. V.]

ART WORK. Show a ruby if possible. Get pictures of the season, and have the interior views of home life and its comfort shown. This will impress upon the children the coziness of home while all is frosty and cold out of doors.

Hand Work. The kindergarten children may draw geometrical forms of verticals, horizontals, right angles, and then an equilateral triangle.

The Transition Class may outline the picture upon the lesson card in colors.

Science at Home with Mother. Talk of the result of right doing and of obedience to parents and to God; also of knowledge being of greater value than silver, gold, or rubies. The things which cannot be bought or sold are the most valuable things. Of most value of all is love—love to God, to parents, to all in the home. The great need of to-day is greater sympathy and interest in one another. We have been cultivating the intellect at the expense of the heart, and now we ought to understand that all the powers of our being ought to be cultivated symmetrically. While cultivating the heart we need not do less for the intellect. We may teach the children that obedience is easy when love is abundant.

LESSON IX. (November 29.)

THE FAME OF SOLOMON. 1 Kings 10.1-10.

GOLDEN TEXT. "Behold, a greater than Solomon is here" (Matt. 12. 42).

Primary Notes.



In one of our Southern States a gentleman has bought a great deal of land; it lies right up among some mountains, where the country is very fine; he has spent a great deal of money to make this place beauti-

ful; he has built a wonderful house, into which he has gathered rich furniture, lovely pietures, and many rare things; he has stables full of horses and carriages; his garden and lake, his woods and drives, his rare trees and plants, would take much time to tell about; it is a wonderfully beautiful place, and accounts of it have gone through all the country. Visitors come to the town it is near on purpose to see it, because they have heard of its fame or the accounts of it. The fame of this place is very great. [Print "The Fame of" at the top of the board.]

Sometimes the fame of a person is as great or greater than the fame of a place. The Iron Duke had fame you have all heard what he did. Nelson and Welseley had fame for their brave deeds. Some have fame for one thing and some for another; but there was once a king [make a crown] who was famed for his riches and wisdom. His fame, or the glory about him, went throughout his land and reached other lands. Who was hef [Print "Solemon" over the crown.]

South of Solomon's country lived a queen, who, though far away, had heard about Solomon; how do you suppose she heard? You know Solom is sent men on long journeys to find and bring base gold and silver and spices; there was much of these things in this queen's country, and very likely Solomon's men had been there and had tyll wonderful stories about their king. Of course, I am not sure just how the Queen of Sheba heard about Solomon, but we know she did in some way, and not only about his riches and wisdom, but about his God. She made up her mind she wording on and see for herself if the stories were all true. Now listen to what is told about her coming to Jerusalem. [Read] k Kings 10, 2.]

I can imagine how Solomon in his beautiful kingly the state of the kingly reflected the form of 1 Kings 10, 18-20). I can think how the princes and, perhaps, soldiers stood around the throne, and the queen with her train came in and bowed before the great king. Solomon was very kind to the queen; he answered all her hard questions and showed her all his treasures. I suppose she saw the temple, and his own house, and his horses and chariots; hear what the Bible says. [Read verses 4-7.]

When she had see all she said, "The half was not told." She also said, "Happy are thy men, happy are thy servants who serve thee continually." Then the queen gave Solomon rich presents (verse wanted; indeed, he gave her more than she asked for. So she turned and went to her own country, she and her servants.

Does the fame of this king make you think of the fame of another? [Tell of what Jesus did that made his fame go throughout the world, and how he said the words of the Golden Text.] Who was this man? His only crown was made of thems. [Make one.] Yet he was a king. What have you heard about Jesus? Do you believe all you have heard? The queen could not believe all she heard till she saw, but Jesus said (John 20, 29).

Draw from the children what Jesus gives to us,

and what we can give him, closing with the thought how each of us, if we obey and love him here, shall see "it fine King in his beauty," shall look on the heavenly land and say, as did the queen, "The half has not been told."

Suggestions for Blackboard Colorino. Title, green; "Jesus is greater than," white; crown, yellow; crown of thorns, brown; "Happy are thy servants," yellow.



Kindergarten Hints.

Kindergarten Department. The Vigil of the Queen. 1 Kings 10, 1-10.

GOLDEN TEXT. "Behold a greater than Solomon is here" (Matt. 12. 42).

AIDS TO THE KINDERGARTNER. Holy Bible, Matt. 12; Illustrative Notes (Drs. Hurlbut and Doherty); Old Testament History (Smith); History of Israel (Ewald).

ATTENTION STORY.

Whenever the ships of Solomon's navy stopped at different places to get the gold and silver, the sailors of Hiram and Solomon told the people about the wonderful things which King Solomon had. They told also of the new temple, the throne, and the palaces. In a beautiful country on the Red Sea lived a queen who heard of it all. She had a royal home in that country, where many spices grew, and heir perfume, with that of the flowers, made the air to smell fragrant all the time. She had much gold, and she was good and wise. She heard that King Solomon had spoken wise words. This queen had many questions which she would like to ask him. Though she was a queen, and had many hings, yet she knew, as we have said in our other lesson, that wisdom or knowing, finding out, learning, is better than gold. Whit do you think she said? She made up her mind to take the long journey to Jerusalem and visit Solomon, to ask him to tell her about these things which she wanted to learn. She had many people of her kingdom to go with her, and they traveled for about seventye days—more than two months through a sandy wilderness. They rode on camels and carried to learn. She had man gold and precious stones to give to the king. After she reached the palace king Solomon listened to what she had to tell him, and he answered all the questions just as well as he could. When they had talked about the questions, the queen saw King Solomon's house and

many other things. Let us see what they were, [Read 1 Kings 10, 1-10,]

Explain unusual words: "Fame," "communed," "attendance," "apparel," "cupbearers," "ascent," "continually," "abundance,"

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text.

Monday. Talk of the great desire of this queen to learn something. She knew, as Solomon knew, that to know is better than to have things, and she wanted to see this king, to talk to him as we do to our teachers. She wanted to know more.

Tuesday. After they had talked about the hard questions they looked at the beautiful things. They attended to the business of the visit, and then to the pleasure.

Wednesday. The queen was much surprised at what she saw, because it was better than the people had told her. Some things are so beautiful that we must see them to understand them.

Thursday. All that the queen heard and saw led her to think of God, the great giver of all this good. Is not this the best part of the story ? All beauty, and knowledge should lead us to look toward God, and to learn more of his goodness. The queen sang a hymn: "Blessed be the Lord thy God!"

Friday. The queen was so thankful to hear the hard questions answered that she tried to show her gladness by giving away her gold, spices and precious stones. She knew that to learn much is better than to get much. She was very glad to have the questions answered, and to have her mind turned toward God, so she wanted to give her best things to show her gladness.

NATURE WORK. Talk of camels and their habits; their appearance, their helpfulness to man, and their fleetness. Talk of spices. What are the names of some spices which we use? Where do they come from? How do we use them? Talk of gold and precious stones, and show specimens of them.

ART WORK. Show various pictures of camels and of kings and queens. Let the children point out different objects in a picture, and tell what they are like. Have them describe their appearance, and then they may tell the uses of the most familiar objects. The uses of the unfamiliar ones should be explained to them.

HAND WORK. The kindergarten children may outline the pictures of a camel by laying a card-board model upon the slate. They may draw pictures of palaces, and build with their blocks what they think looks like a palace. Pictures of crowns may be drawn with yellow crayon, and with the blocks the children may build steps and place a chair upon them to resemble a throne.

The Transition Class may connect this season with their work. They may outline the words

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To Bet Th apon the card. Let them color the bird to resemble the birds which they see at this season. This will give them an observation lesson in nature. They may be instructed, too, to remember that God's care extends to tiny birds as well as to kings and queens, for he is God over all, the loving Father of all life.

SCIENCE AT HOME WITH THE MOTHER. Talk of the daily lessons at school, and of their connection with the everyday life. Just as the Queen of Sheba wanted to learn all she could, so the little child in the home to-day has the same desire. She did not have books or teachers, as the children and grownup people have now. She had to travel more than two months that she might have her questions answered. Impress the children with the wonderful and multiplied advantages of this time, and help them to a degree of appreciation of what they enjoy. llow near is the schoolhouse? How willing the teachers to help them? Talk of the libraries, the dictionaries, and all the wonderful helps which the smaller children have now. Many people have worked long and hard to get all these for us. Let as he ready and glad to study faithfully to learn much. All this may lead to the expression of thankfulness to our loving Father who cares for all animals and all people. In remembrance of this we have Thanksgiving Day, and the dear home life, with its joys and gladness.

Whisper Songs for November.

FIFTH LESSON. "Little builders all are we, Building for our King to see; Living temples he doth raise, Filled with life and light and praise."

SIXTH LESSON. Little hearts may temples be, Open for our King to see; Come, dear Lord, on this thy day, Come, and hve in them, we pray.

SEVENTH LESSON. When the holy Lord doth come To a heart to make his home, He will make it clean and fair, Evil may not enter there.

EIGHTH LESSON. Wisdom loves to please the Lord, Wisdom loves to hear his word, Wisdom loves his will to do, And this wisdom is for you!

NINTH LESSON. Little child, make haste to bring To your Lord an offering; Better gift can never be Than your heart's love, glad and free.

Order of Service FOR THE PRIMARY DEPARTMENT.

Fourth Quarter.

GREETING

OUR SUNDAY SONG. (From Song and Study for God's Little Ones. Page 12.)

Teacher. Who loves little children?

Class. Jesus Christ, the same yesterday, to-day, and forever.

Teacher. What did Jesus say about children?

Class, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.

Teacher. When should children come to Jesus? Class. Behold, now is the day of salvation.

Singing. "Come to Jesus."

Teacher. What is it to pray?

Class. To ask God for what we want, and to thank him for what he has sent to us.

Teacher. Why may we pray to God? Class. He is our Father in heaven.

Teacher, How should we pray?

Class. With earnest, believing hearts. Prayer by teacher, followed by Lord's Prayer, all joining.]

A CHILD'S CREED.

I believe in God above,

I believe in Jesus' love; I believe his Spirit, too,

Comes to teach me what to do; I believe that I must be

True and good, dear Lord, like thee.

BIRTHDAY SERVICE.

OFFERINGS.

PRAYER HYMN from Song and Study, page 37.

REVIEW FROM THE BOARD. GOLDEN TEXT taught and explained.

SUPPLEMENTAL LESSON. MOTION PRAISE SONG. From Special Songs and

Services, by Mrs. Kennedy.

THE LESSON TAUGHT.

ECHO PRAYER.

[While heads are still bowed teacher repeats:]

"Remember God is watching you; For whether wrong or right, No child in all this busy world

Is ever out of sight. Yes, he who blessed the little ones

Is marking all you do, Then let each word and thought and deed Be honest, brave, and true.

Parting Song. "God be with you." Teacher. The Lord bless thee and keep thee. Class. The Lord watch between thee and me when we are absent one from another.

Memorizing Scripture.

On several occasions it has been a matter of surprise to find how ignorant the children were of Scripture and standard hymns. Many verses that seem to have been in the writer's mind as far as memory goes back called no responsive chord. It is not intended to make a wholesale, sweeping assertion, including all sections and all families; but the fear is expressed that less attention is given than formerly to teaching children to memorize Scripture and hymns. The writer has been a member of the Church nearly thirteen years, a Sunday-school teacher twelve, and a minister of the Gospel six, and has studied and read the Scriptures and hymns a great deal; but he feels perfectly safe in saying that more than one half of all the Scripture and hymns that he knows were taught him before he was twelve years old. And moreover, those verses he never forgets, while many of the others cannot be called up at pleasure.

It is not intended to write at length on the value of having the mind stored with the treasures of Scripture. The ungodly themselves, being judges, know there is nothing of more service than the apt use of Scripture. It is a shield and buckler, it is a two-edged sword, it is a lamp to the feet. It is good for both attack and defence. The parent who equips his child thoroughly with the knowledge of the Word of God has supplied a never-failing counsellor, who will not be silent and timid, but will on every occasion give advice whether desired or not, whether pleasant or bitter. There is nothing that can be compared to it.

But when shall this training begin? As soon as the child can talk. Teach the children things that will help them. Many parents say they have not time, and yet they teach their children. Whother Goose "and such like doggerel. It is far better for the interest of your child, both temporal and eternal, that you take time for this, even if you give it less to eat and put less finery on its little back. Some mothers can take plenty of time to make all manner of unnecessary articles in order to fix the child up more gaudily than their neighbours' children, and then carry it around the neighbourhood weighed down and almost smothered by the envy-creating stuff. (The overdressing of young children is a crime against spiritual and physical health, fostering pride and undue thought of externals and stunting and dwarfing the body.) But these same mothers do not take time to teach their children the Bible or hymns. One half-hour devoted to this work daily would make mother and child both happier in this life and on the day of judgment.

God's Word, brethren! It is His most

precious gift to us. It is far better than all the things for the flesh. Do we teach it to our

children? Do we take them every morning around the family altar and read and pray with them? Do we then hear them recite it to us? The Master said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Let us believe Him and see to it that from their earliest years our children are nourished by the bread of eternal life. If they do not get it before they are twelf, they are not likely to get it at all. Now is the time to begin. Every day is precious. Do not shirk this duty longer.—Methodist Recorder.

Explain to the Children.

BY E. B. P.

LET one who has tried for years to learn how to make children understand the precious truths of the Bible suggest to others the necessity for explaining even familiar words in the Sunday-school lessons. In a class of sixteen boys and girls, from six to ten years of age, the definitions given to "strive to enter in," "he that is faithful," and "fared sumptiously," were so very absurd that the teacher could with difficulty restrain the amusement they called forth. The best definition given to "fared sumptuously" was "had a fine house to live in."

The Sunday-school lessons and songs are an unmeaning repetition of words to most of the children, even those from intelligent families. A little girl who attended a Sunday-school in the vicinity of the writer asked her mother, upon her return from the church, "Do you think it is nice to sing about bed-clothes at Sunday-school?"

"Of course not. Why do you ask such a question?"

"Because, mother, they sang about bringing in the sheets [sheaves] this evening, and I thought if the teachers could sing about sheets I could too, so I sang as loud as any of the rest."

After the close of the Sunday-school in a Kentucky town not far distant, a mother asked a bright little girl what sort of a school they had.

they had.
"Oh! we had a splendid school, except that
Jesus was not there."

"Jesus not there! How do you know that, dear?"
"Because he was out calling, and, of course,

he was not there."
"What makes you think he was out calling!"
"Because they sang it over and over:
'Jesus is calling, is calling to-day,'"
Would it not be well for the superintendent

Would it not be well for the superintendent to read the hymns aloud, and explain them in language simple enough for undeveloped minds to understand?—S. S. Times.

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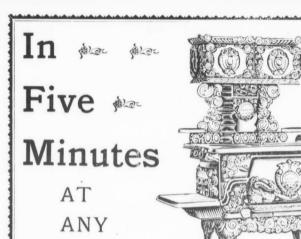
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