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# The Teachers Monthly

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

Vol. X.

November, 1904

No. 11

The increased space now available in the editorial pages allows room for fuller discussion of plans and methods, and of worldwide Sunday School work. We welcome to our columns, for the first time, this month Dr. Frank Woodbury, of Halifax, Nova Scotia, an active worker in the Provincial Association and a member of the International Executive Committee, and Mr. E. A. Hardy, an educationist of long experience and lately appointed to the Teacher Training Secretaryship of the Ontario Provincial Association.

## KEEP HOLD

*By Rev. F. W. Murray*

In a back district Sunday School some years ago was a boy who, by his pranks and mischief, was a trial to his teacher and superintendent. But the teacher was patient, though often unsuccessful. She never scolded the boy, but did her duty cheerfully.

The boy is now preaching the gospel, and is an ardent supporter of Sunday Schools and a strong advocate of keeping hold of the growing boys and girls.

There is nothing like keeping hold. The colt with the most life is the most difficult to train to harness; but he is of great value if successfully trained. And the illustration holds good in the training of the young.

The youth between twelve and seventeen is worth treating with the utmost patience and tact. Whether one feels discouraged or not, then is the time to keep hold of the scholar. Results may not be visible. Failure may seem imminent, but in spite of all, then is the time to keep hold.

If one determinedly prays and works to keep hold, he will not really fail. There may

be a seeming failure; but even this will seldom occur. The teacher who has for a reasonable time come in contact with a young life and led it into truth can safely trust the truth to do its work. Give the truth time.

As to the art of keeping hold,—it can be acquired. The way to acquire it is to go to work. One may theorize a long time about blacksmithing, but the way to acquire the trade is to take the hammer, and sweat over it. The skill will come slowly, perhaps, but come it will.

If any boy, then, is trying to shake school and teacher off, keep hold of him. There are methods. Inquire of others. Consult books. But, above all, study the boy and win him. Don't let one failure, or a thousand and one, break the hold. If the hold seems to get slighter, grip harder, put forth more effort. And whether one fails or not, remember, we have absolutely no right to give up.

Upper Musquodoboit, N.S.

"TORONTO, 1905"

*By a Member of the International Executive*

The International Sunday School Executive Committee held its annual session recently in Buffalo, N.Y., the Chairman, W. N. Hartshorn, of Boston, presiding. This Committee is composed of a representative from each state and territory in the Union, one from each province and territory of the Dominion, and one each from Newfoundland and Mexico. The present Committee was appointed at the last International Convention, held in Denver in 1902. The meeting was an unusually large and representative one; being attended by delegates from 31

states, 4 provinces and from Mexico. The reports from the various parts of the field were very encouraging, and arrangements were made for a vigorous prosecution of the work for the coming year, particularly on the Pacific slope, and among the colored people of the South. One of the greatest advances of the past year has been in the work in theological colleges.

The matter which aroused the greatest interest at the meeting, was the holding of the Eleventh International Convention in Toronto in 1905. Reports from all directions indicate that this will be larger than any of its predecessors. The Convention is a delegated body, each state being entitled to four times as many delegates as it has members in both Houses of Congress, and provinces and territories to proportionate representation. This will give a total of 2016 delegates; 12 from Mexico, 8 from Newfoundland, 152 from the provinces and territories of Canada, and the remainder from the United States. They will be chosen by the various state and provincial conventions or committees. Much difficulty is anticipated in choosing, as so many more of the prominent Sunday School workers are anxious to come as delegates than the limit placed upon the official number will permit. Others, however, besides the delegates, may avail themselves of the special travelling privileges and attend the meetings, though not permitted to vote.

At this meeting there will be appointed the members of the International Executive Committee who will hold office and have charge of the International work for the following three years. There will be no election of a Lesson Committee, as the present committee was appointed at Denver in 1902 for a term of six years. Important questions concerning the International Lessons will, however, no doubt be discussed.

The date fixed for the Toronto Convention is from Friday, June 23rd, to Tuesday, June 27th, inclusive. The following were appointed a Special Committee on Programme and other arrangements:—W. N. Hartshorn, Boston; Hon. J. J. Maclaren, Toronto; Dr. F. Woodbury, Halifax; Prof. H. M. Hamill, Nashville; Dr. G. W. Bailey, Philadelphia;

Rev. Dr. Merrill, Minneapolis; and Thomas Weir, Salt Lake City. The Committee expect to be able to secure addresses from a large number of the foremost religious educational workers and authorities on the continent. A communication was received from the Sunday School Union of London, England, intimating their intention of sending a strong delegation to Toronto.

As stated above, this will be the Eleventh International S. S. Convention. The ten previous ones were held as follows:—Baltimore, 1875; Atlanta, 1878; Toronto, 1881; Louisville, 1884; Chicago, 1887; Pittsburg, 1890; St. Louis, 1893; Boston, 1896; Atlanta, 1899; Denver, 1902.

Toronto

#### A CONSTANT LOVE

*By Rev. J. W. Falconer, B.D.*

Constancy is one of the virtues of life. Inconstancy is a vice. None desires a friend of words, who smiles one day upon us, but the next is full of frowns, like some mountain lake, which with calm surface now reflects the glory of the sky, but ere long, being ruffled with waves, is unresponsive to the heavens. Few qualities are more admirable in friendship than constant fidelity.

And God is constant in His love for us. He does not choose us out for favors at one time, only to burden us afterwards with heavier sorrows. This fidelity is also our hope, since, if He were to reflect our attitudes, we could never stand before Him. But He changes not; He is the same yesterday, to-day, and forever: He abideth faithful.

A passage in St. John's Gospel gives a beautiful illustration of the constancy of Christ's love. It is when He is addressing His disciples near the close of His public life. "Jesus knowing that He must depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." This love proved to be steadfast because it passed through the two great tests of experience.

#### THE TEST OF FAILURE

One of these is failure. That is a strong faith which can endure sorrow and disap-

pointment. Such a test came to Jesus. "Knowing that He must depart out of this world," and knowing how terrible that departure would be, He yet did not allow His private sorrow to disturb the affection for the twelve. He loved them to the end. Never was death like unto the dissolution upon Calvary, where He tasted death for us all; but never did braver heart face the struggle. When the steel was going through His own soul, He said to the disciples, "Let not your hearts be troubled."

And God asks us at times to go out of our world. He breaks up long-cherished plans. Happy homes are visited with sorrow. Ill health, poverty, loss, come and ruin the fairest prosperity. God sends people out into the night where no stars shine. But there He keeps asking us if we can love Him still, in spite of that sorrow. The grandeur of life becomes evident in the stern courage that is ready to compound with failure; that is willing to pick up the fragments and make the most of them. Thus failure strengthens us.

#### THE TEST OF SUCCESS

The other test is success, which has had its thousands of victims; for many a promising faith has fallen before its ravages. People start out with fixed religious convictions, only to have them dwindle away before the material prosperity of life. This also Jesus had to endure. Knowing that He "must depart out of this world unto the Father," that is, to a glory beyond compare, He yet "loved to the end." He did not suffer the prospect of heavenly joy to overshadow His earthly attachments. While hearing the angels sing, He was not deaf to the cry of the poor and needy. On the Transfiguration mount He communed with the inmates of Paradise, yet He passed down to heal the demoniac boy. In the garden of Gethsemane He was circled about with legions of angels, yet He passed alone to die upon the fatal cross. While preparing to pass to the glory of the Father, to reign forever as the King's Son, He takes a basin of water to wash the feet of twelve poor fishermen. Such is constancy indeed, which could be broken neither by the excess of sorrow nor the ecstasy of joy.

That constancy is still over us. Amid all our changing scenes and moods, hopes and failures, Christ is ever watching by our side with the banner of love. Having loved us He will love us to the end. With the last words of the oldest and most famous of Christian hymns as our assurance we may boldly face every labor of the day and night, "In Thee, O Lord, have I trusted: let me never be confounded."

Halifax, N.S.

#### THE NEW HANDBOOKS

Professor Murray's Teacher Training Handbook has received a hearty welcome. It could not well have been otherwise; for it is wise and witty, and altogether charming; a good book for students, so terse and instructive is it, but equally attractive to the general reader for its ease and grace of style. Next month Dr. Tracy's Handbook, Sabbath School Methods: Studies in Teaching and Organization, will be ready. It is worthy of being put side by side with Dr. Murray's, which is saying a good deal. Teacher Training in Canada enters on a new phase with two such Handbooks as these (and they cost but 10c. each) available for its classes, and three more to come next year.

#### SUNDAY AFTERNOON TEACHER TRAINING

Our Teacher Training Course has been issued at the psychological moment; indeed, if one may so say, has helped to bring that moment on. There is no more living question, and no more vital one before the schools and churches; and every suggestion is to be welcomed that will aid in making the Teacher Training Class, whether on Sunday or weekday, a reality.

The two articles that follow reached us by the same mail. Dr. Woodbury is a veteran in Supplemental and Teacher Training work in Nova Scotia. Mr. Hardy has just resigned the headmastership of a large and flourishing Collegiate Institute, to take charge of Teacher Training in Ontario, under the Provincial Sabbath School Association. It is interesting to notice on how closely similar lines these

two widely separated workers are moving. The line is a practical one. Dr. Woodbury's experiment also demonstrates the immense possibilities of the Supplemental Lessons.

#### HOW IT MAY BE DONE

*By E. A. Hardy, B.A.*

One phase of the training of Sunday School teachers and officers deserves special attention, for it goes to the root of the matter. The source of supply for our future workers is the class of young men, or the class of young women now studying in our schools. To organize these classes of young men and women into Teacher Training classes is to provide the best possible means for the promotion of the efficiency of our Sunday School teaching and management.

My thought is simply this. Take your present young men's class, or young women's class, and set them to work on a regular Teacher Training course: that is, in place of studying the International Lesson on Sunday afternoon, they would study the course authorized for the diploma of the Training course.

This involves the choice of a course, a qualified teacher, and a willingness on the part of the class to take the course. All details as to examinations, text-books and fees can be easily settled by correspondence with those who have the work of Teacher Training officially in hand.

The course chosen may be Hamill's, or any other suitable course, but my judgment is that preference should be given to the official course of the denomination with which the Sunday School is connected, if such a course exists. These official courses are carefully prepared, are inexpensive, and lead to the diplomas of both the denomination and the International Sunday School Association.

As to teacher, there may seem to be some difficulty, but a man or woman who can successfully teach the International lessons should be able to teach the lessons of the Teacher Training class. They are fully outlined in the printed course, and with study and the aid of books on the topics treated, there should be no serious difficulty in presenting these lessons to the class.

The consent of the class to undertake this

work may need considerable attention. Personal work on the part of the pastor and superintendent, and much thought and prayer will be necessary in many schools, but the result is worth the effort.

Toronto

#### HOW IT HAS BEEN DONE

*By Dr. Frank Woodbury*

A Supplemental course of lessons seems to be about the only way by which the rank and file of Sunday School pupils can acquire the necessary foundations for the intelligent study of the Bible, and the orderly arrangement of material that will inspire young people to become in some sense trained teachers and Christian workers.

An interesting illustration of this has occurred in a school of about one hundred and fifty (150) members in Nova Scotia, where, some years ago, the graded supplemental course, known as the Nova Scotia Plan, was introduced.

A class of six young ladies of about seventeen years of age completed the Supplemental Lessons and received their diplomas. They asked that they might take up the Teacher Training Course of the Provincial Association in the School, using the same time each Sabbath that was consumed by the Supplemental Lessons.

They had discovered that the Supplemental Lessons really covered at least one quarter of the Teacher Training Course.

Consent having been given, the Course was completed in one year, and four of the students passed, with an average of more than 80%. Of course some home study was done.

This result suggested to the Superintendent the idea that the Teacher Training Course would be the very best supplemental lessons for advanced pupils that could be devised.

It was accordingly divided into a four years' course, and the graduates of the Supplemental Lessons were asked to take ten minutes each Sabbath for its study.

About twenty pupils undertook the work. Last spring the quadrennium was completed, and seven persons, or one third of the original number, passed their examinations and received Teacher Training diplomas. The work was not pushed with the vigor that

should have been put into it, or better results would have been shown.

The experience above related reveals the fact that the Sunday School session may be made a systematic educational force, as well as an agency for spiritual development and yet not interfere with the International Lesson.

The Supplemental Lessons passing through all grades up to sixteen years, forms a graded course of *Pupil Training*, which may well become the foundation for a good course of *Teacher Training*, that will equip the pupils of twenty years of age for real service in teaching.

Halifax, Nova Scotia

#### NEXT YEAR'S LESSONS

The first half year is John's Gospel, and the second from Isaiah to Malachi, is the programme of the lessons for 1905.

Much of John is in simple words, but the thought is abstract. It is food for the mature; scarcely for the child. There is much, however that is pictorial, and almost all—we should be glad if we could say, quite all—the lessons are chosen from these portions. It is the "miracles and witnesses" that are brought forward, the miracles that witness to our Lord's Godhead and to His wondrous power and grace; and the witnesses such as John the Baptist and the woman of Samaria, at the beginning, and at the end, the angels at the sepulchre, and the disciples who saw their risen Lord, and testified to His glory. John, old man as he was when he wrote his gospel, had the child's heart still; and perhaps even the very little ones will see deeper than we dream of into John's thoughts of his Master's wisdom and power and love.

The Old Testament lessons cover an interesting period—too extended, alas! for any connected idea of it to be gained in the twenty-four or twenty-six lessons. But the times of the Captivity were stirring days, if sad, and the stories of Daniel and Esther and Nehemiah and his city and temple building, are a never failing delight. The foreshadowings, too, of the Messiah's coming will be of interest, especially to the older scholars.

THE TEACHERS MONTHLY will strive to

keep closer than ever to the needs of the teachers. Many will be glad, however, of wider reading in addition. Such would do well to look next month for a list of the best books on the lessons of the year.

#### A PROPHECY

A quarter of a century ago and more, at a time when the Normal Class, or Teacher Training, idea, as a feature in religion machinery, was regarded by many as revolutionary, the late Principal MacVicar advocated it and acted on it. The matter was introduced, as his biographer informs us, at a Sunday School Convention in Montreal.

"My views," he afterwards said, "were opposed. Some people were benighted enough to think that if they became intelligent, God's Holy Spirit would take His flight; and they actually pleaded that ignorant uninstructed teachers were the best.

"I ventured to form a class, and after a time succeeded in gathering together three hundred Sunday School teachers. I went further, and proposed that the teachers pass a written examination; and not only the teachers in that class, but the boys and girls in our Sunday Schools, gladly enrolled themselves for written examination upon the Bible lesson which they had been studying, such as they were passing in our common schools and academies.

"I am not alone in this belief of a Normal class. The time is not far distant when almost every congregation will have its Normal Class conducted by the pastor or some other competent person.

"I go a little further, and urge that instruction in the art of Bible teaching be introduced as part of the curriculum of our theological colleges, and that the man who is to receive his license from the Presbytery, should know how to manage a Sunday School, and Normal Classes as well."

#### MORALITY AND ITS MOTIVES

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

In every aspect of child-training, the question of motive is an important one; but in moral education it becomes paramount. In the moral life, motive gives character to

action, and furnishes the criterion by which action is to be judged. The difference between right and wrong is so largely a difference of motive, that other grounds of distinction fall decidedly into the background. Hence here, more than anywhere else, the teacher should be on the alert with regard to the development of motive in the mind of the child.

What is the highest motive by which anyone can be actuated in his conduct? All will agree that it is the love of the good for its own sake. We might call this character, as in the previous article, if we remember that in the love of the good for its own sake, there is attained the highest form of character. Then we shall probably find that the child's motives to moral conduct are much the same as those that move him to intellectual work. Let us enquire.

No doubt

AMONGST THE EARLIEST MOTIVES to moral (and immoral) conduct is the child's natural tendency to imitation. If those round about him do good actions, he copies them; if bad, again he copies them. Though at this stage, his actions are not moral (nor immoral) in the true sense, yet they are the raw material out of which moral (and immoral) actions grow, and as such, are of great importance in his education.

Interest no doubt also plays a part in the development of the moral life. Every child has his own native interests, in certain of the things and persons around him; his own natural feelings of affection and repugnance. The discovery of these native interests is a matter of great importance. Some of these interests require to be checked, some to be developed into higher forms, and buttressed by truer conceptions. It is a good teacher who can rightly manipulate the secret springs of the pupil's interests.

All children

LOVE APPROBATION

and are prone to do good actions for the sake of such approbation. This is obviously not a very high motive, and yet psychologically it is an important one. Here again the imperfect form must be developed into the perfect form. The child who does the right for the sake of approval, is capable, at least,

of doing the right for its own sake. Indeed, the distinction between the two things is near to the vanishing point, when he comes to do the right for the sake of the approval of God, in whom the good and the right are realized absolutely.

To take a utilitarian view of the moral life is nearly tantamount to abandoning the moral life altogether. To do the right for the sake of profit is not to do right at all. And yet two facts must be kept in view by those who teach children. The first is, that somehow, somewhere, goodness must turn out to be more profitable than badness. The triumph of the evil-doer cannot be universal and permanent. The second is, that children are quick to appreciate the advantages of any course of action, and if they are persuaded that right is more to their advantage than wrong, they are not likely to remain unmoved by this belief. It will have an influence upon their conduct.

Now, if the teacher entirely ignores this motive, he will lose much of his power over the child; but if he caters unduly to it, he will do injury to the child's moral nature. How to

MAKE UTILITY OUR SERVANT

without allowing it to become our master, is one of the hardest problems of education, and one that lies at the basis of all giving of rewards in school work. In an ideal condition, no inducements to goodness would be held out, save the intrinsic worth of goodness itself; but we are not dealing with ideal conditions. Nevertheless, it should be our constant aim to gradually displace the utility-motive by that which is more worthy, and seek to produce in our scholars the love of the good and the right for their own sakes.

How is this to be done? Let no teacher suppose that it can be done easily or quickly. There is much that hinders this lofty motive from taking prompt and entire possession of the human heart, whether child or adult. On the other hand,

LET NO TEACHER DESPAIR

of its accomplishment. There is an intrinsic charm for all of us about a character that is good for the pure love of goodness; and one can usually be quite sure of arousing interest in such types of character. While



no power other than the divine can make the human heart completely and disinterestedly good, yet this divine power operates through human agencies and means, and therefore, no instruction, exhortation, discipline or example, is necessarily thrown away, if it has for its honest purpose the implanting of the purest and most genuine morality in the heart and life of the scholar under our charge.

University of Toronto

## Our Publications

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

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## Bible Dictionary for Fourth Quarter, 1904

**Aa'-ron.** The elder brother of Moses, and the first high priest of Israel.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Lesson Calendar: Fourth Quarter

### STUDIES IN THE OLD TESTAMENT FROM ELIJAH TO ISAIAH

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

## Lesson VI.

## JOASH THE BOY KING

November 6, 1904

2 Kings 11: 1-16. Commit to memory vs. 10-12. Read 2 Kings 10: 11.

GOLDEN TEXT—When the righteous are in authority, the people rejoice.—Prov. 29: 2.

1 And when Ath'al'lah the mother of A'haz'iah saw that her son was dead, she arose and destroyed all the seed royal.

2 But Jeho'sheba, the daughter of king Jo'ram, sister of A'haz'iah, took Jo'ash the son of A'haz'iah, and stole him <sup>2</sup> from among the king's sons <sup>3</sup> which were slain; and they hid him, even him and his nurse, in the bedchamber <sup>4</sup> from Ath'al'ah, so that he was not slain.

3 And he was with her hid in the house of the Lord six years. And Ath'al'ah did reign over the land.

4 And the seventh year Jeho'ada sent and fetched the rulers over hundreds, <sup>5</sup> with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do: A third part of you that <sup>7</sup> enter in on the sabbath shall <sup>8</sup> even be keepers of the watch of the king's house:

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard; so shall ye keep the watch of the house, <sup>9</sup> that it be not broken down.

7 And <sup>10</sup> two parts of all you that go forth on the sabbath, <sup>11</sup> even they shall keep the watch of the house of the Lord about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the <sup>12</sup> ranges, let him be slain: and be ye with the king <sup>13</sup> as he goeth out and <sup>14</sup> as he cometh in.

**Revised Version**—1 Now: 2 away: 3 that were slain, even him and his nurse and put them; 4 and they hid him from Athaliah; 5 captains: 6 of the Carites and of the guard: 7 come: 8 Omit even; 9 and be a barrier: 10 the two companies of you, even all that go forth; 11 Omit even they; 12 ranks; 13 when: 14 those; 15 those that were to go out; 16 the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house of the Lord; 17 from the right side of the house to the left side of the house, along by the altar and the house, by the king round about; 18 Then he brought out; 19 house; 20 And she looked, and, behold; 21 the; 22 trumpets; 23 Then; 24 And; 25 that were set over; 26 between the ranks; 27 slay; 28 So they made way for her; 29 of the horses' entry to.

## DAILY READINGS

M.—Ahaziah's short reign, 2 Chron. 22: 1-9. T.—Joash, the boy king, 2 Kgs. 11: 1-12. W.—Joash, the boy king, 2 Kgs. 11: 13-21. Th.—King Josiah, 2 Chron. 34: 1-7. F.—Idol altars to be destroyed, Deut. 12: 1-7. S.—Just ruling, 2 Sam. 23: 1-7. S.—Righteousness exalteth, Prov. 14: 27-35.

**Shorter Catechism**—*Ques. 49.* Which is the second commandment? *A.* The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to

9 And the captains over the hundreds did according to all things that Jeho'ada the priest commanded: and they took every man his men <sup>14</sup> that were to come in on the sabbath, with <sup>15</sup> them that should go out on the sabbath, and came to Jeho'ada the priest.

10 And to the captains over hundreds did the priest give king Da'vid's spears and shields, that were in the temple of the Lord.

11 And the guard stood, every man with his weapons in his hand, <sup>17</sup> round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

12 <sup>18</sup> And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clasped their hands, and said, God save the king.

13 And when Ath'al'ah heard the noise of the guard and of the people, she came to the people into the <sup>19</sup> temple of the Lord.

14 <sup>20</sup> And when she looked, behold, the king stood by <sup>21</sup> a pillar, as the manner was, and the <sup>22</sup> trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: <sup>23</sup> and Ath'al'ah rent her clothes, and cried, Treason, Treason.

15 <sup>24</sup> But Jeho'ada the priest commanded the captains of the hundreds, <sup>25</sup> the officers of the host, and said unto them, Have her forth <sup>26</sup> without the ranges: and him that followeth her <sup>27</sup> kill with the sword. For the priest had said, Let her not be slain in the house of the Lord.

16 <sup>28</sup> And they laid hands on her: and she went by the way <sup>29</sup> by which the horses came into the king's house: and there was she slain.

them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

## LESSON PLAN

- I. A Slaughter, 1.
- II. A Rescue, 2, 3.
- III. A Revolution, 4-11.
- IV. A Coronation, 12-16.

**Lesson Hymns**—Book of Praise, 304; 293; 52 (Ps. Sel.); 301; 69 (from PRIMARY QUARTERLY); 297.

## EXPOSITION

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

**Time and Place**—878 B.C.; Jerusalem the capital of Judah.

**Connecting Links**—Athaliah, daughter of Ahab and Jezebel had become the wife of Jehoram, King of Judah, ch. 8: 18. During the reign of her husband and of her son, Ahaziah (2 Chron. 22:3), she had been the real ruler. On the death of Ahaziah, she seized the throne and reigned for six years. The Lesson tells of the fiendish plan by which she hoped to make her possession of power secure, and of

its defeat, and of how the rightful sovereign came to his own.

## I. A Slaughter, 1.

V. 1. *Athaliah*; a daughter all too like her wicked mother, and who had learned little from that mother's terrible fate (see ch. 9: 30-37). *Mother of Ahaziah*. See Connecting Links. *Her son was dead*. He had been slain by Jehu's soldiers, while on a visit to Joram, King of Israel at Jezreel, ch. 9: 27, 28. *She arose and destroyed*. The

expression denotes "setting earnestly about the cruel business." (Compare 1 Kings 14: 2; 1 Chron. 22: 19.) Her crime was the blacker, because in it a woman was guilty of devilish cruelty, and a mother stained her hands with the blood of her own grandchildren. *All the seed royal*; all the male members of the royal family left after the destruction wrought by Jehu, ch. 10: 14. A life of a child counted for but little in those days. (Compare Exod. 1: 16-22; Matt. 2: 16.)

### II. A Rescue, 2, 3.

Vs. 2, 3. *Jehosheba* (half) *sister of Athaliah*; and therefore aunt of Joash. This sympathetic, compassionate woman proved herself more than a match for the cruel Athaliah in cleverness. *Took Joash*; a little babe, not more than a year old. (Compare Exod. 2: 1-10; Matt. 2: 20.) *Bedchamber*; not a sleeping room, but a kind of storeroom in the royal palace. It would make a very safe hiding place. *He was . . . hid in the house of the Lord*. This was easily arranged, as Jehosheba was wife of the high priest, 2 Chron. 22:

11. Solomon's temple was surrounded on two sides and one end by three stories of chambers, 1 Kgs. 6: 5. (Compare Samuel's upbringing in the temple, 1 Sam. ch. 3.) *Six years*. Even if Athaliah saw the boy during that time, she may not have known who he was. *Athaliah did reign*. This meant that Baal worship and all sorts of wickedness prevailed throughout the land, and possibly a fierce persecution of Jehovah's worshippers.

### III. A Revolution, 4-11.

V. 4. *Jehoiada*; the high priest, Jehosheba's husband, v. 2. *The captains over hundreds*; in command of the five companies (2 Chron. 23: 1) of the royal body-guard, made up of the *Carites* (probably "executioners") and of the *guard* ("runners"); two classes of soldiers. *Made a covenant with them*; a solemn compact for placing the young king on the throne. *Took an oath*; of secrecy. *Sheved them the king's son*. The secret of the rescue and preservation of Joash had been well kept.

Vs. 5-8. *A third part of you that enter in*. This refers to the three out of the five divisions (see on v. 4) who mounted guard at the

royal palace on the Sabbath. One company was to take its place at the palace proper, in the courts and halls and antechambers; the second at the palace gate called *Sur*; and the third at the *gate behind the guard*, that is, on the side of the palace towards the temple, to prevent an attack from the temple. *Watch of the house*; the royal palace, that no one might escape from the palace, or go in to aid the queen. *And be a barrier* (Rev. Ver.); to cut off all communications. *Two parts . . . that go forth*; the two companies, whose proper business was to guard the queen beyond the palace wall. These were to guard the king without the temple, slaying anyone who tried to break through the *ranges* (Rev. Ver. "ranks"). The Levites formed the guard within, 2 Chron. 23: 7. The Sabbath was chosen for the revolt, because on that day the people would be assembled at the temple.

Vs. 9-11. *Jehoiada the priest commanded*. He was the prime mover, Levites and soldiers taking their orders from him. *And to the captains over hundreds did the priest give*. In this whole revolt it is the military, and not the Levites, who have the prominent place. *King David's spears and shields*; those laid up in the temple by David (compare 1 Sam. 21: 9; 2 Sam. 8: 7). *The guard* ("runners") stood. See order in Rev. Ver. With the temple porch as base, the lines of soldiers formed a triangle.

### IV. A Coronation, 12-16.

V. 12. *Brought forth* (into the temple court) *the king's son*. This title "marks that the struggle was for the true successor." *Put the crown upon him*; probably a band of gold, either plain or set with jewels (Zech. 9: 16), fastened behind with a riband. *The testimony*; The Book of the Law kept in the ark of the covenant (Deut. 31: 26) was placed on the king's head. He was not "above, but beneath, the law of his country." *Anointed him*; according to the common custom, 2 Sam. 5: 3; 1 Kgs. 19: 16. *Clapped their hands*. As a sign of joy, see Ps. 47: 1; 98: 8; Isa. 55: 12. *God save the king* (literally "Let the king live!"); the ordinary greeting to a new king, 1 Sam. 10: 24.

Vs. 13-16. *Athaliah heard . . . came . . . looked*.

Commanding and powerful as she had been, she now stood practically alone. *The king stood by a pillar*; perhaps Jachin or Boaz, (1 Kgs. 7: 21), ornamental pillars of the temple. They stood in a conspicuous place for such a ceremony, 2 Chron. 23: 13. *Princes and the trumpeters*; Rev. Ver. "the captains and the trumpets," that is the centurions, and the Levites who blew the trumpets. *The people . . . rejoiced*; that a new era was being ushered in. *Rent her clothes* (in a frenzy of wrath and despair), and *cried, Treason, Treason*. Did the wicked queen think at all, one wonders, of her own treachery? *Have her forth*; lest the temple should be defiled with her blood. *By the way of the horses' entry* (Rev. Ver.); at the royal stables, or the private driveway to the royal palace. *There was she slain*; blood coming on her own head, v. 1.

### Light from the East

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

MOTHER—The queen in Eastern despotisms often exerted considerable influence, and her

power was always increased when her husband died, if her son ascended the throne. As queen mother, she had many privileges and often determined the royal policy. A woman of tact, energy and courage, like the Empress Dowager of China, would be able to maintain her position as the real ruler through many reigns. Athaliah, the daughter of Ahab and Jezebel and the grand-daughter of the heathen King of Sidon, took truly Oriental means to maintain her power.

DESTROYED—Horrors like this are not uncommon in Bible lands now, and they sometimes occur even in Europe. A lady visiting at the Persian court found one of the boy princes feeling his way round the palace blindfolded. When she asked what he was doing, he replied that when a change of sovereign took place, he expected the new ruler would put out his eyes and the eyes of his brothers to disqualify them from being aspirants to the throne, and he was trying to accustom himself to move about in utter darkness, so that he might be able the better to do without his eyes.

### APPLICATION

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

*She arose and destroyed all the seed royal*, v. 1. The high, pure waters of the Swiss mountain streams are used for cleansing paper from metallic and chemical taint.

**A Cleansing Stream** Paper thus cleansed is largely used for photographic purposes. It takes the high polish that permits the best impressions. It is in those lands where streams of gospel influence flow that the rulers are humane and the laws kindly. The shock we receive in reading this story of savage cruelty helps us to realize how far we have travelled from the brutality of such times and practices. And the improvement is due chiefly to the life and teaching of Jesus Christ.

*And they hid him . . . from Athaliah*, v. 2. How many ways God has of saving those under his special care! Think of Joseph delivered from his brothers' jealous hatred; of Moses rescued from the death decreed by Pharaoh; of the infant Jesus snatched from the slaughter commanded by Herod; of Peter brought

out of prison by the angels; and here of Joash sheltered from the murderous purpose of the cruel queen. Against those who enjoy the protection of heaven the arrows of their foes fall harmless.

*And shewed them the king's son*, v. 4. How much depends on the boys and girls growing up in our land. The peace and joy of the home is largely in their hands; the church is looking to them for the carrying on of its work; the destiny of the nation is wrapped up in their lives. Who can estimate the importance of their possessing strong bodies, and sound minds, and pure hearts?

*So shall ye keep the watch of the house*, v. 6. There is a citadel for each of us to guard. The watchful enemy never slackens his efforts to get possession of our hearts.

**God's Blows** But for all his cunning and persistence, he will not succeed, so long as we are on the alert. For into every blow struck at him, there goes not our own strength merely, but the might of God,

who fights for us and with us. We and God will surely triumph.

*Be ye with the king as he goeth out and as he cometh in*, v. 8. Going out and coming in—that covers the whole of our life. The morning bell calls us out from our homes to the work of the day. We need never go forth alone.

Always  
With Us

The lifting up of our hearts to God will bring Him to our side, to be our Helper all the day long. And when the shadows of evening lengthen, and bring the time of rest, He is still with us. Through the day of work and the night of sleep, He will never leave us, never forsake us. Better His presence and protecting care than the body-guard of a prince! He is Guide, Defender, Helper, Friend, all in one.

*Every man with his weapon in his hand*, v. 11. Trouble is constantly being made in home and workshop and office, because some

one person is not doing the work expected of him. This makes the burden of some one else heavier, and prevents the whole work from going on smoothly. The man who is always wanted is the man who can be depended upon to perform his appointed task, the man who puts his conscience into his work, and therefore does it thoroughly.

*God save the king*, v. 12. We should remember our earthly sovereign in our prayers.

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

### For Bible Class Teachers

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

Reading the narrative for the first time, you felt that it was obscure in many respects. The verdict of your scholars will be the same. Hence you will need to take special pains to make the lesson vivid. Happily, it is within your power to enlist the interest and sympathy of the scholars from the first, for the subject is of abiding attraction for them.

Begin, then, by asking for a general description of the Lesson. Frame your questions so as to bring out the fact that it deals with a revolution. Perhaps the best parallel by which to illustrate the lesson is that of the English Revolution of 1688. Direct the at-

For he has very arduous duties and heavy responsibilities. On his wisdom and tact the welfare and happiness of his subjects, and sometimes the peace of the world in great measure depends. When we pray for him we pray for the prosperity of his kingdom. And surely we ought not to forget to pray for the progress of the Redeemer's kingdom, and the coming of the time when all shall own His blessed sway.

*And Athaliah rent her clothes*, v. 14. Athaliah rampant (v. 12) and Athaliah terror-stricken; what a contrast, and all in six short

years. The terror and the humiliation, and the hideous death that followed, were all

The Swift  
Descent

part of the scheme which she had unconsciously drawn out for her life. It is worth thinking how things will come out. To sow the wind, is to reap the whirlwind.

*And there was she slain*, v. 16. There are two sides to the holiness of God. It has a side of blessing that looks towards His friends, a side of threatening

towards his foes. The pillar that gave light to the Israelites was darkness to the Egyptians, Ex. 14 : 19, 20. It made all the difference which side of the pillar people were on. And our highest welfare depends on how we stand towards God.

The Two Sides  
of the Pillar

### TEACHING HINTS

tention of the class in the next place to Athaliah. Let the scholars understand who she was. Who was her mother? What was her position in the kingdom? What was her character? The likeness in position and in character between Athaliah and the Dowager Empress of China will at once strike you.

Athaliah had her mother's force of will, devotion to her ancestral religion, and disregard for human life, when it stood in the way of her ambition. This last feature was shown by her determination to destroy the whole royal family, the entire body of her grandchildren, that she might reign alone. Keeping this fact before you, it will now be easy to get the class to follow the fortunes of Joash or Jehoash. Who was Joash? To whom did he owe his life? In what manner was



he rescued? What was his age when his brothers were killed? Where was he concealed? Why was his place of concealment safe? You will of course illustrate the action of Athaliah by referring to similar conduct in the East even to-day. (See Light from the East.) Do not depict Athaliah as if she were but a monster of cruelty and violence.

The first section of the lesson deals, as you see, with the usurpation of the throne by Athaliah. The second describes the conspiracy formed against her after a reign of six years, and her dreadful death.

Who was Jehoiada? Why was he the natural leader of the revolt against Athaliah? What was the nature of the plot he formed? Is the plot an evidence of the general unpopularity of the Queen Dowager?

Proceed, next, to describe the coronation. Refer to the coronation of Edward Seventh, and ask for points of likeness and unlikeness between it and that of Joash.

Observe, next, the action taken by Athaliah. She hears in some way of what had taken place, and proceeds at once to endeavor to crush the movement. But she was powerless in presence of Jehoiada and the soldiers who surrounded the boy king. It was in vain that she raised the cry, "Treason, Treason": the soldier and the crowd were against her: she was the real traitor. There was but one thought in every heart. She must die. But it was not fitting that the temple should be polluted by her blood. Much may be made of the compassion of the aunt of Joash; of the loyalty of Jehoiada to his God and king; of the wisdom and skill he displayed. But dwell mainly on the truth, that a selfish, cruel, reckless temper provokes resentment and opposition, and is always hateful to others.

### For Teachers of the Boys and Girls

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

Stirring times, in truth; and deep stained with blood. The bad Queen Mother, Athaliah, ranks with the cruellest women of history, and her own life goes out in blood. But there is the gentle voice of a babe, and the merry shouts of a boy at play; and there is the noble woman who rescued the babe and hid him at peril of her own life; and her husband,

who, when the time came, risked all, that the wicked usurper might be dethroned and the true king wear the crown. The question is, How shall we get it all into one lesson? How will it do to take the chief figures?—

**ATHALIAH.** Verse 1 is a frightful portrait. The scholars will have their own thoughts of a woman who could stain her hands in the blood of her own grandchildren: that is the story of v. 1. Why so heartless and blood-thirsty? A king's daughter (2 Kings 8: 26); herself a queen (wife of Jehoram, v. 25); a queen-mother, her son Ahaziah being king, v. 24. Now Abaziah is dead, she will be queen still. Pride, greed, ambition—that is it. A bad brood, they are.

**JEHOSHEBA.** A princess, too, v. 2. But how different. A finer character even than the Egyptian princess of Ex. 2: 9, 10; for Jehosheba saved and hid this child at peril of her own life, a type of those who rescue the little ones who are victims of drink, disease and vice. There is no nobler work than child saving, and no more patriotic.

**JOASH.** The babe, rescued from among the very carcasses (v. 2) of the slain. A romantic beginning surely! Hidden away among the many chambers of the temple (see Exposition): Jehosheba was the high priest's wife. The six innocent years. What strange thoughts the boy must have had, if they told him who he was, and the story of his rescue!

**JEHOIADA.** A conspirator. What a dreadful word! Is it always a dreadful thing to conspire? Here, at any rate, is a just revolution. A cruel tyrant reigns—a usurper. Jehoiada was both pious and patriotic in seeking to place the rightful ruler on the throne and to bring in a reign of justice and righteousness.

Some of the scholars may have a liking for working out the whole plan of campaign, vs. 4-12. The points chiefly to be noted are (a) Jehoiada's wisdom in calling wise and strong men to his help, in binding the compact with a solemn oath in God's own house, and in kindling the flame of loyalty by showing them their true king, v. 4; (b) the thoroughness of Jehoiada's plans, vs. 5-8 (good planning is half the battle: no work is so good as to shut out good planning); (c) the kindling of heroism by the appeal to the heroic

past ("David's spears and shields," v. 10). Make very vivid the picture of vs. 11, 12, the coronation of the boy king. How Jehoiada rejoiced; and Jehosheba! What about the

bloodthirsty Athaliah? It is a sad, sad story, vs. 14-16. Turn to Gal. 6: 17, and urge to the sowing of pure thoughts, and gentle speech, and loving deeds.

#### ADDED HINTS AND HELPS

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

#### Lesson Points

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

Ambition, like a spirited steed, needs constant control. v. 1.

There must be wise planning, to accomplish the best results. v. 2.

We can rightly judge the prosperity of the wicked only when we consider their end. v. 3.

To enlist the services of others in a good cause is to multiply our own powers. v. 4.

Find your place and then be faithful—what other secret of success is there? v. 11.

In the kingdom of Christ, earthly sovereigns are but subjects. v. 12.

Rejection of warnings is the gateway to ruin. v. 13.

The wicked often forge the weapons that destroy themselves. v. 14.

The triumph of right may come slowly, but it comes surely. v. 15.

In the long run doom will correspond with desert. v. 16.

#### From the Library

Athaliah, the daughter of the wicked Ahab and Jezebel, brought up in evil surroundings, corrupting the court to which she came as a bride, and herself the mother of a wicked son, recalls Hawthorne's weird story of the chemist who was investigating the nature of poisons. Every plant and flower in his garden was poisonous. His daughter living in the poison atmosphere became so infected that flowers, insects, even spiders and reptiles withered and perished at her touch, and her young lover found that the poison atmosphere clung to him, so that the flies and spiders of his room withered when he breathed upon them.—Condensed from Peloubet.

Never do aught against thy inward conviction for the sake of advancement.—Scaliger.

We inherit from thousands, from hundreds of thousands of ancestors. The blood of many families and tribes and races is mingled

in our veins. There are many potential men in every man, and which of them is to emerge, he chooses for himself by a thousand silent moral preferences.—Dr. Henry Van Dyke.

#### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Joash's first seven years.
2. Evil doers and doom.

#### Prove from Scripture

That Christians should honor the king.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors—1-3** Whose daughter was Athaliah? What was her husband's name? Her son's? What wicked deed did Athaliah do? Who was saved from the slaughter? By whom? Where was he hid at first? Afterwards? How long hid in the temple?

**4-11** Who laid a plot to make Joash king? Whose help did he seek? How many companies of soldiers were there? Where was the first placed? The second? The third? The remaining two?

**12-16** Where were the people assembled? Who brought Joash out to them? What was to be the rule of his life? How did the people greet him? What happened to Athaliah?

**Seniors and the Home Department—**Whose evil example did Athaliah follow? During what two reigns was she the real ruler of Judah? What means did she take to retain her power?

**1-3** By whom was Athaliah's evil purpose thwarted? Who sought to slay the infant Saviour? (Matt. 1: 16.) What is said of the weapons used against God's people? (Isa. 54: 17.)

**4-11** Who was Jehoiada? How many classes of soldiers were in the guard? Describe Jehoiada's plan. When did Paul plan his deliverance? (Acts 22: 17.)

**12-16** Describe the coronation of Joash. Whose law was he to obey? What is the law called? (Ps. 119: 105.)

**Seek-Further Questions**—Through whose quick-wittedness was the babe Moses saved? Who interfered to save the life of the infant Jesus?

**Answers to Seek-Further Questions**—(1) In the Garden of Gethsemane, Matt. 26:53, 54. (2) The disciples on the way to Emmaus, Luke 23:16.

**THE CATECHISM**

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

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

Ques. 49. *The Second Commandment.* God is a Spirit; man is a spirit; and Paul argues (Acts 17:29) from this likeness of nature in God and man, that it is absurd to think that God can be compared to gold, or silver, or stone, graven by art or man's device. It is bowing down to and serving images as if they represented God, that this Commandment forbids.

The jealousy of God is given as a reason why He forbids His people to use images in His worship. God is jealous of us because He loves us. What parent would not be jealous if the heart of his child were in danger of being stolen from him by designing strangers or evil companions? It is because the worship of any work of art, however lovely, would show that we were finding satisfaction in a created thing rather than in the Creator, that God is jealous. The fact that He is jealous shows that He cares for us, and that He wants to have us for himself. It proves also that He will help us to overcome all that would draw us away from Him.

Then comes a solemn warning. God says that He will "visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate" Him. This is just one way of saying that children suffer for the wrong-doing of their parents. It is not only in the Bible that this law is found, but it is written large also on all human experience. The reverse is true also, and children inherit the reward of the virtue found in their parents.

The Commandment, closes with a glorious assurance regarding the mercy of God. His wrath can be measured. It extends to the "third and fourth generation." But he shows His mercy to "a thousand generations", as the margin of the Revised Version rightly translates, instead of merely "thousands" of people. Compare Deut. 7:9. "God is not a Master...but a Father, jealous if we refuse our hearts. He visits sin upon the posterity 'of them that hate,' not only disobey Him... He does not requite those who serve Him with a measured wage." (Chadwick.)

**FOR TEACHERS OF THE LITTLE ONES**

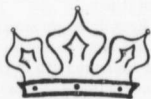
By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Lesson Subject*—God training His people by punishing evil-doers.

*Introduction*—Show a picture of our Queen Alexandra (or of Queen Victoria). Speak of

their goodness, and how much loved they are. Show a picture of some of the young princes. Explain that one of them may be the future king. The class may be asked to place their hands around the top of their heads, to remind them that kings have to be crowned with a crown.

*Lesson*—We are to hear about a very different kind of queen from ours—a very bad queen, Athaliah, daughter of wicked Queen Jezebel, who worshipped idols. Little girls and boys



THE **BOY KING** PROTECTED  
THE **BAD QUEEN** PUNISHED

usually learn to do the things they see their fathers and mothers doing; so Athaliah worshipped idols, too. Her husband, Jehoram, had been king. He died, and their son, Ahaziah, became king. He had some little sons (princes).

I am sure you will think it very strange when I tell you that their grandmother, Athaliah, did not love these little princes. (The children will be ready to tell you how much "grandma" loves them, and how much they love to visit her, etc.)

When their father, King Ahaziah, died, their cruel grandmother ordered all the little princes to be killed, because she wanted to keep the crown on her own head. One little prince escaped, unknown to the grandmother queen. A kind aunt named Jehosheba took the baby boy, Joash, about a year old, and hid him and his nurse in one of the rooms of the temple at Jerusalem. There they stayed till the little prince Joash was seven years old. The priest in charge of the temple was Jehoiada. He took good care of Joash.

*The Crowning of the Boy King*—Describe the anointing, the placing of the guards, the great care taken, for fear the wicked old queen might get hold of Joash (Use blackboard), vs. 4-12.

One child may be allowed to stand, while the others gather around him and place a crown (gilt paper) on his head, and clap their hands, and cry "God save the King!" (see v. 12). This is the way the people crowned Joash the boy king in the temple.

Let us look at the old queen in her palace. She hears the shouting. She calls her servants to escort her to the temple to see what it means.

At once she sees that the people have turned against her and her wickedness, and have made a new king. She turns to run and hide herself. The soldiers are ordered to follow her and kill her. In this way God punished this wicked woman. God always punishes evil-doers.

*Golden Text*—Repeat and explain.

*Hymn*—Sing Hymn 529, Book of Praise.

"Do no sinful action,  
Speak no sinful word,  
Ye belong to Jesus,  
Children of the Lord."

*Something to Draw at Home*—Draw a crown.

Print THE **BOY JOASH PROTECTED**  
**DAD QUEEN PUNISHED**

*Something to Remember at Home*—I must do no wrong.

*Something to Ask at Home*—What does Jesus say about punishment?

### SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

EVIL

Athaliah was the daughter of Jezebel, and, like her mother, she seems wholly EVIL. Her son, King Ahaziah, was bad also, and God allowed him to be killed, that the crown might go to his little children, who were not yet wicked (Good). But their

GOOD  
DEFEATED  
BY EVIL

grandmother decided to murder them all and be queen herself; so we see good DEFEATED BY evil. But since God is on the side of good, that would seem to mean (change GOOD into) God was defeated by evil, which we cannot believe. If we have faith in God, we must hold firmly to the belief that (erase -ED, BY) God DEFEATS evil, always. When the children were murdered, the baby was rescued and hidden in a chamber adjoining the temple. But the

GOOD  
DEFEATED  
BY EVIL

wicked queen still reigned. True; but we are not told that God defeats evil instantly. The believing ones waited six long years, and then the boy king was crowned. They now saw that God defeats evil IN TIME. His own time.

GOOD  
DEFEATS  
EVIL  
IN TIME

## Lesson VII.

## JOASH REPAIRS THE TEMPLE

November 13, 1904

2 Kings 12: 4-15. Commit to memory vs. 9-12. Read 2 Kings chs. 12 to 15.

**GOLDEN TEXT**—We will not forsake the house of our God.—Neh. 10: 39.

4 And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, <sup>2</sup>even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take it to them, every man <sup>4</sup>of his acquaintance: and <sup>5</sup>let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and <sup>6</sup>the other priests, and said unto them, Why repair ye not the breaches of the house? how therefore receive ye no more money <sup>4</sup>of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein

**Revised Version**—<sup>1</sup>hallowed; <sup>2</sup>in current money, the money<sup>2</sup>of the persons for whom each man is rated, and; <sup>3</sup>it; <sup>4</sup>from; <sup>5</sup>they shall repair; <sup>6</sup>for; <sup>7</sup>take; <sup>8</sup>that they should take; <sup>9</sup>that was weighed out; <sup>10</sup>paid; <sup>11</sup>the; <sup>12</sup>for buying; <sup>13</sup>hewn; <sup>14</sup>But; <sup>15</sup>cupps; <sup>16</sup>for; <sup>17</sup>them that did the work; <sup>18</sup>to give to.

**DAILY READINGS**

M.—Joash repairs the temple, 2 Kings 12: 4-15. T.—The atonement money, Ex. 30: 11-16. W.—Giving for the temple, 1 Chron. 29: 1-9. Th.—Solomon's prayer, 1 Kings 8: 22-30. F.—A willing mind, 2 Cor. 8: 1-15. S.—Love of God's house, Ps. 122. S.—Another account, 2 Chron. 24: 4-14.

**Shorter Catechism**—*Ques. 50.* What is required in the second commandment? A. The second commandment requireth the receiving, observing, and keeping

**EXPOSITION**

**Time and Place**—About 856 B. C.; Jerusalem, the capital of Judah.

**Connecting Links**—The last Lesson described the coronation of Joash. On that occasion, under the direction of Jehoiada, the high priest, a two-fold covenant was made ch. 11: 17. First, king and people pledged themselves anew to God's service, and secondly, the king and people gave mutual pledges to one another. An attack on Baal worship followed, v. 18. The Lesson of to-day is doubtless some years later, as Joash was then only seven years old. The parallel account in 2 Chron. 24 should be carefully read.

**I. The King's Command, 4-6.**

V. 4. *Jehoash said to the priests*; having called them to a public meeting, 2 Chron. 24: 5. It was natural that one nurtured in the temple as Joash had been should have its interests at heart. Jehovah's house had been neglected during Athaliah's reign and had suffered from the depredations of Athaliah's sons, 2 Chron. 24: 7. *Money of the hallowed*

all the money that was brought into the house of the LORD.

10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and <sup>11</sup>builders, that wrought upon the house of the LORD,

12 And to <sup>14</sup>masons, and <sup>11</sup>hewers of stone, and <sup>12</sup>to buy timber and <sup>13</sup>hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

13 <sup>14</sup>Howbeit there were not made for the house of the LORD <sup>15</sup>bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

14 <sup>16</sup>But they gave that to <sup>17</sup>the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on <sup>17</sup>workmen: for they dealt faithfully.

pure and entire, all such religious worship and ordinances as God hath appointed in his word.

**LESSON PLAN**

- I. The King's Command, 4-6.
- II. The Priests' Neglect, 6-8.
- III. The People's Gifts, 9, 10.
- IV. The Workers' Faithfulness, 11-15.

**Lesson Hymns**—Book of Praise, 426; 232; 98 (Ps. Sel.); 258, 273 (from PRIMARY QUARTERLY); 427.

*things* (Rev. Ver.); that is, money for vessels and implements dedicated to the temple service, or, simply, "holy gifts." The money for the needed repairs was to be got from three sources: (1) *Money of every one that passeth the account.* According to this translation the reference is to the numbering described in Ex. 30: 12-16, where each Israelite was required to pay a half shekel (32 c.) on reaching twenty years of age. The Rev. Ver. translates by "current money" (compare Gen. 23: 16). Current money was not in coins—these were not yet in use—; but in bars or pieces of silver, of varying weights. (2) *That every man is set at*; that is, money assessed by the priest upon those who made vows, Lev. 27: 2-8. An example is that of the Nazarites, Num. 6: 1-21. (3) *That cometh into any man's heart to bring*; that is, free will offerings. (See Lev. 22: 18-23; Deut. 16: 10, for the nature and occasion of these offerings.)

V. 5. *Let the priests take it to them*; that is,

to themselves. 2 Chron. 24 : 5 tells how the priests were sent abroad to gather the money. *Every man* (priest) *of his own acquaintance*; nothing more natural than that each should go where he was best known. The priests did not all live in Jerusalem, but were scattered through the country. *They shall repair* (Rev.Ver.). "They" is emphatic; the duty lies on the priests. *Breaches*; cracks, broken places, showing in what a dilapidated state the building was, through long neglect, and through violence like that of Athaliah's sons (see under v. 4).

### II. The Priests' Neglect, 6-8.

V. 6. *Three and twentieth year*. Jehoash was now thirty, and the command to the priests was probably given some years before this, how long before we do not know exactly. (Read 2 Chron. 24 : 5, 6.) *The priests had not repaired*. There is no charge of dishonesty, but simply of neglect. Perhaps they had found it difficult to decide how much of the money received should go towards their own support, and how much should be applied to the repair of the temple. Owing to their lack of energy in collecting, perhaps no large amount had come in.

Vs. 7, 8 *Called for Jehoiada*. It was Jehoiada who had placed Joash on the throne (see last Sabbath's Lesson). He was an old man. *Why repair ye not?* The king makes no hard accusations, though the priests were to be blamed at least for lack of zeal. *Receive no more money*; that is, for the repair of the temple. Money for this purpose would henceforth be kept separate from that contributed for the support of the priests. *Deliver it*; allow it to be delivered according to the king's method. He is now to manage the business himself. There would be no more canvassing, but the people would come and bring their offerings. *The priests consented*; glad that the work was to be carried out more vigorously than it had been under their care.

### III The People's Gifts, 9, 10.

V. 9. *Jehoiada the priest took a chest*; at the king's order (2 Chron. 24 : 8), but the authorities of church and state worked harmoniously in the business. *Beside the altar*; the altar of burnt offering, which was in the priests'

court of the temple directly opposite the porch. *The priests put therein . . . all the money*; the people not being allowed to enter this court. They could, however, see the box from the gate, and be sure that their money was put into it. 2 Chron. 24 : 9, 10, tells of the proclamation made throughout the land.

V. 10. *Saw that there was much money*; from the weight of the box and the number of offerers. *King's scribe*. Royal secretaries were common in the East. *High priest*; Jehoiada, representing the people, as the "scribe" represented the king. *Put up in bags*; put it together in parcels ready for weighing. *Told the money*; that is, counted it, of course by weighing, there being no coined gold or silver. 2 Chron. 24 : 11 says that this was done day by day.

### IV. The Workers' Faithfulness, 11-15.

Vs. 11, 12. *Into the hands of them that did the work*; the architects or overseers. *Carpenters . . . builders . . . masons . . . hewers of stone*. The temple must have needed a great deal in the way of repair. *And to buy timber and hewed stone*. The overseers were no doubt competent men who could use the money to advantage.

Vs. 13-15. *Howbeit there were not made . . . vessels*; that is, not until the repairs on the temple were completed. 2 Chron. 24 : 14 says that the surplus was applied to the purchasing of such vessels, used in the sacrifices and services of the temple. The temple furniture had suffered, as well as the temple (see 1 Kgs. 14 : 26 ; 15 : 18).

*They reckoned not with the men*. They could be trusted to do what was right. *They dealt faithfully*; not only by those who entrusted them with the money, but by those under them. The workmen were paid, and paid in full.

### Light from the East

NOT REPAIRED—One of the most exasperating trials of a traveller in the East is the impossibility of infusing any energy or promptitude into an Arab. You may plead and scold and denounce and threaten, and he will listen, and procrastinate still. His motto is, "Never do anything to-day that can be put off until to-morrow." Consequently no one will mend a road or repair a house or



put up a fence, unless he is forced to do so by some superior authority. Although the land is being constantly impoverished, the manure of ages is allowed to waste away unused. Every country village is one vast manure heap, but no one thinks of putting any of it on the soil. If you urge an Arab to hurry in the performance of any duty, he will say, "Why should I hurry? There

will be another day after this one." And priests are proverbially the slowest and most heartbreaking in their delays. They need more prompting and guiding than their work is worth. In addition to this constitutional inactivity, the ritualistic service of Baal was popular and profitable, and the priests had no inclination to hurry the restoration of the house of the Lord.

## APPLICATION

*And Jehoash said to the priests, v. 4.* The world is full of things that need to be improved. They are in every school, and in every business. We haven't

**Making the World Better**

long to live here, and we pass this way but once. There is no time for lazy, careless content with things as they are. The call is loud for men of initiative and push, to take hold and make things what they ought to be. First, let there be a good square look at our actual surroundings, and a calm wise decision as to what things need improvement, and then a manful effort for their betterment.

*And they shall repair (Rev. Ver.), v. 5.* Every material wears down. The best built house needs frequent renewal, else it will soon fall into ruin.

**The Soul's Renewal**

There is a continual waste in our bodies. We must have sleep and recreation to make this good. It is not otherwise with the spirit. It stands in constant need of renewal. Each day makes a heavy draft on our faith and courage. We need the daily season of communion with heaven, and the holy quiet of the Sabbath, to keep our souls strong and fresh. He who fails of these fails of highest vigor.

*And the priests had not repaired, v. 6.* They had not exerted themselves to improve the condition of the temple. Therefore it

**Climb or Fall**

fell into worse decay. This always happens. There is only one way of preventing ourselves from growing worse. It is by growing better. Unless we climb, we shall slide backwards and fall. We must strive after the heavenly prize, else the forces of evil will drag us down. Look up, and follow forward, is a good rule.

*Why repair ye not? v. 7.* Not the one who points out our fault, but the fault itself

is our enemy. Who does not thank the one

**Welcome Warning**

who shouts a warning to save him from falling over a precipice? Who is so foolish as to be angry with the physician who lays his finger on the source of the disease? Reason teaches us to be grateful, when defects in our work or character are pointed out, even if the words wound, for then we may seek and apply the remedy.

*And set it beside the altar, v. 9.* The altar was to them a silent witness—but how eloquent!—of God's mercy. There the guilty

**Our Altar and Gifts**

brought their sacrifices, and received the forgiveness that healed their broken and contrite hearts. Our altar is the Cross. There God's heart of love has been revealed to us. We cannot but give of our best with that vision before us. Who can close up his heart, when God has so opened His? Who can grudge when God has been so generous?

*When they saw that there was much money, v. 10.* It is worth while to look a little longer at the gifts of the people. We have a fine lesson here in church finance.

**A Lesson in Finance**

First, gifts were asked for a worthy object—to repair the Lord's house. No appeal should be made for money, unless the use to be made of it can be commended to the judgment of intelligent people. Then, the need was made known as widely as possible. When a church needs money, the people should be informed. Nothing kindles liberality like knowledge. And, again, the appeal was made to the highest motive. Gifts were asked, as all gifts to the work of the church should be asked, in view of heaven's wonderful grace.

*The king's scribe and the high priest came up, v. 10.* "Never count public money alone,"

is a good business rule. It is not enough to be honest; we ought to clear away every possible ground of suspicion. And nowhere should this rule be more strictly observed, than in the handling of church funds.

*They gave the money into the hands of them that did the work*, v. 11. "Tools to the workman"—who has a better right to them?

**The Lever of Fitness** And in the long run a right that is recognized. Worse than wasted is the time spent in grumbling, because we have not a position of greater responsibility and authority. The secret of advancement lies close at hand. It is by proving our fitness in our present place, that we shall lift ourselves up to a higher.

*Howbeit there were not made bowls of silver*, v. 13. There is a sound principle laid down here. See that the foundations and walls of a building are built aright, ere

**First Things First** thought is given or money expended on ornamental furniture.

And so with the character. See to it, that solid acquisitions are made, before giving time and thought to the more ornamental

parts of the personality. A woman who wears jewelry, while her dress is of poor material or defective in any way, shows poor judgment. Or, a young man who is anxious to learn French, when he cannot speak decent English, is guilty of folly.

*They reckoned not with the men*, v. 15. Their word was as good as their bond. The

**As Good as Their Word** word of such men is a good asset. It is, after all, the best possible security. It smooths one's way in every business transaction to be known as absolutely trustworthy.

*For they dealt faithfully*, v. 15. How delightful a thing it is to deal with men who are faithful, who can be depended on! And sadly we must confess that such

**Honest Work** men are not so common as they should be. What an immense amount of inconvenience and worry is caused because we cannot place confidence in those who undertake to do work! How often they have to be watched and checked, lest they rob those who employ them by their slipshod ways of doing. The guarantee of good faithful work, is that conscience should be put into it.

### TEACHING HINTS

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

#### For Bible Class Teachers

Begin by a few questions regarding the temple. What was it? Who built it? How old was it? Then ask, what special reasons the king had for desiring to see the temple repaired. Illustrate by a reference to our own sentiments, when we see a church we have loved falling into disrepair and ruin. No man cares to see the house of God he loves, falling into neglect, with broken doors or windows, with stones crumbling away, or fallen down. Commend the speech and action of the king.

The intention of the language in the opening verse is plain: the king directs the priests to apply certain portions of the revenue they received, to the restoration of the temple buildings, which had suffered during the reign of Athaliah. See Exposition for the three sources of income here mentioned.

The priests failed to execute the wishes of the king. How was this? Were they hostile to the proposal? Is it conceivable that Jehoiada, to speak of no other, did not share the king's desire. Perhaps the project fell short because of the division of interests involved. The influence and authority of Jehoiada, however great, may not have availed in a case like this. The temple priests were probably a close corporation. Their revenues may have fallen off, and they may have urged that the income they received from all sources did not suffice to allow them to carry out the wishes of the king.

The second arrangement was simpler than the first. The priests consented that the money originally intended for the restoration of the fabric, according to the policy of the king, should not be received by them as before, while they, in turn, were relieved of all responsibility for the restoration of the building. On the instructions of Jehoiada a chest was placed on the right side of the

altar, and the priests placed therein all the gifts they received for the renovation of the temple.

Why should this plan have been successful? What rendered it popular? Illustrate, if possible, by some similar experiences known to you. Make the steps taken to count, or weigh, the money clear to the scholars, as this will tend to impress the lesson on their memories. Dwell on the liberality of the people, and on the value of liberality, among the Christian graces. Take the opportunity to recommend systematic giving. The integrity of all concerned in the work should be pointed out, and used as an example. It is true that the fidelity of one class only is mentioned, but a general inference may be drawn with reasonable confidence. Enforce the duty of the utmost carefulness in the use of the money of others. Do not hesitate to speak freely of the prompt settlement of accounts as a duty. Teach the scholars to buy nothing for which they do not pay.

Expound and apply the great truth of the duty of supporting all the agencies of the congregation and the church. Take occasion to mention some of these agencies and the services they render.

### For Teachers of the Boys and Girls

Almost every subject comes up, as we go through the Bible. Here is a passage on church work and church finance.

There are many ways of treating the lesson. Try this way :—

HOW A PIECE OF WORK FOR GOD WAS DONE.

*Unselfish.* It brought no money, and apparently no glory, to the king. All the same, he threw himself into it heart and soul. To do God's work with any but unselfish motives, is to come very close to being the devil's servants, not God's.

*Zealously.* We have both the plus and the minus here, zeal and lukewarmness. The zeal was the king's. See in v. 4, also in v. 7. Turn to these three texts.—Col. 3 : 23 ; Gal. 4 : 18 ; Ps. 69 : 9 ; and this fourth, 2 Cor. 9 : 2. But the priests were lukewarm. Go over the arrangements of v. 4, comparing 2 Chron. 24 : 5. There must have been a good deal of money handled. But how much more, if the priests had been on fire. Any cause is ill off that has limp leaders. What God

thinks of half-in-half servants of His, Rev. 3 : 14-16 tells.

*In a business way.* The king (he was still young) learned by experience. His first plan was not clear-cut. The money gathered was to keep the priests, as well as to repair the temple. The second plan (vs. 7-12), was "business" through and through. It is worth examining. Many boys, and girls, too, are taking the commercial course at school, that they may know how to tackle business when the times comes. The business way of doing God's work is worth learning. There are four points in the raising of the money and three in the spending of it, that, by proper questioning, the class will discover here for themselves.

In the raising of the money—(1) A definite object. Not priests and temple ; but temple. It is usually easier to get money when the object is quite definite. (2) A sacred sanction. Make the meaning plain. The money chest was set beside the altar, v. 9. It was to the sacrifice on the altar that the people looked for God's forgiveness of sin. For the highest Christian motive to giving, see Hymn 50, vs. 3, 4, Book of Praise. (3) A convenient method ; and therefore popular. Everybody went to the temple ; and to put money through a hole in a box (v. 9),—any child could do that. The simpler the method, the more likely to be successful. (4) A straight appeal. The people were told what the money was wanted for, and where it was to be brought, and they responded. The straight way is the easy way, after all.

In the spending of the money, these three points—(1) It was carefully counted, v. 10. Church funds and Sunday School funds should be as carefully managed as bank deposits. (2) It was given to qualified men. They were no bunglers, those contractors, who took the oversight, v. 11. When the missionary shows himself "a workman that needeth not to be ashamed," (2 Tim. 2 : 15), his support is readier. (3) And purposeful men. There is a fine swing to vs. 11-14. Contractors and workmen alike went at their task with a will, and carried it through. After such fashion should the children be taught by example as well as precept as to how the Lord's work should be done.

## ADDED HINTS AND HELPS

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

## Lesson Points

The answer to the question "ought" settles also the question of "can". v. 4.

The prudent general places his soldiers where they can fight to the best advantage. v. 5.

More injury is done to a good cause by the indifference of its friends, than the opposition of its foes.

Only those who accept responsibility have a right to exercise authority. v. 8.

No honest man fears the light of day. v. 9.  
Church and state should be independent, but friendly, allies. v. 10.

Wisdom in spending stimulates liberality in giving. v. 14.

Sanctified common sense is one of the choicest of Christian graces. v. 13.

Fair pay is the employer's, and faithful work the employee's, duty. v. 15.

## From the Library

.... Thou O Spirit, that does prefer  
Before all temples the upright heart and pure.  
—Milton.

Have you studied the precise import of the word translated "cheerful" in 2 Cor. 9 : 7 ? The word is *hilarion*. There is no mistaking its import. God loves a whole-souled, 'hilarious' giver—one who gives freely, heartily, and with swing.—Merrill E. Gates.

Give strength, give thought, give deeds,  
[give self,

Give love, give tears, and give thyself ;  
Give, give, be always giving.

Who gives not is not living ;  
The more we give the more we live.

—Quoted by Peloubet.

There is a legend, that the apostle Thomas went to India, and was commissioned by King Gondoforus to build him a splendid palace. Instead, Thomas distributed the money intrusted to him, among the poor and sick. Gondoforus was angry and cast him into prison. Then the brother of the king died ; and the king resolved to build in his memory a magnificent tomb ; but the dead

man, four days dead, suddenly arose, and said to the king, that he had been in heaven, and had been shown a wondrous palace of gold and silver and precious stones. This he was told, was the palace built by Thomas, the architect for King Gondoforus.—Mrs. Jameson in Sacred and Legendary Art.

## Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Love for God's house.
2. Why we should give.

## Prove from Scripture

That we should love God's house.

## Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—To whose service were king and people pledged? What onslaught was made?

4-6 To whom did Joash give directions? Where were they to collect money? For what was it to be used? Who had injured the temple?

7, 8 Until what time had the priests charge of the repairs? For what were the priests rebuked? Whom did Joash consult? What command now given to the priests?

9, 10 Into what was the people's money to be put? Where was this placed? Who received the money? Why was this necessary? What was then done with the money?

11-15 To whom was it given? What use did they make of it? Mention the workmen employed in the temple repairs. What was provided with the money left over? Where do we read of this?

**Seniors and the Home Department**—Give the date of the Lesson. In what year of the reign of Joash? Who had pledged Joash to God's service?

4-6 How did the king show his zeal for God's house? To whom were the temple repairs entrusted? From what three sources were they to obtain money? What rule does Paul lay down for Christian giving? (1 Cor. 16 : 2.)

7, 8 Why had the priests been dilatory about the repairs? Who now took it into his own hands? What parable of our Lord warns against neglecting to use our talents? (Matt. 25 : 14-30.)

9, 10 By whom was the chest provided? Describe its position? In what spirit should we give? (2 Cor. 9:7.)

11-15 In what form was the money? How was its value reckoned? What was the character of the overseers? Whom should we seek to please in our work? (Eph. 6:6.)

**Seek-Further Questions**—Whose gift to the temple did our Lord specially commend? What should be the measure of our giving?

**Answers to Seek-Further Questions**—

(1) His sisters, Ex. 2:7; (2) An angel, Matt. 2:13.

**The Catechism**

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

Ques. 50. *What the second Commandment requires.* Our attention is directed in this question to two things: (1) The instruction which God has given as to the methods of worship, and (2) Our duty in relation to this instruction.

1. God has told us in His word how He is to be worshipped. Amongst His ordinances of worship, the principal are: (a) prayer, which includes thanksgiving, Phil. 4:6. Prayer may be public, as in the church (Acts 2:42), private, as in the family (Jer. 10:25), or secret, as when alone, Matt. 6:6. (b) Praise, that is, singing the praises of God. This should be done both in public and in private.

See Ps. 149:1; James 5:13; Eph. 5:18-20; Col. 3:16. (c) The reading, hearing and preaching of the word. The reading and hearing of the word is to be observed both in public and in private. See Acts 15:21; John 5:39; James 1:21-25; Acts 10:33. The word is to be preached in public (2 Tim. 4:2), and the preaching of it should be attended to, that men may learn the way of salvation. (d) The observance of the sacraments of baptism and the Lord's Supper. These are by the express appointment of the Lord Jesus Himself. See Matt. 28:19; 1 Cor. 11:23.

2. Our duty in relation to God's ordinances of worship is threefold: (a) We should receive them. It is not our part to say how we shall worship, any more than the soldier has the right to choose the color of his uniform or the form of his flag. If we are loyal to God, we shall submit ourselves to His directions in our worship. (b) We should observe them. It is only in this way that we can prove to ourselves and show to others that we really approve of them. Our faithful observance of God's ordinances is a powerful testimony for Him to all around. (c) We should keep them pure and entire: that is, we should take care that nothing is added to what God has appointed, and that everything which He has appointed is observed with loving diligence and care.

**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—God training His people by encouraging love of His house.

*Introduction*—Have you ever put your hands together so (illustrate), and said,



"Here's the church (fingers interlocked, backs of hands up); here's the steeple (forefingers raised); here are the doors (thumbs) and here are the people" (fingers turned out). Let us think of our own church while we try to do this. Then let us think away back to the time when King Solomon built that beautiful house at Jerusalem called the temple (show picture or use blackboard outline, or temple building blocks).

*Review*—The beautiful temple had been much destroyed, the

## Joash Repairs the Temple

walls broken down, the gates left open without any porters to attend them. It was that wicked queen grandmother, Athaliah, who had allowed the temple to get into this state. She worshipped idols, you know, and did not care anything for God and His house. Tell me about her, and what became of her. We'll draw a crown, while we recall the boy king, Joash. After Joash was made king and the old queen was dead, Jehoiada (now for the first time called the high priest) became the guide and friend of the young king. He "made a bargain" with Joash and all the people, that they should be God's people again and not worship idols any more. Joash, you remember, had been taken when a baby to the temple to be hidden, and there he had lived and been cared for, and of course he loved the old temple. When he grew old enough to make plans, he told Jehoiada to collect money from the people to repair the temple.

*Lesson*—Tell the Lesson Story. The people were to give "all that came into their hearts to give" (v. 4), and this money was to be used to repair the temple. Let us think what would be needed—timber, hewed stone. They would need to pay masons and hewers of stone, and carpenters and builders.

*Our Gifts to God's House*—Repeat "The Lord loveth a cheerful giver." Why do we bring our pennies to church, and big people bring their larger gifts? Perhaps you are

just building a new church or school-room, or the old one may need to be repaired. Then too, money has to be paid to the minister who preaches, and visits the sick, and baptizes the children, and attends funerals, etc. etc. The church has to be lighted and heated and kept clean. There are so many things about God's house that need money. Then the church people have to send money for mission work in our own and other countries, and for old ministers who cannot preach any more. We do all this for Jesus' sake, because we love Him. We should love His house, and go to it as often as we can, and give all we can for God's work and worship.

*Golden Text*—Repeat.

*Something to Draw at Home*—Draw a picture of a church.

*Something to Remember at Home*—I should love God's house.

*Something to Ask at Home*—Did Jesus love the church?

*To learn by heart*—

We lose what on ourselves we spend,  
We have as treasure without end  
Whatever, Lord, to Thee we lend,  
Who givest all.

Whatever, Lord, we lend to Thee,  
Repaid a thousandfold will be;  
Then gladly will we give to Thee  
Who givest all.

## SUPERINTENDENT'S BLACKBOARD REVIEW

GOD  
NEGLECTED

GOD'S HOUSE  
NEGLECTED

When Joash was a child hiding from his cruel grandmother, religion was much NEGLECTED, which means GOD neglected. As Joash grew up he tried to be a good king; but in spite of his commands to repair the temple, GOD'S HOUSE was neglected. But

before he died we see GOD'S house (erase NEGLECTED) REPAIRED. How was it done? ONE man INSISTED, and as he continued the steady pressure, ALL ASSISTED. So, often GOD'S work

GOD'S HOUSE  
REPAIRED

ONE INSISTED  
ALL ASSISTED

depends thus upon one man; it is neglected, until one man rises to stand against the current and stir up others to help. But there is this great encouragement; when one has held his purpose firm in spite of all obstacles and discouragements, the people will finally come and help. Have you the leader's strength of purpose; then, in GOD'S name, insist that GOD'S work shall be done. Have you only weaker powers? Then, in the same blessed name of GOD, assist with all the strength you possess.



## Lesson VIII.

## ISAIAH'S MESSAGE TO JUDAH

November, 20, 1904

Isaiah 1: 1-9, 16-20. Study vs. 1-20. Commit to memory vs. 18-20. Read Isaiah ch. 5.

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

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, and they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and purifying sores: they have not been closed, neither bound up, neither mollified with ointment.

**Revised Version**—1 deal corruptly; 2 despised; 5 will; 6 still stricken, that ye revolt; 7 festering; 8 oil;

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land;

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

omit unto anger; 4 estranged and gone backward; 5 booth.

**DAILY READINGS**

M.—Isaiah's message to Judah, Isa. 1: 1-9. T.—Isaiah's message to Judah, Isa. 1: 10-20. W.—Surprising folly, Jer. 2: 1-13. Th.—Hope for the lost, Ezek. 36: 21-32. F.—With all the heart, Joel 2: 12-20. S.—The Lord will heal, Isa. 57: 13-21. S.—"Be ye reconciled," 2 Cor. 5: 11-21.

**Shorter Catechism**—Ques. 51. What is forbidden in the second commandment? A. The second com-

mandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

**LESSON PLAN**

I. A Divine Accusation, 1-3.

II. A Divine Threatening, 4-9.

III. A Divine Requirement, 16-17.

IV. A Divine Invitation, 18-20.

**Lesson Hymns**—Book of Praise, 126; 123; 38 (Ps. Sel.); 132; 217 (from PRIMARY QUARTERLY); 151.

**EXPOSITION**

**Time and Place**—A time of some great invasion of Judah by a foreign foe (vs. 7-9), either the Syrians allied with the Northern Kingdom, Israel, 735 B.C. (2 Kgs. 16: 5), or the Assyrians under Sennacherib, 701 B.C. (1 Kgs. 13: 17); Jerusalem, where Isaiah chiefly prophesied.

**Connecting Links**—Isaiah was called of God to be a prophet to Judah (ch. 6) during the reign of four kings, v. 1. More than a hundred years have passed since last Lesson.

**I. A Divine Accusation, 1-3.**

V. 1. This verse is a heading, either for the first twelve chapters or for the whole book. *The vision.* The prophets were "seers" (1 Sam. 9: 9), and hence their message was a "vision" (something seen). The word is here used with a wide meaning, including not simply something seen at some particular time, but his whole message. *Isaiah.* The name means "Jehovah is salvation." A man of high social rank, possibly related to the royal family, he held a position of dignity and influence at the court and among the people. His prophetic career extended from about 740 to

700 B.C. *Son of Amoz*; not the prophet Amos. *Which he saw.* Perhaps ch. 6 describes how he came to be a prophet. It is a remarkable passage. *Concerning Judah*; the Southern Kingdom. But the insight of the prophet discerned, and his lips uttered great truths for every age and nation. *And Jerusalem*; that is, "especially Jerusalem." Isaiah was a city prophet. *In the days of, etc.* See Connecting Links. The chief events of this period were the gradual establishment of Assyrian authority over the small states of Syria and Palestine, and the fall of Samaria, that is, the Northern Kingdom.

Vs. 2, 3. *Hear, O heavens, and give ear, O earth.* "The Great Arraignment," Ewald calls it. Heaven and earth are summoned to hear and bear witness to the truth of what God says; or possibly the meaning is that what God has spoken to him, He will speak out in trumpet tones, which all creatures may hear. *The Lord hath spoken.* The words are given in vs. 2, 3. *Nourished and brought up children.* From the national birth hour of their deliverance from Egypt, God had guided

and trained Israel, His children. The thrilling lament of a deeply grieved Father is a heavy accusation. *Have rebelled*. This charge, as made by Isaiah (compare v. 28), includes: (1) Idolatry; (2) Breaches of the moral law; (3) Rejection of the prophet's own message. *The ox... the ass... Israel... my people*. God's people stand condemned by the most stupid farm animals, for they know their master, or the one who feeds them. The perversion of the best is always the worst. *Not know... not consider*. They do not see that they belong to God and owe Him their service; for they will not stop to think. They have reason, but will not use it to look into the greatness of God's fatherly love.

## II. A Divine Threatening, 4-9.

V. 4. The prophet now speaks, describing the sin of the nation, the punishment already suffered, and the still more terrible doom awaiting the rebellious people. *Ah sinful nation*. "Sinful" here means that which has become a habit. *Laden with iniquity*; suggesting the down-dragging influence of sin. *Seed of evildoers*; not descendants of evildoers, but themselves a brood of evildoers. *Corrupters*; holding false beliefs and living wicked lives. *Forsaken the Lord*; by reducing His worship to a formality (compare ch. 29: 13). *Despised the Holy One* (Rev. Ver.); treated His commands with contempt, whose great purpose for His people was to make them holy like Himself. *The Holy One of Israel*. (See For Bible Class Teachers.) *Gone away backward*. Instead of imitating God, they have turned the back on Him, to walk in their own self-chosen way. Cheyne notes a climax of wrongdoing here: alienation ("forsaken"), insult ("despised") idolatry ("gone away backward").

Vs. 5-7. To provoke further the divine anger, is "nothing but an insane delight in their own destruction." (Delitzsch.) *The whole head... heart*. The nation, its land laid waste as a punishment for its sin, by a foreign foe (see Time and Place), is likened to a body full of wounds and sick unto death. *From the sole* (the lowest among the people) *... unto the head* (the highest) *... no soundness*. The whole nation is full of sin. *Your country*. Very vivid is v. 7—the land desolated, towns

in ashes, harvests appropriated by strangers; and all this for Israel's sin.

Vs. 8, 9. *Daughter of Zion*; that is, Jerusalem. *A booth in a vineyard* (Rev. Ver.) *... a lodge in a garden*; frail and solitary structures erected for the shelter of the watchers over the ripening fruit or crop. To such a condition will the proud capital be reduced if the people go on in their wickedness. *Besieged city*; cut off and solitary, surrounded as by a desert. *Except the Lord of hosts had left*. But for the mercy and grace of God to the very small remnant, we should have been as *Sodom... and like unto Gomorrah*; utterly corrupt, and destroyed as a consequence without remedy, Gen. 19.

## III. A Divine Requirement, 16, 17.

Vs. 16, 17. After the terrible arraignment of vs. 10-15 eight admonitions follow. Three have to do with the removal of evil, and five with the practising of good. The three are: (1) *Wash you*. The first need is purification through forgiveness. Ps. 51: 7. (2) *Put away the evil*; not seeking to hide it, which is impossible, but removing it. (3) *Cease to do evil*; once and for all. The five require: (1) Actual well-doing, not merely good intentions; (2) Seeking to have justice done; (3) restraining the oppressor (Rev. Ver., margin, "set right the oppressor"); (4) Seeing that the orphan is not wronged; (5) Taking up the cause of the widow. The orphan and widow are representatives of all helpless ones.

## IV. A Divine Invitation, 18-20.

Vs. 18-20. *Let us reason together*. It is the Father that speaks in v. 18; and the Judge in vs. 19, 20. *Sins... as scarlet... crimson*; two words in Hebrew for the same red dye obtained from the powdered bodies of an insect (*coccus ilicis*). *As white as snow... as wool*. White is the natural emblem of innocence, Ps. 51: 7. *If... willing and obedient*; then peace and prosperity. *If... refuse and rebel*; then fierce and utter destruction. *The mouth of the Lord*; whose word is never broken.

## Light from the East

STRICKEN—The use of the rod to overcome the indolence, obstinacy, and stupidity of

servants, wives and subordinates was and is still common in the Orient. The Moslems say that the stick came down from heaven as a blessing from God. Sometimes the culprit was thrown upon the ground, his feet raised and bound to a frame, and the strokes laid on his sensitive soles. The punishment was in some cases not confined to the feet, but the offender was beaten all over his naked body, until he was one mass of bruises and running sores. So Israel had been smitten ; and still she sinned.

COTTAGE AND LODGE—In Palestine every

man that has anything to guard must be his own policeman. Every vineyard needs a watchman, from the time the grapes begin to ripen, until they are gathered, and the garden of cucumbers requires one during the whole season. The cottage is a booth of branches and the lodge a more permanent hut of poles and sticks, to shield the watchers from the sun. When the crop is taken off, the lodge deserted, the boughs scattered by the wind, and the poles fallen a dismantled wreck—it is a very striking picture of desolation and ruin.

### APPLICATION

*The vision of Isaiah, v. 1.* To see ourselves as we are—not through the colored glass of self-love or the flattery of foolish friends, but in the white light of reality —is great gain. Such a clear vision is the first step towards betterment. Strip the mask from the evil within us, and we shall shrink from its ugliness with a shuddering horror. Happy the nation or individual, to whom God has sent some man who sees them as they stand before His pure eyes. His words may smart and sting, but there is healing in them.

*Hear, O heavens and give ear, O earth, v. 2.* What tales the sun might tell of all that it has seen during its daily journeys across the sky from the beginning of time!

**Our Shame** Not for one moment has God forgotten His creatures, or slackened in His kindness to them. All the more should we blush for those chapters in the story of our lives which tell of ingratitude and rebellion.

*My people doth not consider, v. 3.* "What is it for" ? A most natural question this when we are looking at any piece of machinery.

Far more wonderful than any machine of man's inventing is our own nature. There is the body bearing in every part the marks of divine wisdom and skill. And the soul, with its god-like powers and immortal destiny! Never stop to think what we have been made for! Is it any wonder then, if our life ends in ruin ?

*Despised the Holy One of Israel, v. 4.* "Which is your best sermon" ? To this question a

noted preacher answered, "My next." Always striving towards some ideal, but never reaching it—this only is true life. We find the highest ideal in God Himself. Like Him—so we were created, and that image He intends to be restored. To lose this ideal, to rest satisfied on a lower level, "to despise the Holy One"—there can be no sadder, no more hopeless condition ; for what our ideals are, that we become.

*Why should ye be stricken any more ? v. 5.* It is one of the great heart-breaks, that men, with their eyes open to what it will cost of shame and suffering, will still

**How Stop ?** persist in sin. Why is it ? One answer is,—Habit is strong. Another is,—Sin is sweet. The true answer is,—Our hearts are evil. We love our own way. Hence, the only effective stoppage to sin, is a new heart ; and the only source of the new heart, is the Spirit of the Holy God ; and the only way to receive the Spirit is to make room for Him.

*The Lord of hosts . . . a small remnant, v. 9.* With outstretched finger, this verse points to two pillars of national and individual safety.

The merciful care of "the Lord **Two Pillars** of Hosts"—this first, for there is nothing good apart from Him. Then, how much every community and country owe to good people. But for them the social structure would not hold together. Without the righteous it would have no solid foundation.

*Cease to do evil ; learn to do well, vs. 16, 17.* Righteousness and unrighteousness—how

clear and sharp the line between them. We may call evil things we like by smooth names, but that does not change the fact. The strong, honest soul refuses to juggle with words. It will not deceive itself or others. Elijah and Ahab; John and Judas—these represent two sides. On one or other each of us stands. Middle ground there is none.

*Let us reason together, saith the Lord, v. 18.*  
How this invitation anticipates the gospel! God sent His Son to reason with men. He spoke to them as fathers and children, as masters and servants, as friends and neighbors.

His illustrations were taken from the household and the field and the common affairs of life. What pains He took to show men how fair God's claims are, and how eager He is to do them good! Coercion is foreign to the method of the Master. Persuasion is the keynote of His message.

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

### For Bible Class Teachers

Read any articles on Isaiah and his book to which you have access. Use a commentary in preparing the lesson, if at all possible. In any case, pay special attention to the Exposition furnished.

After the scholars have read the Lesson, they will be able to state the subject. Proceed now to take up the passage verse by verse.

It will be very helpful to the class, if you say a word or two regarding Isaiah and regarding prophecy. Explain why a collection of prophecies can be styled a "vision." Notice that the title "concerning Judah and Jerusalem" applies either to the first twelve chapters of our present book, which may at one time have formed a separate collection, or to the whole book.

What does the prophet mean by appealing to the heavens and the earth? Who were the "children," or "sons," whom God had "nourished and brought up"? What does rebellion here mean? Dwell on the sin of ingratitude. Illustrate from life or litera-

*Scarlet . . . snow . . . crimson . . . wool, v. 18.*  
"Scarlet" and "crimson"—thus the prophet flashes on our vision the worst that sin can do. We see evil raised to the highest power. But there is hope, for grace is mightier to cleanse than sin to stain. The love that streams from Calvary can make the vilest pure as the driven snow. The sight of that sinless Victim stirs the heart to penitence and hatred of sin, which have in them the promise and potency of holiness.

*If ye be . . . obedient . . . if ye . . . rebel, vs. 20, 21.*  
The hinge is small compared with the door, but on the hinge the door turns. The huge vessel swings about at the turning of the little rudder. Our destiny depends on the decision of the will. We have it in our power to open the door into eternal blessedness or unending woe. We are free to choose. But having chosen, we must abide by the consequences.

### TEACHING HINTS

ture. Why are the ox and ass mentioned, and contrasted with Israel?

Who speaks from verse four to verse nine? What is the force of the words, "seed of evil-doers"? Notice the rendering of the Rev. Ver., "deal corruptly." Make much use of the phrase, "the Holy One of Israel." It is probably Isaiah's own, and sets forth his fundamental conception of God in His relation to Israel. God is holy. This is the first lesson which we all have to learn. And we cannot learn it too soon or too thoroughly; it is a lesson for time and for eternity. What is the figure in vs. 5, 6? What processes are denoted by the last words of v. 6? (See From the Library.) Be ready to point out that the prophet drops the language of figure, and in v. 7 speaks literally: the land is ravaged by invaders. Note the force of the phrase, "daughter of Zion." For what do the figures of the "cottage" and the "lodge" stand? What light do they shed on the position of the capital? What do we learn from the reference to Sodom and Gomorrah?

Pass now to vs. 16, 17. Take them up clause by clause, and show that the true service of God consists in the performance of the duties here enjoined. The prophet pleads for

justice, social righteousness. Dwell specially on his appeal on behalf of the fatherless and the widow. Exhort the class to be compassionate and sympathetic. Let those who stand most in need of help be the first to receive it.

Who is the speaker in vs. 18-20? What illustration is here employed? Explain the significance of the colors red, and white. Is white used anywhere else to denote innocence! On what is forgiveness made to depend? Pardon and prosperity can only be had on certain terms—what are these? So, disobedience and rebellion are followed by their due punishment. Seek to engrave on the minds of the scholars the great truth here proclaimed. It is one of the unalterable laws of the spiritual universe. The favor of God can only be enjoyed by the righteous, the holy, the obedient. There is no lasting prosperity except for the good. The wicked sometimes prosper, but only for a time. The mouth of the Lord never speaks in vain, and the mouth of the Lord asserts this.

### For Teachers of the Boys and Girls

☞ A holy God, whose heart is love, dealing with His sinful children, is the lesson for today. It will come quick home, even to little children. To them God is the Father, strong, just, loving. These qualities are abundantly exemplified here.

"How long ago?" "Fully 2,600 years." Perhaps this would be a good way to begin. Who is speaking? A prophet. For whom is he speaking? For God. To whom? To God's people, who have gone astray. What sort of message has he? We shall see.

Some questions about Isaiah (see Exposition, v. 1). "He saw," v. 1. Some questions about this. By what power did he see so wondrously? Remind the scholars that Isaiah saw perhaps more deeply into God's way of saving sinners, and more clearly saw the coming Saviour of sinners, than any other of the old prophets. (Examine such chapters as Isa. 53 and 55.)

Would you like to see what Isaiah saw, when he saw with God's eyes; to hear what Isaiah heard, when God spoke into his ear? The greater part of the Lesson is just this. Sometimes it is God that speaks; sometimes Isaiah. But the two voices agree: they are as one voice.

It is about God's "children," v. 2. That is what He calls His people. They are His: He created them; He cares for them; He loves them.

They are *wicked and senseless* children. Think of it: think of all God's care of these people. (Recall Abraham's time, and that of Moses, and the wilderness, and the entering into the Promised Land). Think of all God's care of us. Were the Israelites ungrateful and stupid, when they "rebelled" against such a gracious Father? v. 2. More stupid than what? v. 3. What shall we say of ourselves? Are we any better or wiser than those wrong-headed and wrong-hearted people?

*What sin had done for them.* It is sweet to sin. Yes! but it is the sweetness of poison. Sin may begin pleasantly, but it ends tragically. What does Paul say of it? Rom. 6: 23. What does James say? Jas. 1: 15. What does Jesus say? Read the parable of the Prodigal Son, Luke 15. What does Isaiah say here? It is like the Prodigal Son and the man that fell among thieves (Luke 10) combined. Into what a dreadful state sin has brought the people, vs. 5, 6. Explain the "cottage" and the "lodge" of v. 8. It means that the nation was almost completely ruined: almost nothing left. It is a dark picture.

But see *this beam of light*, v. 9. God's great mercy and grace had kept some of them pure and holy. It is only God's grace that can keep any of us from sin.

*What God would have them do*—comes next. It is a very old remedy; but there is no newer one that is effective, vs. 16, 17. Stop doing wrong; do right: that is it.

"But, oh," the sinner says, "I can't stop doing wrong; and I can't do right." That was what Paul said, Rom. 7: 18, 19. In what distress Paul was, v. 24.

Now, what does God here say to the discouraged sinner? vs. 18-20. (1) He invites him, "Come now, and let us reason together;" (2) Then, he makes a wonderful promise of washing away sin; (3) And finally (vs. 19, 20), he declares the gain of holiness, and the awful destruction to the sinner.

We surely ought to try to live out the Golden Text; and God will help us, if we ask Him.

## ADDED HINTS AND HELPS

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

**Lesson Points**

Life on earth should be ruled by laws from heaven. v. 1.

To despise privileges is to deserve the heavier punishment. v. 2.

Ignorance when it is wilful is worthy of blame. v. 3.

Sin is the seed, suffering the harvest. vs. 4-7.

Prosperity cannot be permanent, unless it is founded on piety. v. 8.

Those who make no profession of religion themselves, profit from its possession by others. v. 9.

Pardon and purity go hand in hand. vs. 16, 17.

Salvation depends not on human goodness, but on the grace of heaven. v. 18.

If we are to enjoy the promises of God, we must fulfil their conditions. v. 19.

He who listens to God's warnings will escape woe. v. 20.

**From the Library**

We find the fiercest things that live,  
The savage-born, the wildly rude,  
When soothed by Mercy's hand, will give  
Some faint response of gratitude.

But Man!—oh blush, ye lordly race!  
Shrink back, and question your proud  
[heart,

Do ye not lack that thankful grace  
Which ever forms the soul's best part?

—Eliza Cook.

Isaiah's preface is in the form of a Trial of Assize. Ewald calls it "The Great Arraignment." There are all the actors in a judicial process. It is a Crown case, and God is at once Plaintiff and Judge. He delivers both the Complaint in the beginning (vs. 2, 3) and the Sentence in the end. The Assessors are Heaven and Earth, whom the Lord's herald invokes to hear the Lord's plea (v. 2). The people of Judah are the Defendants. The charge against them is one of brutish, ingrate stupidity, breaking out into rebellion. The Witness is the prophet himself.—Dr. George Adam Smith.

In the simple surgery of Isaiah's time a wound was first pressed (to extrude suppurating matter), then bandaged and softened with oil (compare Luke 10 : 34).—Cambridge Bible.

In a deeply significant way the act of justification is here made perceptible to sense. . . The righteousness, white as snow and wool, with which Israel issues, is a gift which is not conditioned by any legal tender, and which becomes its property out of pure mercy.—Delitzsch.

**Topics for Brief Papers**

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

1. The prophet, God's spokesman.
2. God's willingness to forgive sin.

**Prove from Scripture**

That God forgives the penitent.

**Lesson Questions**

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—In which Kingdom did Isaiah prophesy? During the reigns of how many kings?

\* 1-3 What were the prophets called? What name given to their message? What does the Lord here call his people? How had He treated them? What had they done in return? To what animals are they likened? How did they show themselves more stupid than these?

4-9 Whom had the people forsaken? Had the whole nation sinned? In what way was the country suffering? For whose sake was Jerusalem kept from being destroyed?

16, 17 How had the people been trying to please God? What two things did He require of them?

18-20 Could the people deny God's charges? What did they deserve? What did He promise to do?

**Seniors and the Home Department**—What is the time of the Lesson? Who had invaded Judah? Where is Isaiah's call described?

1-3 Who was Isaiah? Where did he live? How long did he prophesy? Where did our Lord preach from his prophecies? (Luke 4 : 17.) What other New Testament preacher used them? (Acts 8 : 26-40.)



4-9 How is the completeness of Judah's revolt expressed? What is "the wages of sin"? (Rom. 6 : 23.) What city is compared to Sodom in the New Testament? (Matt. 11 : 23.)

16, 17 How does God regard merely formal worship? (vs. 10-15.) In what way can we please Him?

18-20 Show that God is willing to pardon the worst of sinners. (1 Tim. 1 : 15.)

**Seek Further Questions**—Find passages in Deuteronomy in which the heavens and the earth are called upon. What definition of religion does James give?

**Answers to Seek-Further Questions**—  
(1) A poor widow's, Mark 12 : 41-44. (2) Our ability, 1 Cor. 16 : 2.

### The Catechism

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

Ques. 51. *What the Second Commandment forbids.* Two kinds of false worship were prevalent in Israel. One was the worship of strange gods. Ahab is said to have sinned more grievously than any other king of Israel (1 Kgs. 16 : 33), because he worshipped Baal. The other was the setting up of images to represent, not strange gods, but the true God. This form of false worship is sternly condemned by Scripture as well as the first. Jeroboam is known as the king who "made

Israel to sin, because he set up golden calves at Dan and Bethel, as symbols of Jehovah."

Isaiah (ch. 44) ridicules the worship of images, by representing a man as warming himself with a piece of wood and roasting meat with another portion, and of the remainder making a god. It is no sufficient answer to say that the timber is not the god, but simply the place in which the god dwells. For, in the first place, the ordinary worshipper of idols does not distinguish between the god and his abode; and, further, it is a degraded idea of God which allows Him to be compared to a stick or a stone.

This commandment does not forbid the use of pictures or other works of art for purposes of adornment. God ordered the making of the serpent of brass and the figures in the temple. But when the people of Israel began to worship the brazen serpent, it was destroyed by the order of King Hezekiah.

Not only is the worship of God by images forbidden, but also any other mode of worship which He has not ordained. The appointment of officers in the church not sanctioned by scripture, the setting apart of sacred days without divine authority, the celebration of the sacraments otherwise than God's word prescribes, are breaches of the Second Commandment, as truly as are the actual image-worship of the Romish, or picture-worship of the Greek Church.

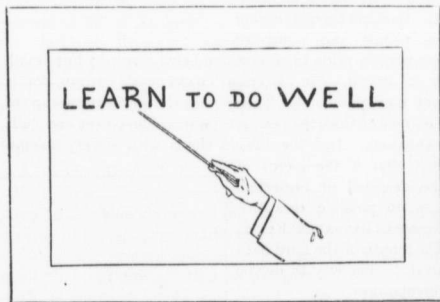
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God training His people by reproofing sin.

*Introduction*—God reproofing His people, and then urging them to be good, and promising

that their goodness will be rewarded, may be illustrated by the story of a father and son.

The boy has been naughty and disobedient, and has displeased his father. The father calls the lad to him and speaks sternly at first, with rod in hand, reproofing him (just as your father and mother have to do with you sometimes). Then his voice grows kinder as he draws the boy to him, putting his arms about him and pleading with him to stop his naughty ways, and learn to be a good boy, willing and



obedient. He tells him of the good things he will then enjoy, and that he will surely be punished if he continues to be naughty.

*Lesson*—This is just what God is telling the people of Judah. You remember the name of the king who repaired the temple—the “boy king”? (Recall Lesson.) Joash died, and many other kings lived after him; but they did not always do right.

God sends a message to His people through a good man, Isaiah. At first God is like the angry father, rod in hand, reproving them. Then in great love and tenderness, He gives His people another chance to be good (vs. 11-19), promising that their obedience will be rewarded. Then he tells them of the punishment that awaits them if they continue to do wrong.

*Golden Text*—Print and repeat Golden Text. This just means “Don’t” and “Do.”

(1) CEASE (2) LEARN

Under (1), we’ll print some of your “naughty little tricks” (as a little girl says), and under (2), we’ll print some of the good things we should all learn to do if we want to please Jesus.

*Lesson Story*—Once a soldier, who had been a very wicked man, was asked how he became such a good man. He replied,

“By obeying these orders, ‘Halt!’ ‘Attention!’ ‘Right about-face!’ ‘March!’ (Perhaps you have heard the soldiers being drilled.)

That is just what Jesus, our great Captain, wants each of you little soldiers to do—Halt! (stop all your naughty ways). Attention! (listen to Jesus’ orders). Right-about-face! (turn your back on all bad things). March! (where Jesus orders you to go).

“Do no sinful action

Speak no angry word,  
Ye belong to Jesus,  
Children of the Lord.”

A little boy once said, “How hard it is to do right! I tried and tried, and there’s no use trying any more.” One day, after hearing his mother reading out of the Bible, he said, “Why! I’ve been trying to change myself all this time, and here we read that only God can change me.”

*Something to Draw at Home*—Print LEARN TO DO WELL, with a hand pointing to the words. Underneath print some of the things Jesus wants us to learn to do.

*Something to Remember at Home*—I should learn to do well.

*Something to Ask at Home*—What does Jesus say about well-doing?

### SUPERINTENDENT'S BLACKBOARD REVIEW

SIN  
IS  
THANKLESS

Our Lesson to-day is a powerful arraignment of SIN. With a sad heart, but without any bitterness or anger, the prophet tears the disguises from sin and exposes it in its shame and contempt. God has been a Father to His people and nourished

SIN  
IS  
STUPID

them, but sin IS THANKLESS. Sinners usually pride themselves on being shrewd; but Isaiah says they show less sense than an ox or an ass. Sin is (erase THANKLESS) STUPID, for it always brings suffering and loss; yet men pursue it. Then comes the glorious message of hope, that, if men will lay hold on the grace of God, they can escape from the power and guilt of sin,—sin is (erase STUPID) CLEANSABLE. And the Lesson closes with a very solemn

SIN  
IS  
CLEANSABLE

warning, that if the mercy of God be despised or neglected, there is no possible escape,—sin is (erase CLEANSABLE) FATAL, “for the mouth of the Lord hath spoken it.” The way to escape is to escape now.

SIN  
IS  
FATAL

## Lesson IX.

## WORLD'S TEMPERANCE SUNDAY November 27, 1904

Isaiah 28 : 1-13. Commit to memory vs. 3, 4.

**GOLDEN TEXT**—They also have erred through wine, and through strong drink are out of the way.—Isa. 28 : 7.

1 Woe to the crown of pride, 1 to the drunkards of Ephraim, 2 whose glorious beauty is a fading flower, which is on the head of the fat 4 valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one 5 which as a tempest of hail 6 and a destroying storm, as a flood of mighty waters overflowing, shall 8 cast down to the earth with the hand.

3 A crown of pride, 9 the drunkards of Ephraim, shall be trodden under 10 feet:

4 And 11 the glorious beauty, which is on the head of the fat valley, shall be 12 a fading flower, and as the 13 hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn 14 the battle 15 to the gate.

7 But 16 they also have erred through wine, and through strong drink are 17 out of the way; the priest

and the prophet have erred through strong drink, they are swallowed up of wine, they are 17 out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom 18 shall he teach knowledge? and whom 18 shall he make to understand 19 doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For 20 precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 21 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest 22 wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

13 23 But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they 24 might go, and fall backward, and be broken, and snared, and taken.

**Revised Version.**—1 of; 2 and to the fading flower of his glorious beauty; 3 is; 4 valley; 5 Omit which; 6 Omit and; 7 tempest; 8 he; 9 of; 10 foot; 11 the fading flower of his glorious beauty; 12 Omit a fading flower, and; 13 first ripe fig; 14 back; 15 at; 16 these; 17 gone astray; 18 will; 19 the message; them that are weary; 20 it is precept upon precept; 21 Nay, but by men of strange lips and with another tongue; 22 give ye rest to him that is weary; 23 Therefore shall the word of the Lord be unto them; 24 may.

**DAILY READINGS**

M.—World's temperance lesson, Isa. 28 : 1-13. T.—The drunkard's woe, Isa. 5 : 11-24. W.—Revelry denounced, Amos 6 : 1-7. Th.—The way to poverty, Prov. 23 : 15-23. F.—Not to the kingdom, Gal. 5 : 13-25. S.—Swift punishment, Matt. 24 : 42-51. S.—Wise walking, Eph. 5 : 6-21.

**Shorter Catechism**—Ques. 52.—What are the reasons annexed to the second commandment? A. The

reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

**LESSON PLAN**

I. A Crown Lost, 1-4.

II. A Crown Gained, 5-7.

III. A Crown Deposed, 7-13.

**Lesson Hymns**—Book of Praise, 251 : 247; 91 (Ps. Sel.); 256 : 530; 528 (from PRIMARY QUARTERLY); 246.

**EXPOSITION**

**Time and Place**—725 B.C.; Jerusalem.

**Connecting Links**—Two views are held as to the date of the Lesson chapter—one, placing it about 725 B.C. as above, three or years before the fall of Samaria (Lesson X., 2 Kgs. 17 : 6-18); the other about 704 B.C.; three years before the invasion of Judah by the Assyrians under Sennacherib, 2 Chron. 32 : 9-23. In any case, vs. 1-4 were uttered before the fall of Samaria; and the fate of the Northern Kingdom, destroyed for its sins, especially drunkenness, is held up as a warning to Judah, where the same vice prevailed. Possibly these verses are a previous utterance repeated at the later date (see on v. 1).

**I. A Crown Lost, 1-4.**

V. 1. *Woe.* Isaiah uses this earlier prophecy of Samaria's approaching doom as a warning to the dissolute nobles of Jerusalem. *To the crown of pride;* a description of Samaria called "a pride crown," that is, a crown of which its besotted people were proud. (See

Light from the East.) *Drunkards of Ephraim.* Compare Amos 4 : 1; 6 : 1-6. "They had always been hard drinkers in North Israel." (George Adam Smith.) Ephraim, the name of its chief tribe, is used here for the Northern Kingdom. *And to the fading flower* (Rev. Ver.); a second description of Samaria. It is a garland on the brow of revellers, already in the act of fading, and soon to be dashed to the ground—a vivid picture of evil pleasures that fleet fast away. *Overcome* (literally, "struck down") *with wine;* the last stage of intoxication. "Hard drinking is compared to a combat between the toper and his drink, in which the latter is victorious." (Cambridge Bible.)

Vs. 2-4. *The Lord.* Jehovah it is who controls the nations and their destinies. *Hath a mighty and strong one;* that is, the Assyrians, here compared to a fierce storm soon to sweep over the country (see ch. 10 : 5), a scourge in God's hand for the sins of Israel. *Tempest of hail, destroying storm.*

*floods of mighty waters.* Under the figure of a storm, presented in three forms, is set forth the terrible destruction to be wrought by the Assyrians. Hail-storms, cloud-bursts, the mad rush of waters down the hillsides into the valleys—what will become of the splendid flower of v. 1? *Shall he cast down* (Rev. Ver.); that is God. *With the hand.* The storm is in God's hand, hand being the symbol of strength. Is Samaria a *crown of pride*? It shall be trodden under foot. Is it a *flower of glorious beauty* (Rev. Ver.)? It shall quickly fade. *The first ripe fig* (Rev. Ver.); the early fruit which ripened in June, regarded as a great luxury because the regular fig harvest was not until August. *Looketh . . . seeth . . . eateth.* No sooner is the delicacy seen than it is devoured. Like this tempting morsel, Samaria will speedily be seized and swallowed by the Assyrians.

### II. A Crown Gained. 5-7.

Vs. 5, 6. *In that day*; according to one view, the day of Samaria's punishment. This should coincide with the dawn of a brighter day for Judah. Another view is, that it points to the time of the Messiah, when the people, not only of Samaria, but of the twelve tribes generally, shall have turned from their sins to God. *The Lord of hosts*; able, and far more willing, to defend, than to destroy. *A crown of glory.* The Lord is the true glory of his people, *Zech. 2 : 5.* *A diadem of beauty,* which shall not perish like that of Samaria, v. 1. *The residue.* The drunkards shall be destroyed. But there are those, both in Israel and in Judah who obey God. These will enjoy in all its fullness the favor of God. *For a spirit of judgment*; so that they will give righteous decisions. *That sitteth in judgment* (Cheyne, "on the judgment-seat"); administering the laws of the land. *And for strength.* He will brace and nerve the soldiers for heroic deeds. *That turn the battle to the gate*; of the city from which the enemies come (compare *Mic. 5 : 5, 6*). "Unjust judging and helpless surrender have an end."

### III. A Crown Despised, 7-13.

Vs. 7, 8. *But they also*; the nobles of Jerusalem. Says the prophet, "Jerusalem to-day is an image of Samaria then." (McFadyen.) *The priest* (see *Lev. 10 : 9*) and the prophet;

the spiritual leaders of the people who may be seen "reeling homeward from a sacrificial feast." *Swallowed up of wine*; drowned, as we say, in drink. *Err in vision*; so besotted that they do not understand God's word when it comes to them. *Stumble in judgment*; when giving decisions (compare *Prov. 31 : 4, 5*). The courts of justice were managed mainly by priests. The disgusting effects of drunkenness (v. 8) may well excite horror of their cause.

Vs. 9, 10. *Whom shall he teach knowledge?* The prophet's earnest words are greeted with "tipsy derision." "Are we A B C children," say his opponents, "that he should be ever at us, as a teacher goes over and over a lesson? We are grown up, and can judge for ourselves." V. 10 in Hebrew reads "Ki tsav la-tsav la-tsav, qav la-qav, la-qav; z'eir sham z'eir sham." Some think these words mimic the pattering steps of a child learning to walk. They represent vividly the babble of the drunkards, and we easily catch the tone of scoffing at the prophet's warnings. They had tired of "God's commonplace," thinking they were too big to listen to His simple message.

Vs. 11-13. Isaiah "retorts his opponents sarcasm, charged with a new and terrible significance." (Driver.) Jehovah will speak to them through the Assyrians, and with a more frightful iteration than the prophet used. The people of Judah would be made to listen to the harsh and uncouth tones of the foreign invader. Not rest is to be theirs, but conflict and destruction, for they have rejected God's offer of peace.

### Light from the East

CROWN—The city of Samaria was built on the summit of an oval hill not unlike a human head, and its walls and turrets round the brow of the hill must have borne some resemblance to a crown. The prophet declares that its boasted strength would prove as perishable as the chaplet of flowers with which revellers crowned themselves.

HAIL—Often accompanies thunderstorms, tornadoes and other electrical disturbances in tropical countries. It destroys all kinds of grain and often kills cattle and even men.

Sometimes in this country a hailstorm will render all crops useless along its course, and strip the foliage from the trees. In some countries hailstones have been known to pierce corrugated iron roofs, and such storms have caused the demoralization and defeat of well disciplined armies. It was natural that in primitive times such a visitation should be regarded as a special judgment of God.

**HASTY FRUIT**—Fig trees are cultivated everywhere in Palestine both for shade and fruit. They are often planted near houses, and people still sit in the shadow of them and of the trellises over which they have trained their vines. The earliest ripe figs are very much esteemed, both because of their early appearance, which makes them a rarity, and because of their peculiarly fine flavor. They are no sooner seen than they are devoured.

### APPLICATION

*Overcome with wine*, v. 1. The true life for any of us on earth is a battle—be very sure of that. No impulse or appetite of our nature is sinful in itself. But,

**A Fight Worth Fighting**

unless we are on guard, every one of them becomes an avenue open and easy for the enemy who seeks to win the citadel of our soul. Look at the man who stands erect, foursquare to every unlawful appeal to desire and passion. Then turn to another, young, handsome, well-dressed, with bright prospects, selling his very manhood for the fleeting pleasure that sparkles in the wine-cup. Oh, better to fight, till we drop in our tracks, than yield in the very least degree.

*Tempest of hail...destroying storm...flood*, v. 2. We have all seen, some time or other, a garden gay in its beauty, then the slow

**The Climax of Folly**

gathering of black clouds in the sky, and while a solemn stillness filled all the air and nature seemed hushed, waiting the storm, the flowers still flaunted their frail loveliness. Then the blast breaks forth from the storm-cloud, the hail, keen and cold, beats down on the garden, and, when it has passed, we look, and lo, all the loveliness is destroyed and the flowers are crushed. This is the picture drawn by God's own hand of the ruin that soon or late follows on the breaking of His laws. Trifle with those laws—what folly is greater?

*The Lord of hosts...a crown of glory*, v. 5. Jerusalem—with what intensity the Jew loved the centre of his national and religious life. And in the sacred city the chief glory was the temple.

**Our Glory and Our Defence**

But this was only a symbol: the reality was the presence of God. His chosen

dwelling place is "the upright heart and pure." Give Him His throne there, at the centre of the life, and at its circumference, He will make Himself a wall of fire—a defence that no foe can break through.

*Whom shall he teach knowledge?* v. 9. We have all come across people who "know it all." There is no ignorance more hopeless

**A Stern Teacher**

than theirs. The experience gathered from the past—they heed it not. The wise counsel of age—they will have none of it. Well, they must just be allowed to go their own way. Some day they will be brought up with a short turn. The hard, strong bit of suffering will check them. And it will come. That is the way the world is made. Many a tough pull we shall save ourselves, by listening in time to wise and friendly warnings.

*Full...of filthiness*, v. 8. Was it not the Spartans who showed their boys a drunken man, to warn them against the use of strong drink. Here is a power that is constantly destroying the fairest and noblest work of God.

**Recruits Wanted**

Does it not deserve to be hated by us with a holy, burning, undying hatred?

*Precept...upon precept...line upon line*, v. 10. Like a sweet kernel encased in a rough shell, a great truth is wrapped up in this mocking answer. Impressions are deepened by repetition.

**The Law of Repetition**

For example, it is by keeping ourselves under the influence of God's word, that our characters are moulded into agreement with its teaching. To change the figure, as the sun bleaches the linen into snowy whiteness, so does divine truth, continually studied, purify our lives.

## TEACHING HINTS

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

**For Bible Class Teachers**

Teachers will require all their tact and skill to do full justice to this Lesson. No scholar can master it without abundant help. The use of the Revised Version is almost indispensable.

Inform the class that Isaiah, in the Lesson, reproaches and condemns the intemperate nobles of Jerusalem. The first six verses speak of the drunkards of Ephraim and of the fall of their city (vs. 1-4); and then of the glorious future awaiting those of the chosen nation who obey God. Who are the drunkards of Ephraim? What city is referred to? What is the import of the illustration here employed? (See Exposition.)

Who is the mighty and strong one? Doubtless the Assyrian. Inquire next into the figures used in v. 2. To what is the Assyrian compared? In what ways is the storm described? The figure is that of a storm described in three different ways.

"What is the force of the comparison to the first ripe fig" (Rev. Ver.)? What is the meaning of the phrase "in that day"? What contrast is in the mind of the prophet? What is the true glory of Israel? Who are "the residue of His people"? Why is the Lord spoken of as the source of judgment and of valor.

Notice that the words "but these alone" connect this new section with the preceding, and effect the transition from the guilt of Ephraim to that of Judah. The leaders of Judah are like those of Ephraim: Jerusalem is like Samaria. Even the spiritual leaders of the people, the priests and the prophets, are given to intemperance.

To whom did "vision" belong? To whom "judgment"? Describe vs. 9-13 as an actual scene in Isaiah's life. He has discovered the drunkards at their carousals. He has reproached them. Their answer begins with v. 9. Ask if anything in this verse reminds us of a drunken man. Note the mockery of the prophet and the thick indistinct utterance of the drunken speakers. Explain v. 11.

Most teachers may prefer to dwell on the evils of intemperance. This is the chief lesson. Urge the scholars to look on the drunkard with disgust, shame, and pity.

**For Teachers of the Boys and Girls**

The Lesson passage might have been written yesterday, so modern is its description of drunkards and their doom. It is intended as a warning sharp and keen against strong drink.

A little geography and history first. Ephraim, the chief tribe of the Northern Kingdom; beautiful Samaria, its capital; Jerusalem, where Isaiah lived, the capital of Judah, the Southern Kingdom. Find them all on the map. (Maps in a boy's bible are like windows to the south: they let in a good deal of light.) The history—the mighty Assyrian swept down upon Samaria, and it fell. Its luxury and drunkenness had made it weak. Jerusalem will fall, too, if it does not take heed.

Take the Lesson verse by verse, with plenty of questions—probably the class will have questions to ask, too; be ready for them. These are some of the points:—

Verse 1, Samaria is the "crown of pride;" its weakness is its drunken inhabitants. A drinking man is a weakness to any cause. "Like a flower it shall fade," v. 2. The righteous God is the Destroyer. The Assyrians are His "mighty and strong one." They shall come like a resistless flood; and, verse 3, the drunkards and their city shall be trodden under foot, and, verse 4, shall be "gobbled up" as a soon-ripe fig. There is no chance in any tussle, for the drunkard.

Verse 5. God will not forget Judah and Jerusalem, though He destroys Samaria. He will make them glorious; and, verse 6, will give wisdom and strength; that is, if they honor and serve Him.

But alas, verse 7, Jerusalem, like Samaria, is gone in drink, and, verse 8, its filthy ways. Verse 8 is the drunkard's mocking at God—does He take them for babies, and, verse 10, teach them as one would children (see Exposition)? Verse 11, God will, indeed, teach them "with stammering lips"; that is, foreigners shall come and destroy them. And



how shameful; for, verse 12, was not this God's own people? And, verse 13, did not the Lord Himself send these stammering foreign foes for the very purpose of destroying the vile and disobedient?

The teacher may safely say—You may safely drink, if you can point me to even one person whom drink has lifted up and made better. How many countless thousands has it dragged downward to doom!

#### ADDED HINTS AND HELPS

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

#### Lesson Points

Pleasure, the quicksand, purity, the solid rock—on which our happiness is built. v. 1.

By as much as God loves His people, by so much does He hate sin, their worst foe. v. 2.

The vices of a nation dig the grave of its supremacy. v. 3.

Cultivate a sense of responsibility for others: it will be a safeguard to yourself. v. 7.

Scratch the thin veneer of attractiveness, and the ugliness of vice stands clearly revealed. v. 8.

Winning invitation and solemn warning—both are proofs of divine love. vs. 11-13.

#### From the Library

We shall understand the difference between Isaiah and his people if we have ever, for our eyes' sake, looked at a great conflagration through a colored glass which allowed us to see the solid materials—stone, wood and iron—but prevented us from seeing the flames. To look thus is to see pillars, lintels, and cross beams twist and fall, crumble and fade; but how inexplicable the process seems! Take away the glass and everything is clear.—George Adam Smith.

Does moderate drinking shorten life? On Nov. 30th, 1903, before the British Institute of Actuaries, Mr. Roderick Mackenzie Moore, actuary of the United Kingdom Temperance and Provident Institution, read a carefully prepared paper dealing with this question. Mr. Moore proved that, taking the working years of 124,673 persons—from twenty to seventy years—there were 46,956 deaths among the abstainers and 57,891 among the moderate drinkers, or five moderate drinkers to four abstainers. It was further proved, that in the ten years from forty to fifty there were 6,246 deaths among the abstainers and

10,861 among the moderate drinkers, or seven moderate drinkers to four abstainers.

#### Topics for Brief Papers

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

1. The effects of intemperance on the nation.
2. The responsibility of leaders.

#### Prove from Scripture

That we should shun strong drink.

#### Lesson Questions

[From the HOME STUDY QUARTERLY]

**Juniors**—Of which kingdom was Samaria the capital? Whom was Isaiah warning?

1 How is Samaria here described? On what was it situated? By what surrounded? What was one great sin of its people?

2-4 Whom was God to send against Samaria? To what is their power likened? What was a "first ripe fig"? Why so eagerly eaten? Who would "devour" Samaria?

5, 6 What does the Lord promise to be to the obedient? What will He give to those who judge? To those who fight? What is the crown which He gives?

8-13 Was there drunkenness in Judah as well as in Israel? What persons are specially named? How did the people of Judah receive the prophet's warning? In what way had God spoken to them? How had they received his message? Through whom would He now speak?

**Seniors and the Home Department**—Give the date of the lesson. What event in the near future referred to? The cause of this event? Who are pointed to it as a warning?

1-4 Describe the position and appearance of Samaria. Why is Israel called Ephraim? When were its people carried into captivity? By whom? In what city did Isaiah prophesy? Where and in what words did Jesus lament its doom? (Matt. 23: 37-39.)

5, 6 Explain "that day"; the "residue." Contrast the "crown" spoken of here with that of Ephraim. Where does Paul speak of the Christian's crown? (1 Cor. 9: 25; 2 Tim : 4. 8.)

8-13 What use does the prophet make of Samaria's sin and doom? How was his warning received? The fate of those who despise reproof? (Prov. 29 : 1.)

**Seek-Further Questions**—By what king was Samaria built? How long did its siege by the Assyrians last?

**Answers to Seek-Further Questions**—  
(1) Deut. 32 : 1, 40. (2) See James 1 : 27.

### The Catechism

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

**Ques. 52** *Reasons for obedience to the Second Commandment.* God has given us a commandment regarding the way in which He ought to be worshipped. In this question we have a statement of the reasons which form the basis of His claim. These reasons are three in number.

1. God is a King, and we are His lawful subjects. The scriptures are full of this idea of God's kingship. In the Psalms, which expressed the deepest feeling of Old Testament saints, the title "King" is very common. See Psalm 5 : 2 ; 20 : 9 ; 45 : 1, etc. The New Testament takes up the same thought in

such words as those of 1 Tim. 1 : 17 ; 6 : 15. Our fullest knowledge of God's character is obtained from Jesus Christ. He is the Son of God, and He always speaks as a King. His heart overflows with tenderness, and from His lips come the most gracious invitations. But beneath and behind His most melting words, there is the tone of authority, and if we disobey it is at our own peril.

2. God is an Owner, and we belong to Him. The "word 'propriety' comes from a Latin adjective which means 'one's own.' . . . It denotes 'exclusive right of possession.'" (Salmond.) God has a title of ownership in the fact that He has made us. He has a still stronger title in that He has redeemed us. Paul expresses this divine claim in 1 Cor. 6 : 19, 20.

3. God is zealous for His own worship. The word "zeal" comes from a Greek root meaning "to boil," and denotes "intense interest." God is so deeply interested in His worship that He will not overlook anything unworthy in it. (See 2 Kgs. 19 : 31 ; Isa. 9 : 7.) In words afterwards applied to Christ (John 2 : 17), the Psalmist (Ps. 69 : 9) says : "The zeal of Thine house hath eaten me up." God expects in us like zeal for all that belongs to His worship.

In the first chapter of the Epistle to the Romans, the degrading effects of idolatry are traced by the pen of an inspired author.

### FOR TEACHERS OF THE LITTLE ONES

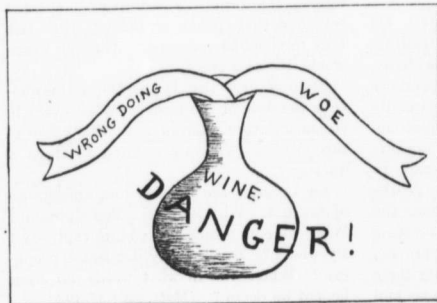
*Lesson Subject*—God training His people by warnings against strong drink.

*Introduction*—Talk about mills. What kind of mills have you seen? "Sawmills,"

"woollen mills," "flour mills," "cloth mills," etc. What do these mills need to keep them going? "Logs," "wool," "flour" "cotton," etc. We are going to hear about a kind of mill that makes something very sad to see—drunken men.

First, I am going to show you some rye, barley, hops, grapes. Speak of their good uses. Then tell of their bad uses in making whisky, beer, wine.

*Golden Text*—Our Golden Text tells us of some of the bad things



caused by drinking wine and strong drink (repeat and explain). "Out of the way"—that means out of God's way, out of the right way, and that means into the wrong way.

*Review*—We'll draw ten strokes, and two strokes, to help us to remember the ten tribes under one king, and the two tribes under another king. In our last Lesson, God sent a message to these two tribes of Judah. Who was the messenger? What was the message? (Recall Lesson.) To-day we are to hear a message that God sent to these same two tribes of Israel, and by the same messenger. It is a sad message.

*Lesson*—Like a crown, on top a beautiful hill covered with grape vines and trees and flowers, is the city of Samaria. The ten tribes are very proud of their beautiful city, where their king lives. Listen! Here is the message Isaiah brings from God to the great people of Jerusalem, which was the royal city of the two tribes. He tells them woe (that means, sorrow) is to come to yonder beautiful city of Samaria. A strong enemy, the king of Assyria, will come and destroy it. Let us see why God allowed this to happen. The vines all around the country were laden with delicious grapes, but the people made a bad use of them. The juice was put away

in barrels, till it got bad (fermented), and then it was called wine, which intoxicated—took away the senses, and made people drunk. The people drank too much wine, and God was angry at their drunkenness—and at the many wicked things they did. He must punish them—that is what the message means. Why did Isaiah tell this story to the great people in Jerusalem? Just to warn them. For they were, many of them, becoming drunkards like the people of Samaria.

*The Saloon Mill*—We'll draw a picture of a house and print on it SALOON. This is the kind of mill where drunkards are made. A place where wine and beer and strong drink are sold. This kind of mill needs men who use drink to keep it going. Soon the men will be dead and gone, and you boys will then be grown up to be the men, and if you take care to keep away from the saloons, there will be no men to keep them going, and they will have all to close up, and no more drunkards will be made.

*Something to Draw at Home*—Draw a saloon and print—KEEP AWAY FROM HERE.

*Something to Remember at Home*—I should not taste strong drink.

*Something to Ask at Home*—What does Jesus think about all wrong-doing?

#### SUPERINTENDENT'S BLACKBOARD REVIEW

DRINK  
DESTROYS

The woeful sentence of doom on the Northern Kingdom points out the sure destruction that hangs over it, and attributes this awful catastrophe to DRINK: they are smitten down by wine. We all admit that drink DESTROYS. A little observation

DRINK  
DESTROYS  
TRAMPS  
WEAKLINGS  
POOR

shows that drink destroys TRAMPS and sots. More careful observing shows that it also attacks good men that have not strong will-power: drink destroys WEAKLINGS. As we make a deeper study of the community, we see that drink destroys the POOR. But it does not stop here; it strikes down the highest, even the priest and the prophet. The haughty nobles of Samaria are astonished at derstand its cause; but Isaiah stroyts not only the tramps lings (erase WEAKLINGS), and drink utterly destroys THE and cultured wine-drinking are, tain men and women, but these dangerous foes of the nation.

DRINK  
DESTROYS  
THE  
NATION

DRINK  
DESTROYS  
TRAMPS  
WEAKLINGS  
POOR  
NATION. Fashionable banquets not merely dangerous to cer-  
tains are amongst the most

*Rev. Prof. Ballentine*

*Rev. Principal Falmer*

# Teacher Training Course

Presbyterian Church in Canada

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

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

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

## LESSON V.

### THE OPENING OF JESUS' PUBLIC MINISTRY IN GALILEE

THE RETURN OF JESUS TO GALILEE (Mark 1:14; Matt. 4:12-17; Luke 4:14-31; John 4:43-54)—After coming from Judæa through Samaria, the few disciples whom Jesus had called seem to have gone to their homes, while Jesus Himself withdrew for a time to Nazareth and its neighborhood. Thence He removed to Capernaum, which was a very good centre for work.

Jesus was not idle during this time, John 4:46 etc.; Luke 4:23. The reason for His not beginning His public ministry in His own home in Nazareth is given in John 4:43, 44; Luke 4:23-30. Observe that in Luke 4:17-21 He opens His ministry by claiming to be the Servant of the Lord foretold in Isaiah 61:1, 2.

THE CALL OF HIS FOUR DISCIPLES (Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11)—The incident in Luke is peculiar to this gospel. Now that Jesus is about to begin His public ministry, He calls four of the disciples, whom He had first met at Jordan, to be hereafter in constant attendance upon Him. Gradually followers came to Him, from whom He chooses the most suitable for closer intimacy, some of them before long being appointed as the twelve apostles.

THE NATURE OF HIS PUBLIC WORK (Matt. 4:17, 23-25; Mark 1:21-28; Luke 4:31-37)—(1) Jesus began to preach in the synagogues, that the kingdom of God was at hand (Mark 1:14, 15), and He called on the people to repent and believe the gospel. (2) Unlike the scribes, who merely passed on the traditional opinions, Jesus taught with authority. (3) He healed diseases and cast out demons. This word, rather than "devils."

The casting out of demons was looked upon as not being quite the same as healing disease. Those possessed often seem to have lost a sense of their identity (Luke 8:30), and the affliction was not a sign of special wickedness in the sufferer, Luke 9:38, 39. But Jesus regarded it as a peculiarly malignant evidence of Satanic power. The demons, also, who were the first to acknowledge Jesus as Son of God (Mark 1:24-27), instinctively recognized that in Him they had met their Conqueror.

HIS TIRELESS MINISTRY OF LOVE (Mark 1:29-45; Luke 4:38 to 5:16)—The report of the merciful work of Jesus soon drew multitudes from far and near. But the cure of disease was a great drain upon His sympathy and strength; so that He often withdrew into solitude to refresh His spirit in the presence of His Father, Mark 1:35; Luke 5:15, 16. There was also danger lest the people should regard Jesus only as a physician, and lest His great work of preaching should be lost sight of, Luke 4:42, 43.

## LESSON VI.

### THE PHARISEES GROW HOSTILE TO JESUS

The teaching of Jesus differed so greatly from that of the professional teachers of the Jews, the Pharisees and the scribes, that their antagonism was soon aroused. And we have in what follows a few of a series of incidents illustrative of this.

We cannot say how soon the Pharisees began to take measures against Jesus, but it was probably not long after the event recorded in John 2:13-22, and they seem to have tracked Him to Galilee on His return from Jerusalem, Luke 5:17.

THE HEALING OF THE PARALYTIC AND CHRIST'S CLAIM (Mark 2:1-12 and parallel passages, Matt. 9:1-6; Luke 5:18-25)—

In this man Jesus discerns a deeper need than the physical cure; so He relieves his pain of heart by pardoning his sin. The Pharisees call it blasphemy, but Jesus proves by healing the man that He has divine power, and therefore the right to forgive sins. For the first time in Mark Jesus uses the term "Son of Man" (ch. 2:10), which was His favorite title for Himself.

The expression "Son of Man" occurs in the Old Testament (see especially Dan. 7:13). But it seems not to have been current in the time of Jesus as a Messianic title. Jesus used it partly as a parable, to denote, not only the peculiar worth of His manhood, but also to claim that He was the Son of Man foretold by Daniel, the Head of the eternal kingdom of humanity. It was in this sense that He was Messiah.

THE CALL OF MATTHEW (Mark 2:13-17 and parallel passages, Matt. 9:9-13; Luke 5:27-35)—Capernaum had a large through trade, and the "publicans," or collectors of customs would be numerous. Though often wealthy, they were despised by the Jews. Jesus, however, adopted a practice which set the social prejudices of the Pharisees at defiance, by calling Matthew to be one of His friends, Matt. 9:11-13.

A NEW DOCTRINE AS TO FASTING (Mark 2:18-22)—His followers cannot fast, because their hearts are full of joy at having found the Bridegroom. They will fast when grief comes at the removal of the Bridegroom. The Pharisees' rules as to fasting do not suit Jesus' disciples; the old wine-skins of Pharisaism will not hold the new wine of His kingdom.

CHRIST'S VIEW OF THE SABBATH (Mark 2:23-28; 3:1-6, and parallel passages, Matt. 12:1-8; Luke 6:1-5)—In opposition to the Pharisees, who had made the Sabbath a burden, Jesus taught that God created it for the service of man, a day for mercy and man's highest welfare. As Son of Man, Jesus claimed control of this Divine institution, Matt. 12:6-8.

### LESSON VII.

#### THE APPOINTMENT OF THE TWELVE AND THE SERMON ON THE MOUNT

Jesus grew rapidly in popularity with the multitudes, who so thronged Him as even to impede His work (Mark 3:9); but this

only intensified the hatred of the Pharisees, against whom, as wilful sinners, Jesus pronounced doom in Mark 3:28-30.

THE APPOINTMENT OF THE TWELVE (Mark 3:13-19)—With the growing enthusiasm of the multitudes, it became evident that Jesus must direct His attention more to a select circle, who would be able to understand His gospel and preach it after His death to a wider world. That Jesus regarded the choice as very important, is seen from Luke 6:12, 13.

Simon is always put first in each of the lists of the apostles, and Judas comes last. Simon, the Cananean, or adherent of the sect of the Zealots, was drawn from the extreme type of the Jews, Matthew the publican stood at the other extreme.

THE SERMON ON THE MOUNT (Matt. chs. 5 to 7; Luke 6:20-49)—Matthew places this discourse at the opening of Christ's ministry, apparently as a parallel to the words which Moses gave to Israel on Sinai. It is the legislation of the new Israel, the kingdom of God. According to his practice, Matthew groups together many sayings, some of which find a different setting in Luke; but the substance of the two discourses is the same.

The Sermon on the Mount may be analyzed as follows:

1. *Introduction* (Matt. 5:1-16)—The quality of the citizens who are to form the Kingdom of God. They are the downtrodden, but true, Israelites, who cherished the ideal of the prophets. Their character is just the opposite of the worldly Pharisee, who claimed that he was by birth a member of the kingdom, vs. 1-12. The members of the kingdom have a world-wide mission, vs. 13-16.

2. *The Righteousness of the Kingdom*—The great theme of the sermon. First, in opposition to the righteousness of the Pharisee, it is the true fulfilment of the law of God as given by Moses, 5:17-20.

- (a) Vs. 21-48 contain illustrations of the fulfilment of the spirit of the law in the domain of practical conduct. The Pharisee was content with a superficial observance of outward enactment. The disciple of Jesus must fulfil his whole duty towards man, for example, in respect to murder, adultery, divorce, oaths, retaliation, treatment of the stranger. His ideal is found in 5:48.

- (b) In ch. 6:1-8 we have illustrations of the fulfilment of the law as regards worship, or our duty to God. Alms-giving, prayer,

fasting must express qualities of the spirit and not be mere ritualism.

Secondly, the attitude of the citizen of the kingdom to the world is described ch. 6 : 19-34. He must neither serve Mammon, nor be worried by anxious care, but must seek the Kingdom and trust his heavenly Father.

3. *Epilogue* (ch. 7 : 1-23) — Warning against the revival of the Pharisaic spirit. The disciple of Jesus must not judge others, but observe the Golden Rule, and remember that fruit, not profession, is required.

4. *Closing Parable*, ch. 7 : 24-27.

### LESSON VIII.

#### THE HOLY LAND (Continued)

**THE COAST**—The coast line of Palestine runs almost straight north and south, broken by the single headland of Mount Carmel. Above Carmel there are a few capes and some natural harbors, sufficient for a maritime nation of the ancient world, for the ships were small, propelled by oars and easily carried to land. South of Carmel the line has scarcely a curve, there are no natural harbors for the protection of vessels, the inhabitants of this coast were not tempted out upon the sea, and so never became a maritime people.

**THE MARITIME PLAIN**—Lying between the central range of mountains and the coast, this plain is cut in two by Carmel. The southern part again divides itself into three portions—a corner betwixt Carmel and the sea, the plain of Sharon, and the plain of Philistia rolling off towards Egypt.

Open at both ends and easy of access, the plain was the favorite route of the armies of antiquity. At the upper end there is an easy passage to the valley of Esdraelon and thence to the Jordan valley. It is all very beautiful and fertile, with its cornfields, its herds of cattle and flocks of sheep, its rich foliage and variety of color, its roses of Sharon and lilies of the valley.

In the time of Jesus the rest of Palestine fell into three divisions : Galilee, Samaria and Judaea.

**GALILEE**—The name means something round ; hence it came to be applied to any well-defined region. This was known as Galilee of the Gentiles, for the heathen pressed upon it from three sides ; and then simply as Galilee.

The boundaries of Galilee are well marked : on the north the gorge between it and Leb-

anon, on the east the valley of the Jordan and the lake of Galilee, the Phœnician plain on the west, and the large plain of Esdraelon on the south.

Its area is not more than that of an average Ontario county ; yet it possessed all the variety of mountain, valley and plain. The population at the time of our Lord was mainly Jewish. They were a chivalrous and gallant race, and led a busy life, a life affected by many diverse influences. They were less averse to association with the Gentiles than the Judeans, but not less devoted to the faith and hope of Israel.

Galilee stands in close relation with the Lebanon range of mountains and especially with Mount Hermon. This means a more plentiful supply of water and a greater fertility than either Samaria or Judaea enjoyed. It was well wooded, and the land was well tilled. Roads in all directions brought the people in contact with the nations around.

Away from the lake, Nazareth was the one town of supreme interest. It stood on a range of lower Galilee, just above Esdraelon, commanding a view of many of the most famous scenes of Israel's history, and overlooking highways along which there thronged thousands of pilgrims and travelers. The early life of Jesus was not one of strict seclusion.

**THE LAKE OF GALILEE**—The Lake was the focus of the province's activities and industries. Near this body of water, thirteen miles in length and eight in width, Christ spent the greater part of His ministry, and His teaching took its form from the life that He saw.

The climate is almost tropical. There are hills in Galilee that reach almost 4,000 feet above the level of the sea, but the surface of the lake is 680 feet below. Now the cool sea winds from the west, passing over the highlands of Galilee, are sucked down into this heated basin or rush down the gorges to the lake and produce the sudden storms for which the region is famous.

In the days of Jesus the lake was surrounded with woods and gardens. On its shores were nine or ten cities, Tiberias and Magdala on the western shore ; Gadara on the eastern ; Bethsaida, Capernaum and Chorazin, whose sites are still unknown, and several others. In short, there was about this lake an unbroken circle of towns and cities.

Amidst this free and busy life Jesus moved, and so the corn-fields, the fisheries, the merchants and the flowers were fitting symbols of the truth that He taught.



\*AN ORDER OF SERVICE: Fourth Quarter

OPENING EXERCISES

I. SILENCE.

II. THE LORD'S PRAYER.

III. SINGING.

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

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

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

—Hymn 11, Book of Praise

IV. RESPONSIVE SENTENCES.

*Superintendent.* O sing unto the Lord a new song:

*School.* Sing unto the Lord, all the earth.

*Superintendent.* Sing unto the Lord, bless His name;

*School.* Shew forth His salvation from day to day.

*Superintendent.* Declare His glory among the heathen,

*School.* His wonders among all people.

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

*School.* He is to be feared above all gods.

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

*School.* But the Lord made the heavens.

*Superintendent.* Honor and majesty are before Him:

*School.* Strength and beauty are in His sanctuary.

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

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

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

*School.* Fear before Him, all the earth.

V. SINGING. Psalm or Hymn selected.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

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

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES.

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

*School.* And Thy faithfulness reacheth unto the clouds.

*Superintendent.* Thy righteousness is like the great mountains;

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

*Superintendent.* How excellent is Thy loving kindness, O God!

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

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

*School.* And Thy righteousness to the upright in heart.

V. SINGING.

O Lamb of God! still keep me

Near to Thy wounded side;

'Tis only there in safety

And peace I can abide.

What foes and snares surround me!

What lusts and fears within!

The grace that sought and found me

Alone can keep me clean.

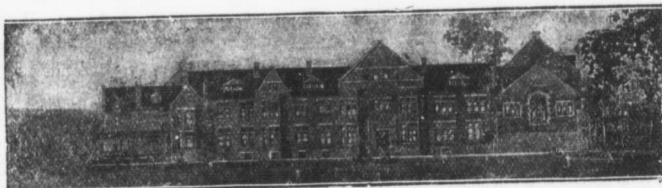
Hymn 225, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

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**MRS. A. R. GREGORY,** Lady Principal.

## THE BOOK PAGE

Professor Murray's **From One to Twenty-One: Studies in Ministerial Growth**, (Presbyterian S. S. Publications, Toronto, 60 pages, 10c.), is the first to be issued of a series of five Teacher Training Handbooks, covering the Departments of Scripture, Doctrine, and The Art of Teaching. It is a distinct success. Teachers and teachers in training will profit by it; it is so simple and yet so thoroughly scientific; and the general reader will enjoy it because it is so absolutely non-technical and genial. Professor Murray has the very first requisite of a writer on such a subject as this: he knows how to be interesting. Perhaps it is because he is himself so interested; his whole soul has gone into the work. There are thirteen chapters, tracing the development of the mind from infancy to manhood, and showing step by step how teaching and training processes should be moulded by this development. The book is thoroughly modern, in the sense of the author's touch with the latest and freshest in his department of knowledge. It is very close also, to the actual situation. Professor Murray knows children at first hand; and he loves them.

The method of **Principal Falconer's The Truth of the Apostolic Gospel** (International Committee, Young Men's Christian Association, New York, 148 pages, 75c.) is fresh and thorough. Its central idea is to show the truth of the Gospel by setting forth what that Gospel is, and what its strength has been as a moral and spiritual force. The book consists of three parts:—The Phenomena of

the New Testament; The Apostolic Gospel as the New Testament Explanation of these Phenomena; and The Credibility of the Apostolic Gospel. The Phenomena of the New Testament in brief are: the new brotherhood, to which the teachings of Christ and His apostles gave rise; the Christian character and ideals which appeared; the great personalities which emerged; and the great literature, namely, the New Testament, which was the outcome of that age of new light and life. The New Testament explanation of the phenomena is treated under these suggestive headings:—The Gospel; The Jesus of the Gospel; The Jesus of the Gospel—His claims; The Jesus Christ of the Apostles; The Manifold Gospel, namely, by many writers and of different types, as Paul, Peter, and John, from different view points, but all setting forth the same Gospel of Jesus Christ. Under The Credibility of the Apostolic Gospel, there are four topics:—The Trustworthiness of the Gospels; The Christ of the Church; and The Witness of the Works of the Living Lord—amongst these the Growth of Philanthropy and the Progress of Missions. Altogether, the book is a piece of very strong writing by a man unusually well equipped for his task. He is in close touch with the modern scholarship of the New Testament, and the argument is set forth so concretely and concisely as to add to its convincingness. The book has been prepared for Young Men's Christian Associations, and is a series of studies for twenty weeks, each study occupying a page for a day of the week. Nor will it prove valuable for Young Men's Christian Associations alone; a winter's care-

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cial and Dominion politics spoke freely and decisively. He was an Imperialist at the time when to advocate Imperialism was to be regarded with mild compassion. He was an anti-prohibitionist in the face of the opposition of a great majority of his ministerial brethren. Grant's frankness and the frankness of his biographers is, as we have said, one of the charms of the book. You may not agree, and probably in many cases you will not agree, with his positions, but it is interesting reading. It affords many glimpses behind the scenes in ecclesiastical, educational, and political affairs, and is an important addition to our national literature.

It would be hard to name a more appropriate or useful gift to put into the hands of new communicants, or those intending to become such, than Rev. David Purves' little volume, **The Sacraments of the New Testament** (Olliphant, Anderson and Ferrier, Edinburgh, 85 pages, 20c.). It is clear, full, pointed, evangelical and practical.

"At the bar we sometimes find a man's logic swamped by his learning; and so it is in theology." Thus quotes Dr. Moule, Bishop of Durham, from Lord Hatherly, a noted English jurist, in a sympathetic preface to **The Bible and Modern Criticism**, by Sir Robert Anderson, K.C.B., LL.D. (Fleming H. Revell Company, Toronto, 289 pages, \$1.50 net), in which the conclusions of the New Criticism are subjected to a searching examination by "a student" trained in a severe school of legal and judicial investigation to sift witnesses and weigh evidence.

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