

EACH ISSUE 64 PAGES

Vol. XXIII., No. 7

July, 1917

70c. a Year, 18c. a Quarter  
Two or more, 60c. and 15c.

# THE TEACHERS MONTHLY

The  
Home Study  
Series

• Presbyterian Publications. •  
\* Presbyterian Church in Canada. \*

Rev. R. Douglas Fraser,  
Editor & Business Manager,

Church & Gerrard Sts., Toronto.

PLEASE MENTION "THE TEACHERS MONTHLY" WHEN WRITING ADVERTISERS

Incorporated 1851

# Western Assurance Company

FIRE, EXPLOSION, OCEAN MARINE  
and INLAND MARINE INSURANCE

**Head Office: Toronto**

Assets, Over - - - - \$5,000,000.00

Losses Paid Since Organization, Over \$66,000,000.00

W. R. BROCK  
President

W. B. MEIKLE  
Vice-President and General Manager

**WM. A. LEE & SON**

General Agents

26 Victoria St., Toronto

Phones: M. 592, Park. 667

# THE CANADIAN BANK OF COMMERCE

SIR EDMUND WALKER, C.V.O., LL.D., D.C.L., *President*

JOHN AIRD, *General Manager*

H. V. F. JONES, *Asst. General Manager*

**CAPITAL. \$15,000,000      RESERVE FUND, \$13,500,000**

## TRAVELLERS' CHEQUES

The Travellers' Cheques sold by The Canadian Bank of Commerce will be found very useful by persons travelling in the United States and elsewhere abroad. The cheques can be conveniently negotiated at banks and hotels all over the world and may be purchased at any of the Bank's branches.

## SAVINGS BANK DEPARTMENT

Deposits of \$1.00 and upwards received and interest allowed thereon at the current rate. Every attention is given to small accounts.

DRAFTS AND MONEY ORDERS sold at every branch.

Please mention "The Teachers Monthly" when writing advertisers

# THE TEACHERS MONTHLY

Toronto

July, 1917

Volume XXIII.  
Number 7

## IN THIS ISSUE

### EDITORIAL

The War Loans, Saving, and Efficiency.....	387
The Publications Committee's Year.....	387
The Sunday School and Y.P.S. Board.....	388
Figures Which Should Lead to Thought.....	389
All Women : No Men.....	389
Utilizing Used Material.....	390

### WITH OUR CONTRIBUTORS

"Sunday School" Sutherland.....	<i>Rev. Colin G. Young, B.A.</i>	390
"Jack".....		391
Getting Fit for His Life Place.....	<i>Rev. J. A. MacKeigan, B.A.</i>	391
Some Problems of the Small School.....	<i>Rev. John Mulch, B.D.</i>	392
The Teacher as Pastor's Assistant.....	<i>Rev. J. Phillips Jones, M.A.</i>	393
An Italian Sunday School.....	<i>Rev. J. D. Byrnes, B.D.</i>	394
Some Ways of Promoting the Church Attendance of Children.....	<i>Miss Elsie P. McIntosh</i>	394
The Sunday School and Temperance.....	<i>Rev. A. Macgillivray, D.D.</i>	394
A Boys' Club.....	<i>Rev. H. G. Crozier, B.A.</i>	395
Memory Work in Korea.....	<i>Rev. E. J. O. Fraser</i>	396
Annals of a Bible Class Teacher.....	<i>Frank Yeigh</i>	396

### THE DEPARTMENTS

Assistant Teachers in the Beginners Department.....	<i>Rae Furlands</i>	397
Training the Child's Will.....	<i>Mrs. C. M. Hincks, B.A.</i>	398
A Junior Class Session.....	<i>Mabel Crews Ringland, B.A.</i>	399

### WHAT OTHERS ARE SAYING

Spiritual Preparation.....	400
A Teacher's Sense of Humor.....	400
That Sixteenth Year.....	400
The Latch String Out.....	400
A Call by the Teacher.....	400
Practical Giving.....	401
The Place of the Treasurer in the Sunday School.....	401
Reminding.....	401

### THE S. S. AND Y. P. S. BOARD

Special Services.....	402
Training in Worship.....	402
What One Synod Has Done.....	403

A WORD FROM THE BUSINESS MANAGER.....	406
---------------------------------------	-----

### THE LESSONS

July 1—Isaiah's Call to Heroic Service. Isaiah, ch. 6.....	408
July 8—Ahaz, the Faithless King. 2 Chronicles 28 : 1-5, 20-27.....	415
July 15—Hezekiah, the Faithful King. 2 Chronicles 30 : 1-13.....	422
July 22—Sennacherib's Invasion of Judah. 2 Kings 19 : 20-22, 28-37.....	429
July 29—God's Gracious Invitation. Isaiah 55 : 1-13.....	436

### BOOK PAGE

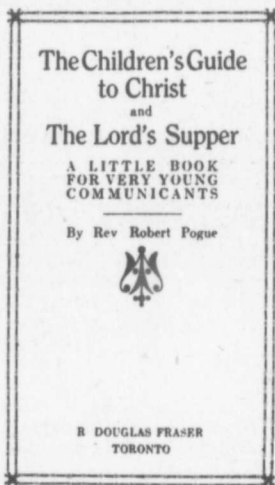
Reviews of Recent Books.....	444, 447, 448
------------------------------	---------------

### PUBLISHERS NOTICE

The Teachers Monthly is issued monthly by Presbyterian Publications, the Publications Committee of the Presbyterian Church in Canada. Single Copies, 70 cents a year, 18 cents a Quarter; School subscriptions, two or more copies to one address, 60 cents a year, 15 cents a Quarter.

## SUPERINTENDENTS - TEACHERS - PARENTS

We have just published a new booklet by REV. ROBT. POGUE, Peterboro, entitled



### The Children's Guide to Christ and The Lord's Supper

A LITTLE BOOK  
FOR VERY YOUNG  
COMMUNICANTS

This little book will be of inestimable value to Sunday School superintendents and teachers and to parents in the home in bringing the boys and girls of tender age, say—9 to 14—into a closer relationship with Jesus Christ and in leading them to a place at His Table.

Those who have read Mr. Pogue's book on The Lord's Supper for older young people, well know his ability to deal with the subject.

NOW ON SALE

*PRICE, 10c., POSTPAID*

### Presbyterian Publications

The Publications Committee of the  
Presbyterian Church in Canada  
CHURCH AND GERRARD STREETS. TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers



# The Teachers Monthly

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

Vol. XXIII.

Toronto, July, 1917

No. 7

## EDITORIAL

### The War Loans, Saving, and Efficiency

"Without the aid afforded by the savings of our people, the expenditures which have been made in Canada by governments for supplies and munitions could not have been made; so that those who have saved have benefited not only themselves, but the entire community." So said the Minister of Finance in his Budget speech in Parliament. And he added: "No better advice can be offered to the public than to exercise the strictest thrift and economy."

There is little need to point out the bearing of these weighty utterances,—and no one in the Dominion knows better whereof he speaks, when it concerns a matter of finance, than Sir Thomas White—on the Sunday School teacher. Thrift always was and always will be a part of religion. The child cannot be taught it too early. The home has, of course, the first and greatest opportunity in this, as in all religious education; but the teacher has his opportunity also, and should lose no chance which the Sunday School lesson affords, of encouraging the children to the avoidance of waste and the practice of economy, and the value to the general welfare of even the small production which the children's hands can accomplish.

### The Publications Committee's Year

Every Sunday School teacher and officer, and, in fact, every person connected with any congregation of our Church, is a partner in the business of the PRESBYTERIAN PUBLICATIONS, which is the business title of the General Assembly's Publications Committee.

The readers of the TEACHERS MONTHLY will, therefore, be glad to know that, notwithstanding the War times, the business has had a good year—the year ends on April 30th.

The War has brought many difficulties into business, and especially businesses in which printing paper bulks as largely as in ours. The price of paper has been soaring. There have been increases, amounting in some instances to 200%, in the cost of paper. All other materials have also advanced in price, and the cost of labor has advanced. To ensure success the strictest economy has to be practised, and more "pep" put into all the processes. Our problem has been, with a decrease, rather than an increase, of office staff and employees, to serve our constituency adequately and to bring the business through with a fair margin.

When we say that the amount of business done has increased from \$152,539 to \$166,690 and that the net profit has been \$7,832 greater than for the preceding year, our partners in the business will, we think, have reason to feel that the management has been trying to take care of their interests.

Two fresh lines have been agreed upon that will likely eat up this margin of profit, but which were found to be necessary if the PUBLICATIONS are to keep pace with the demands that have come from our constituency. These are a new series of Departmental Graded Lessons and a new series of Teacher Training Handbooks.

The new Departmental Lessons are for the Intermediate scholars—of 12, 13 and 14 years. Our previous Departmental Lessons covered the Beginners, Primary and Junior periods. After these the Schools had either to revert to the Uniform Lessons, or to use American booklets. Now the scholars of 12 can pass right on to the Intermediate Departmental Lessons without any jar or inconvenience.

The new Teacher Training books are required because of the changing ideas of what a Teacher Training course should contain and how it should be handled. The issue of these books will keep our Church in the front rank in regard to Teacher Training material.

All new issues are costly at the first; the outlay is larger than the income. The balance is rectified by the sales; and this gives our partners all over the Church their opportunity. The Schemes of the Church which make up the Budget depend on the contributions of the congregations for their support and enlargement. The PUBLICATIONS receives no help of this sort. The enlargement of its business, and therefore of its usefulness, depends wholly on subscriptions to its periodicals and orders for its Church, Sunday School and Y.P.S. supplies.

### The Sunday School and Y. P. S. Board

This Board is made up of ministers and other active Sunday School and Young People's workers from all sections of our Church, and it is safe to say that by no Board of the Church is more careful attention given to the work committed to it by the General Assembly. It is an emphatically democratic body. The Conveners and Secretaries are, naturally, the leaders, but there is no member whose voice is not greatly influential in formulating the policies developed, and the methods by which these are wrought out.

The policies of the Board, year by year, are set forth in the Recommendations sent up to the General Assembly, the aim being to emphasize each year those things which experience or the needs of the work brings into prominence. A study, therefore, of the Recommendations for a series of years discloses the directions in which the work of the Board is being shaped.

For this year, the emphasis is laid on six important points:

- (1) That Presbytery Committees on Sunday School and Y.P.S. work should have specially qualified men as Conveners and members, who should be so chosen that the supervision and promotion work should be overtaken in all sections of the Presbytery.
- (2) Presbyteries are urged to arrange for a conference with a representative of the Board at an early date with a view to exact information in regard to the Curriculum of Religious Education approved by the General Assembly of 1916, and the new Teacher Training Course.
- (3) That in order that the workers should be also fully informed in regard to these important matters, Presbyteries be asked to arrange for a series of Presbyterial Institutes culminating in a Young People's Rally with a view to enlisting the young people for Christian service.
- (4) (A new and most desirable departure.) That the names of three women be added to the Board; this in view of the fact that there are as many girls as boys in our Sunday Schools and that a large proportion of the teachers and leaders in our Sunday School and Y.P.S. work are women.
- (5) That the Assembly express its approval of the principles of working in closest cooperation with all other denominations and religious associations in the same kind of work. (Canada has shown the way in such cooperation, to all other countries.)
- (6) That the Assembly enjoin sessions, superintendents and all leaders and teachers to regard as their supreme aim the winning of the young for Jesus Christ.

A noble programme, surely, for a year's work, and for the work of many years.

The Board has most industriously promoted its work and plans, not only in individual Sunday Schools and Societies, but in the Presbyteries and Synods and through Presbyterial Institutes and Rallies; Summer Schools (about a score of these were held during the year, reaching fully 500 workers), City Training Institutes, Older Boys' and Girls' Conferences (upwards of 7,500 being reached through these), and in the Theological Colleges and the Deaconess Training Home. In some important instances this work has been cooperation.

The importance of these last named avenues of influence cannot be overstated. The young ministers and the deaconesses are the coming leaders in the Church, and it is vital to their truest success that they should be thoroughly equipped for leadership amongst the young. Some of our Theological Colleges have already made provision for instruction in these lines, to be given by members of their staff. It is to be hoped, in the interest of Religious Education, and in the interest also of the Colleges themselves, that the day is not far distant when instruction in this fundamental department of preparation will form an integral part of the Curriculum. Ministers should be taught to be skilful seed-sowers as well as skilful harvesters.

### Figures Which Should Lead to Thought

Statistics may be dry, but they are worth studying. Some figures in the Report on Statistics to the General Assembly are startlingly worth studying, namely, those relating to the additions to the membership of our Church year by year on profession of faith.

The Report is made up of figures gathered from the congregations and mission stations of the whole Church, and in regard to this vital matter it says: "The number coming into full communion during the year is shown to be 16,208, being 1,404 less than in the previous year, and 1,883 less than for 1914."

The absence of so many young men on Overseas service, doubtless accounts in part for these decreases, but when many—alas very many, congregations report no additions at all, or less than a half dozen, it should set all Christian people, and Sunday School teachers especially, a thinking. If every Sunday School teacher, in his or her class, had been diligent and faithful in this matter, what a different result would have been recorded.

The Report of the Sunday School Board says, pointedly: "The goal of all the Board's work is spiritual. Its objective is always the instruction and training of the young in Christ and for his service." This is fundamental; and a very vital part of this religious education is the leading of the children, as well as those of more mature years to a realization of their place in Christ's Kingdom and acknowledgment of the same by public profession of their faith in him at the Lord's Table. No excellence in equipment or organization, or in imparting religious instruction can take the place of this winning of the children to the Lord Jesus and bringing them into full communion with the Church.

It is to the end that this may be the better and the more widely done that we have published the little book by Rev. Robert Pogue mentioned in previous issues of the *TEACHERS MONTHLY*. The little book is entitled "The Children's Guide to Christ and the Lord's Supper." It is a book which *the child will read*, and which in the hands of parents and pastors will, we trust, prove greatly helpful in increasing the number of children who will be led to a conscious knowledge of their Saviour and to their proper place in his Church.

### All Women : No Men

It is one of the significant things of the War that the appointments to our foreign field during the past year were all of women: no men. All the men who had offered for the foreign field had entered the military service.

This was entirely creditable to them, indeed, just what might have been expected. The call of humanity which would in ordinary times bid a young man offer himself to foreign mission work, compels him, in these days of War for human rights and liberties, to put himself at the service of king and country.

Many of these young men will not return, or will be incapacitated by physical disability from becoming foreign missionaries. Their places must be filled, and with the rapid growth of our foreign missions many new men will soon be required. The boys of twelve to sixteen are the ones to be looked to. And their Sunday School teachers are to be looked to to tell them so, and to do what they can to direct their footsteps towards this splendid service.

### Utilizing Used Material

We are frequently asked by Sunday Schools for an outlet for their used material, especially Picture Rolls and Illustrated Papers. They want to send them where they will do good.

There are many to whom these materials would come as a welcome gift, especially in the Missions abroad. The missionaries often tell us how eagerly pictures, especially, are enjoyed by the children in their fields. Even although they may not be able to read the titles because they are in English, they relish the picture, for Art knows no distinction in languages. The picture tells its own tale; Jesus Blessing the Little Ones, or The Lad with the Loaves and Fishes, in picture, preaches the gospel as effectually as can any words.

The Ontario Sunday School Association has a supply depot for such unused material—this especially for Canadian Sunday Schools; and the World's Sunday School Association has also a depot. Write to Rev. Aquila Lucas, R. R. No. 7, London, Ont., for the former, and Rev. Samuel Price, Metropolitan Tower, New York City, for the latter. Either will put your School in touch with places where surplus material will be welcomed.

### "Sunday School" Sutherland

*By Rev. Colin G. Young, B.A.*

Home Mission Superintendent, Northern Saskatchewan

Over thirty years ago a pioneer missionary in northern Manitoba had as his parish what is now the Presbytery of Dauphin. With tireless energy and enthusiasm he followed every known trail, however long and lonely, searching out the scattered settlers on the frontier and bringing the gospel to them in their homes. Early in his ministry he was convinced of the prime importance of the Sunday School, and especially of the great advantage of the Home Department for settlers in the new community.

So earnestly did he commend the Sunday School and the Home Department in season and out of season that he was known all over northern Manitoba and northeastern Saskatchewan, as "Sunday School" Sutherland. All these years he has kept up his itinerant ministry, moving farther west as the older communities formed organized congregations and settled charges. Of late years, on account of growing infirmities, he has not been able to travel so much, but his interest in and enthusiasm for the Sunday School and the Home Department has never waned.

Twelve years ago he had 300 families in his Home Department, and to all of these he sent the lesson supplies every month, along with a little letter of his own to keep up the personal touch. In most of these homes he was the only minister of the gospel known, and his visits were seasons of great spiritual

refreshing to, the whole household. His warmest welcome came from the little children who were his special care. He always brought large stores of picture cards, stories and Lesson Helps, and long after he was gone, their days were made glad by the remembrance of this kind-hearted man who brought them such real treasures in picture and story.

Many stories are told by the early settler of the wonderful influence of this great traveler. Every house was his home and every inmate was of special interest to him. A family which received almost its entire religious instruction through the effort of Mr. Sutherland now belongs to one of the larger congregations of the West, and the minister speaks of them as a family unusually well instructed in the Bible and the religious experiences of life. Instances such as this could be multiplied many times over, testifying to the enduring value of the work done by this devoted servant of God.

Even since his work has become more limited, he has 150 families in the Presbytery of Yorkton on his correspondence list to whom he sends supplies every Quarter accompanied by a special letter in which he reviews briefly the past Quarter and gives a look into the Quarter just beginning. In this Presbytery there have been found at least 500 families which are not within the reach of any Sunday School, and he is now determined that, with the help of the members of Presbytery, the Home Department shall be brought within the reach of all these families.

Mr. Sutherland has not only succeeded in getting the children to read and study the



lessons of the Sunday School, but he has induced scores of parents to study the Bible with their children, thus setting up in the home a real Bible school.

In a similar way, in connection with the Church of England, a cultured woman, who because of bodily infirmity is denied many of the activities of the church's work, carries on a Home Department which numbers over six hundred children. In some of the examinations held recently in connection with the Sunday School of the diocese, many of these children took a very high stand, while the gold medal given for the most excellent work of the year went to one of their number.

The possibilities of this work are unlimited among the English speaking settlers in the districts where the children are far removed from the regular work of the Sunday School. But there is no reason why it should not be extended into the non-English speaking settlements where there are thousands of homes in which there is a host of children able to read the English language and where the literature of the Home Department would be most joyfully and thankfully received.

Many of these new Canadians are great readers, and gather in little groups to have some one read to them any periodicals that may find their way into their homes.

What a great thing it would be for the Western land if every week little groups of these people gathered together to hear read the splendid literature provided by the PUBLICATIONS Department. Such a possibility is by no means unlikely of realization and it is well worth the while for the Board of Sunday Schools and Young People's Societies to consider the wisdom of giving some special assistance to the Western Presbyteries so that the work of the Home Department may be efficiently carried forward.

Saskatoon, Sask.



### "Jack"

That was the way he introduced himself when the minister met him one day in the street and asked him, "Who are you, my son?" "I am Jack." "Jack who?" "Just Jack." "But your father's name?" "Oh!" and then he gave the name in full, but that is not material to our little story.

Jack's home is not on the boulevard, neither is it in the alley—a bright, cosy little cottage such as the industry of a worthy husband and father and the Scotch thrift and taste of a true wife and mother can make.

Jack believes in both being and doing. He is the mature age of eleven. Shortly after he passed his tenth birthday, he came to his minister's study to see about joining the church, or as he put it himself, "to be counted

on Jesus' side," and in explanation of his desire, he stated that he loved Jesus and wanted to do what would please him.

Before the last communion in his church, at the close of the Sunday School, he, in company with his chum, waited for the minister and said: "This is Gordon; he is in my class and he wants to join the church. May I come with him to your house on Tuesday? There is another boy around the corner from our street. I have been talking to him. May I bring him too, if he will come?"

On the stroke of seven, the hour announced, Jack and his two friends were at the minister's door.

We can picture how frank and loving the conversation was; how eager and responsive these young lives. They talked about the love of the Saviour, reading his Word, asking his help in prayer and doing his will. They were invited at the close of the conference to offer up prayer, just to tell God what was in their hearts. Jack led, and one of his friends followed. The courage of the third seemed unequal to the unusual task.

They are active in their Junior Endeavor Society. They are helpful in their Sunday School class, for, as Jack puts it, "A fellow, if he is worth anything, will be trying to do something worth while."

Oh no! He is not a delicate, puny lad, too good for this world, but a sturdy little fellow, and so are his friends, full of life, fond of fun, but with a deep sense of what is right.

We can understand how the minister felt when he said that Jack added to the joy of their last communion season.



### Getting Fit for His Life Place

SOME THOUGHTS ABOUT BOYS

By Rev. J. A. MacKeigan, B.A.

"A square plug in a round hole" is a proverb that explains many a brilliant failure. Success or failure in life is a matter of adjustment. Indeed, here is the whole story of evolution—"the survival of the fittest."

The complexity of modern life makes each individual a unit in a vast machine. The product and the safety of the machine, as well as the very existence of the unit itself, demand harmony throughout the whole organization. As that organism is living and continually changing, it demands, again, continuous adaptation. The man who possesses the learning of the ages, yet does not know that he is lean and angular,—all corners—becomes an anarchist smashing the wheels of progress.

No one can prepare too early in life. Brain and skill and honesty are not enough.



They are necessary inherent qualities of the metal. The unit must be shaped and polished to fit and fill its appointed place. Neglect may produce reversion to type and man becomes a mere animal. Man's higher nature cries out in the "gang instinct" of generous youth.

Now is the appointed time. Mould the plastic clay. Strike while the iron is hot. A blow in boxing may excite the temper and blacken the eye, but the next enforces the sovereign virtue of self control in life's varying fortunes. Football may seem folly to the casual spectator, but the team work that enforces the suppression of self for the general weal vies with the multiplication table in fitting the youth for his destined, or predestined, place and power.

No boy can neglect his personal obligation to fit himself for the tremendous responsibilities of modern democracy. No one can with impunity imperil his group by isolating himself. Mr. Raymond Robins strikingly illustrates this by an incident in the gold rush to the Klondike. Six men, tied together at thirty-foot intervals, were crossing a mountain pass. Repeatedly the giant leader chafed at the slower pace of his mates. On

the second day he turned to them with an outburst of impatience. Again they headed goldwards. Suddenly the banked snow gave way and the giant leader disappeared into a deep crevice—saved only by his weaker companions who, throwing themselves backward, anchored the line until he recovered the trail. So in life even the strongest is bound in the bundle of life. Man separates himself from it or unfits himself for it only at the price of his highest and best.

The modern man, be he patriot or prophet, must be a man of his time and place. The ascetic may dwell apart and ponder, but the Messiah who would lead and serve must be a man among men. He must go down into the Galilee of the humble, into the Nazareth of the commonplace, into the Gethsemane of suffering, as well as into the school of the doctors, if he would lead up the hill of transfiguration. He will dine with publicans, cheer the wedding feast, attract fishermen, professional men and little children. Possessed of social graces, as well as the abundant grace of God, the Nazarene was the brother of all: "And he increased in knowledge and in stature, and in favor with God and man."

St. John, N.B.

## Some Problems of the Small School

BY REV. JOHN MUTCH, B.D.

### I. THE ABSENT MINISTER

For many ministers in the country it is a practical impossibility, owing to the number of services, distance of driving and the hours at which his Schools are held, to attend the Sabbath School.

One of the worst results of this absence is the impression, which it tends to leave upon both young and old, that the School is not important. The congregational worship which the minister conducts is the essential thing; the School a more or less necessary encumbrance.

Another serious disadvantage is, that the minister, who should be the leader in this work and the best acquainted with it, is denied the opportunity of securing the adoption of methods which are up-to-date and helpful.

How can a minister counteract these evils? To begin with, he can show an intelligent sympathy with the work, and if he does this, all his people will learn to respect the School, and the teachers and officers will take fresh heart. After all, the people are fairly reasonable and do not expect the impossible from their minister; but one of the weights upon many a small School has been that faithful and capable workers have felt that their minister has had little interest in it.

When the minister meets teachers, scholars and parents on his pastoral rounds, a question about the School and a word of encouragement will often work wonders. Sometimes a word from the pulpit, not to say a sermon on the phase and work of the School, will help to a surprising degree.

Besides, there are special services such as those for Patriotic Sunday and Rally Day, or for the Quarterly Review Sunday. The minister should make full use of the opportunities which these afford.

Again, there are the local Sunday School Institute and the Summer School, to which he might see that one representative at least is sent.

At any rate, the minister should be thoroughly acquainted with Sabbath School work and make a special study of his own School.

If the minister does these things he will find ample opportunity to increase the efficiency of the School.

Once in a while, at a meeting of the teachers, he might go over the whole situation with them and suggest an improvement or two. Or he might take a few minutes during the regular church service to explain and urge some new method of work which the School should adopt. Perhaps he may have some

proposition for the Primaries or the Juniors or the Bible Class, and he will have a personal interview with the teacher of the particular class in regard to the matter. Occasionally he will slip into the teacher's hands some pamphlet or book on an important phase of Sunday School work, or will direct the teacher's attention to it.

Though he be an absent minister, he will have a working knowledge of Sabbath School methods and aims; he will show his sympathy and concern for the welfare of the School; and he will show his interest by seizing the many opportunities that offer themselves to help both scholar and teacher.

Teachers and officers should not forget that after all the School is their School, for which they are largely responsible, and which will remain when the minister is gone. They will not forget that, while teaching or working, the School is the only bit of church work some of them may be doing, while the minister has a great deal of such work upon his shoulders. Indeed, the School is only one among many things for him, all of which exact more time and work than most ministers can possibly give. Let them make it their boast that they can maintain their School efficiently even though they do have to forego the pastor's presence.

Stouffville, Ont.



### The Teacher as Pastor's Assistant

By Rev. J. Phillips Jones, M.A.

The opportunity of the Sabbath School teacher to be of real assistance to the pastor is greater than perhaps most teachers imagine. In a large School this is specially so,—where families come and go, and where, owing to the number of classes, it is difficult for the pastor to be closely in touch with every scholar. The teacher is here the connecting link between the class and the minister. By accepting this responsibility and rising to this opportunity, the teacher, in a very unique sense, is a most valuable pastor's assistant.

In what ways can the teacher assist the pastor? We will mention just a few; others will readily suggest themselves once the teacher realizes his vocation.

1. *By reporting new scholars to the pastor.* The pastor can do his best work, particularly if in a large Sunday School, by being free from teaching altogether, and exercising a kindly oversight, thereby supplementing the work of the superintendent. Amongst other ways of oversight, he will move from class to class in a quiet unobtrusive way, and show his interest by this visitation. Three to five minutes is ample for this, and both teacher

and scholars will appreciate it, and if done tactfully, and with no fussiness, he will not break in upon the lesson, but supplement the part that is being taught at the moment.

Then is the teacher's opportunity of introducing any new scholar to the pastor, and thereby the pastor has another family to attach to his church. He will as soon as possible visit the scholar's home, and if the parents are not already interested, may it not be that "a little child shall lead them?" If the pastor is tied to teaching the Bible Class, this class visitation cannot be done. The teacher will, nevertheless, not fail to report to the pastor the arrival of every new scholar.

2. *By visiting the homes of the scholars.* Let the teacher accept this as part of his vocation, not relieving the pastor of his regular calling, but supplementing it. This will be of great assistance. It will be in some ways just as good as the pastor's visit, by interesting the parents in the church, thereby forming a bond between the home and the sanctuary, and it will be a visit greatly appreciated by the parents. They will see that the teacher is interested in their children, and what parents will not appreciate this? They will get to know the teacher of their children, and esteem him for his own and his work's sake. This visitation should be done not only in the case of irregular scholars, but the homes of those who are regular should also be periodically visited. The teacher in this respect can be an admirable pastor's assistant and in such visiting the teacher's own soul will be refreshed.

3. *By reporting to the pastor where necessary.* The teacher's common sense will dictate instances where the pastor should be informed, namely, in cases where there is sickness or affliction or bereavement. A call from the pastor at such a time is the very thing needed, it not only gives the opportunity of extending sympathy—which, after all said to the contrary, is a gracious and responsive ministry—but it often gives the pastor the occasion of spiritual touch which nothing else can.

4. *By leading the scholar to acceptance of Jesus Christ.* This should be the end of all teaching in the Sabbath School. Each scholar should be an individual study for the earnest teacher and happy the teacher who sees the "fruits of the Spirit" develop in the child. No one knows better than the observant teacher when the time is ripe for each scholar to make "the great decision," and in this way especially, by informing the pastor, it is for the teacher to be in a very real sense an able pastor's assistant. Let the teacher give himself to his great calling, remembering that "they that turn many to righteousness shall shine as the stars for ever and ever."

Winnipeg

### An Italian Sunday School

By Rev. J. D. Byrnes, B.D.

Superintendent of Missions for Northern Ontario

There is perhaps no work among foreigners in Canada more interesting or important than that of the Sunday School. The value of this work was very strongly impressed upon me a few weeks ago while visiting our Italian School at Sault Ste. Marie.

The missionary is an Italian and of course preaches in that language. The School, however, is conducted in English. Mr. Deans, an elder from St. Andrew's Church, is superintendent, and associated with him is Miss McCrea, principal of the Italian Public School, and a faithful staff of workers.

The Italian children are learning the English language in our public schools and consequently can read and write as well as any of our own boys and girls. The Sunday School, which is held in an old store, was opened by singing and repeating the Lord's Prayer and the Twenty-third Psalm in unison. The superintendent then asked me to speak to the School. This I gladly did, telling them Bible stories and asking them Biblical questions. It was pleasing to hear their ready and accurate answers. It was also delightful to see them using our Book of Praise and enthusiastically singing such hymns as "When mothers of Salem their children brought to Jesus," "Do no sinful action," and other hymns which we love to sing. When they went to their classes one could not help but note the hum of interested activity as these children repeated their memory verses, read the scriptures, or asked and answered questions.

Looking into the happy faces of these young Italians that afternoon, I could not help but think of the thousands upon thousands of the children among foreigners in Canada who have no minister or teacher to tell them about Jesus. It is a great thing to be able to help by our pennies and our prayers to send some one to tell them about the good things which we know of our Father and his love.

North Bay, Ont.



### Some Ways of Promoting the Church Attendance of Children

By Miss Elsie P. McIntosh

1. *The Influence of the Sunday School Teacher.* One of the duties of Sunday School teachers is to lead the child to see that the Sunday School and church are organizations so closely related, that, to make the whole organization successful, teachers and scholars must be interested and work for both. Our Sunday School scholars of to-day are to be

the workers of the future, and teachers the ones who must instruct them in the way which will lead to future service. A teacher, by personal example and invitation, can often encourage the members of his or her class to attend church. A word of pleasure at seeing a child at church goes a long way to ensure further attendance.

2. *Church Attendance Cards.* In St. John's Church, Winnipeg, we have a system of church attendance cards which has been very successful indeed. Any child may receive a card, and each Sunday he is at church he may have it punched, or in case of sickness, by sending his card he may receive credit as if he were present. Then at the end of the year, each child attending 45 out of 52 Sundays is presented with a little Testament. Last year about 115 obtained a copy.

A special children's service was arranged for the presentation of the Testaments, and it was an inspiration to see the number who had been so regular. No doubt those who fell short of the mark last year, will try harder than ever this year, and we are looking forward to a larger number than ever of regular attendants from amongst the children.

3. *The Cradle Roll.* The Cradle Roll of the church does much to get the child connected with the church at an early age. Once a year in our church we have a Cradle Roll service, and it is a Sunday looked forward to by all, for everything seems so bright when the children, even the tiniest tots, are at the service.

4. *The Children's Hymn and Sermonette.* What is most looked forward to in the Sunday morning service of our church is the children's hymn and sermonette. To hear the children's voices ring out in the hymn which they seem to feel is their very own does one good, and to watch the faces of the children during the sermonette is to settle once for all the doubt as to whether they are interested or not. The sermonette is so simple that the youngest child may understand, but the truths are such as inspire all present.

I know several children whose parents are not regular church attendants, who never miss a Sunday themselves, and, in addition, they call and bring other children who have not been in the habit of attending church. This example, if copied by the older members, would add considerably to the church attendance.

Winnipeg



### The Sunday School and Temperance

By Rev. A. Macgillivray, D.D.

Every province in the Dominion of Canada but two have gone "dry." The sale of intoxicants is illegal. "The burden of the bar" has been lifted off the community. The

conditions for sober, clean living have been made easier. Every one is counting on a brighter and better day.

Let no one, however, conclude that the battle is won for temperance, and that victory is complete. A strong vigilant public opinion must stand behind the legislation that has been sanctioned to the end that it may be enforced. The Sunday School must continue to teach that the one safe course is for the state Prohibition, and for the individual, Total Abstinence.

There are other things in the indulgence of which people are often intemperate.

What about tobacco? Who claims that the pipe, the cigar, cigarette and quid are necessities?

The habit is needless, expensive, injurious and offensive. No clean, wholesome boy will want to smoke or chew. He who will bring his best physical, mental, moral and spiritual endowments to the service of his God and home and country, will keep free from the tobacco habit. Teachers, by example and precept, will make it clear that the tobacco habit is as dangerous to health, efficiency and good manners as it is needless, enslaving and expensive.

What about certain drug habits that must be strongly alluring, else how do so many men and women fall into them, and become enslaved by them? Beware! Touch not.

What about sport? How humiliating and hopeless to hear a young man say almost boastfully: "The only part of the daily paper I read is the sporting page." How perplexing at a time when king and country

need men, to read that a train of nine coaches filled mainly with young men should pull out of one city at one o'clock on a midsummer day to follow the races in another city. How are they qualifying for the Christian course?

The writer, once saw twenty large street cars filled to capacity with the patrons of a race course. They did not look like a monied crowd, but they paid fifty cents apiece to see the sport and expose themselves to the temptation of betting. In the crowd were many young boys, and even a number of girls,—how are they qualifying for home makers and nation builders?

What about the indulgence of appetite? Do the teachers and leaders of children and youth note the enormous development of the candy, ice cream, chewing gum, etc., trades? Can the money spent be spared? Could it be better used? Nice things and harmless things must often be done without for the sake of higher things. Canada's need is for a generation trained to plain living and high thinking.

What of theatres, moving picture shows, and the spectacular generally? Is the time, and money well invested? Is not the tendency of all such indulgence to vitiate taste and make the common but necessary duties less attractive and the will to say, "No," less resolute? The generation of young Canadians which will be worthy of its heritage and equal to its responsibilities must be temperate in all things that it may bring to its task God given powers, not only unimpaired, but fully developed and trained. Let us prize the privilege of helping it.

Toronto

## A Boys' Club

BY REV. H. G. CROZIER, B.A.

Being upon the Advisory Committee of the Province of Manitoba for the work among "teen" age boys and also upon the Advisory Board Committee of the City of Winnipeg, I am somewhat interested in this work. Accordingly, I have made a sincere effort to make this work successful in my own church and try it out among the boys.

I did not commence by charting the boys, but stated in the way of organizing our boys for this work by organizing a club. For several years I have been interested in lodge work, and, seeing how it interested the men, I caught the idea that, if our church were organized in this way it would tend to efficiency.

Our club is called the Coth Club. The name is derived from the first letters of the phrase, "Children of the Highest" which spells

C-O-T-H. The names of our officers are as follows: The minister is called The Worthy Seer; besides, there is the Honorable Chief, the Vice-chief, the Chaplain, the Past Chief, Guardian, Marshal, Secretary, and Treasurer.

We have our own ritual, and each officer in the opening exercises and closing exercises does exactly what is written down in the ritual. This I think is a great training. For example, the Chaplain learns his prayer by heart, and it is very inspiring to hear the boy offer his prayer. It is good training for himself and every boy who takes part in the club work. They learn not to be afraid of hearing their own voices, and it seems to me that this practice helps bridge over the time between the mission band and the Christian Endeavor Society.

We have also a form of initiation, and every



boy who makes application to join the club has his name brought before the members and is voted upon and, generally speaking, admitted. No boy is refused admittance to the club except for very good reasons, the idea being, of course, to get as many boys as possible to join the club. The initiation ceremony is very impressive. The pledge, however, is not too hard.

The method of conducting our service is also a training to the Treasurer, inasmuch as we see that he uses the cheque system in paying the accounts of the club. We have a well arranged system of business, and one of the items in that business is a question regarding any of the members of the club who may be sick, and flowers are sent by the boys to the one who is sick, and this has a good effect all round.

We have a place on our programme for a devotional talk, a practical talk, and practical activity. This work was found to be so successful among the boys that I organized it also among the girls, and among the girls it was really more successful than with the boys.

The girl's club, which commenced with some ten members, has grown to large proportions and will continue to grow. One of the leading reasons for the success of the girl's club is the fact that the "Chief Mentor" was experimental in organizing lodges, hence her interest and effectiveness in this work. In my experience I have found that the men and women who have been trained in lodges are very efficient in conducting church work. This led me to ask this particular lady to take charge of the girls' work and she has done so with great success.

Our club is going to initiate and install some girls in another church and also make the work as widely known as possible. I am thoroughly convinced that one of the weak points of the programme of the Canadian Standard Efficiency Tests is the fact that it does not offer an organization, and, because of the success which I have had, I am persuaded that this form of organization, above described, is efficient with the boys and girls and ought to be advocated. We have several copies of our ritual and could send to any one who may wish to see it. One thing more I would like to say, that is, that I believe that this work cannot be carried on with small groups as successfully as with large groups.

I find that the teacher of a Sunday School is not always fitted to be a mentor of a club, and if one man is going to do this work he must necessarily be an all roundman. Such a man is very difficult to find. Accordingly, in our club we have three mentors, and the first mentor has charge of the organization, to see that the work is put on well; and the second mentor has charge of the devotional

work; and the third mentor has charge of the practical talk, and the practical activities.

I would like that this matter of organization be brought to the attention of the National and also the Provincial Advisory Committee.

Winnipeg



### Memory Work in Korea

[Rev. E. J. O. Fraser, one of our missionaries at Hoi Ryung, Korea, writes to Rev. J. C. Robertson, under date of Feb. 27, 1917.]

"Dear Mr. Robertson:

"Again I send you a list of some names of those who have repeated the Scripture Memory Passages. Certificates have been given to these.

"The following are the names. All have repeated the new list.

#### LIST I.

KIM CHAI RYUN	AN WON HYUNG
KIM IN SYUP	KO PAK UM
KIM EEK SON	KIM SONG MYUK
KIM SYUK KIL	CHAI SAM DONG
CHAI KYUM DONG	CHAI HAI DONG

#### LIST II.

AN WORL HANG	KIM RYANG NYUN
SONG OK NYUN	SONG SEE MAN
AN TOK HANG	AN YUNG JUNE
SONG CHANG HYUK	AN TARL HANG
AN WAN HYUNG	KIM SYUK KIL
CHAI HAI DONG	CHAI KYUN DONG
CHAI SAN DONG	

#### LIST III.

CHAI HAI DONG

"Although, in my letter of January 6th, I asked for 20 more List I. Certificates, I must now ask for more, as the boys and girls are taking hold of this work in fine style in a few places.

"Please send me 100 List I., 100 List II. and 20 List III. Certificates. I hope to be able to report more before long. You will notice one name, Chai Hai Dong, in all the above lists. He repeated all three within four months of the time the list was sent to his church. Is that a pretty fair record?

"Yours sincerely,

"E. J. O. FRASER."



### Annals of a Bible Class Teacher

By Frank Yeigh

#### A MODERN PRODIGAL SON

A Canadian Bible Class teacher, returning from a trip to England, was covering the last stretch of the home journey on the train from Montreal to Toronto. While the berths were being made up, a young man sat with him. The two had crossed on the same steamer,



but had not spoken till now. Then, and not till then, did the youth tell the older man his life story, and a sordid one it was: a son of wealthy parents, every wish gratified without effort, the drift of indolence toward drink and its companion evils. A marriage that started happily was being wrecked, until wife and babe had been practically deserted.

When in London the young man went from bad to worse until he thought of suicide in the Thames. When about to drain a glass of liquor, something arrested him. Memory showed him his past; remorse was followed by a fresh determination to "come to himself," and the glass was dashed to the floor, its contents untasted.

He never was able to remember what followed. He recalled nothing of going to Liverpool or boarding a boat Canada-bound, for an American city was his home. On the voyage he had spoken to no one, but now he had found a sympathetic Christian listener. The man was without home or work, barred from his family, the most unhappy creature in the world, crushed beneath his sins.

The teacher took him to his own home for a few days until he found work for him. The unfortunate man was highly educated and

had held responsible positions. From the first Sunday, and for some years thereafter, he attended the Bible Class of his benefactor—not perfunctorily, for there was no urging. Gradually he picked up the threads of his life as he developed into a close student of the Word and a successful social worker. That class of a hundred men never had a more devoted and earnest member, and no one ever lived a more consistent Christian life. He was truly born again.

The teacher ultimately brought about a reconciliation with the estranged parents and wife. The now happy husband and father set up a new home in a Pennsylvania city, where in time he became superintendent of a rich coal mining company. But under the new life he also entered upon active Christian work by starting and superintending a mission Sunday School of foreigners and engaging in other Christian activities.

That's the story in a nut-shell, but how much the little nut-shell holds! God was in it all, and especially when he used a Bible Class teacher as his disciple, and a Bible Class as a training school for the returned prodigal. He that was lost was found!

Toronto

## Assistant Teachers in the Beginners Department

BY RAE FURLANDS

A fully organized, up-to-date Beginners Department, with plenty of room and all needed appliances and a large number of capable assistants, is a very delightful, as well as a very rare, place in which to find oneself.

In such a Department the work of the assistants would be: to see that visitors are comfortably seated in the place set apart for them; that the children's wraps are removed and then properly put on again at going home time; to mark the attendance; to take the offering; to distribute lesson papers; to attend to handwork; to listen to the confidences of the children and acquaint the teacher with anything she ought to know; to attend to the general comfort of the children; to hold familiar conversation, each with her own little group,—at the proper time, which is *not* when the teacher is trying to do something else with them in order to explain individual difficulties which may arise in regard to words and phrases in the hymns, lessons, etc.; and to attend to certain parts of the supplemental work.

The assistants should, as a general rule, be ready to go, each with her own group of scholars, as their teacher, when they are

promoted to the Primary Department. This, for two reasons:

*First*, they are acquainted with the children and know how they have been taught and the line of thought to which they are accustomed.

*Secondly*, because it gives the young teachers an opportunity to find themselves. They may continue in the Primary, or, if better adapted to the Beginners, may return to that Department when the next period for promotion arrives.

Though all this may be ideal and very pleasant, let no one think that good, perhaps equally good, work may not be done in the more ordinary Beginners Departments which usually have, of necessity, only two or three assistants.

No matter how small the class there should always be, at least, one assistant, because it is almost impossible for the teacher to be present year after year, fifty-two times; therefore some one should always be in training, ready to take her place during unavoidable absence.

It has been said that a Beginners teacher is

born, not made. Whether this be true or not, training for any who have love for work with little children can do so much that it is difficult to distinguish between them and born teachers. Or perhaps, any one who has a love for this work is a born teacher, only she does not find it out until she gets some training to awaken her to the fact.

Nowhere can better training be had than in the actual work under the direction of one who is already successful.

The study of the Lesson Helps, also, is an education,—not merely the reading of articles on work amongst Beginners, which are part of many of the Helps, but the real study of the lessons, whether one is going to teach or not. They are prepared by experts, and one can find out much about the right methods of dealing with little children by asking herself the why and wherefore of this and that. For this reason each assistant should be provided with the Department Help that she may watch intelligently the teacher's working out of the different points.

Where there are only three or four assistants, unless the pupils are few in number, there cannot be subdivision into small groups for the supplemental work; but each should have her particular duties assigned, which may be selected from the list given in the second paragraph.

In any case, all assistants should be free to give full attention to the lesson, the only requirement during that period being to assist in distribution and collection of material for any hand-work that may be done.

It is advisable, no matter how many assistants, that the lesson be taught to the children collectively, unless there are separate rooms when the division should take place according to age. Thus, the five-year-olds would be taught in a group in one room, the four-year-olds in another and those under four in a third. In this way the very best work may be done.



### Training the Child's Will

By Mrs. C. M. Hincks, B.A.

What do we imply when we speak of training a child's will? We mean engendering in him such self-control, with the emphasis on "self," that he can resist the impulse to do that which is attractive to him, but wrong, and perform that which is difficult, but right.

Those in charge of children usually follow one of three courses. Some so force the child under their care to do what they wish, that he becomes a mere machine, obeying some outward force, but with no inward desire to do right. A child thus trained, when freed from guidance and control, will utterly lack self-mastery, and will be easily led astray.

Other parents or teachers go to the opposite extreme in their desire to cultivate in their child an independent, self-reliant spirit. They never say "must," they never try to control, and they have upon their hands a selfish, self-willed boy or girl, who does not know what obedience to law or consideration for others means.

There remains a middle course, wherein we exercise authority at times and allow freedom of choice at times. To do this judiciously is our task, a difficult, but a most important one.

If the child is to have the *will* to do that which is right, he must first have a knowledge of right and wrong. We cannot begin too early to impart this knowledge by showing disapproval of certain actions and approval of others. Through our smile or frown, through our praise or blame, the very little child soon learns when he is good and when naughty. Just here, let us remember that we must try to appear consistent in our expression of pleasure and displeasure. The child is often puzzled to know why it is right to make a noise at times and not at others, why he may scribble on one piece of paper and not on another. We must be fair to him and show him as far as possible the reasons for our attitude towards his actions.

While as the child grows older and gains in experience, he will learn the right and wrong of many things, yet we must not expect too much of him; we must remember that he has ever something new to learn, that situations, familiar to us, but new to him, will constantly arise, situations which will cause him to falter and to go astray unless we, with our greater experience, wisely point the way.

But a child may have a knowledge of right and wrong, and yet do that which is wrong because it appears more attractive to him. Some children seem to be born with good desires and need little guidance, but the majority appear to have impulses which lead them to do wrong. How are we going to train them to desire to do right?

At times we shall have to resort to compulsion, but little is gained thereby, unless we can make the child feel glad afterwards that he has done right, and unless, too, we can show him that forced obedience is much inferior to voluntary compliance with our requests. Often, when we ask him to do distasteful things, we can at first do them *with* him until he acquires a desire of his own to see things done well and thoroughly.

Or, we may read to him of heroes whom he will desire to copy—concrete, rather than abstract, goodness, will appeal to him. We ourselves may be so beloved by him that he will desire to imitate us. Let us take heed, then, of the example we are setting. The small child will desire to do right merely for

outward approval, but very soon there develops in him a desire for inward approval, a conscience, as we call it, which is comfortable when he does right, and disquieting when he does wrong. This desire for self-approval is naturally much more important than the wish for the approval of others; it leads to a longing to do right, whether any one is there to see or not.

Habit plays a large part in the gaining of self-control. If we constantly help the child to master his wrong impulses and to do that which is right, he will acquire the habit of controlling wrong inclinations and will develop will power to do the difficult but right thing. Self-control in the little things of childhood will result in self-control in the big crises of later life.

As teachers, what can we do? We find among our pupils all kinds of boys and girls, a few well-trained, but the majority, probably, either weak-willed and easily led astray, or self-willed and stubborn with no consideration

for others. We must try to combine fairness with firmness, to study our pupils and their environment individually, so that we can make allowances for their peculiarities and tendencies. Having done this, let us give them such an affection that they will be *compelled* by love, rather than force, to do that which we ask of them. Let us give them choices to make, choices which will involve thought and determination on their part. Then let us help the weak-willed child to carry out his decisions, and the stubborn child to see the right and to desire to do it, and he will accomplish the rest.

This will all take much thought and patience on our part, it will mean giving much more than one Sunday afternoon in many cases, but remember that it is our privilege to help to send out into the world self-reliant and self-controlled citizens, who will be a benefit, instead of a menace, to society. Is it not worth while?

Toronto

## A Junior Class Session

BY MABEL CREWS RINGLAND, B.A.

Some one has said that attempting to conduct a Junior Department without a programme is like trying to cut out a dress without a pattern. You may be able to do it successfully, but the chances are that your service will not turn out just as you wanted it. Some part of it may occupy too much time, while another exercise may be curtailed or crowded out entirely. With a well planned programme, written out in detail, the class session stands a far greater chance of being orderly, well-balanced and productive of the desired results.

No matter what variety your programme may take on, it will of necessity contain the four elements of the following outline, into which every class session naturally divides itself.

1. *Worship*—in song, prayer, responsive service and offering.

2. *Recognition*—of birthdays and new members.

3. *Instruction*—lesson study in classes, marking of records, etc.

4. *Expressional Work*—teaching and drilling in memory work and other activities.

In the first place, the worship for each day's session should be carefully planned to harmonize in thought with the teaching of the lesson. This is quite possible with the Departmental Graded Lessons, as all Juniors are taught the same lesson. First, there may be one or two bright songs chosen with this idea in mind, then a short, earnest prayer,

during which no stragglers are allowed to enter the room, followed by the prayerful singing of one of the great hymns of the church, such as "Holy, Holy, Holy, Lord God Almighty." In this way the Juniors are helped to feel the true spirit of prayer. Then there may be scripture responses, in which the boys and girls will participate eagerly, with the teacher or superintendent leading in the repetition of material previously learned.

When it comes to the offering, we must not insult Junior boys and girls by asking them to march up to the front and put their money in a bank or basket, or sing "Hear the Pennies Dropping," when what they can appreciate most is to have a treasurer of their own, elected monthly, to collect and count the class offering. At this age we must model our service more on that of the upper School than of the Primary Department, for the Junior is no longer to be considered a child.

In a one hour session the period of worship may occupy fifteen minutes, but the recognition of birthdays and new members should not exceed five minutes. Most of us err in giving this part of the programme too much prominence in proportion to its educational value, and in making the exercise too juvenile. The bulk of the time should be given to the class instruction, not less than twenty minutes, and more if at all possible. The teacher who knows exactly how much time she has at her disposal can plan her lesson so that it will be complete in the given period, and she

will not have to make the all too common confession: "I didn't nearly finish the lesson."

No less important in many ways is the expressional work which may precede or follow the lesson, occupying at least fifteen minutes of the hour. Learning the great hymns of the church and the fine memory passages of the Bible is a task for this period which the pastor can help on most effectively by making use of such material in the regular church services. This work should be reviewed constantly, for the Junior is at the drill age. Learning to name the books of the Bible and finding passages of scripture are also made very attractive by the drill method, intro-

ducing the spirit of friendly rivalry.

Many useful suggestions for expressional activities suited to the Quarter's lessons are given in the JUNIOR TEACHER'S QUARTERLY. The teacher whose session includes no time for such activities, is missing an opportunity for building the Bible into the pupil's life and character which will never again come in just the same way, and which is the right of every Junior boy and girl.

Five minutes may be taken for the announcements, the closing prayer and the distribution of papers, thus bringing to a close an impressive and well ordered session.

Toronto

## WHAT OTHERS ARE SAYING

### Spiritual Preparation

Paul said: "My heart's desire and prayer to God for Israel is, that they might be saved." The teacher's interest in his pupils should be as intense. He must believe that they are already condemned, unless they have believed in Jesus as Saviour and Lord. If a teacher intensely believes in a personal devil and a fiery hell, and that the finally penitent are to endure eternal punishment, he will be able to present Jesus Christ to his pupils as their only hope. The teacher needs an abiding vision of a lost soul; and crucified and risen Saviour. Then if he can feel that it is his imperative duty to effectually point the sinner to the Saviour there is great hope in his teaching. Thinking lightly, or indifferently, of these great facts has caused many teachers to neglect their duty.—Rev. W. James Robertson, in *The Teacher*

### A Teacher's Sense of Humor

A sense of humor is a godsend to any Sunday School teacher.

A teacher who can see the funny side of things will never find it difficult to establish a sympathetic relation with the pupils, for children and young people all like fun. When teacher and pupils frequently laugh together they are bound to be good friends.

There is always the danger that children shall get distorted views of Christianity; but a teacher with a sense of humor will be so alive to incongruities that he will be largely protected from giving to the class instruction that is all out of perspective. He will never confuse seriousness with sombreness. When the class sees how much fun its teacher gets

in life, they naturally come to think of Christianity as a religion of good cheer.

A sense of humor also makes the problem of class discipline an easy one. A teacher whose funny-bone is easily tickled will see something to smile at where another teacher would see something to rebuke. Such a teacher is able to distinguish between pranks and wrong-doing, and just because he sees the humor in the situation, he will be able to help the pupils to see where pranks cease to be fun, and, because of their interference with the rights and comfort of others, become wrong-doing.—James Elmer Russell, in the *Baptist Teacher*

### That Sixteenth Year

The message brought from the land of statistics is simple, clear, and urgent. In brief, the result of many investigations among many different groups as to what was the age at which religious awakening or conversion took place has been that the average age of greatest religious awakening is the sixteenth year.

The lesson for the teacher and pastor is exceedingly plain. It is that there is presented in the early years of adolescence a more favorable opportunity for religious awakening and decision than will ever come again. This message is not founded on a guess or an earnest desire, but strictly on the record of what has happened in the past.—Halford E. Lucecock, in *The Sunday School Journal*

### The Latch String Out

Some years ago, a newcomer came to a Sunday School in an Eastern city and was given a class of a dozen boys in the city School.



At the close of the first session the teacher had with the boys he gave each of them his card, having on it his name and address, and underneath he had written, "The latch string hangs out."

"I mean that, boys, or I would not have written it there," he said.

As the weeks went by the boys discovered that he really meant it, and they pulled that latch string many times. The door was opened by a teacher who was always genuinely glad to see them, and he went around pulling the latch strings of their home. I once heard him say:

"I simply wouldn't try to teach a class in the Sunday School if I could see the boys in the class on Sunday only. It is during the week that I do my best work with the boys in really getting a grip on them."—Ellis Evans, in *The Baptist Teacher*

### A Call by the Teacher

Next to the call of the pastor, nothing is more anticipated or more helpful in the home than the call of the Sunday School teacher. In a way, it is more useful than the pastor's visit.

I was reminded of this the other day in calling upon a family who expect to unite with the church. The mother said very proudly that Gertrude had not been able to be in her class on Sunday and early Monday morning the teacher was there to find out the reason why! She said Gertrude enjoyed the call so much that she wanted to stay away from Sunday school again, so that she could have a visit from her teacher. No one can tell how much good has been accomplished in that child's life.

We used to think of a teacher's work as being done wholly on the Lord's Day, in presenting the lesson. We now see that every class is a "little parish," whose under-shepherd is the teacher. She knows her flock through the home surroundings. She meets the parents, brothers and sisters of her pupils. She is thus able to understand their temperament, their temptations, their trials, and triumphs, more fully.—Dr. Ernest Bourner Allen, in *The Westminster Teacher*

### Practical Giving

The three Junior classes in one Sunday School have a plan for practical giving which has resulted very satisfactorily. A large number of the children live on farms or on places where chickens are kept and a garden raised. They have set apart certain days which they designate as apple day, potato day, egg day, flower day, nut day, jelly day,

toy day, magazine day, clothing day, plant day, animal day, bulb day and picture day.

A barrel is kept in the basement of the church, and when the day appointed arrives for a certain form of donation each child brings from the home store just whatever can be spared and drops it into the barrel. The contents are distributed to the needy poor by a committee appointed for the purpose.

Plant day is put, according to the season, in late April or early May. When the home gardens are made and the shrubbery thinned, whatever plants may be spared are brought to be distributed among those who have none and are not able to buy. In the autumn the same plan is used with bulbs. If any one wishes to buy plants or bulbs from this store they are permitted to do so, and the money goes into the class charity fund. On picture day, pictures are brought for the hospitals and charitable institutions. On toy day, which is likely to come in November, toys are donated, either new or outgrown ones, to be distributed at holiday time. Clothes day means the bringing of outgrown clothing to be distributed to needy children.

Animal day is really an animal exchange. Any one having a cat, dog or other pet may bring it in a cage or basket and give it outright or exchange it for some other pet. If some are brought that some one is willing to buy for a small sum, the money is placed in the charity fund. The object of animal day is to provide loving care for pets that might otherwise have to be killed or, worse still, abandoned.

Often the individual donations are very small, but each day yields a surprising result on the whole. One nut day brought over four dollars' worth of nuts, the whole barrel being bought by a local boarding-house.—*The Pilgrim Teacher*

### The Place of the Treasurer in the Sunday School

The financial end of the Sunday School is usually given too little attention, and the office of treasurer is sometimes given to those who have little idea of what the duties of the office are—or should be. The real treasurer, the one worthy the name, does a good deal more than merely count the pennies, with a scattering of nickels and an occasional dime, on Sunday. If his interest in the collections begins and ends in counting the money as it comes from the envelopes, he is not a very good sort of a treasurer. He should have the matter of the Sunday School finances very much at heart, and if his School is always "behind" in its finances he should inquire into the methods of Schools that pay their bills regularly each month. There are such Sunday Schools—not as many of them as



there should be, but some. It is safe to say that the treasurers of these Schools do something more than merely count the money they find in the collection envelopes and keep a correct record of the collections and expenditures. Every Sunday School treasurer in the land would do well to make a careful study of Sunday School finances. It is a good thing to have a business man for treasurer, and if he has the ability to go before the School now and then and speak for a few minutes on the subject of the Sunday School finances, all the better.—Everett Ellis, in *The Superintendent's Quarterly*

### Reminding

A distinguished educator once said, "Men and women do not need to be taught so much as they need to be reminded."

Herein is an important hint for the teacher of an Adult Bible Class. The complaint is quite general that the members of adult classes do not study the prescribed lesson during the week.

Even if that is true, the teacher should not yield to hopeless discouragement. Adults have been picking up knowledge here and there through many years of observation and experience. Few subjects are likely to come up for discussion in the class that are utterly foreign to the stored-up information within the possession of the class. The members are not there so much to receive new knowledge that may be imparted as to be reminded, refreshed, and helped in organizing their knowledge.

The most effective adult teacher, therefore, is a reminder. He respects the intelligence of his members. His statements and questions are governed by the conviction that the men or women before him have been in the school of life for some time. He will not consume the all too short class period with a labored presentation of ancient matter as if it were new. He will be a suggestive rather than an exhaustive teacher.—*The Adult Bible Class Monthly*

## THE S. S. AND Y. P. S. BOARD

*The space in this Department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, B.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.*

### Special Services

The Spring Time Service in May was a great success. Many appreciative letters have come to the secretaries from leaders in rural Sunday Schools all over Canada telling of a better start for this summer, because of this Service. That is exactly what it was hoped would be the result when the Service was decided upon.

The Patriotic Service for the first day of July entitled *His Dominion* makes a special appeal in this Jubilee year of the Dominion of Canada because of the crisis time in which we find ourselves as a nation. It is hoped that this Service will help every boy and girl to realize that the very best way to be loyal citizens of Canada is to be loyal always to Jesus Christ and his teaching.

The Rally Day Service for the last Sunday in September will be ready in good time. The subject chosen for this year is *The Hope of the World*. It has been thought well that all of us, young and old, should be frequently reminded in such Services, as these, that the only sure hope for the peace and security of

the world is in the gospel of Jesus Christ. Every Sunday School worker must surely be glad of the opportunity to-day for faithfully presenting this gospel to the rising generation.



### Training in Worship

In the new curriculum being issued by the Board of Sabbath Schools and Young People's Societies, "Training in Worship" has an important place. To develop the devotional life is one of the main objects of the Sunday School. Without deep, personal devotion the religious life cannot be rich and full.

The person who has intimate fellowship with God is devout, and prayer to him is as natural as breathing. Conditions which are helpful in promoting and training the devotional life should be carefully considered by parents and Sunday School workers.

1. *The Home—Cradle Roll and Home Department.*

The time to begin is in early childhood in the home. The little child is

easily taught to love the heavenly Father. God is very real to him, and he talks, and prays to God with the same sense of reality and assurance as when talking to an earthly friend. The little child's sense of God's nearness and power is very strong and real. The home can cultivate and develop this fellowship with God. This is the Home's supreme work. Fellowship with God is a child's greatest blessing and heritage.

The agencies being used in the local church under the direction of the Board to secure this in the home are the Cradle Roll and Home Department.

### 2. *The Sunday School*

Through the Sunday School service of worship and the scholars' own worship in the Beginners, Primary and Junior Departments, the training is continued.

The worship and work in all these, if carried on in the spirit of devotion, will contribute to this end. Prayer and all worship exercises should be simple and direct. Children are easily led to learn and repeat the Lord's Prayer and other suitable class or School prayers, as well as their own private prayer at home. The curriculum outlines the praise and prayer which should enter into the work of the Sunday School for the various grades.

### 3. *The Week Day Meetings*

The organized class of teen age boys and girls, and other organizations of young people are intended to provide fuller facilities for training in the devotional life. Here the ways above suggested are continued, and, in addition, individual initiative is secured as follows:

Presidents and officers of classes and Societies, leaders of meetings, conveners of committees, are naturally induced to lead in prayer. Individual members also pray aloud, perhaps beginning with sentence prayers. For this week day extension of the Sunday School the Board is making adequate provision through the Junior Topic Cards for Juniors, Older Boys and Girls' Topic Cards, Uniform Topic Card for Young People.

Striking progress has been made in classes and Societies where the importance of this training has been really felt and provided for. For example, in a class in Perth, Ontario, where two years ago no one would lead in prayer, to-day every member gladly does so. In a small rural Young People's Society in Alberta, where no one at first would lead in prayer or conduct a devotional meeting, in six months of patient training the minister had helped over a dozen members to take part in prayer and other devotional exercises. Other classes and Societies have had similar experiences. The graduation into the church each year of classes trained in the devotional

life will be in time to re-vitalize the religious life of our church and country.

### 4. *The Regular Church Services*

More and more, children and young people are being led to realize that the regular service of worship of the church is intended for them as well as older people, and under the impetus of the Children at Church Movement more adequate provision is being made for them at these services.

### 5. *Private Worship Through Daily Bible Readings.*

One of the most hopeful features of this side of the work is the development of daily Bible reading and prayer, especially on the part of teen age boys, following the little pamphlet entitled Daily Talks with the Master Trainer, for older Canadian boys. Daily Bible Readings are also provided through the Lesson Helps for all grades of the School and for Young People in connection with the regular Y.P.S. Topics.



## What One Synod Has Done

The Synod of Montreal and Ottawa has to its credit the following record of work accomplished under the direction of its S.S. and Y.P.S. Committee during the past year.

During the latter half of July, two Summer Schools were held at Knowlton, Que., one under the Missionary Education Movement and the other under a Cooperative Committee. In both of these Schools, the Synod Committee officially cooperated and had as their representative on the staff, the General Secretary, Rev. J. C. Robertson.

The proportion of Presbyterian young people present was very encouraging.

Toward the end of September, a successful week-end Boys' Conference was held at Knowlton under the Provincial Advisory Committee for Cooperation in Boys' Work, with leaders from Montreal representing the Synod Committee.

During the first half of October, a series of Institutes was held, covering the Presbyteries of Brockville, Lanark and Renfrew, Ottawa and Glengarry. The attendance and interest were good throughout. These Institutes were in charge of the several Presbyterian Conveners, assisted in all by the General Secretary.

A very successful Conference for Older Boys and Leaders in Boys' Work was held in Ottawa, November 2-5, as one of the series of Coast to Coast Conferences promoted by the National Committee for Cooperation in Boys' Work. Rev. C. A. Myers, Associate Secretary, represented the S.S. and Y.P.S. Committee on the team, and Presbyterians made up more than one third of the total enrolment of three hundred at this Conference.

In the latter half of January, Dr. A. J. W. Mye., Educational Secretary of the Board, gave a course of ten lectures to the students of the Presbyterian College, Montreal, and at the same time took part each evening in a series of Institutes for Sunday School workers of the city and suburbs.

The rural districts in the Presbyteries of Montreal and Quebec are being covered by another series of Cooperative Institutes, in which all the Protestant denominations take part.

The Synod Convener, Rev. W. A. Rothney, of the School for Teachers, Macdonald College, Que., in addition to having general supervision of all this work, has also found time to organize and conduct a Training School of Religious Education to provide opportunity for students of Macdonald College and others to train for leadership in Religious Education. In this work he has the hearty support of the minister and superintendent of the union church and other leaders in St. Anne de Bellevue.



### Summer Training Schools

The following is a corrected list of Summer Training Schools. It will be noted that the Schools at Grimsby, Ont., July 2-9, and at Goderich, Ont., July 16-23, have been cancelled.

1. Training Schools for Leadership in General Sunday School and Young People's Work :

Nova Scotia, at Berwick, July 31—August 7.

New Brunswick and P.E.I., at Sackville, N.B., August 8-15.

Quebec, at Knowlton, July 20-30.

Eastern Ontario, at Kingston, July 2-9.

Central Ontario, at Geneva Park : Presbyterian School, July 14-21 ; Cooperative School, July 21-30.

Northern Ontario, at Manitoulin Island, August 15-22.

Manitoba, at Lake Dauphin, July 11-18.

Saskatchewan, at Carlyle, July 23-30.

British Columbia, at Ocean Park, July 13-23.

2. Training Schools for Leadership in Missions :

The Maritime Provinces, at Wolfville, N.S., July 23-30.

Quebec, at Knowlton, July 12-19.

Ontario, at Whitby, July 3-10.

3. Training Schools for Leadership in Boys' Work :

Nova Scotia, at Big Cove, July 2-14.

Prince Edward Island, July 14-21.

New Brunswick, at Chipman, July 14-28.

Quebec, at Camp Kanawana, July 7-14.

Eastern Manitoba, at Lake-of-the-Woods, June 23-30.

Western Manitoba, at Souris, June 30-July 7.

Saskatchewan, at Lumsden Beach, July 7-14.

Alberta, at Sylvan Lake, July 6-14.

British Columbia, at Ocean Park, July 4-11.

4. Training Schools for Leadership in Girls' Work :

At Elgin House, Muskoka, Ont., June 21-30.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

FROM MARCH 16, TO APRIL 15, 1917

#### I. FIRST STANDARD COURSE

*Souris, P.E.I.*—Rev. Alexander MacKay, Minister. *The Old Testament* : Adela Garrett, Patti Currie, Amy S. MacKay, George Green.

*Sydney Mines, N.S.*—Rev. H. L. McKinnon, Minister. *The Old Testament* : Joseph Wood, Catherine Christianson, Phebe K. Christianson, Orpha Harvey, Sara Brown, Walter Stewart.

*Sherbrooke, N.S.*—Rev. G. A. Logan, Minister. *The Old Testament* : Louise Cameron.

*Chipman, N.B.*—*The New Testament* : Ethel R. Darrah.

*Kemptville, Ont.*—Rev. P. A. MacLeod, Minister. *The New Testament* : Gladys E. Lindsay.

*Heckston, Ont.*—Rev. H. Bolingbroke, Minister. *The New Testament* : Ross D. Jeffery, Eleanor Cowden, Ina F. Hess, Tillie M. Shaver, Irene Bennett. **Diplomas—Eleanor Cowden, Ina F. Hess.**

*Toronto, Ont., Normal School.*—Rev. E. G. D. Freeman, Instructor. *The Old Testament* : 86 Certificates.

*The School* : 90 Certificates. **Diplomas—78 Candidates.**

*Corbetton, Ont.*—Rev. G. W. Rose, Minister. *The New Testament* : J. E. Rose, Janet Aldcorn, Lena M. Isaac, Robert Laing, Velda Hammond.

*Burlington, Ont.*—Rev. D. Anderson, Minister. *The New Testament* : Allan B. Macpherson.

*Thamesville, Ont.*—Rev. Thos. J. Jewitt, Minister. *The Teacher* : Bell O'Neill, Mrs. George McArthur, Sarah E. Clark, Mrs. T. J. Jewitt, Ella Cameron, E. R. Crawford, Calvin Hogg, Harold Childs, Joseph Marston.

*Alvinston, Ont.*—Rev. R. G. McKay, Minister. *The New Testament* : B. C. McKay, Helena Shirley, Alma K. Turner, Mary A. McKellar.

#### II. ADVANCED STANDARD COURSE

*Manitou, Man.*—Rev. Wm. Stott, Minister. *The Books of the Old Testament* : Mrs. E. G. Jones, Mary A. MacTavish, Mrs. J. S. Cramm.

**N.B.**—The next regular examination will be held at the end of July. Information may be had from R. J. C. Robertson at the above address.



## HOW THE WORK GOES ON

The girls' Sunday School at Tao Kou Station, Honan, had last year an average attendance of 25.

In the Ruthenian Sunday School at Portage la Prairie, Man., there are about 50 scholars, 8 of these being in Adult Bible Classes. All the teaching is in English.

Under the cooperation movement in Northern Ontario, Sunday Schools are better cared for because the work is more consolidated, and the missionary has a more compact field.

The first Sunday School in India was established in Serampore, Bengal, in 1803. There are now 16,936 Sunday Schools in India, with 636,614 teachers and scholars speaking 45 dialects.

In the Sunday School of Cooke's Church, Kingston, Ont., ten scholars were present every Sunday during 1916. Seven were present every Sunday but one, and three teachers and officers were present every Sunday.

Out of 34 Baptist Sunday Schools in Toronto, 24 have Home Departments, with a total membership of 2,126. There are 72 Home Departments in the city, having a total membership of 4,771.

Rev. Dr. Murray, Home Mission Superintendent of Manitoba, says that he has seen nothing better in Sunday School order, singing, reading of the scriptures and memorizing, than in the Ruthenian Sunday School in Brandon, Man., in which all the teaching is in English.

A prominent Canadian lawyer who is superintendent of a Sunday School, recently said: "I spent the first twenty-one years of my life in my father's home, where I was taught to prize the church and work for it. It would be an everlasting disgrace to me if I did not do something for an institution which has done so much for me."

The Ruthenian Sunday School in Fort William is taught in English, with the exception of the Bible Class, in which Ruthenian is used. Three of the teachers are ladies belonging to the public school staff. One of these attended several annual sessions of the Summer School for Sunday School workers at Geneva Park, Ont.

The Sunday School in connection with the congregation at Neemuch, Central India, has an attendance of about 100. There is also a Sunday School in connection with the Primary day school.

Master Byron Johnston, aged seven years and four months, of Knox Church Sunday School, Minnedosa, Man., has won the General Assembly's Diploma with the Red and Gold Seals, having repeated correctly the Scripture Memory Verses assigned by the Sunday School Board. Byron has repeated to his minister 700 verses in all, and is the happy possessor of all the Assembly's Certificates and Diploma.

During the great hail and rain storm at Wuan, North Honan, last July, when hundreds of buildings were destroyed by the floods and many people were killed, two girls undoubtedly owe their lives to their being in Sunday School at the time, as their home was submerged. The missionaries at Wuan report that the providential escape of these girls has increased the friendly attitude of many heathen toward our Sunday School.

A regular feature of the Sunday School work in St. Stephen's Church, Winnipeg, is a meeting of all the teachers and officers, on the first Thursday in each month. These meetings are a help for the purpose of enabling the workers of becoming better acquainted with one another, and to discuss School problems, and are presided over by the superintendent or one of his assistants. One of these meetings took the form of a social gathering, at which about 50 teachers and officers sat down to supper in the Church House.

The curriculum of the Presbyterian College, Montreal, requires of its students a course in Religious Pedagogy for one hour a week during the first and second of the three years in Theology. Under the cooperative plan in which the various Theological Colleges in Montreal are working, these courses are given by Principal Rexford, of the Diocesan College (Anglican), and include: (a) The Psychology of Child Development, and (b) The Art and Science of Teaching, as applied to Sunday Schools. In addition to Principal Rexford's work last year, a course of ten or twelve lectures was given by Dr. A. J. W. Myers on Practical Questions of Sunday School Organization.

## A WORD FROM THE BUSINESS MANAGER

### INCREASED OFFERINGS IN THE SUNDAY SCHOOL

Our country is to-day enjoying great prosperity, in spite of the War. On every hand we hear of an immense volume of trade, and tremendous increases in the amounts deposited in the Savings Banks. This condition is not peculiar to any particular district, but is universal throughout the whole country.

Are you, Mr. Sunday School Superintendent, taking advantages of this prosperity to increase the offerings in your Sunday School?

The weekly offering by means of the DUPLEX ENVELOPE is to-day recognized as the most satisfactory method of raising money. In fact, this system is rapidly displacing all others, and there is no doubt that in a very short time, Duplex Envelopes will be in use in every congregation. They can be used just as successfully in the Sunday School.

The Duplex Envelope system is now being used in very many Sunday Schools, and in every instance is greatly increasing the offerings, not only for the up-keep of the School, but for the Schemes of the Church as well.

The Duplex Envelope system can be started at any time during the year. July is a good time in many Schools. Other Schools will consider September to be a better time—when teachers and scholars have got back from holidays, and are beginning another season's work. In any case, let teachers and officers think it over and talk it over. Full particulars, prices and any other information, in regard to Duplex Envelopes and how best to use them, may be had from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

## OUR SUNDAY SCHOOL PERIODICALS

### ILLUSTRATED PAPERS

**EAST AND WEST (Weekly).** 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date).

**THE KING'S OWN (Weekly).** 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month).

**JEWELS.** 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month).

### UNIFORM SERIES

**TEACHERS MONTHLY.** 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

**PATHFINDER.** (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.

**HOME STUDY QUARTERLY.** 5 or more to one address, 20c. per year, 5c. per quarter.

**INTERMEDIATE QUARTERLY.** 5 or more to one address, 20c. per year, 5c. per quarter.

**PRIMARY QUARTERLY.** 5 or more to one address, 20c. per year, 5c. per quarter.

**HOMESTUDY LEAFLET.** 5 or more to one address, 7c. per year, 2c. per quarter.

**INTERMEDIATE LEAFLET.** 5 or more to one address, 7c. per year, 2c. per quarter.

**PRIMARY LEAFLET.** 5 or more to one address, 7c. per year, 2c. per quarter.

**COLORED LESSON PICTURE ROLL,** \$3.25 each per year, 82c. each per quarter. (Includes American postage).

**COLORED LESSON PICTURE CARDS** (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage).

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

##### FOR THE TEACHER :

**BEGINNERS TEACHER'S QUARTERLY.** 48c. per year, 12c. per quarter.

**BEGINNERS PICTURE ROLL.** \$3.25 per year, 32c. per quarter (American postage included).

##### FOR THE SCHOLAR :

**BEGINNERS BIBLE STORIES.** 20c. per year, 5c. per quarter.

#### PRIMARY DEPARTMENT

##### FOR THE TEACHER :

**PRIMARY TEACHER'S QUARTERLY.** 48c. per year, 12c. per quarter.

**PRIMARY PICTURE ROLL.** \$3.25 per year, 82c. per quarter (American postage included).

##### FOR THE SCHOLAR :

**PRIMARY BIBLE LESSONS.** 20c. per year, 5c. per quarter.

**PRIMARY HAND WORK** (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

#### JUNIOR DEPARTMENT

##### FOR THE TEACHER :

**JUNIOR TEACHER'S QUARTERLY,** 48c. per year, 12c. per quarter.

##### FOR THE SCHOLAR :

**JUNIOR WORK AND STUDY LESSONS.** 36c. per year, 9c. per quarter.

#### INTERMEDIATE DEPARTMENT

**INTERMEDIATE TEACHER'S MANUAL.** 60c. a year, in four parts, 15c. a part.

**PUPIL'S TEXT-BOOK** (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

#### SENIOR DEPARTMENT

**SENIOR TEACHER'S MANUAL.** 60c. a year, in four parts, 15c. a part.

**STUDENT'S TEXT-BOOK.** In four parts, 50c. a year, 12½c. a part.



## Lesson Calendar : Third Quarter

1. July 1... Isaiah's Call to Heroic Service. Isaiah, ch. 6.
2. July 8... Ahaz, the Faithless King. 2 Chronicles 28 : 1-5, 20-27.
3. July 15... Hezekiah, the Faithful King. 2 Chronicles 30 : 1-13.
4. July 22... Sennacherib's Invasion of Judah. 2 Kings 19 : 20-22, 28-37.
5. July 29... God's Gracious Invitation. Isaiah 55 : 1-13.
6. August 5... Manasseh's Sin and Repentance. 2 Chronicles 33 : 9-16.
7. August 12... Josiah's Good Reign. 2 Chronicles 34 : 1-13.
8. August 19... Finding the Book of the Law. 2 Chronicles 34 : 14-19, 29-33.
9. August 26... The Captivity of Judah. 2 Kings 25 : 1-12.
10. September 2... The Shepherd of Captive Israel. Ezekiel 34 : 11-16, 23-27.
11. September 9... The Benefits of Total Abstinence (Temperance Lesson). Daniel 1 : 8-20.
12. September 16... The Fiery Furnace. Daniel 3 : 16-27.
13. September 23... Daniel in the Lions' Den. Daniel 6 : 10-23.
14. September 30... REVIEW—The Goodness and Severity of God. Read Daniel 9 : 3-19.

## AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

- I. SHORT RAYER. All stand.
- II. SINGING. Psalm Selection 104, Book of Praise.

We'll to God's tabernacles go,  
And at his footstool bow.  
Arise, O Lord, into thy rest,  
The ark of thy strength, and thou.

- III. RESPONSIVE SENTENCES. Psalm 62 : 5-8.

*Superintendent.* My soul, wait thou only upon God ; for my expectation is from him.

*School.* He only is my rock and my salvation : he is my defence ; I shall not be moved.

*Superintendent.* In God is my salvation and my glory : the rock of my strength, and my refuge, is in God.

*All.* Trust in him at all times ; ye people pour out your heart before him : God is a refuge for us.

- IV. SINGING. Hymn 246, Book of Praise.
- V. PRAYER.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with

each lesson (given also in the Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

## Class Work

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

I. ROLL CALL, by teacher, or Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. Lesson Study.

## Closing Exercises

1. SINGING. Hymn 255, Book of Praise.
- II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of Verses Memorized, Catechism, Question on Missions, Memory Hymn (see also Depart-

mental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. 1 Thessalonians 5:21-23.

*Superintendent.* Prove all things; hold fast that which is good.

*School.* Abstain from all appearance of evil.

*Superintendent.* And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

IV. SINGING. Hymn 615, Book of Praise. Praise God from whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost.

Amen.

## Lesson I.

## ISAIAH'S CALL TO HEROIC SERVICE

July 1, 1917

Isaiah, ch. 6. \*Scripture Memory Verses.

**GOLDEN TEXT**—And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.—Isaiah 6:8 (Rev. Ver.).

1 In the year that king Uzzi'ah died I saw<sup>1</sup> also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above<sup>2</sup> it stood the<sup>3</sup> seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

4 And the<sup>4</sup> posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the<sup>5</sup> seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he<sup>6</sup> laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

**Revised Version**—<sup>1</sup>Omit also; <sup>2</sup>him; <sup>3</sup>seraphim; my mouth with it; <sup>4</sup>And I; <sup>7</sup>I said; <sup>8</sup>turn again; forsaken places be many; <sup>12</sup>And if there be yet a tenth in remaineth, when they are felled; <sup>14</sup>is the stock thereof.

### LESSON PLAN

- I. A Vision of God, 1-4.
- II. A Vision of Sin, 5.
- III. A Vision of Salvation, 6, 7.
- IV. A Vision of Service, 8-13.

### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Isaiah's call to heroic service. Isa., ch. 6. T.—The glorious vision, Ex. 3:1-6. W.—Self distrust, Ex. 3:11-15. Th.—The unready tongue, Ex. 4:10-17. F.—Waiting for God, 1 Sam. 3:1-10. S.—"Behold I send you forth," Luke 10:1-9. S.—God's grace; man's weakness, 2 Cor. 12:7-12.

**Primary Catechism**—Ques. 34. *What has God done to save us from sin?* A. God sent His Son Jesus Christ into the world to save us from sin.

**Shorter Catechism**—Ques. 94. *What is baptism?* A. Baptism is a sacrament, wherein the washing with

<sup>8</sup> Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then<sup>7</sup> said I, Here am I; send me.

<sup>9</sup> And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

<sup>10</sup> Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and<sup>8</sup> convert, and be healed.

<sup>11</sup> Then said I, Lord, how long? And he answered, Until<sup>9</sup> the cities be<sup>10</sup> wasted without inhabitant, and<sup>11</sup> the houses without man, and the land<sup>11</sup> be utterly desolate,

<sup>12</sup> And the LORD have removed men far away, and<sup>12</sup> there be a great forsaking in the midst of the land.

<sup>13</sup> But yet in it shall be a tenth, and it shall return, and shall be eaten; as a<sup>14</sup> teil tree, and as an oak, whose<sup>15</sup> substance is in them, when they cast their leaves: so the holy seed<sup>16</sup> shall be the substance thereof.

<sup>17</sup> foundations of the thresholds were moved; <sup>8</sup> touched it, it shall again be eaten up; <sup>14</sup> terebinth, and; <sup>15</sup> stock

water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 17; Junior, 96 (Ps. Sel.), 245, 447, 256, 240.

**Special Scripture Reading**—Ps. 85: given also in Departmental Graded Teacher's Quartermen. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Hymn for Opening Worship**—Hymn 506, Book of Praise; given also in Departmental Graded Quartermen.

**Lantern Slides**—For Lesson, B. 950, Isaiah's Vision and Call. For Question on Missions, C. 199, Kongmoon City. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

\* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the various grades in the School. For Form of Application for the awards, and also for a scholar's Card Certificate to be given for the recitation of any one of the yearly Parts and exchanged later for Certificate or Diploma in Colors when all the Parts have been completed, with a sample copy of Lists of Passages, write to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

## THE LESSON EXPLAINED

By Rev. M. B. Davidson, M.A., Galt, Ont.

**Time and Place**—In the year in which King Uzziah died,—about B.C. 740; probably in the temple at Jerusalem.

**Connecting Links**—Uzziah's death, after a successful reign of 50 years, closed a brilliant chapter in the history of both Israel and Judah. There had been great material prosperity. But this material prosperity was attended by an aggravation of social evils. In these the prophets read disaster to come, while the governing classes remained most optimistic.

### I. A Vision of God, 1-4.

V. 1. *King Uzziah died*; and the vision is partly an answer to the forebodings of the prophet at the death of such a great king. Earthly kings may pass away, but God is the real king of Israel. *His train*; the skirts of his royal robes. Isaiah gazes on these rather than on the person of Jehovah.

V. 2. *The seraphims*; the only mention of these in scripture as angelic beings. They are evidently Jehovah's ministers, and help to reflect his glory. *With twain he covered his face*; in reverence. *With twain . . . his feet*; in humility. *With twain he did fly*; ready to serve Jehovah by departing instantly on his errands.

Vs. 3, 4. *One cried*; kept crying. *Holy, holy, holy*; the thought of God's holiness being an essential part of the Hebrew idea of God. It comes home here with special emphasis to Isaiah. The threefold repetition suggests the idea of intensity. *Earth is full . . . glory*; God manifesting himself in nature. *The posts . . . moved*. The foundations of the thresholds shook (see Rev. Ver.). *Smoke*; a symbol of the divine presence (see Ex. 19 : 9, 18). It may also be intended to suggest the "dark side of Jehovah's self manifestation," the opposition of his holy character to sin.

### II. A Vision of Sin, 5.

V. 5. *I am undone*. Isaiah becomes conscious of his own unworthiness,—a very necessary experience as a preliminary to the service of God. *Unclean lips*; preventing him from joining the praises of the seraphim. *A people of unclean lips*. The vision also brings home to him the sins of his people.

Their worship has been a profane worship. *Mine eyes have seen the King*; and no man could see God and live, Ex. 19 : 21. Another reason for his cry that he is undone.

### III. A Vision of Salvation, 6, 7.

Vs. 6, 7. *A live coal*; fire being the symbol of purification (see Mal. 3 : 2). The heavenly fire is to burn away the defilement of sin, first from his lips, and through them from his life. *From off the altar*. The suggestion may be that grace comes from a source outside ourselves.

### IV. A Vision of Service, 8-13.

V. 8. *I heard . . . the Lord*. Only now, when he is purified from his sin, is he able to hold converse with Jehovah. *Who will go for us?* Jehovah is represented as holding a council with the angels about his throne. (See Ps. 89 : 7.) *Here am I*; Isaiah's response being most hearty and spontaneous. Contrast the different manner in which Jeremiah and Jonah received their calls to the prophetic work. Possibly this is why Isaiah has to be reminded of how this message will be received.

Vs. 9, 10. In these verses the effects of the prophet's preaching are described as if they were the purposes for which he is sent. It is a law of the spiritual life that continual rejection of the truth leads to an increasing antipathy toward it. *The heart*; used by the Hebrews as the seat of the understanding. *Fat*; callous and unfeeling. *Shut their eyes*; literally, smear their eyes. These words are quoted by Christ as a statement of what he believed to be the result of any ministry like his own. (See Mark 4 : 12.)

Vs. 11, 12. *Lord, how long?* The prophet feels that surely such a depressing state of affairs cannot be allowed to exist forever. It may help him to face the situation if he has some idea of when it will come to an end. *The land . . . desolate*; literally, be wasted to desolation. *A great forsaking*; great be the vacancy in the midst of the land.

V. 13. "As the terebinth and oak when cut down retain the principle of vitality in their roots, which will again spring up into a great tree, so the ruined Israel contains the







hope depends upon transformed men for its achievement. Can it be that God is pleading in terms of terrible anxiety and sorrow, and is pleading in vain?

2. *God.* In losing his hero, Isaiah found his Lord. As he worshiped, the temporal elements faded from his sight and he beheld God upon his throne. God was Judah's real king, and he was alive and seated in power. Henceforth Jehovah was very real to Isaiah. To many, God is only a matter of hearsay, and so he does not profoundly influence their lives. But no man can really see God and not be changed. Henceforth all things in Isaiah's life were related to God, and to this is due the strength of his ministry and the nobility of his life. It is said that Corot, the French artist, always began his pictures with the sky and then made every blade of grass, every tree, every object harmonize with it. When the first thought for us is God and his will for us, then our deeds fall into harmony with his righteous and loving purposes, and our lives grow beautiful and fruitful.

3. *Worship.* It was in public worship that the vision of God came. It is in the church service that we, too, may best find God. In singing and prayer and scripture reading, we speak our thoughts to God or let him speak his thoughts to us. Thus we get better acquainted with God and recognize more and more just how good God is and how much we need him. And when people meet together for worship, one helps the other, as burning coals burn brighter when touching one another. As glowing coals ignite those that lie near, so glowing hearts kindle other hearts that unite in prayer and praise. So, while God is everywhere present, and wherever men call upon him he may be found, yet he does delight to manifest himself in the ser-

vices of his church. Church attendance should mean more to us than a habit; it should be a real means of grace.

4. *Sin.* When Isaiah saw God he cried, "I am unclean." We never know ourselves until we know God. When we compare ourselves with our neighbors, we are usually quite pleased with the result. But when we stand before God we are humbled. In the light of the beauty of his holiness, we appear the thoughtless and selfish creatures we really are. If we then confess our sins and resolve to forsake them, God will accept us and make us fit for his service. He demands clean men for his work. But there can be no cleansing without confession and contrition.

5. *Personal responsibility.* "Here am I; send me." What is to be my work in life? What service shall I strive to render mankind? Every youth is confronted with this question. It ought to be honestly faced and intelligently answered. We cannot afford to drift into our life work, or leave it to chance. It should be answered in relation to God. This implies two things. First, that we resolve to live the right kind of life, the life of a Christian. Secondly, that we seek that task through which we can do the most good in the world for others.

6. *Duty.* "I cannot be silent," declared James Gilmour; "the fire of God is on me." His work, like Isaiah's, was full of disappointment and danger. Though the road ahead be rough, though we meet with ingratitude and worse, yet if the thing we are doing is the thing we ought to do, that is enough. Duty is not always pleasant, and our work not always successful. We may have wrung from our heart the anguished cry, "Lord, how long?" But if it is the path of duty, it is the road to God and peace.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

By Rev. Professor W. E. Taylor, Ph.D., Toronto

The teachers ought not to neglect the historical background of the lessons for the next two Quarters.

Isaiah was preceded by two great prophets,

Amos and Hosea, interested chiefly in the kingdom of Samaria. After its fall Judah becomes the only remaining centre of religious influence, and Isaiah's prophetic activities are directed to the salvation of Judah. This lesson describes that momentous experience which led the young Judean to become the voice of God to his people.

1. "In the year that King Uzziah died."

The tragic story of this man is told in 2 Chron., ch. 26. His long, successful reign had made the people of Judah feel that the golden days of David had been restored. Religion seemed also, after a fashion, to be followed more assiduously than ever (see Isa. 1 : 11, 12). The death of Uzziah must have had a depressing effect. At such a time, the vision came to the distressed youth. This vision is really a new perception of God.

2. "*The Lord . . . high and lifted up.*" There are two prominent features in the vision : (a) The supremacy of God. He is the master of the world. History is not beyond his rule. Kings may rise and fall, yet God still reigns. (b) The holiness of God. The power of God is exercised in accordance with moral ends. History is not blind nor godless nor non-moral. Among men and nations there is a Holy God at work. We need to remind ourselves of this fact to-day. At the beginning of the great War some asked where God was, but, now, men see the dawn of a great day of international unity and other evidences of the hand of the divine.

3. *The vision of God has two results* : (a) A vision of self (compare Job 42 : 5, 6 ; Rev. 1 : 17). In God's presence we learn to know ourselves both in our weakness and in our capacities. (b) A commission. Every soul who beholds God becomes an apostle. To interpret God to men becomes henceforth the first passion of life. (Read 2 Cor. 4 : 6.) Let us remember that there are ever new visions of God in Christ to be experienced by the soul.

4. *The truth does not always find open ears.* The prophets of God are often despised and rejected of men. Only through affliction and turmoil do men learn to appreciate the value of the words of God's messengers. What old truths is the world learning to appreciate to-day ?

### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Refer to the fact that Canada is fifty years old to-day ; and remind the class that Dominion Day never meant so much to us as it does this year, when with "hearts washed marvelously with sorrow," as Rupert Brooke expresses it, and filled with inspiring memories of God's goodness to us in matching us

with his hour, we can see bright visions of the coming time, when we shall grow into a great God-fearing nation. Impress upon the class that what we need on this Dominion Day to fit us for the work which God has for us to do in the world, in witnessing for Jesus at home and abroad, is to get a spiritual uplift such as Isaiah tells about in this passage. Discuss :

1. *The Vision*, vs. 1-4. What was the nature of this glorious vision ? Emphasize the fact that it was a vision of God, and make clear that no individual or nation is worth much to the world when the heart is closed against heavenly things ; and that the greatest work we can do is to make it possible for the world to get a clear vision of God in Christ. Tell about a great captain of industry who said the other day, somewhat boastfully, that nearly all the magnificently talented men are in business. Impress upon the class that the magnificently talented men of the world are those who enjoy the largest, clearest vision of God, and are in the business of making the world Christian.

2. *The Consecration*, vs. 5-7. What impression did the vision of God make upon Isaiah ? He began to see himself in a new light. Nothing but the divine light of God's word and Spirit can enable us to know ourselves as God knows us. How was Isaiah's complete consecration effected ? (Vs. 6, 7.) What is there in this symbolism suggestive of our experience in complete consecration ? Appeal to the scholars to make this a day of complete consecration. Ask them to pray the prayer of the hymn :

"Take my life, and let it be  
Consecrated, Lord, to Thee."

3. *The Call*, vs. 8-13. Show that a divine call comes to us all to carry God's message to some one. How are we responding to the call ? What are we doing to make the name of Jesus known and loved at home and abroad ?

### For Teachers of the Boys and Girls

By Rev. Harold W. Lyons, B.A., Toronto

The lessons for the last half of this year can be made more interesting to the boys and girls if the teacher will spend some time and care in studying the history of the social and religious life of the Jews during the three and

a half centuries from Isaiah to the reign of Nehemiah. Your minister may be able to suggest suitable books to you.

1. With the assistance of a map, indicate the divisions of Palestine into the two kingdoms of Judah and Israel. The scholars will tell you that they originated at the close of Solomon's reign; and they will sketch for you briefly the subsequent history to Uzziah as shown in the lives of Elijah, Elisha and Amos.

2. Bring out some of the outstanding facts about Isaiah. If possible show the class a picture of the prophet. The scholars will tell you that his name means "the salvation of Jehovah;" that his home was in Jerusalem; that his wife was a prophetess; and that he had two sons. Picture his position at the royal court,—the friend of Jotham and Hezekiah; the leading citizen of Judah from the time of Uzziah to that of Manasseh. Point out that Isaiah was afraid, not of the material but of the moral and spiritual destruction of his nation.

3. What was at the centre of Isaiah's

greatness? What kept him true to his purpose despite the disappointments of his life? It was the vision of God recorded in to-day's lesson. The scholars will tell you in their own words, and in answer to well directed questions, that, through his vision, Isaiah was unalterably convinced of four things: (1) the constant care of God for his people; (2) his own sin and unworthiness; (3) the cleansing of his heart by God; (4) the authority given him by God to be his messenger to men. The scholars will tell you also that Jeremiah and Paul had similar visions of God; that in the great purity of his presence all three were immediately conscious of their unworthiness. Sin cannot stand unrevealed in the presence of God. Bring out the fact that these three great messengers became great only after God had cleansed them and had given his power to them.

The boys and girls will appreciate the lesson that we, too, cannot stand in God's presence in our own strength; we can do so only through his grace.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET.]

1. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Find these words.

2. "How shall they preach, except they be sent?" Where does Paul ask this question?

ANSWERS, Lesson XII., Second Quarter  
—(1) Job 19 : 25. (2) Col. 3 : 1.

#### For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET.]

1. Can we see God?

2. Is it God's purpose that any hearers of the gospel should be hardened by it?

#### Prove from Scripture

That the gospel is for all nations.

#### The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for July is OUR MISSION HOSPITAL AT

KONGMOON, SOUTH CHINA. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

Ques. 1. In classes of the little ones, make a little story of how Dr. Jessie McBean, our first missionary doctor to go to Korea, when she was a girl in Canada, learned to be a doctor, and, by and by, went away over the sea to China, that she might help the poor sick people in that land. Tell how, soon after she arrived in China, she was able to cure a sick boy in a Chinese home and how the father of the boy told his friends, so that other sick people came to be healed.

Talk with the classes of the boys and girls about the first case treated by our missionary doctors in Kongmoon (see above), and go on to tell how the doctors went to the poor, miserable homes of the Chinese people to heal their sick, and went about amongst the nearby villages, lancing boils, pulling teeth and prescribing. Refer also to the prejudices and superstitions which the doctors had to overcome.

In classes of older scholars place the em-



phasis on the influence which the curing of the disease by the doctors had in breaking down the prejudices and superstitions of the Chinese.

## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—Our lessons for this Quarter tell about God teaching his people, and we see him, just as we see a kind parent, loving and punishing and rewarding his children.

To-day we hear about God teaching the people to serve him.

*Lesson Thought*  
—Through all the lessons, impress the thought that God is kind. In the lesson for to-day, teach the children that God has work for each of them to do.

*Approach to the Lesson*—Who would like

to go a message for me? Oh, yes, I knew all the hands would go up. Did you ever hear father or mother call to you children when you were playing, perhaps: "Who'll go a message for me?" Didn't you shout, "Me, mother! Let me go!"

*Lesson*—Our lesson tells us about God, our heavenly Father, calling, "Who will go a message for me?" and one of his servants answering, "Here I am, Lord; send me." The name of this servant was Isaiah.

*Golden Text*—Repeat Golden Text.

*God's Message*—One day Isaiah was in the temple listening to the service. Suddenly, he forgot where he was, and a dream or vision came to him (like a moving picture). He saw the Lord sitting upon a throne, high and lifted up. The building was filled with his attendant angels. Some of the angels sang, "Holy, holy, holy, is the Lord of hosts;" and others sang in answer, "The whole earth is full of his glory." Continue the story. Tell God's message of warning of punishment given to Isaiah to carry to God's sinful people, vs. 5-13.

*Volunteers*—When our fathers and brothers and uncles and friends hear the call, "Who will go, and whom shall we send to fight our enemies?" they go to the commanding officer and say, "Here am I; send me." Some will be stretcher-bearers, carrying off the wound-

ed; some are doctors and nurses and orderlies in the hospitals; some prepare the food; some build bridges; some go into the trenches, or out with the cavalry, or with the artillery, firing big guns; some go on the ships of our navy; some

to sail in the air in aeroplanes; some boys are buglers, giving calls to duty, etc. Whatever the commanding officer gives them each to do, they do it with all their might.

*God Wants Volunteers*—God calls for volunteers to enlist under our great commander, Jesus Christ. Each one should say, "Here I am; send me to do whatever work I can do." (Teachers suggest ways of helping in missionary and other church work.) The little ones can be "buglers," calling others to help by telling fathers and mothers what teachers tell you about the need of money to keep up the "camps" (mission fields) of our volunteers (missionaries) who are trying to "take trenches" from the enemies,—heathenism, carelessness, sin of all kinds. Point out on a map of the world where some of our missionary "camps" are.

*Prayer in Unison*—Please God help me to be a hero in the army of Jesus.

*What the Lesson Teaches Me*—THAT GOD HAS WORK FOR ME.





## FROM THE PLATFORM

# THE PROPHET'S CONFESSION CLEANSING CALL

Have printed on the board, THE PROPHET. Begin by asking for the names of some of the great prophets of Israel. What was the chief task of the prophet? 'To speak for God. Concerning what great prophet are we studying to-day? Ask some one to describe the vision which Isaiah saw. Then draw attention to the effect of this vision. It led to the prophet's CONFESSION (Print). What effect should the thought of God's holiness have upon us? Have one of the scholars give the words of Isaiah's confession. Next we have the prophet's CLEANSING (Fill in). Have another of the scholars describe the way in which the cleansing was set forth. Then ask how the prophet's CALL (Fill in) came to him. It came as a question. How did Isaiah answer? Does God call people to-day to work for him? When he calls us, how do we answer?

## Lesson II.

## AHAZ, THE FAITHLESS KING

July 8, 1917

2 Chronicles 28 : 1-5, 20-27. Study 2 Chronicles, ch. 28. Scripture Memory Verses.

GOLDEN TEXT—Without faith it is impossible to be well-pleasing unto him.—Hebrews 11 : 6 (Rev. Ver.).

1 A' haz was twenty years old when he began to reign, and he reigned sixteen years in Jeru'salem : <sup>1</sup> but he did not *that which was right* in the <sup>2</sup> sight of the LORD, like Da'vid his father :

2 <sup>3</sup> For he walked in the ways of the kings of Is'rael, and made also molten images for <sup>4</sup> Ba'alim.

3 Moreover he burnt incense in the valley of the son of Hin'nom, and burnt his children in the fire, <sup>5</sup> after the abominations of the heathen whom the LORD <sup>6</sup> had cast out before the children of Is'rael.

4 <sup>7</sup> He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syr'ia ; and they smote him, and carried away <sup>8</sup> a great multitude of <sup>9</sup> them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Is'rael, who smote him with a great slaughter.

20 And Til'gath-pilne'ser king of Assy'ria came unto him, and distressed him, but strengthened him not.

21 For A' haz took away a portion out of the house of the LORD, and out of the house of the king, and of the

Revised Version—<sup>1</sup> and he ; <sup>2</sup> eyes ; <sup>3</sup> but he ; <sup>4</sup> the ; <sup>5</sup> according to ; <sup>6</sup> Omit had ; <sup>7</sup> And he sacrificed, and ; <sup>8</sup> of his a ; <sup>9</sup> Omit them ; <sup>10</sup> it ; <sup>11</sup> same king Ahaz ; <sup>12</sup> Omit of ; <sup>13</sup> for they.

## LESSON PLAN

- I. Idolatry Begun, 1-4.
- II. Idolatry Punished, 5, 20, 21.
- III. Idolatry Continued, 22-27.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Ahaz, the faithless king, 2 Chron. 28 : 1-8. T.—Ahaz, the faithless king, 2 Chron. 28 : 9-15. W.—Ahaz, the faithless king, 2 Chron. 28 : 16-27. Th.—Seeking help of men, 2 Kgs. 16 : 5-9. F.—Degrading worship, 2 Kgs. 16 : 10-18. S.—The punishment of disobedience, Jer. 44 : 15-23. S.—The hope of Israel, Isa. 10 : 20-27.

princes, and gave it unto the king of Assy'ria : but <sup>10</sup> he helped him not.

22 And in the time of his distress did he trespass yet more against the LORD : this <sup>11</sup> is that king A' haz.

23 For he sacrificed unto the gods of Damas'cus, which smote him : and he said, Because the gods of the kings of Syr'ia help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Is'rael.

24 And A' haz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jeru'salem.

25 And in every several city of Ju'dah he made high places to burn incense unto other gods, and provoked to anger the LORD <sup>4</sup> God of his fathers.

26 Now the rest of his acts and <sup>12</sup> of all his ways, first and last, behold, they are written in the book of the kings of Ju'dah and Is'rael.

27 And A' haz slept with his fathers, and they buried him in the city, even in Jeru'salem : <sup>13</sup> but they brought him not into the sepulchres of the kings of Is'rael : and Hezeki'ah his son reigned in his stead.

Primary Catechism—Ques. 35. How did Jesus Christ, God's Son, come into the world? A. Jesus Christ came into the world by being born a little child.

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

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 17 ; Junior, 96 (Ps. Sel.), 295, 297, 293, 278.

Special Scripture Reading—John 10 : 11-18 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 412, Book of

Praise; given also in Departmental Graded Quarterlies.  
**Lantern Slides**—For Lesson, B. 1208, The Ungodly Shall not Stand in the Judgment. For Question on

Missions, C. 639, Blind Leading the Blind, Kongmoon. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—Ahaz began to reign in B.C. 735. There is some confusion as to the date of his death. It probably took place in B.C. 715, although many place it B.C. 728-727. Jerusalem was the capital of Ahaz.

**Connecting Links**—Isaiah's call came to him in the year of King Uzziah's death. Uzziah was succeeded by his son Jotham, a good king who followed the example of his father. On account of Uzziah's affliction of leprosy, Jotham acted as regent for a number of years before actually succeeding to the throne. In spite of his good example, the people continued to sin. The most notable event of King Jotham's reign was his victory over the people of Ammon from whom he exacted large tribute. On his death, Jotham was succeeded by his son Ahaz, concerning whom we are to study to-day. Isaiah's ministry extended throughout the reigns of Jotham and Ahaz.

#### I. Idolatry Begun, 1-4.

Vs. 1, 2. *Ahaz*; the abbreviated form for the longer name, Jeho-ahaz. *Twenty years old*. Another reading which says twenty-five years is more likely to be right, considering the age of Ahaz's son Hezekiah when he succeeded his father. (See 2 Chron. 29:1.) *Did not . . . right*; sinned more by omission than by commission. *David his father*; the king whose reign formed the criterion by which other reigns were judged. *Walked in the ways*; followed the evil example. *The Baalim* (Rev. Ver.); the local gods of Canaan, each district having its own Baal.

V. 3. *Moreover*; in addition to the rest of his idolatry. *The valley of . . . Hinnom*, a valley to the south and southwest of Jerusalem. The name became corrupted into "Gehenna," and came to have an evil signification through its association with the worship of Molech. It finally came to mean in New Testament times, the place of punishment for the wicked. (See Matt. 5:22.) *Burnt his children in the fire*. This heathen practice is referred to in the Book of Kings as passing the children through the fire. Pos-

sibly they were passed through the fire in such a way as to escape real injury, as a sign of dedication to the heathen god. At the same time, there can be little doubt that on occasions of great extremity children were actually burned to death as human sacrifices. *According to the abominations* (Rev. Ver.); acts morally displeasing to God. *The heathen . . . cast out*; the Canaanites who originally lived in the land.

V. 4. *High places*; not necessarily places of idolatrous worship, but sanctuaries not authorized by the law. *Every green tree*; every "flourishing" tree, its size being regarded as a sign of the presence of some god.

#### II. Idolatry Punished, 5, 20, 21.

V. 5. *Wherefore*; the national calamity being regarded as a punishment for the sins of Ahaz. *The king of Syria*; Rezin. *The king of Israel*; Pekah, who with Rezin wished to depose Ahaz. (See Isa., ch. 7.)

Vs. 20, 21. *Tilgath-pilneser*; Tiglath-pileser III., the king who was the real founder of the great Assyrian monarchy. He was a successful general who usurped the throne of Assyria in B.C. 745. *Distressed him*. Ahaz, having called upon the Assyrian king for help, discovered that the cure was almost worse than the disease. *Took away a portion*; plundered the house of the Lord. *But he helped*; better, "it helped" (Rev. Ver.). Ahaz had neglected the only real source of help.

#### III. Idolatry Continued, 22-27.

Vs. 22, 23. *Did he trespass yet more*. Trouble may be either a friend or an enemy,—a friend if it drives us to God, an enemy if it drives us to sin. *This . . . king Ahaz*; Rev. Ver., "this same king Ahaz." *The gods of Damascus*. In 2 Kings we are told that Ahaz made a copy of an altar which he had seen at Damascus and sacrificed upon it. *Because the gods . . . help them*; the reasoning of a man who had never felt a true loyalty to Jehovah. In one sense, Ahaz seems to have been exceedingly religious, for he had plenty of gods;

in another sense, he had no true religion in him. *And of all Israel*; the king's sins involving the people in sin and its inevitable punishment.

Vs. 24, 25. *Cut in pieces*; apparently in order to smelt the vessels, and turn them to other uses. For further details, see the account in 2 Kgs. 16:17. *Altars in every corner*; perhaps to take the place of the profaned and abandoned temple. These were likely heathen altars. *In every several city*. The idolatry of the king and people was not confined to the capital; it was widespread. *The God of his fathers* (Rev. Ver.). Ahaz refused to learn from the past.

Vs. 26, 27. *The book of the kings*. See 2 Kgs., ch. 16. *Slept with his fathers*; a common description of death in the Old Testament.

### Light from the East

THE BAALS—All the kings of Israel and of Judah were judged in later generations by one standard: Were they loyal to Jehovah,

or did they fall away to the Baals? Indeed, there was one test for king and people alike; and both were found wanting. Israel's worship became, for all practical purposes, a worship of Baals. That is what Canaan had meant for Israel,—a falling away from the simple worship of the fathers in the desert, and a taking up with the immoral worship of the Canaanites. Hebrews sacrificed and prayed at the old Canaanitish sanctuaries. They improved the old simple rites with Canaanite practices. Stones and trees and springs, sacred to the old inhabitants, soon became sacred to the sons of Jacob who settled among them. The religious history of Israel from the days of Joshua to the Exile is the story of the long struggle between the religion of Jehovah of Sinai and the religion of the Baals of Canaan. Men might profess to worship Jehovah but if they worshiped him as a Canaanite worshiped his Baal, it was nothing better than Baalism. That is what came of leaving Canaanites in the land, said the writer of Judges. (See Judg. 2:3-5.)

### THE GEOGRAPHY LESSON



Damascus is situated in one of the most beautiful and fertile plains in the world, lying to the east of the Anti-Lebanon range, at an elevation of about 2,200 feet above sea level. The plain owes its fertility almost entirely to the river el-Barada, "the cool," the Abana of scripture, and the waters of el-A'waj, "the crooked," regarded by Dr. George Adam Smith as probably and by Baedeker as certainly, identical with the Biblical Pharpar. (See 2 Kgs. 5:12.) The city has long been famous for the luxuriance of its gardens. An English traveler in 1797 noted that the fruit trees were so numerous that those which died and were cut down sufficed to supply the city with firewood. The population is now between 150,000 and 200,000. Its importance in modern times is due to its manufactures of woodwork, furniture and artistic metal and textile work, its convenience as a market for the desert tribes and its religious significance as the starting point of the annual Syrian pilgrim caravan to Mecca. Damascus is connected by rail with its port of Beirut, and its exports consist chiefly of wool, hemp, grain, and animal products, grapes and dried fruit.



## THE LESSON APPLIED

This is the story of a young man who failed. Ahaz came to the throne at the age of twenty, but the character of his reign was determined before he was anointed king. All through those formative years when he was choosing his companions, making his great life decisions, and establishing his habits, he was forecasting what kind of ruler he would be. A kingly life is essential to the right use of kingly power. He passed out of the teens lacking in the essential elements of true manhood, and failure in his life work was almost inevitable. Whatever our future vocation may be, we are laying the foundations of success or failure in it to-day. Are we putting only the best materials into this temple of character we are building? Are we taking our stand for clean thinking, clean speech, clean living? In these happy, careless days of youth we are determining our future lives.

Ahaz was heir to a throne. A career awaits us. It matters not whether the task be great or humble, it has meaning for God and for the world. The kingship of Ahaz afforded him a fine opportunity to serve his nation faithfully. But every vocation is a ministry, an opportunity to serve, and links helpfully with God and the world of mankind. Our real success is measured not by the money we may make in it, but by the good we are able to do through it. And our failure to carry through the task entrusted to us has consequences not only for ourselves, but also for others. "Be prepared," is the motto of the Boy Scouts. Ahaz was not prepared when his hour struck. If we are to be "Ready, aye, ready," we must be willing to put honest toil into our preparation in education and Christian character.

At twenty, Ahaz found himself at the parting of the ways. Before him lay the choice of doing right in the sight of God or of walking in the ways of the kings of Israel. The question should have been settled before he ascended the throne. Even at twenty, however, it was not too late to make the right decision. He began wrong and went from bad to worse. There is something terrible in the facility with which evil extends its sway over the life of the young man who faces in the wrong direction. In the midst of what might have been an honored manhood and

worthy national service, Ahaz passed away, leaving behind him an unredeemed record of disaster and shame. Start right.

Ahaz did not find it altogether easy to go wrong. God made his course uncomfortable for him. Judgment followed judgment if, perchance, the king might be brought to repentance. There is always a terrible something that sin drags on with it, that dogs the footsteps of evil. Wrapped up in every sin are certain inevitable consequences. The man who sins must pay the price, and the cost is ruinous. If the price is not demanded to-day, it will be to-morrow. Some men harden their hearts as their tribulations increase. Some men long to retrace their steps, but have not the strength. Some men see in their retributions the hand of God and turn to him in penitence and faith. Whenever the sinner thus returns, even though it be at the eleventh hour, God is merciful. We dare not limit the bounds of his compassion. But many, many do not turn, even when they are reaping the terrible harvest of their youthful folly. Ahaz turned to the king of Assyria rather than to the Lord of hosts. Both the wooings and warnings of God fell upon his ears unheeded.

We are not told much about the details of his reign. We can imagine how full his time was of various activities and pleasures, but the historian passes them over in silence. In estimating a man's life, there is only one essential question after all,—Did he do that which is right in the sight of God? Ahaz did not. First he began to find a place for idols in his heart alongside his fear of God. Soon God was crowded out altogether. There can be no half measures in this. God demands the full allegiance of our lives. There is room in the heart for only one God. And the thing that eternally matters is whether we are willing to and actually do give God that place of preeminence that is his due. "The older I grow," said Thomas Carlyle, "the more comes back to me the first sentence of the Catechism which I learned as a child, and the deeper its meaning becomes, 'Man's chief end is to glorify God, and to enjoy him forever.'"



### THE LESSON GRADED

#### For Teachers of Bible Classes

Isa., ch. 7 and 2 Kgs., ch. 16 ought to be read in connection with this lesson. Isa., ch. 7 serves to show the weak character of King Ahaz. The ideal king, described by Isaiah, in ch. 9 : 6, 7 of his prophecy, was suggested, no doubt, by the lack of all kingly qualities in Ahaz. Failure is written over all his life.

1. *He squandered a great heritage.* In the reign of Uzziah, Judah became the leading nation of all bordering on the Mediterranean in Western Asia. But as soon as Ahaz came to the throne, revolts occurred in the districts east of the Jordan, and soon the borders of Judah began to shrink. The loss of prestige, by these events, invited the neighbors in the north, Samaria and Damascus, to invade the country and weaken its pride and influence totally. All these calamities coming in such rapid succession were due to the weak character of Ahaz. History holds up to shame the names of many men who have, like Ahaz, wasted their opportunities. But let us remember that kings and statesmen are not the only persons who are recreant to life's greatest responsibilities.

2. *Reasons for Ahaz's weakness.* No doubt he had been reared in more luxury than most of his predecessors. Like the sons of successful Oriental rulers, his youth had been spent in ease. He had little patience with that discipline of self which life's work requires. Then, Ahaz was what we call an opportunist. He grasped at anything which seemed for the moment to offer help. The result was that he became the vassal of Tiglath-pileser, the Assyrian king (see 2 Kgs. 16 : 7). Men are not made by decisions, successful or popular, at this or that moment, but by principles which give all decisions a certain continuity and the impress of firm purpose.

3. *The touchstone of a man is his attitude to religion.* By his actions, described in this chapter (2 Chron., ch. 28), it is clear that Ahaz had a very imperfect perception of the nature of religion. The noblest thought of the prophets, Amos, Hosea and Isaiah, had failed to stir him (see vs. 1-4). Further, he did not realize the supremacy of his own God, Jehovah, vs. 23-25. If one system of rites

did not bring him good fortune, he was willing to try another. Only as we worship a God of character do we become wise in the truest wisdom of life.

#### For Teachers of the Senior Scholars

Remind the class that we have never sung our National Anthem so often as we have done of late years. We put a good deal of heart and soul into it, for we have a good king. If our king were like Ahaz, or even like some of the kings of English history, we could not put so much heart into it. In studying the life of Ahaz, the faithless king of Judah, the following outline may help :

1. *Bad Examples Followed*, vs. 1-4. What good examples were there for him to follow? Emphasize the wisdom of the tutor who took the son of an English nobleman through the art gallery of the castle to show him the pictures of his ancestors who had lived for the good that they could do. Why did Ahaz choose to disregard the good example of his ancestry, and to follow the evil example of the kings of Israel? Bring out what a sad thing it is for any life to go wrong, but make clear how much worse it is for a life to go wrong when surrounded by good influences, by the good influence of home and church and school and friends.

2. *Evil-doing Punished*, vs. 5, 20. What punishment came to Ahaz for his evil-doing? Is evil-doing always punished? Bring out that the punishment comes in the moral degradation of the life, the ruin of the character, and the loss of the soul, as well as in the loss of health and the forfeiture of the respect of right-thinking and right-living people, and the increased difficulty of making life a success even from the worldly point of view.

3. *Bitter Experience Unheeded*, vs. 21-27. What effect did punishment have upon Ahaz? Show how he went from bad to worse, how he not only continued in his heathenish practices, but how he profaned the temple and lost all reverence for everything divine. Question the class about the proverb that experience teaches fools, and show that it requires some wisdom to learn from life, and that the wisest thing any one can do is to sit at the feet of Jesus and learn of him.

### For Teachers of the Boys and Girls

The story of Ahaz might well be taught to the boys and girls as a "Safety First" lesson. The tragedy of the king and his people was the result of their failure, despite all warnings, to adopt the safe and wise course of remembering Jehovah. As an introduction, bring out from the scholars some of the leading principles of the Safety First movement. You might then develop along the lines of the useful but often forgotten sign: "Stop! Look! Listen!"

1. **STOP.** How often we need this admonition! The first thing a missionary has to do in addressing a crowd in a foreign country is to induce the people to stop,—to stop walking past his tent or his stand, to stop talking or jeering, to "stop and think." Remind the class that in some medical colleges to-day students are taught surgery by means of motion pictures, because the pictures can be stopped at any critical point in the operation in order that each step may be carefully studied. Bring out the value of stopping to consider carefully certain of the stories of the Hebrew peoples which have been given to us.

2. **LOOK.** Develop a comparison between

the chronicler of the reign of Ahaz and a battery observation officer at the front. Each gives a record of actions and results. The scholars will trace for you the actions of Ahaz,—the alliance with Assyria, despite the protests of Isaiah (Isa. 8:5-15); the luxury and extravagance of the court; the childish superstition and religious folly of the king (2 Chron., ch. 28; 2 Kgs. 16:3); the destruction of the temple worship of the true God, Jehovah. To the devout Jews that destruction must have been as heartrending as has been the destruction of their places of worship to the French and the Belgians. Bring out the result of this defection of Ahaz,—his vassalage to Assyria, the social and moral degradation of his kingdom.

3. **LISTEN.** To what? To the judgment of the historian, and to the words of Jehovah. "He did not that which was right in the sight of the Lord . . . wherefore" all the evils of his life came upon him. Ahaz did not listen to the words of Hosea, Hosea 13:4. What would have happened had he followed God? Lead the scholars to the thought of the Golden Text.

At the close of the lesson assign the topics for essays suggested in the lesson for July 15.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "The face of the Lord is against them that do evil," says the psalmist. Find the words.

2. "It is better to trust in the Lord than to put confidence in princes." Where is this saying found?

ANSWERS, Lesson I.—(1) Isa. 52:7.  
(2) Rom. 10:15.

#### For Discussion

1. Does a son inherit the character of his father?

2. Are we in danger of becoming idolaters?

#### Prove from Scripture

That God punishes evil.

#### The Question on Missions

Ques. 2 (Topic for July, OUR MISSION HOSPITAL AT KONGMOON, SOUTH CHINA. Ques. 2 describes the sick people who come

to our doctors at Kongmoon). Talk with the little ones about some of the poor sick children in South China. Sometimes a child is brought to the doctors with eyes so sore and swollen that he cannot see. The kind and clever doctor attends to the eyes for a few days, and the little one is able to see once more. Another child may come with boils all over his head, and the missionary doctor cures them.

In classes of the boys and girls speak of the various kinds of diseases with which our missionary doctors have to deal,—diseases caused by unclean surroundings and habits, all sorts of eye diseases and many cases of tuberculosis.

Remind the older scholars of the wonderful results accomplished by the doctors in preventing diseases amongst our soldiers. Call attention to the ignorance amongst Chinese doctors of the way to prevent disease, and point out how much our missionary doctors are doing to prevent sickness as well as to cure it.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about God teaching his people to trust him.

*Lesson Thought*—Teach the children to put their trust in God alone. He is able and willing to help all who pray to him.

*Approach to the Lesson*—You children of Christian lands have been taught, when you awake in the morning, to kneel and pray to God to take care of you through the day. Let us repeat the prayer we all have learned:

"Now I wake and see the light,  
'Tis God has kept me through the night;  
To him I lift my voice and pray  
That he will keep me through the day."

But you must know that little children in many parts of our big world never kneel and pray to God. When little children in India, China, and many other places are big enough to walk, they are taken to the temple of the heathen gods and taught to clasp their hands and bow down to the floor before the idol (show an idol or the picture of an idol). (Let the children show how the heathen children bow down to the idols.) What does God say about praying to images or idols? (Repeat the Second Commandment.) These heathen children will go on praying to these useless idols till we send missionaries to teach them to pray to our true God.

*Lesson*—Our stories take us back years and years before Jesus came. There were many idol worshipers in the land where God's people, the Israelites, lived, and many of the

Israelites had copied them and worshiped idols, too.

*Copying Wrong-doers*—Ahaz, king of Judah, was a very wicked king who set up images all over the land and caused his people to worship them, vs. 1-4.

Ahaz copied the wrong men. If he had only copied great and good King David, all would have been well with him. Little people sometimes copy the wrong boy or girl and are led into wrong-doing. See that you copy right-doers.



*The Sin of Ahaz*—Tell of the punishment God sent upon King Ahaz, vs. 5-20. V. 21 tells us how Ahaz tried to make friends with the heathen enemy king by giving him the gold and silver dishes out of the temple. This was displeasing to the true God. "Their gods helped them to fight against me," King Ahaz said, "so I will pray to their gods and perhaps they will help me." But this was the ruin of him and all Israel. Ahaz cut up all the dishes which were left in the house of the Lord, and shut up the doors of the temple and he set up idols in every city in the land. God was very angry at the wicked king. Ahaz died and was buried.

What Ahaz needed was faith in the true God. If he had prayed to God, he would have helped Ahaz against his enemies, but he turned to the false gods and got no help.

Sing verses 1, 3, Hymn 542, Book of Praise.

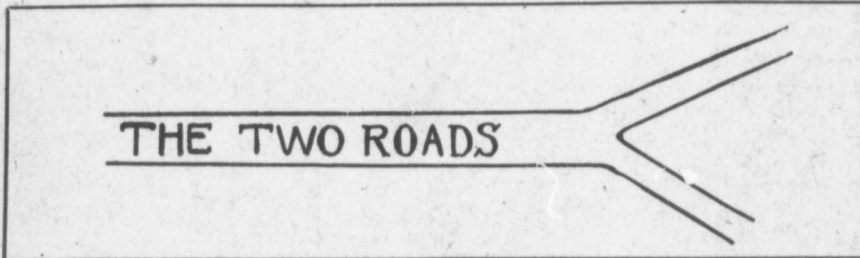
*What the Lesson Teaches Me*—I SHOULD TRUST GOD.

## FROM THE PLATFORM

Draw on the board a rough diagram as above, and print, THE TWO ROADS. Ask the scholars whether they have ever been going along a road when they came to a place at which the road branched to right and left. Point out that a great deal may depend upon which of the two roads one takes. One may lead to the right destination, the other may lead far astray.



Now have one of the scholars read v. 22 in our lesson to-day. Remind the School of the troubles which had come upon Ahaz as a result of his sin. Then point out what his troubles



might have done for this king. They might have led him to repent, and to turn to God. Instead of that, what happened? He trespassed yet more. Which was the right road for Ahaz? Which was the wrong road? Apply the lesson to ourselves.

## Lesson III.

## HEZEKIAH, THE FAITHFUL KING

July 15, 1917

2 Chronicles 30 : 1-13. Study 2 Chronicles, ch. 30. Scripture Memory Verses.

**GOLDEN-TEXT**—He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.—Hebrews 11 : 6 (Rev. Ver.).

1 And Hezeki'ah sent to all Is'rael and Ju'dah, and wrote letters also to E'phraim and Manas'seh, that they should come to the house of the LORD at Jeru'salem, to keep the passover unto the LORD God of Is'rael.

2 For the king had taken counsel, and his princes, and all the congregations in Jeru'salem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jeru'salem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Is'rael, from Beer-she'ba even to Dan, that they should come to keep the passover unto the LORD God of Is'rael at Jeru'salem : for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Is'rael and Ju'dah, and according to the commandment of the king, saying, Ye children of Is'rael, turn again unto the LORD God of A'braham, I'saac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your

**Revised Version**—1 the ; 2 in sufficient number ; 3 was right in the eyes of ; 4 of all ; 5 kept it in great numbers in such ; 6 is ; 7 that he may return ; 8 that are escaped of you ; 9 so that he gave ; 10 his fierce anger ; 11 led ; 12 and shall ; 13 was the hand of God.

**LESSON PLAN**

- I. The Plan, 1-5.
- II. The Summons, 6-9.
- III. The Response, 10-13.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Hezekiah, the faithful king, 2 Chron. 30 : 1-13.  
 T.—Hezekiah, the faithful king, 2 Chron. 30 : 14-27.  
 W.—A good king and soldier, 2 Kgs. 18 : 1-8. Th.—An invitation to seek God, 2 Chron. 29 : 1-11. F.—Praiseful and reverent worship, 2 Chron. 29 : 20-31. S.—The Passover instituted, Ex. 12 : 3-14. S.—The glory of God, Ps. 97.

brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever : and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land : for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of E'phraim and Manas'seh even unto Zebu'lun : but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Ash'er and Manas'seh and of Zebu'lun humbled themselves, and came to Jeru'salem.

12 Also in Ju'dah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 And there assembled at Jeru'salem much people to keep the feast of unleavened bread in the second month, a very great congregation.

**Primary Catechism**—Ques. 36. How was Jesus Christ different from us? A. Jesus Christ was altogether without sin. Ques. 37. What do you know of the childhood of Jesus? A. Jesus, when a child, loved and obeyed his parents, and pleased God in all things.

**Shorter Catechism**—Ques. 96. What is the Lord's supper? A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth ; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 17 ; Junior, 96 (Ps. Sel.), 210, 205, 154, 272. **Special Scripture Reading**—Mark 1 : 14-20 ; given



also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)  
**Hymn for Opening Worship**—Psalm Selection 98, Book of Praise; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 1089, Hezekiah Destroys the Idols. For Question on Missions, C. 149, Typical Group at Dispensary in China. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—As we saw in last week's lesson there is some confusion as to the date of the death of Ahaz, and so as to the date of Hezekiah's accession. Hezekiah ascended the throne either in B.C. 715 or in B.C. 728-727. If he reigned for 29 years, then his death took place in either B.C. 686 or in B.C. 696. Jerusalem was the capital of Hezekiah.

**Connecting Links**—Hezekiah succeeded his father, the faithless Ahaz. At the very beginning of his reign, he began to reform the religious life of the nation. The priests and Levites were given the task of cleansing the neglected temple. The vessels which Ahaz had destroyed were replaced. Then Hezekiah, going to the temple, ordered the priests to offer up a sin offering for all Israel. The people worshiped with songs of praise, after which the king encouraged the people to offer sacrifices of their own,—thank-offerings and burnt-offerings. The result was that the king and people were filled with joy at all that God had wrought. The next step taken by Hezekiah in reforming the religious life of the nation is told in our lesson to-day.

### I. The Plan, 1-5.

Vs. 1, 2. *Hezekiah sent*; apparently in the first year of his reign. *Israel*. The Northern Kingdom was to be invited to participate in this feast which really belonged to the whole nation. *Ephraim*; the chief tribe of the Northern Kingdom of Israel. *Should come . . . at Jerusalem*; this being an attempt on the part of Hezekiah to do away with the local sanctuaries (see 2 Kgs. 18 : 4), and to unite the two kingdoms in a common worship at Jerusalem. *The passover*; the feast which celebrated the real birth of the national life. *In the second month*. As the law permitted individuals to keep the feast in the second month instead of the first month if the earlier date was rendered impossible by some hindrance (see Num. 9 : 10, 11), the king took it for granted that this permission might be applied to the whole nation.

Vs. 3, 4. *At that time*; at the proper season, in the first month. The cleansing of the temple had not been completed until the sixteenth day of the first month (see ch. 29 : 17). *Sufficiently*; better, "in sufficient number" (Rev. Ver.). *Pleased the king*; better, "was right in the eyes of the king" (Rev. Ver.).

V. 5. *From Beer-sheba even to Dan*; from one end of the land to the other; not a great distance as we count distances. It was a phrase in common use, but usually with the two names reversed. *Done it of a long time*; rather, as in Rev. Ver., "kept it in great numbers." The Passover was to be observed by "the whole assembly of the congregation of Israel" (see Ex. 12 : 6).

### II. The Summons, 6-9.

V. 6. *The posts*; the couriers or runners, perhaps some of the royal guard. *Turn again*; be converted. *He will return*; since God is always ready to forgive those who show themselves forgivable. *The remnant of you*. Since this Passover took place in the first year of Hezekiah's reign, the reference must be to the invasion of Tiglath-pileser (see 2 Kgs. 15 : 29).

Vs. 7, 8. *Be not ye like, etc.* The warnings of the past are not to be neglected with impunity. *Trespassed against the Lord*; the worst feature of sin being that it is an offence against the God who has done so much for us. *Gave them up to desolation*; gave them up to be an astonishment. See ch. 29 : 8, where the same Hebrew word is used. *Stiffnecked*; stubborn, inflexibly obstinate. *His sanctuary*; the temple at Jerusalem which had been so neglected.

V. 9. *Turn again*; a repetition of the appeal in v. 6, but with a new reason attached to it. They are to think not only of themselves, but also of their dear ones in exile. *Shall find compassion*; see Ps. 106 : 46, where a similar Hebrew phrase is used.

### III. The Response, 10-13.

Vs. 10, 11. *From city to city*; doing their work thoroughly. *Zebulun*; in the north.

*Laughed . . . mocked*, many of the people in the Northern Kingdom having no sympathy with Hezekiah's movement to gather the whole nation together in Jerusalem. *Nevertheless divers of Asher*, etc. Even in Israel some were found who responded to the invitation.

Vs. 12, 13. *Also in Judah the hand of God was*; the working of God which turned some in Israel to obey the summons being manifest in Judah as well. *By the word of the Lord*; as revealed in the Law, and now proclaimed by the king. *The feast of unleavened bread*. This was distinct from the eating of the Passover lamb, but the two feasts came to be treated as one.

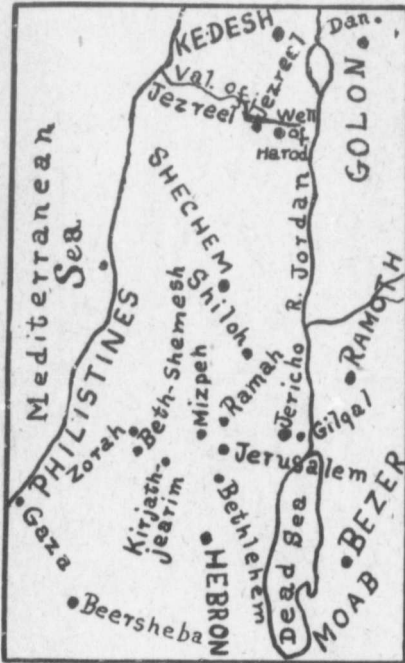
### Light from the East

THE PASSOVER—The Passover was connected with two stages in Israel's life, and it bears two names, Passover and Feast of Unleavened Bread. As Feast of Unleavened Bread it was connected with farming in Pales-

tine. In it, the farmers celebrated the beginning of the barley harvest early in spring, just as seven weeks later (at the Feast of Weeks) they celebrated the end of wheat harvest and as they celebrated the ingathering of the grapes in the autumn (at the Feast of Tabernacles).

The spring festival had another and more primitive meaning, and to this observance the name Passover properly belongs. The true Passover belonged to the nomadic life, the life with sheep and goats, the life of tents and the wilderness. Some think it was originally a spring sacrifice, the offering of the firstfruits of the flock to the Lord. But the essential meaning lay in the dashing of the blood against the doorposts to ward off the destroying angel. The blood of the domestic animal served in some mysterious way to protect men against the destroyer. In recent times, the Bedouin sprinkle their camels with the blood of a sacrifice to protect their beasts in time of pestilence.

### THE GEOGRAPHY LESSON



Beersheba, a village or settlement regarded as the southern boundary of Israel, derives its special interest from its connection with the Old Testament patriarchs, having been the residence, in turn, of Abraham, Isaac and Jacob. The name means "Well of the Oath" (see Gen. 21 : 31). "The soil in the valleys where there is some moisture is exceedingly fertile, and is rudely cultivated by the fellahin (peasantry), who succeed in producing fine crops of wheat and barley. In the tracts around Beersheba the Bedouin find ample pasturage for their flocks and herds, which towards evening assemble in crowds around the wells as they did 3,000 years ago." The celebrated wells are five or six in number; and of the two principal ones the larger is regarded with confidence as coming down from the time of Abraham.

Dan was "a city which marked the northern boundary of Palestine, and naturally became linked with Beersheba, the boundary town in the south. The phrase 'from Dan to Beersheba' was at once picturesque and suggestive of dimension, and, in times of national crisis, emphasized the fact that amid all tribal

distinctions there was a common inheritance—the whole land of Israel."

## THE LESSON APPLIED

Hezekiah started life with a handicap. His home influences were against him. He grew into a fine type of manhood in spite of the evil example of Ahaz. A most interesting, recent book of missionary biography is the life of Mary Slessor of Calabar. She was the daughter of a drunkard, and yet the time came when she achieved the distinction of being one of the greatest of women missionaries. God is on the side of the boy or girl who wishes to do right. In the fight for manhood, victory may be assured through faith in Christ. But each one must cooperate in the work of his own saving. He must go where God may most easily be found. He must choose as companions those whose lives and words ring true. He must recognize that manhood is an achievement, and must be willing to pay the cost in vigilance and struggle.

His warm religious convictions broke down national prejudices and led him to invite the Northern Kingdom to the Passover. Every revival in religion leads to a drawing together of people of all types in a feeling of brotherhood. The days following the War will be days of responsibility for Canadians. Before we can build up a united and free Canada, all foreign elements must be assimilated. The task is not easy. Pride of nationality and prejudice against foreigners are alike deep-rooted in the human heart. The War has aroused many enmities and suspicions. If we face our duty with the love of Christ in our hearts, we will treat the foreigner with kindness, be a brother unto the stranger, and win their confidence and affection by deserving them. Sympathy and helpfulness, united with the work of the school, the church, and the hospital will work miracles. This is not so difficult when the foreigner lives in another community and we are only asked to give. But when he lives next door it is different. That is what puts our Christianity to the test. Do we ever call foreigners at school or on the street such names as "greaser," "nigger," etc.?

While the eyes with joy are blurred,

Lo! we make the strong man sink,

And stab the soul, with the hateful word,

"Dago," and "Shaney," and "Chink."

The Passover is made the heart of true worship by the king. It tells of the shedding

of blood and the protecting of the faithful under the sprinkled lintels. We are learning to-day what it means for others to die for us. Professor Gilbert Murray, an agnostic before the War, has confessed: "As for me personally there is one thought that is always with me, as it is with us all,—the thought that other men are dying for me, better men, younger, with more hope in their lives, many of them men whom I have taught and loved. . . I should like to say that now I seem to be familiar with the feeling that some one innocent, some one great, some one that loves me, has died and is dying daily for me."

Through what it is costing us to-day to save our children and children's children from oppression and tyranny, we are beginning to more fully appreciate what it cost God to save us. And when we think of the many, many young and innocent lives that are being sacrificed for the richer life of humanity in the days to come, we begin to see how it is possible that through the death of Christ we have life. The cross should have the place of pre-eminence in our lives now as never before.

"Yield yourselves . . . enter into his sanctuary . . . and serve Jehovah." Here are three essential conditions of right living. Wendell Phillips, the great anti-slavery advocate, as a boy of fourteen, listened to a sermon by Lyman Beecher on the theme, "You belong to God." After the service he went home, shut himself in a room, and prayed: "Oh God, I belong to thee. Take what is thine own. I ask this, that whenever a thing is wrong, it may have no power of temptation over me, and that whenever a thing is right, it may take no courage to do it."

That is the first step, the entrance in at the Wicket Gate. But just beyond the Gate, in the Pilgrim's Progress, is the Interpreter's House or church. When the great decision has been made, church membership should follow. It is within the church that the richest possibilities of spiritual culture and training are to be found. The church, however, is not a pleasant club that exists for the sake of its members, but a school of service where men are equipped for efficient work for others. The motto of the Salvation Army well expresses the Christian ideal: "Saved to Serve."



## THE LESSON GRADED

### For Teachers of Bible Classes

Read 2 Kgs., chs. 18, 19. Outline the events of Hezekiah's reign. Hezekiah presented a great contrast to Ahaz in the conduct of the affairs of his kingdom. At the beginning of his reign, he asserted the independence of Judah and regained some of its lost possessions. Though inheriting some of the Assyrian entanglements of his father's reign, he struggled to repair what evil had been done. To us, he is of interest as an example of those unemotional, practical persons who are converted religiously by the pressure of cold facts.

Recently one of the leading English atheists was asked to contribute to a certain paper an article arraigning Christianity for the present distress in the world. He replied by saying that he had nothing to say since the facts of the great War had, in his opinion, established a belief in God more strongly than ever.

1. *Hezekiah learned.* He learned something from the mistakes of Ahaz. He learned something through the terrors of war (see 2 Kgs., ch. 19). And through all he came to believe in the supremacy of Jehovah and in his character, as defined by Isaiah. According to the writers of Proverbs, life itself is one of God's holiest books. What we experience, what we observe ought to help us to truth. The drunkard, the sluggard, the godly man, all are exponents of God's ways. They all teach us something about God's character and the principles on which he deals with men. Ought our lives to be influenced Godward by what we see and know in the life of our town, our family, our business, or through our misfortunes and our blessings?

2. *Hezekiah sought to put into effect what he had learned.* He sought to introduce a national reform of religion. (Read 2 Kgs. 18: 4-6; 2 Chron. 30: 1-5.) It may seem strange to us that the recognition of one God should imply the recognition of one place of worship. (Read Jer. 11: 13.) Point out that the worship at the local points of worship was bound up with the worship of Baalim. Such a reform was a drastic measure. It meant a struggle with all those who made their living at the many centres of worship in the land,

and with those who thought hostility to new ideas in religion to be virtuous.

Such a reform as Hezekiah initiated became ultimately one of the greatest factors in preserving the Jewish religion up to the time of Christ, so great were the events which seemed to turn on the conversion of one man.

### For Teachers of the Senior Scholars

Question the class about how far the saying is true: "like father, like son." A son inherits physical and mental characteristics and moral tendencies from his parents. Bring out that it is a serious handicap for a child to have an evil inheritance. What exception, then, can be taken to the old saying? Show that environment often overcomes hereditary tendencies, making something good out of a life that would otherwise turn out bad. What were the good influences which went to the making of good King Hezekiah? Some one has said that a man with a loving wife and a faithful pastor has very little good stuff in him if he does not do well. We have in this passage one of the great events of Hezekiah's reign. What was it?

1. *The Invitation Extended*, vs. 1-9. Bring out that it was a widely extended invitation to a great religious gathering, and show how earnest and insistent the king was to bring all the people back to God, to make a new start. Dwell upon the good that may be done through the letters we write. Some try to get a helpful message into every letter.

2. *The Invitation Rejected*, v. 10. Why was it rejected? Some of the people loved darkness rather than light,—loved sin too much to give it up. Refer to the parable of the Marriage Feast. (See Matt. 22: 1-14.) Marie Corelli says that nobody to-day takes life seriously. Has the great War awakened more serious thought and made the world more susceptible to God's invitations? Impress upon the class what an awful thing it is to make light of the good influences of home or church or school.

3. *The Invitation Accepted*, vs. 11-13. Point out that a great multitude from far and near assembled, and that a great revival of religion began. It is a great thing for ourselves and for others when we accept the gospel invi-



tations. Draw attention to the statement that the people were of one heart, and show how this expression occurs in the New Testament when describing an ideal condition of human affairs. (See Acts 4 : 32.) Quote the hymn :

"Blest be the tie that binds  
- Our hearts in Christian love ;  
The fellowship of kindred minds  
Is like to that above."

### For Teachers of the Boys and Girls

To-day's lesson deals with the culminating event in Hezekiah's reign,—the celebration of the Passover. The following are some of the topics to be taken up in the class discussion : (1) the downfall of Israel during Hezekiah's reign ; (2) Hezekiah and his preparation for his life's work ; (3) the reforms of Hezekiah ; (4) the restoration of the worship of Jehovah ; (5) Hezekiah's couriers and messengers ; (6) the meaning of the Passover.

1. Israel, the Northern Kingdom, sought to strengthen itself by alliances with Egypt or with Assyria, forgetting that in either case the result would be bondage to a foreign power. The mass of the people, led by worthless kings and false prophets, was doomed (see Hosea 10 : 13). The capture of Samaria by the Assyrians during Hezekiah's reign in Judah ended the Northern Kingdom, 2 Kgs., ch. 17.

2. Hezekiah grew up in the court of his wicked father Ahaz, yet he himself was a good

man. Why? Because of (1) his good mother ; (2) his counsellor, Isaiah ; (3) his wife, Hephzibah "the delightful." Before he came to the throne he had his ideals fixed, and his determination made to work for righteousness. (See 2 Chron. 29 : 1, 2.)

3. Hezekiah improved the water supply of Jerusalem, 2 Chron. 32 : 30. He carried out religious reforms, 2 Kgs. 18 : 4, 22. The results were not permanent because we know that they had to be repeated under Josiah. He gathered about him a band of learned men for literary work, Prov. 25 : 1.

4. The story of Hezekiah's reforms in the temple worship will be found in 2 Chron. 29 : 1-17. There were three steps : sanctification of the priest, cleansing of the temple, preparation of the things essential for worship. Our hearts are temples of God. Are they prepared for his worship ?

5. Compare the story of the couriers and messengers of Hezekiah with the parable of the Marriage Feast (Matt. 22 : 1-14) and of the Great Supper, Luke 14 : 16-24. Bring out ways in which the boys and girls may act as couriers of Jesus.

6. Bring out the story of the first Passover, Ex., ch. 12. It was the anniversary of the birth of the Jewish nation ; and it foreshadowed the atoning death of Jesus. Emphasize its results under Hezekiah : activity against sin (2 Chron. 31 : 1 ; 2 Kgs. 18 : 4) ; religious instruction (2 Chron. 30 : 22) ; support of public worship, 2 Chron. 31 : 3-6.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "God resisteth the proud, but giveth grace unto the humble." Find the verse.

2. Where does Isaiah say : "The Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear?"

ANSWERS, Lesson II.—(1) Ps. 34 : 16. (2) Ps. 118 : 9.

#### For Discussion

1. Are set forms a help or a hindrance to real worship ?

2. Is there "fierce wrath" in God against any human being ?

#### Prove from Scripture

That the wicked should return to God.

#### The Question on Missions

Ques. 3 (Topic for July, OUR MISSION HOSPITAL AT KONGMOON, SOUTH CHINA. Ques. 3 tells about the opening of the first dispensaries). Explain to the little ones what a dispensary is,—a room in which the missionary doctors receive sick people, find out what ails them and give them the medicine required. Tell about the first dispensary at Kongmoon,—a room fitted up in the chapel. Picture the surprise of the Chinese people when they learned that the missionaries were ready to heal them without any charge.

In classes of the boys and girls get the scholars to give, in their own words, all the facts in the Question. Discuss with them the difficulties which the doctors had to overcome,—the difficulty of making the people

understand them and showing just how medicines should be used.

With older scholars start a discussion of the difficulties of our missionary doctors compared with those of doctors in the homeland.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about God teaching his people to worship him.

*Lesson Thought*—Teach the children that they should seek God and worship him.

*Approach to the Lesson* How many of you go to school? Have you ever taken a "report" home for mother to sign? When the report read: "Conduct: Good," "Lessons: Excellent," how glad mother was! Our lesson is about a young

prince. Here is the "report" we hear about him (read in simple words 2 Chron. 31: 20, 21). (Shall you not try to have this report also?)

*Lesson*—This young prince, Hezekiah, was the son of the faithless king Ahaz (recall last lesson). Hezekiah did not copy the wrongdoers around him, but he sought the true God and worshiped him. When Ahaz died, Hezekiah became king. One of the very first things he did was to write letters to all the tribes or families, inviting them to come to the house of the Lord at Jerusalem to keep the Feast of the Passover unto Jehovah, the God of Israel. Picture the "posts" as they went here and there over the land carrying these letters to the people. (Why were the letters not sent by mail?)

Tell in simple words what the letters said, vs. 6-9. Tell especially v. 9, which shows how kind our heavenly Father is. Tell how the people received the letters, vs. 10-13. Continue the story.

*Golden Text*—Repeat Golden Text.

*Worshiping God*—How do we worship God? "Go to church," "Go to Sunday School," "Sing hymns," "Read the Bible," "Pray to God;" yes, these are all ways of worshiping God. We also worship him by giving and by serving.

*Coming Back to God*—The picnic had been a delightful one. It had been in the real woods beside a beautiful lake. The woods stretched for miles, for it was a picnic in Northern Ontario where there is plenty of woods and water.

Carrie had wandered on and on, gathering flowers and always seeing "beauties" farther on. Suddenly she looked around and found she was all alone! She called and called, but not a sound, nor a voice, could she hear. She did not know which way to turn. She was lost in the great big woods. Here is a path! She will try that. On she goes, calling her big sister's name. After she had tramped until her little legs ached, she sat down to rest. Listen! A voice is calling her! Yes, it is her big sister, Jean. "Found at last," cried Jean as she clasped the tired little girl in her arms, "we have been looking for you all this time."

God is always looking for his children who wander away from him and forget him and do what is wrong. He is looking for you. Go back to him as quickly as you can. He will hear you and come to you and will take you back and forgive you and love you if you worship and serve him.

*What the Lesson Teaches Me*—I SHOULD WORSHIP GOD.



## FROM THE PLATFORM

# A KING'S PROCLAMATION REJECTED RESPECTED

Who is the chief person in our lesson to-day? What office did he hold? He was A KING (Print). What sort of king was he? Point out the contrast between the king in to-day's lesson, and the one in last Sunday's lesson. What great religious feast did Hezekiah desire to have properly kept? What means did Hezekiah take of making known his desire to the nation? He issued a king's PROCLAMATION (Print). Both the subject of the proclamation and the one who issued it were worthy of respect. But did the whole nation respect it? Some REJECTED (Print) it. Point out that there are always to be found those who oppose any such good movement, and all true reformers must be prepared to meet with them. But on the other hand some there were who RESPECTED (Fill in) the proclamation. And they represented the hope of the nation.

## Lesson IV.

## SENNACHERIB'S INVASION OF JUDAH

July 22, 1917

2 Kings 19 : 20-22, 28-37. Study 2 Kings 18 : 13 to 19 : 37. Scripture Memory Verses.

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

20 Then Isai'ah the son of A'moz sent to Hezeki'ah saying, Thus saith the LORD <sup>1</sup> God of Is'rael, <sup>2</sup> That which thou hast prayed to me against Sennach'erib king of Assy'ria I have heard <sup>3</sup>.

21 This is the word that the LORD hath spoken concerning him; The virgin <sup>4</sup> the daughter of Zi'on hath despised thee, and laughed thee to scorn; the daughter of Jeru'salem hath shaken her head at thee.

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

23 Because <sup>5</sup> thy rage against me and <sup>6</sup> thy tumult is come up into mine ears, therefore <sup>7</sup> I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

24 And this shall be <sup>8</sup> a sign unto thee, Ye shall eat this year <sup>9</sup> such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the <sup>10</sup> fruits thereof.

30 And the remnant that is escaped of the House of Ju'dah shall <sup>11</sup> yet again take root downward, and bear fruit upward.

**Revised Version**—<sup>1</sup> the; <sup>2</sup> Whereas thou; <sup>3</sup> thee; <sup>4</sup> Omit the; <sup>5</sup> of thy raging; <sup>6</sup> for that thine arrogance; <sup>7</sup> will I; <sup>8</sup> that which groweth of itself; <sup>9</sup> fruit; <sup>10</sup> Omit yet; <sup>11</sup> out of mount Zion they that shall escape; <sup>12</sup> Omit of hosts; <sup>13</sup> perform; <sup>14</sup> unto; <sup>15</sup> neither shall he come; <sup>16</sup> mount; <sup>17</sup> he; <sup>18</sup> forth; <sup>19</sup> men arose; <sup>20</sup> Omit his sons; <sup>21</sup> Ararat.

**LESSON PLAN**

- I. The Promise, 20-22, 28.
- II. The Sign, 29-34.
- III. The Fulfillment, 35-37.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Sennacherib's invasion of Judah, 2 Kgs. 18 : 13-18. T.—Sennacherib's invasion of Judah, 2 Kgs. 18 : 19-25. W.—Sennacherib's invasion of Judah, 2 Kgs. 18 : 31-37. Th.—Sennacherib's invasion of Judah, 2 Kgs. 19 : 1-7. F.—Sennacherib's invasion of Judah, 2 Kgs. 19 : 8-19. S.—Sennacherib's invasion of Judah,

31 For out of Jeru'salem shall go forth a remnant, and <sup>11</sup> they that escape out of mount Zi'on : the zeal of the LORD <sup>12</sup> of hosts shall <sup>13</sup> do this.

32 Therefore thus saith the LORD concerning the king of Assy'ria, He shall not come <sup>14</sup> into this city, nor shoot an arrow there, <sup>15</sup> nor come before it with shield, nor cast a <sup>16</sup> bank against it.

33 By the way that he came, by the same shall he return, and <sup>17</sup> shall not come <sup>18</sup> into this city, saith the LORD.

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

35 And it came to pass that night, that the angel of the LORD went <sup>19</sup> out, and smote in the camp of the Assy'rians an hundred fourscore and five thousand; and when <sup>20</sup> they arose early in the morning, behold, they were all dead corpses.

36 So Sennach'erib king of Assy'ria departed, and went and returned, and dwelt at Nin'veh.

37 And it came to pass, as he was worshipping in the house of Nis'roch his god, that Adram'melech and Shaz'er <sup>20</sup> his sons smote him with the sword; and they escaped into the land of <sup>21</sup> Arme'nia. And Esarhad'don his son-reigned in his stead.

2 Kgs. 19 : 20-22, 28-37. S.—Confidence in God's protection, Ps. 31 : 15-24.

**Primary Catechism**—*Ques. 38. How did Jesus spend his life, when he grew up to be a man?* A. When Jesus grew up to be a man he went about doing good, and teaching men about God.

**Shorter Catechism**—*Ques. 97. What is required to the worthy receiving of the Lord's supper?* A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

**Lesson Hymns**—Book of Praise : Memory Hymn—



Primary, 17; Junior, 96 (Ps. Sel.), 264, 273, 304, 34 (Ps. Sel.).

**Special Scripture Reading**—Ps. 92; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 13, Book of

Praise; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 850, Sennacherib's Army Destroyed. For Question on Missions, C. 661, First Patient at Kongmoon. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

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

**Connecting Links**—In the year B.C. 721, in the reign of Hoshea, king of Israel, the king of Assyria had captured Samaria, capital of the Northern Kingdom, after a siege of three years, and had taken many of the people as captives back to Assyria. As we have seen already, Ahaz, the father of Hezekiah, had sought to purchase security by paying tribute to the king of Assyria. Hezekiah, however, determined to throw off his allegiance to the Assyrian king. Sennacherib marched against the rebellious Judah, capturing her walled cities. The result was that Hezekiah became alarmed for the safety of his capital, Jerusalem, and for a time secured immunity from attack by offering a heavy tribute to his enemy. But later on Sennacherib decided that he must have such an important fortress as Jerusalem, and he sent to Hezekiah an insolent letter, pointing out the folly of depending upon God. This letter the king of Judah spread before the Lord, and received a message from the prophet Isaiah that his prayer would be answered.

### I. The Promise, 20-22, 28.

V. 20. *Isqiah*; who would seem to have been on familiar terms with the court at Jerusalem. Hezekiah had referred the matter to Isaiah (see v. 2). *Thus saith the Lord*; the phrase which was regularly used by the prophets in introducing the prophetic word, the prophet being not only, nor chiefly, a foreteller of events, but one who spoke for Jehovah. *Thou has prayed*; as in vs. 14, 15. *Sennacherib king of Assyria*. See Light from the East.

Vs. 21, 22. *The daughter of Zion*. The city is personified as a woman. For other examples, see Isa. 23 : 10, 12; Mic. 4 : 10. *Shaken her head*; to shake or wag the head being regarded as a sign either of malicious enjoyment or of contempt,—in this case, the latter. *Blasphemed*; spoken words of contemptuous sacrilege against. The word usually refers to that which is uttered against God, but is

sometimes used of that which is uttered against those who are the special objects of God's care and interest. *The Holy One of Israel*; a phrase continually on the lips of Isaiah, sin being often regarded by him as a failure to realize the true character of Jehovah.

V. 28. *Thine arrogancy* (Rev. Ver.); the assertion of more than one has a right to. *My hook in thy nose*; better, possibly, my ring,—referring to the ring put in the nose of a wild animal to bring it under control. (See Ezek. 19 : 4.) It may also refer to a practice employed by the Assyrians toward their captives. *My bridle*; including the bit. The primitive bride was simply a loop on the halter cord passed round the lower jaw of the horse.

### II. The Sign, 29-34.

V. 29. *A sign unto thee*; that is, unto King Hezekiah. The fulfilment of the first part of the prophecy would be a proof that this second part would also come true. The land is to be free from invasion, and the people will be able to cultivate it in peace. *This year*; the year of the invasion.

V. 30. *The remnant*; representing the spiritual kernel of the nation which is to survive and become the germ of the ideal people of God. The population, so sadly thinned by war, will again recover strength and numbers. *Take root*; perhaps suggested by the words of v. 29.

V. 31. *Out of Jerusalem*; referring, possibly, to the country people who, having taken refuge from invasion in the capital, will be free to return to their homes.

Vs. 32-34. *Cast a bank*; a raised earth-work from which to storm the city. (See 2 Sam. 20 : 15; Isa. 37 : 33.) *Shall he return*; a repetition of the thought of vs. 28, 32. *Mine own sake*. God's purposes for his people are not to be turned aside altogether even by their sin. *David's sake*; the faithfulness of David being still remembered to the advantage of the nation he once ruled.



### III. The Fulfilment, 35-37.

V. 35. *The angel of the Lord.* In 2 Sam. 24:14-16, the pestilence that punished David's numbering of the people is ascribed to the action of an angel. Very likely it was a similar visitation which came upon the army of Assyria.

V. 36. *Departed*; the fulfilment of v. 33. *Nineveh*; where Sennacherib had built an immense palace. He had also built the walls enclosing the city, 8 miles in circumference.

V. 37. *Nisroch*; likely a Hebrew form of Asur, the national god of Assyria. *His sons smote him*; and succeeded in holding the capital for 42 days when they were compelled to fly for refuge to the king of Ararat in Armenia. The murder of Sennacherib did not occur until some twenty years after the destruction of his army. *Esarhaddon*; reigned from B.C. 681 to B.C. 668.

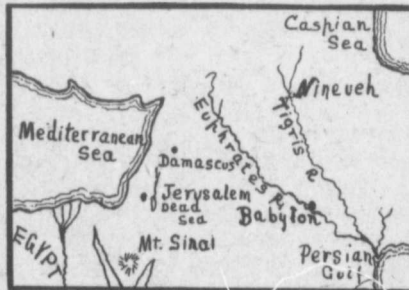
#### Light from the East

**SENNACHERIB**—Sennacherib became king of Assyria in B.C. 705. There was widespread discontent among the subject peoples of the great empire. A concerted attempt at rebellion seems to have been fomented by

Berodach-baladan, a Babylonian usurper, 2 Kgs. 20:12-19. Hezekiah, king at Jerusalem, joined in the revolt. The Assyrian armies overran a large part of Philistia in B.C. 701 and marched through Hezekiah's land. This is what Sennacherib says in his own words: "And of Hezekiah, the Judean, who had not submitted to my yoke, forty-six strong cities, with walls, the smaller cities which were around them without number, by the battering of rams and the assault of engines, the attack of foot-soldiers, mines, breaches, and axes, I besieged and captured them. Two hundred thousand, one hundred and fifty men, young, old, male and female, horses, mules, asses, camels, oxen and sheep, without number, I brought out from them and counted as booty. Hezekiah himself, I shut up like a caged bird within Jerusalem, his royal city. Besides the former tribute, paid yearly, I added tribute and presents. As for Hezekiah, the fear of the majesty of my dominion overwhelmed him, and his regular troops deserted him. He sent his ambassador to give tribute and make submission."

### THE GEOGRAPHY LESSON

Nineveh lay on the eastern side of the Upper Tigris. The ruins consist chiefly of two great mounds, Kouyunjik or "Little Lamb," and Nebi Yunus or "Prophet Jonah." In the time of Sennacherib, "all the spoils of Asia were lavished on its adornment and fortification; pure drinking water was introduced into it in place of the rainwater on which the inhabitants had hitherto depended; and stately palaces rose in the neighborhood of the Tigris. It was to Nineveh that captive princes were brought and exposed in iron cages to the gaze of the multitude, and out



of its gates marched the armies that conquered the Oriental world. Its markets were thronged with merchants and traders, and its library was stored with thousands of clay books." The walls, protected by towers and pierced by gates, and rising to a vast height,

enclosed about 1,300 acres and had a circumference of  $7\frac{1}{2}$  miles. The moat between the walls and the eastern outworks was 145 feet wide. Nineveh fell in B.C. 607 or 606, and with it the Assyrian empire of which it was the capital and which, for so long had dominated the world.

### THE LESSON APPLIED

The great warriors, statesmen and missionaries of the world have been men of prayer. Gladstone went from the place of

communion with God to parliament, and it was in prayer he gained that moral force that made him mighty in every good cause he

espoused. Immediately before the battle of Trafalgar, Nelson retired to his cabin and wrote: "May the great God whom I worship grant to my country, and for the benefit of Europe in general, a great and glorious victory, and may no misconduct in any one tarnish it." General Gordon was preeminently a man of prayer. He said once that he "prayed his boats up the Nile." Writing to his sister, he uses these words: "Getting quiet does one good—it is impossible to hear God's voice in a whirl of visits—you must be more or less in the 'desert' to use the scales of the sanctuary, to see and weigh the true value of things and sayings." Lincoln confessed that the terrible responsibilities that fell on him in the Civil War drove him to his knees. Soon after the present War began, there came a time of great anxiety to the military leaders in London, and a group of them, including Lord Roberts and Lord Kitchener, were met together awaiting news of probable disaster. At last good news came, news so wonderful that Lord Roberts said, "No human power could have brought this about." "No," said Lord Kitchener, "some one has been praying."

Many a man going into the front line trenches these last three years has learned again the long forgotten practice of prayer. "Mother, we pray up there," one lad wrote, "we pray,—lads that you would not expect it of, and we talk about it to one another." Hezekiah found that his prayer had more power than the legions of the conquering Assyrian. God delights to answer prayer. There is the assurance of personal deliverance and enrichment in supplication. There is power to save and bless other lives through intercession. We fail to receive because we fail to ask.

How foolish the boastings of Sennacherib sound to us to-day. Yet how well founded they must have seemed in his day when he was marching irresistibly westward. He has the material resources at his disposal. He despised the one supreme factor, God. We have learned in our time how thoroughly organized and efficiently trained it is possible for a nation to become. No nation in the world, perhaps, has ever made a more successful attempt to realize its material possibilities

than Germany before the War. And yet the whole thing, magnificent as it is, is a terrible tragedy, the most appalling tragedy the world has ever witnessed. Why? Because material things have had the first place. Spiritual values have been forgotten. The culture of the conscience has not kept pace with the culture of the intellect. The training of the head and hand has outstripped the training of the heart.

There is a commendable ethical revival going on in Canada. The conscience of the nation is protesting with some effect against the shameful misuse of public office and abuse of public trust. But the cry for public decency does not go deep enough. If the water in the well is foul, painting the pump is no remedy. The spring itself must be cleansed. Our great need is a generation of men and women whose hearts are clean and motives pure, who believe as a personal conviction that applied Christianity is good politics, good business, and the only ultimate national security.

"Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!"

To those who put their trust in God trying times will come. Nations and individuals alike will be called upon to pass through fire. But amid all discouragements and tribulations, there is a constant and assured source of comfort. "God is our refuge and strength, a very present help in trouble." It was the Psalm from which our Golden Text is taken that Luther sang again and again in the dark days that preceded the Reformation, and then went on with his work undaunted. It was this Psalm that Sergius and Demetrius, quailing before the vast Tartar hosts that threatened Russia in 1830, recited to their men, and then, with renewed courage, plunging into battle, swept the enemy before them in utter rout. It was this Psalm that Henry Havelock read to the little garrison in Jelalabad whose outlook seemed hopeless during the dark days of the Indian Mutiny, and then, in dependence on God, they withstood the siege until help came. Above all the tumult and change of the present sits God eternal in the heavens, and he will keep at perfect peace the soul that abides in him.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

The teacher should read 2 Kgs., chs. 18, 19, before undertaking to teach the lesson. Outline for the class the events of this important period of Judah's history. Point out that the feeling of many in Judah must have been like those of many in our day. They must have believed that Jehovah was indifferent to the affairs of men. What have men been saying during the great War? But show that great gains came from this trial in Judah. Have there been any gains for human welfare and faith in the struggles of the present time?

1. *Material forces versus spiritual.* The kingdom of Assyria was the most frankly material in its ideals of all the early empires. The insolent attitude which it adopted towards Judah, was characteristic of its attitude towards all the peoples of Western Asia. Over against Assyria, there stood the small kingdom of Judah, which, under Hezekiah, had recently asserted some measure of independence. Its life had been spent in brooding over the eternal. These two powers stood over against one another as the symbol of might and spirit. Give some examples of the triumph of spiritual forces over material power in the history of the world. History shows that the battle is not always to the strong.

2. *The value of a man.* (Read Isa., ch. 32 : 2.) Point out that there was only one man at this time who saw the issue clearly. The prophet Isaiah was the one person who did not despair of his country because he had faith in the spiritual forces. (Read 2 Kgs. 19 : 20-32 ; Isa. 29 : 1-8 ; 31 : 4-9.) Are there other examples of the value of one man in so turning back the battle at the gate? Point out that great movements such as that of temperance have begun with some soul who had to bear the brunt of the scorn and the mockery of his contemporaries. And so in all ages, God plants the vision of a new order in some waiting soul and thus the lines of the spiritual forces advance in this world against the forces of vice, ignorance, cruelty and wrong.

3. *A wrong deduction.* The men of Judah believed that, because Jerusalem was saved once, it must be invulnerable forever (see Jer. 26 : 6-9). Lincoln once said, "We ought not to ask if God is on our side but if we are on God's side." No race nor party has a perpetual prerogative to represent the cause of the Spirit. Self-righteousness is no small sin.

#### For Teachers of the Senior Scholars

Have a talk with the class about some of the men of history who were fired with an ambition to conquer the world, men like Alexander the Great and Napoleon, and refer to the latest exhibition of this evil spirit in the Kaiser, showing that the great victories of life are not those won through brute force, even when scientifically trained, but those won on the higher plane where the soul strives for the mastery. Show that Sennacherib was one of these inhuman would-be world-conquerors whose devastating marches left death and destruction everywhere. Bring out that nearly all Palestine had fallen an easy prey to his conquering hordes, and King Hezekiah had been shut up, like a bird in a cage, in his capital of Jerusalem. In the passage before us we have a record of the marvelous thing which happened, how that man's extremity is God's opportunity.

1. *A Revelation*, vs. 20-34. Question the class about the comforting revelation of the overthrow of this conquering hero, and the deliverance of God's people. Remind the class that while God's in his heaven man cannot be supreme in God's world. There is a divine voice in life which is ever saying, "Hitherto shalt thou come, but no further." The would-be world-conqueror of to-day must learn to recognize this voice. Bring out that this revelation came in answer to prayer, and that more things are wrought by prayer than this world dreams of. Prayer brings comforting revelations to our hearts in the trying times ; it brings the sustaining conviction that God is near, and that he is mighty to save. Strive to lead the scholars to give prayer a larger place in life. Tell them about the place it had in the life of Lord Roberts who went about amongst his dying soldiers



praying for them till there was not a dry eye.

2. *The Visitation*, vs. 35-37. What was the divine visitation which led to Sennacherib's defeat? Question the class about the story of the angels at Mons that saved our brave soldiers and stayed the barbarous hordes. Is there anything more incredible in this story than in the one of the long ago which Byron's familiar poem describes in unforgettable language? Enjoin upon the class to live in such a way that the divine visitations in our life shall be of mercy and not of judgment.

### For Teachers of the Boys and Girls

The lesson may be made vivid by having part of the class imagine that they are boys or girls living in the battle area in France, and by having the others imagine that they were living in Jerusalem during the Assyrian invasion. Each group should be prepared to tell what might have been their experiences, and an interesting comparison may be worked out between ancient and modern warfare.

The experience of a boy or girl after the commencement of the German retreat from the Somme might be made the introduction. Bring out the distress of a French peasant child, working within range of the big guns; then the great deliverance, the wonder and gladness of the day when No Man's Land could be safely crossed.

\*The second group should take up the story of their deliverance when the armies of the Assyrians were about the city. One might

describe how their king, Hezekiah, had been paying tribute to Assyria; and of the war material that he was collecting (Isa., ch. 39) and the defences he was preparing for the city, Isa. 22:5-11. Another might tell of the excitement in Jerusalem when Hezekiah withheld the tribute and revolted. Then have the story of the invasion of Judah by Sennacherib,—the capture of the fenced cities and smaller towns; the enslaving of the population; and the enormous ransom paid by Hezekiah before the Assyrian army withdrew, 2 Kgs. 18:13-16.

One of the first group might tell what he or she had heard of similar tribute levied upon the occupied towns and cities of France and Belgium; and of the enslavement of their populations. Then should follow the story of the despair of the people of Jerusalem when the Assyrians returned to destroy their fortified city; and the "diplomatic overtures" conducted by Sennacherib's Rabshakeh with the citizens, 2 Kgs., ch. 18; Isa., ch. 37.

The two groups might then compare the weapons used in the trench warfare of to-day and in the attack upon Jerusalem.

Reach the climax of the narration in the scene of the final deliverance of the city. Centre attention upon the faith of Isaiah (2 Kgs. 19:29); the prayer of Isaiah and Hezekiah (2 Kgs. 19:14-20); and the remarkable departure of the enemy without striking a blow. Faith in the true God had defeated an army.

Have the class read Ps. 46.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Though a host should encamp against me, my heart shall not fear." Give the chapter and verse.

2. Read Paul's description of the "whole armour of God."

ANSWERS, Lesson III.—(1) James 4:6. (2) Isa. 59:1.

#### For Discussion

1. Does God always bring victory to a nation which prays for it?

2. Do we always get what we pray for?

#### Prove from Scripture

That a righteous nation prospers.

#### The Question on Missions

Ques. 4 (Topic for July, OUR MISSION HOSPITAL AT KONGMOON, SOUTH CHINA.

Ques. 4 tells how our hospital work in South China was begun). Tell the little ones how much our missionary doctors at Kongmoon needed a hospital and how they got one for a time by using the house of a missionary who had gone away to Canada for a rest. When the missionary came back they had, of course, to give up the house and were again without a hospital.



Remind the scholars in classes of the boys and girls how difficult it often is, even in a country like Canada, for doctors to treat in their own homes sick people living in crowded parts of a city. This will help them to understand how greatly the doctors in Kongmoon needed a hospital. Bring out the facts

about the first hospital, which is spoken of in the question.

Discuss, in classes of older scholars, the reasons why hospitals are needed in countries like Canada and lead them to see how much more our missionary doctors need a hospital for their work.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We see God teaching his people to ask his help.

*Lesson Thought*—Teach the children that they should pray to God.

*Approach to the Lesson*—Have the children heard of the little Belgian children who have been made homeless because of the great War, when the enemy soldiers rushed through their country fighting and destroying everything in their way? Perhaps you have been doing something to help these little Belgian children.

*Lesson*—Our lesson to-day tells us about a powerful enemy army rushing into the little kingdom of Judah. Picture them coming on horseback and in chariots, with gay trappings and glittering armor and helmets and flashing swords. They encamp round about Jerusalem and mean to conquer the city and take the people captive. Picture the enemy king of Assyria sending his generals to bear a message to King Hezekiah who was in Jerusalem. They asked him to give up the city to the enemy. These men called out in a loud voice to the soldiers who guarded the walls, telling them not to believe what their King Hezekiah told them about God taking care of them. He could not do anything to help, they said. They tried to get these soldiers to give themselves up to the king of Assyria. "None of the gods can keep my armies from conquering. Your God cannot keep me from conquering the city of Jerusalem," said the boastful king

of Assyria. But the soldiers who guarded Jerusalem did not reply, for King Hezekiah had told them not to make any answer.

When King Hezekiah's men told him about the boastful words of the enemy king, he was very sad. He sent two of his great men to the prophet Isaiah to tell him what was going on and ask him to pray to God to deliver them from the enemy king and his soldiers.

*Isaiah's Message to Hezekiah*  
—Tell the comforting message, ch. 19 : 6, 7.

*A Boastful Letter*—Then

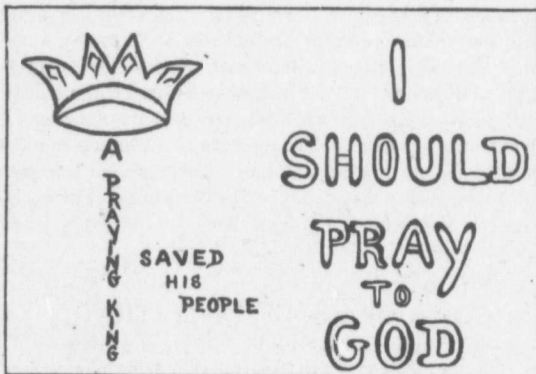
the enemy king sent a boastful letter to King Hezekiah, vs. 10-13.

*Hezekiah's Prayer*—Vs. 14-19 tell us what King Hezekiah did with the letter. Picture him as he kneels in the great temple with the letter spread out before God. This is what we should do with all our troubles,—“take it to the Lord in prayer.” Repeat verses 1, 2, Hymn 404, Book of Praise.

*God's Answer*—Tell the message which God told Isaiah to take to King Hezekiah, vs. 20-34. Tell briefly God's answer to Hezekiah's prayer, vs. 35-37.

*Golden Text*—Print, GOD IS OUR REFUGE AND STRENGTH, A VERY PRESENT HELP IN TROUBLE (repeat). Tell how God helped his people, vs. 35-37.

*Wireless Calls*—Do the children know about the S.O.S. calls sent out by “wireless” from ships in danger or distress? They



trust that other ships will hear and come to their aid (explain). It is too wonderful for us to understand. More wonderful still it is that we can send out our "wireless calls"

(prayer) for aid to our God who will surely send the help we need.

*What the Lesson Teaches Me*—I SHOULD PRAY TO GOD.

### FROM THE PLATFORM

## GOD'S PEOPLE DESPISED DEFENDED

Begin by asking to whom the people of Israel really belonged. They were God's PEOPLE (Print). Even when they forsook God, as they did so often, they were still his people. But when they forsook him, how did he have to deal with them? In to-day's lesson we hear about a king who was faithful to God. Is God faithful to those who are faithful to him? What enemy had come against Jerusalem? What sort of message did the enemy send to the defenders of Jerusalem? It was a message which showed that the Assyrians DESPISED (Print) them. How did Hezekiah answer this insolent message? From whom did Hezekiah receive his advice? Now ask the School whether the king's trust in God was justified. How was it justified? What did God do for his people? He DEFENDED (Fill in) them. Now have the School repeat in concert the Golden Text.

Lesson V.

### GOD'S GRACIOUS INVITATION

July 29, 1917

Isaiah 55 : 1-13. Study Isaiah, ch. 55. Scripture Memory Verses.

**GOLDEN TEXT**—Seek ye the Lord while he may be found, call ye upon him while he is near.—Isaiah 55: 6.

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is not bread*? and your labour for *that which satisfieth not*? hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of Da'vid.

4 Behold, I have given him *for* a witness to the <sup>1</sup>people, a leader and commander to the <sup>1</sup>people.

5 Behold, thou shalt call a nation *that thou knowest not*, and <sup>2</sup>nations *that knew not thee* shall run unto thee because of the Lord thy God, and for the Holy One of Is'rael; for he hath glorified thee.

6 Seek ye the Lord while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our

Revised Version—<sup>1</sup>peoples; <sup>2</sup>a nation; <sup>3</sup>and giveth.

#### LESSON PLAN

- I. A Glorious Offer, 1-5.
- II. A Simple Requirement, 6, 7.
- III. A Blessed Certainty, 8-13.

#### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—God's gracious invitation, Isa., ch. 55. T.—Seeking the Lord's face, Ps. 27. W.—The thirsty soul, Ps. 42. Th.—The acceptable time, Isa. 1: 10-20.

God, for he will abundantly pardon.

8 For my thoughts *are not* your thoughts, neither *are* your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, <sup>3</sup>that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in *the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign *that shall not be cut off*.

F.—A call to repentance, Ezek. 18: 20-30. S.—Seeking too late, Prov. 1: 24-33. S.—Seeking and finding, Prov. 8: 1-17.

**Primary Catechism**—Ques. 39. *Who did Jesus say that he was?* A. Jesus said that he was the Son of God.

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

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 17; Junior, 96 (Ps. Sel.), 122, 136, 560, 148.

**Special Scripture Reading**—Eph. 4: 31; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 24, Book of Praise; given also in Departmental Graded Quarterlies.  
**Lantern Slides**—For Lesson, B. 133, Christ Invit-

ing. For Question on Missions, C. 631. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—Probably about B.C. 538, the year in which Cyrus conquered Babylon, the event which was followed by the decree permitting the return of the Hebrew exiles to their own land; Babylon.

**Connecting Links**—The Exile in Babylon had one admirable result in the experience of the Jewish people,—it cured them forever of their besetting sin of idolatry. But the Exile had one harmful effect upon some, at least, of the Jews. It led them to adopt those habits of commercialism which have been such a marked characteristic of the race ever since. Now when people discover that there are lots of things they can buy, they unconsciously reach that place where they begin to think that they can buy almost anything, even the grace and forgiveness of God. In our lesson passage to-day the prophet protests against this commercialism, pointing out that the gifts of God are free.

#### I. A Glorious Offer, 1-5.

Vs. 1, 2. *Waters . . . wine . . . milk*; used figuratively, as we can see from the context, for spiritual blessings. *Satisfieth not*; seeing that the things which can be bought with money can never give permanent satisfaction to the soul of man. *Hearken diligently*. Worldly success and comfort can never take the place of obedience to God. *Soul . . . in fatness*. God had created the soul of his people to hunger for his word, so that it was only that word which could produce spiritual growth.

V. 3. *An everlasting covenant*; a binding agreement. There are two great covenants mentioned in the Old Testament as having been made between Jehovah and individual men,—the covenant with Abraham in Gen., ch. 22, and the covenant with David in 2 Sam., ch. 7. The covenant referred to here is, of course, the one with David. In 2 Sam. 23 : 5 it is called an "everlasting" covenant. *Mercies*; loving-kindnesses. Jehovah will yet grant to his people such blessings as were promised to David. (See Ps. 89 : 35.)

V. 4. *I have given him*; better, I gave him,

that is, David. *A witness*; a prophet, in the sense of one who bears a testimony for God. *A leader and commander*. David's memory was revered in after days for two reasons. One was that he had been a just ruler. The other was that he had united the tribes of Israel and extended the national power. *Peoples* (Rev. Ver.). David's conquests gave him such a position that his religion became widely known, and so he bore witness to Jehovah.

V. 5. *Thou shalt call*; this being the effect which obedience to God and surrender to his purposes will be sure to bring about. Just as David's reign resulted in a testimony being borne to the religion of Jehovah, so will Israel as a nation bear a similar testimony with even greater results. *Shall run*; in their eagerness to share in the blessings bestowed by God on Israel. *He hath glorified*; God being the true source of the nation's greatness.

#### II. A Simple Requirement, 6, 7.

Vs. 6, 7. *Seek ye . . . call ye*. God's blessings, while so free, are at least to be sought and prayed for. These two verses show how the fulfilment of God's promises is conditional on our faith and sincerity. *While he may be found*; seeing that the day of grace does not last forever. *Let the wicked forsake*; there being two aspects of conversion,—a turning from sin and a turning to God. (See ch. 1 : 16, 17.)

#### III. A Blessed Certainty, 8-13.

Vs. 8, 9. These verses are addressed to such of the people as found it difficult to believe that Jehovah could ever bring them back from Babylon to their own land. They are to consider what sort of person God is.

Vs. 10, 11. *So shall my word be*. As certainly as the elements of rain and snow in nature fulfil their purposes, so certainly will the purposes of God be fulfilled.

V. 12. *With joy . . . peace*; without terror or haste. There is to be a distinct contrast between the exodus from Babylon and the earlier exodus from Egypt. *The trees of the field*; the free, wild, natural trees, the field

being the country outside the limits of cultivation.

V. 13. The beauty and glory of nature are to be an outward symbol of the workings of God's grace in the human heart. *Thorn*; likely one of the thorny acacias. *Fir tree*; more correctly, the cypress, as useful as the thorn was useless. *Brier*; a plant found in neglected and desert places. *Myrtle tree*. The word "tree" is hardly to be used of the myrtle. It is more properly an evergreen shrub, usually from 3 to 4 feet high, although in favorable soil it may attain a height of 8 feet. *It shall be*, etc.; an assurance that the happy state of affairs just promised will certainly come to pass, and will be of a permanent character.

#### Light from the East

WATER—In a climate like that of Palestine, the water supply has an importance unknown in Eastern Canada. Where there is unbroken

drought for six or seven months in the year, people depend on a great river, as in Egypt, or on springs or cisterns, as in Palestine. The Holy Land has one considerable river, the Jordan, but it flows in a deep channel as if it grudged to grant life to field or beast. For most of the year men have to depend on springs or on cisterns where rain is collected.

In and about Jerusalem there is only one spring, the Virgin's Spring. The waters of the spring were collected in the Pool of Siloam. All other pools about Jerusalem were open rock-basins to collect rainwater.

It is one of the wonders of Palestine that the subterranean waters burst out to the surface in great streams. At the Pool of Gideon under Gilboa, the waters gush out as from an opened water-main. Men liked to dwell beside such springs. In dry Palestine, a spring is a veritable gift of God, and therefore water a natural symbol of the life God gives and upholds.

#### THE LESSON APPLIED

"To be better off is not to be better," said an African to Mr. Dan Crawford, after listening to a glowing account of Anglo-Saxon civilization. As men grow rich in wealth they often grow poor in spiritual things. The best gifts in life cannot be bought. They are to be had for the asking. What if we have money if we have not the things money cannot buy,—good health, a clear conscience, a few true friends, a cultured mind, generous enthusiasms, the vision of God, peace, joy, patience, fellowship with God, and the love of our brother man. These are the things worth while, the things that make life really worth living. They are not for sale in the market place. They are the gifts to be coveted. There are cravings that all the wealth of Babylon cannot satisfy. There are those who have few of this world's goods who are yet rich in life's real blessings. Some of the most beautiful Christian characters are to be found among the poor. Some of the happiest saints are clothed in mean raiment. Nothing really satisfies the soul and enriches the life except Christ. He is water to refresh, wine to gladden, and milk to nourish. And the only condition of his favor is that we desire him above all other things.

We sometimes think we can satisfy the deeper needs of our nature apart from Christ. The world is ever making lying promises to us. It glitters and fascinates. It woos us with such insistent, plausible urgency that we yield. Riches, pleasure, fame, all make out such a good case for themselves. And so many are madly seeking its gains and are prosperous. It requires both courage and effort on our part to face in the right direction. But if we are to grip the things that really matter, we must deliberately incline our ear to God, definitely set ourselves to hear his voice.

Salvation is free, but salvation is not cheap. There is a suggestion in the chapter of the coming Christ. We to-day know the cost to him of our redemption. To us it is free, but, oh, what it cost the Saviour! It is without price because it is priceless. We appreciate the blessings of pardon and peace, not because we pay for them, but because he paid so much for them. These blessings cannot be had by us unless we are willing to forsake our wicked thoughts and evil ways. God cannot accept a divided allegiance. In a vessel of water containing a chunk of ice the water will not



rise even one degree until the very last particle of ice has been melted. Fast as the heat flows into the water it is absorbed by the ice. And in that heart where sin is cherished, the warm rays of God's pardoning grace enter in vain.

God promises many blessings to those who seek him. First, there is the gift of a richer, fuller life. "Your soul shall live," really live. "I am come," said Jesus Christ, "that they might have life, and . . . might have it more abundantly." Professor Peabody tells of how he went once to see a dying man, and spoke to him of the life which Christ promises. "Ah," replied the man, "I have been dead and buried these twenty years." It is possible merely to exist; it is possible also to live. When God speaks of life, he is thinking of quality, not duration.

Second, the gift of influence. "Thou shalt call a nation." The man who enters into God's fellowship becomes a different man. Henceforth, there is a certain distinction about him that is evident to others. "They took knowledge of them, that they had been

with Jesus." According to the Persian fable, a man picked up a piece of clay, and asked: "Who are you? Are you musk?" And the thing in his hand answered: "I am a poor bit of clay, but I have been near a rose, and the rose has given me its sweet smell." So men grow like the winsome Christ as they follow him, and then others catch the fragrance of their lives. They draw men by the irresistible power of their Christ-like personality.

Third, the sense of pardon and freedom. Man finds it hard to forgive. "Unto seven times," is his standard. But God's standard is, "unto seventy times seven." And with forgiveness so graciously and freely given comes a sense of freedom, a falling away of a great burden from the back, as Christian found at the foot of the cross.

Fourth, joy. That day when Richard Mill came to a knowledge of divine truth, he wrote in his diary: "Clang, clang went every bell in heaven, for Richard Mill was born again." And when the prodigal returned and was forgiven, they "began to be merry."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Chapters 40-55 of Isaiah are songs of hope for the exiles in Babylonia. They were written in order to stir the hearts of the Jews who were becoming so immersed in the life of Babylonia that they were in danger of forgetting their highest mission in the world. What right had the prophet to believe in a special mission delegated by God to his fellow-countrymen? Among nations and among men, is it true that "the elect are whosoever will, and the non-elect, whosoever won't?"

1. *The new merchandise*, vs. 1-3. Describe the life of the Jews in Babylonia during the exile. The Jewish instinct for business was first developed here. Many piled up wealth. But there are things which no money can buy. And so the prophet points to the best merchandise,—the acquisition of that happiness which comes through obedience to God, through fellowship with God in a new kingdom, through new service to God. The prophet saw such spiritual truths in relation to

the new Judah about to be restored after the exile. But his words can bear a wider application. To what new fellowship are we called to-day? (Read Matt. 11 : 28 ; John 7 : 37.) "The peace of Jesus is the harmony of a central and spiritual relation. It is union and communion with God. The soul is at rest. Its vagrancy is over."

2. *The new traffic*, vs. 4, 5. There will be a nobler commerce,—the commerce of ideals. In the new conditions, the people will recognize the suzerainty of the Jews—a suzerainty based upon the true happiness which they will be able to communicate to the world, Zech. 8 : 23. Bacon said that there were three things which made a nation great,—a contented people, fertile soil, and good transportation. Is Bacon's definition supported by history? On what does a nation's sovereignty rest? Let the teacher apply this personally. Who is the most successful man? Draw attention to the last part of v. 5. It is the Holy One of Isaiah who gives the dynamic to national policy and personal influence. Is there a state ethic superior to the Christian

ethic? Ought religion and politics to be related?

3. *The guarantee*, vs. 6-11. The life of happiness and influence was guaranteed by the word of God. What was this "word" to which the prophet makes reference? How did he know it was the "word" of God? (Read John. 1:1-4; Heb. 1:1.) Is this latter word effective? What are the conditions of its effectiveness?

### For Teachers of the Senior Scholars

Remind the class that we are studying to-day one of the most beautiful and inspiring passages in the literature of the world. A minister tells how he was led, when a child, to commit this chapter to memory, and how it has gone on singing in his heart ever since. Ask the scholars to make it their own. The following treatment will serve for study purposes:

1. *The Invitation*, vs. 1, 2. To whom is the invitation extended? Is anybody excluded? Is there any one in God's wide universe who has no desire at times for something better? Is it true, as Longfellow sings in *Hiawatha*, that—

"Every human heart is human,

That in even savage bosoms

There are longings, yearnings, strivings

For the good they comprehend not?"

How can these longings be satisfied? What are some of the man-suggested ways of doing this? How does the prophet describe these ways? (V. 2.)

2. *The Exhortation*, vs. 3-7. It is said that exhortation would be one of the lost arts if it were not that evangelists continue to practise it. Show that it was not a lost art in the days of Isaiah. God himself makes this earnest, tender appeal through the prophet. Bring out the persuasive, wooing notes in this divine appeal,—God's great love for the sinner, and his readiness to give poor humans another chance, his willingness to pardon abundantly. Bring out that there is no constraining power in the world like God's love.

3. *The Revelation*, vs. 8-11. Make clear that this is a revelation of God, of how infinitely the divine conception of life transcends the human,—the divine conception of what life is, and what it ought to be, and how to

make it what it ought to be, and what it is destined to be. It is also a revelation of the complete success which must ultimately crown God's work in the world. During the great War we have heard a good deal about how Christianity has failed. Christianity can never be a failure while God's in his heaven. There is nothing pessimistic about the Bible. "The best is yet to be, the last of life for which the first was made." To be on God's side is to be on the winning side every time. The prophet here built upon God's goodness, and we to-day can build upon that goodness too.

### For Teachers of the Boys and Girls

To-day's lesson conveys God's invitation to us to become part of that kingdom which was founded by Christ. To the boys and girls of our towns and cities, who need never be thirsty because of a scarcity of water, the full significance of the figures Isaiah uses in the first verses to express the graciousness of God may not be apparent. The teacher's first purpose should be to make them clear.

1. Every girl loves picnics; every boy loves a baseball match. Suppose you could say to your class: "Every one of you who wants to see the big teams play, come into the park free always." Ask the boys what their feelings would be. Free water is as scarce and much more desired in the East than free ball games or daily picnics are in the West. Bring this out by the following illustration: Early in the War a party of infantry were sent from Aden into the desert to suppress a rebellious Arab chief. They found themselves outnumbered five to one, against an entrenched foe with cannon. When the fighting commenced, the drivers of the camel corps deserted with all the supplies of food and water. The British fought for 36 hours and then retreated, many fainting and dying of thirst in the waterless desert. No other symbol could so express to an Easterner the value of God's gifts to men.

2. Bring out the thought of the water, the milk and the wine. The water refreshes, the wine gladdens, the milk nourishes. The scholars will tell you that Jesus is the fulfillment of this promise; that he is the living water, the fountain of life.

3. The acceptance of the offer (v. 2) is a good investment. Bring out the failure to satisfy our souls of any pleasure or success or ambition or worship which is not based on truth and righteousness. What does Jesus say in Matt. 5 : 6 ?

4. Emphasize the phrase, "Come unto me." What would the boys say if some one answered to the offer of free ball games : "Sure, if the games are brought near my

home?" Bring out that that is the attitude of many people to Jesus. They are willing to have Jesus come to them, to work on their side. The necessary thing is to be on Jesus' side.

5. The scholars will tell you that they can be on Jesus' side : (1) by seeking him while he may be found, while the game is on ; (2) by forsaking evil ways and not returning to them.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Now is the accepted time, now is the day of salvation," wrote Paul. Give the chapter and verse.

2. "Every good and every perfect gift is from above." Where is this saying found ? ANSWERS, Lesson IV.—(1) Ps. 27 : 3. (2) Eph. 6 : 13-17.

#### For Discussion

1. Is worldly prosperity a blessing or a curse ?

2. Does a time ever come when God cannot be found ?

#### Prove from Scripture

That Christ's word never fails.

#### The Question on Missions

Ques. 5 (Topic for July, OUR MISSION HOSPITAL AT KONGMOON, SOUTH CHINA. Ques. 5 describes the Marian Barclay Hos-

pital). Begin, in classes of the little ones, by asking them about some hospital of which they may happen to know. Then describe the Marian Barclay Hospital at Kongmoon, explaining that it was named after the wife of one of our ministers in Montreal, from whose church a large part of the money to build it came. It is a two-story brick building with fine verandas, and in it are all the things necessary for the care of the sick.

In classes of the boys and girls, and of the older scholars, bring out the information in the Question. Tell how the cost of the Marian Barclay Hospital,—\$8,000—was provided for. The Women's Missionary Society of St. Paul's Church, Montreal, gave \$3,000, the Foreign Mission Board gave \$3,000 and \$2,000 were raised on the field. The beds, tables and most of the mosquito nets were paid for by a friend in Canada. The operating table was given by the Presbyterian Boys' Association of Valleyfield, Quebec. Emphasize the work which is being done in training young Chinese men and women to do dispensary work and nursing.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about God teaching his people to come to him.

*Lesson Thought*—Teach the children that they should accept God's invitation.

*Approach to the Lesson*—Show a glass of water. How often you little ones say, "I am thirsty ; I want a drink of water." Good drinking water was very scarce in the "Jesus land," Palestine, and children there often longed for a drink of water. People had to buy most of the water they drank. It was carried around the streets by water-carriers, who carried great leather bottles or bags on

their back. Travelers tell us that the carriers have two little iron cups in their hands which they strike together (all imitate) to let the people know they are coming. They keep calling out, "Water to drink ! Ho ! All who are thirsty, come and drink !"

*God's Invitation to Thirsty Ones*—This envelope I am opening contains an invitation ! How eager you all are when an invitation comes to you. "Where are we invited to go ?" "Who invites us ?" "May we go ?" I think I hear you saying. This invitation is

not an invitation to a party or a picnic. What can it be? (Open it.) It is an invitation to come and take a drink of water. "What a strange invitation!" you say. Let us read it: "Ho, every one that thirsteth," etc. This invitation is from God. It was sent to his people who lived long ago, but it is meant for us, too. It is Isaiah who gives the invitation.

Don't you think an invitation to thirsty ones to come and get a drink without paying anything for it, was one of the nicest invitations that one could get in that land? But God did not mean that kind of water. He meant the "water of life" for thirsty souls, which means God himself.

*Golden Text*—Repeat Golden Text.

*God's Word Never Fails*—God had promised to bring back the captives who were in the far-off land of Babylon (recall). He tells his people that his words never fail. As surely as the rain and snow fall on the earth and do

what they are meant to do,—“give seed to the sower, and bread to the eater” (explain), so God's words will do what he means them to do.

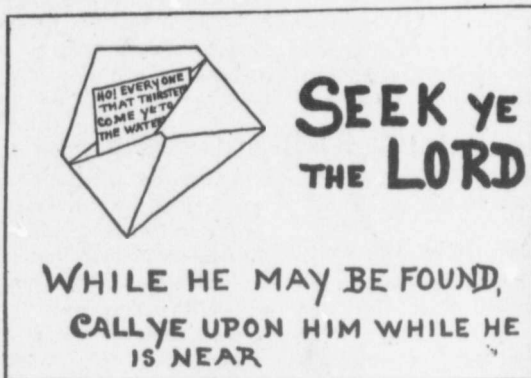
*Joy When God's People Come Back to Him*

—He tells his people of a happy time that will come when the captives return to their own land. Everything will rejoice. It will seem to them in their joy as if the very mountains and hills were filled with music, and as if the trees were

clapping their hands (branches) in joy. (All tap fingers together high over head.) All this joy will come when God's people return to him.

*Jesus the Water of Life*—Jesus is the “water of life.” The invitation means for us to take him into our life and he will bring joy and peace. No harmful things will then grow in our life, v. 13.

*What the Lesson Teaches Me*—I SHOULD ACCEPT GOD'S INVITATION.



#### FROM THE PLATFORM

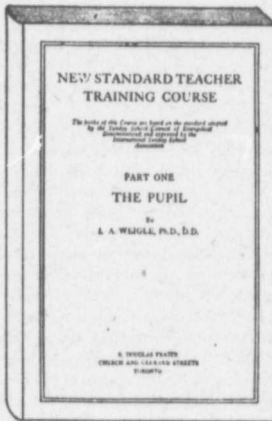
SEEK YE UPON THE LORD  
CALL YE UPON THE LORD

Have the talk from the platform deal with the Golden Text which is the heart of our lesson passage to-day. Ask the School what two commands the prophet gives to the people. SEEK YE (Print) and CALL (Print) ye. Make it clear that to carry out these commands implies that some effort has to be made. Ask whether seeking is easy work. Was the seeking of the North Pole easy work? Was Stanley's seeking of Livingstone easy work? Point out that the word "call" suggests effort and enthusiasm. Now ask who it is that the prophet commands us to seek. It is THE LORD (Print). Whom are we to call UPON (Print)? Then get from the School the remaining thought of the verse,—that the seeking of God, and the calling upon God are not to be put off. Is it possible to put these duties off too long?



The Sunday School must recruit its Teachers from  
the ranks of the older Scholars and train them

NEW  
TEACHER TRAINING COURSE



This new series of Teacher Training Handbooks follows the course and plan agreed upon, after long and careful study and consideration, by the Sunday School Council, representing 30 different Denominations in Canada and the United States, and the International Sunday School Association. Each writer is a specialist in his Department.

The titles of the four books are :

**THE PUPIL**—By PROF. L. A. WEIGLE

**THE TEACHER**—Same author.

**HOW TO TEACH THE LIFE OF CHRIST**  
—By W. C. BARCLAY, D.D.

**THE SCHOOL**—By J. C. ROBERTSON, B.D.,  
the well known General Secretary of  
our Assembly's Board of Sabbath  
Schools and Young People's Societies.

The first three books in the series are now on sale

PRICE, 20c. a copy, postpaid

START A TEACHER TRAINING CLASS IN YOUR SUNDAY SCHOOL

**Presbyterian Publications**

The Publications Committee of the  
Presbyterian Church in Canada

CHURCH AND GERRARD STREETS. TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

### THE BOOK PAGE

We will mail to your address any book noticed on this page, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

Anything from the pen of the author of *Between the Lines* and *Action Front*, is sure to be welcomed by a large circle of readers. Boyd Cable is himself a veteran of the South African War. He has been a world traveler—knows all sorts and conditions of men. He was one of the first, not in the regular army, to be sent to the front in France in 1914. In his newest work, ***Grapes of Wrath*** (McClelland, Goodchild & Stewart, Toronto, 285 pages, \$1.50 net), he depicts vividly the life of the common soldier in the trenches. He takes a little bunch of them—chums all, although from most diverse stations in life—through the eager hours of waiting to be ordered to the forward lines, all the dismalness of chilling rains, and muddy trenches, and the constant hail of death; details, too of tank fighting and hand to hand encounters, and as a sunny background to a tragic picture, the unquenchable good humor of the men in the ranks, and their readiness to serve one another when any mishap befalls. Among the war books, there is none more life like, nor more human than this last of Boyd Cable's.

**Only a Dog** (E. P. Dutton & Co., New York; McClelland, Goodchild & Stewart, Toronto, 111 pages, \$1.00 net) is a story of two friends, each of them faithful unto death. One of the friends is an Irish terrier driven from his French home when the German army captured the town, the other is a British Tommy. The British soldier risked his life to bring in the dog, lying wounded in no-man's land. In return, "Army," as the regiment named the dog, stuck to his master to the very end. The story is founded on a true incident told to the author by a Montreal Major in the Royal Army Medical Service, and is in itself so touching that one regrets a little the author's effort to make the dog too human in his thoughts. But, in spite of that, *Only a Dog* should appeal to those who admire loyalty in man or animal—and who does not?

Two interesting little books suggested by the War are published by J. M. Dent & Sons, London and Toronto: ***The Judgment of the Orient***: Some Reflections on the War, made by the Chinese Student and Traveller, K'ung, Yuan Ku'suh (72 pages, 25c. net), and ***Patriotism and the Fellowship of the Nations***: A Little Primer of Great Problems, by F. Melian Stowell (91 pages, 35c. net).

Two new stories by well known and favorite authors come to us from McClelland, Goodchild & Stewart, Toronto. ***The Brown Study***, by Grace S. Richmond (196 pages, decorated and with seven illustrations by Herman Pfeifer, \$1.25). The "Brown Study" is the room of the small and poor house in an ugly and squalid quarter of a big city, in which Donald Brown, the gifted and idolized minister of the aristocratic parish of St. Timothy's, had taken up his abode and where all sorts of people came to him for counsel and help,—the like of Jennings, the down on his luck clerk in a wholesale establishment; Benson, the queer old watchmaker,

whose gift of a cheap scarf pin the once fastidious Brown was proud to wear, because it had belonged to the watchmaker's own son, who had saved the lives of fifteen girls caught by a fire in a tenth storey, and in doing so had lost his own; and Mrs. Kecey, his next door neighbor, with her husband and brood of children. How Brown was discovered by his old friends, including his only sister and one even dearer to him than any sister could be, with the most intimate of his men friends, and how he fought, and won out, in the fierce battle with the temptation with which they, in their love and admiration, plied him in their efforts to bring him back to his old and congenial surroundings, makes a story that will put new nerve and resolution into those who are in danger of yielding too far to the love of ease and softness. Brown does come off victor in the conflict, and in doing so, obtains his heart's desire when the beautiful and delicately reared Helena Forrest gladly chooses to cast in her lot with the Brown of the Brown Study, whom she would have despised had he given in to the persuasions of his friends and returned to St. Timothy's. The scene of ***An Alabaster Box***, by Mary E. Wilkins Freeman and Florence Morse Kingsley (311 pages, 4 illustrations, \$1.50 net), is the broken down village of Brookville, whose decay began many years before the period of the story with the wrecking of a bank and a silk factory by one, Andrew Bolton, who, for embezzling funds belonging to his trusting fellow villagers, was arrested and committed to the State's Prison and was completed by disasters following the outbreak of the War. The embezzler's daughter, Lydia, taking as a surname her mother's name of Orr, having become a rich heiress independently of her father, returns to the village and sets about undoing the evil that he had done, repaying his creditors and giving lavish sums for the benefit of the community and the church. The mystery and the misunderstanding to which this unusual conduct gives rise are skilfully worked into a tale of unusual interest, which, by a path of many turnings, reaches at last a happy ending.

***The Road to Understanding*** (Houghton Mifflin Company, Boston and New York, Thomas Allen, Toronto, 373 pages, 4 illustrations in color, \$1.40 net) is a new story by Eleanor H. Porter, of whose earlier story, "Just David," 150,000 copies have been printed. The "Road"—a long and hard one—is traveled by Burke Denby, the motherless son of a successful business man, who, as he grew older, spent much of his well-earned leisure in the cultivating of music, literature, and art, Burke sharing, with an intimacy rare between father and son, in all these pursuits, and Helen Barnet, the daughter of a merchant in a country town whom misfortune had reduced from wealth to poverty. Both Burke and Helen, as children and as boy and girl, had been indulged to the top of their bent. They began to travel the road together when Burke, against his father's will, insisted upon marrying Helen, who had been obliged to take a position as nursemaid to his aunt's children, and the young couple were thrown upon their own resources. The unhappiness which quickly arose between the young husband, brought up in an atmosphere of culture and refinement, and the girl wife, uneducated and untrained in the art of home-making,



**St. Andrew's College**  
 Toronto Canada  
**FOR BOYS**



Boys prepared for the Universities, the Royal Military College,  
 and for Business

EXCELLENT STAFF

THOROUGH INSTRUCTION

CAREFUL OVERSIGHT

CALENDAR SENT ON APPLICATION

REV. D. BRUCE MACDONALD, M.A., LL.D.

HEADMASTER

**St. Margaret's**  
**College Toronto**



**A Residential and Day School for Girls**

Founded by the late George Dickson, M.A., former Principal of Upper Canada  
 College, and Mrs. Dickson.

MRS. GEORGE DICKSON, President.

MISS J. E. MACDONALD, B.A., Principal.

Honor and Senior University Matriculation. Classes limited in numbers.  
 Resident mistresses for Modern Languages. Music, Art, Domestic Science,  
 Physical Education. Tennis, Cricket, Basket Ball, Hockey, Tobogganing. Rink,  
 Swimming Bath. ¶ Write for illustrated prospectus.

Please mention THE TEACHERS MONTHLY when writing to advertisers



results, soon after the birth of their child, in a separation, intended by the husband to be only for a brief period, but which the wife determines shall not end until she is convinced, beyond a shadow of doubt, that she is really wanted and needed. Instead of giving way to useless resentment, she sets herself the task of making herself the sort of woman her husband would desire to have for his wife and especially training her daughter to be worthy of her father's position. The husband, too, learns his lessons, and, in the end, husband and wife, with their daughter, who develops into a girl of rare beauty, becomes possessed of all the qualities of a genuine lady, besides being capable to a degree, are brought happily together. A tale of rare beauty is **One Year of Pierrot** (same American and Canadian publishers, 364 pages, \$1.50). Pierrot was a baby, who lived for only a year. But in that year he made his way into the hearts of all who came to know him, and filled a place larger than that given to many who live to be three-score years and ten. The story of that wonderful year of babyhood is told us by the mother herself so simply and beautifully that the book is a real masterpiece.

In **The Invisible Balance Sheet**, by Katrina Trask (John Lane, London, S. B. Gundy, Toronto, 375 pages, \$1.40 postpaid), John Remington Wright, is left sixty millions by an eccentric uncle on condition that he shall never marry. For the sake of the millions, the young man forsakes the girl he loves, and plunges into the whirl of New York society life. How he comes to realize his mistake that the world, with all its glitter cannot take the place of love is the burden of a well

told story. Life in the richest and gayest circles of the metropolis is pictured with a sure and skilful hand, and over against the devotees of pleasure and gain and power, stand out, in simple nobility, the characters of Marion Meredith and Eben Hawkins. The heroine of **Cecilia of the Pink Roses** (S. B. Gundy, Toronto, 271 pages, six illustrations by Mary Wilson Preston, \$1.25 net), is the daughter of an Irish bricklayer who becomes a millionaire brickmaker. Cecilia, whose mother dies, while the family is still living in poverty, has two passions,—a desire to become a lady and love for her father, Jerry, and her brother John. She does become a lady because she has a good and kind heart, and she never loses her loyalty to her father, in spite of his roughness and want of education, while to her brother she proves a guardian angel. She owes much to the wise and good Roman Catholic priest, Father McGowan, whose character is drawn with real skill and sympathy. Altogether this is a pretty and wholesome tale, well worth a place amongst books provided for summer reading.

To make his book "a wicket gate to the wide domain of English verse" is the aim of Kenneth Graham, who has edited **The Cambridge Book of Poetry for Children** (Cambridge University Press, J. M. Dent & Sons, Toronto, 126 pages, \$1.00 net). And that the little readers for whom it is intended may be lured on to explore further, Mr. Graham says that an editor of such a volume must always be proclaiming to the small tourists that there is joy and light in fresh air in that delectable country." The wicket gate is made very enticing. First, a division "For the Very Smallest

## TWO LEADING PUBLICATIONS

These two monthly magazines cover thoroughly the Presbyterian Church in Canada.

In arranging your Advt. Campaign be sure you include **TEACHERS MONTHLY** and **PATHFINDER**.

Samples and Advertising rates on application

## The Teachers Monthly

A Monthly for the Teacher and S.S. Worker

Reaching practically every Supt., Minister and Sunday School Teacher of our Church in the Dominion.

## The Pathfinder

A Bible Class and Young People's Societies Magazine

Covering thoroughly these two fields of our Church in the Dominion

R. DOUGLAS FRASER

Church & Gerrard Sts. **Presbyterian Publications**

TORONTO

Please mention **THE TEACHERS MONTHLY** when writing to advertisers

Ones," with Rhymes and Jingles and Various Poems. Then a larger division for children a little older, with selections on such subjects as Seasons and Weather, Toys and Play, Dreamland and Fairyland, Animals and Birds. Mr. Graham, so well known for his charming books, *The Golden Age*, and other volumes, has chosen the poems with care and skill and from a wide range of authors.

**A Schoolmaster of the Great City**, by Angelo Patri (The Macmillan Company, New York; The Macmillan Company of Canada, Toronto, 221 pages, \$1.25) is a book which all day school teachers should read. It contains the story of a teacher who regarded it as his business, not merely to prepare his pupils to pass certain required examinations, but to give to each of the individual pupils under his care the training which would help that pupil to reach his fullest development. Of course, such a teacher met with opposition—from parents and from school authorities—and, equally of course, he had his failures and disappointments, but he had also his successes and rewards. The numerous anecdotes and reminiscences lend a peculiar charm to this record of actual experience. The book is the herald of a new day in educational methods and practice. While it is primarily for day school teachers, the Sunday School teacher also will profit by reading it. For his work, too, is educational and therefore has much in common with that of the day school.

Virgil C. Hart, is a name more familiar to Methodist readers than to Presbyterian; but it is a name worthy of high honor, for Mr. Hart was the founder of three separate missions in China, two in connection

with the Methodist Episcopal Church of the United States, the third of our Canadian Methodists—their now flourishing mission in West China. Virgil Hart was a Canadian by birth, and his biography is written by his son, E. I. Hart, D.D., a well known minister in the Canadian Methodist Church, under the title **Virgil C. Hart**, missionary statesman (McClelland, Goodchild & Stewart, Toronto, 344 pages, 14 full pages illustration, \$1.50 net.) The story is vividly told. It is an intimate biography, the domestic details always subserving however, the chief object, namely, to set forth the life and wish of a heroic and successful pioneer missionary. We have all too few good biographies, or biographies of any sort, of Canadian missionaries. This is an important addition to the list. It should have a wide circulation, and certainly every Canadian Sunday School and Public Library should have the book on its shelves.

Two recent volumes in the Macmillan's Pocket Classics Series (25c. each) are: **Representative Short Stories**, Collected by Nina Hart, A.M., and Edna M. Perry, A.M., Instructors in English at the Packer Collegiate Institute, Brooklyn, N.Y., and **Letters from Many Pens**, Chosen and Edited, with Introduction and Notes, by Margaret Coult, Head of English Department in the Barringer High School, Newark, N.J. These are handy little volumes for use as supplementary reading in high and public schools, and convenient for travelers who wish to while away the weariness of a train journey. (The Macmillan Company, New York, and The Macmillan Company of Canada, Toronto.)

## THE INDEPENDENT ORDER OF FORESTERS

(Insurance Branch)

TEMPLE BLDG. - TORONTO, ONT.

Assets	-	-	-	-	-	\$42,800,000.00
Surplus over Reserves and Accrued Liabilities	-					645,000.00

Policies issued from \$500.00 to \$5,000.00, the premiums for which are payable monthly. They contain the following benefits:

- (1) The sum assured payable in the event of death.
- (2) A total and permanent disability benefit on account of accident or disease.
- (3) An old-age disability benefit upon reaching 70 years of age.

Reserves are maintained for the protection of policies upon the basis required under the Independent Order of Foresters Consolidated Act, 1913.

ELLIOTT G. STEVENSON, President

Please mention THE TEACHERS MONTHLY when writing to advertisers



Map I



MADE IN CANADA

# MAGIC BAKING POWDER

CONTAINS NO ALUM

Makes pure, delicious, healthful biscuits, cakes and pastry. It is the only well-known strictly high class baking powder made in Canada, selling at a medium price.

Read the label

**E.W.GILLETT COMPANY LIMITED**

WINNIPEG      TORONTO, ONT.      MONTREAL

TELEPHONES : MAIN 2377 AND MAIN 6888

THE  
**BRYANT**  
**PRESS**  
LIMITED

A. MACCOOMB, MANAGER

**Printers**  
**Publishers** and  
**Bookbinders**



131-133 Jarvis Street  
TORONTO      ONT.

Please mention "The Teachers Monthly" when writing advertisers