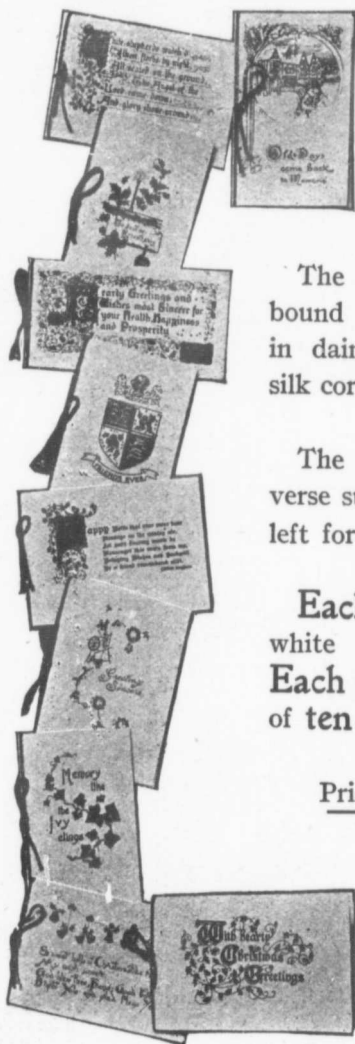


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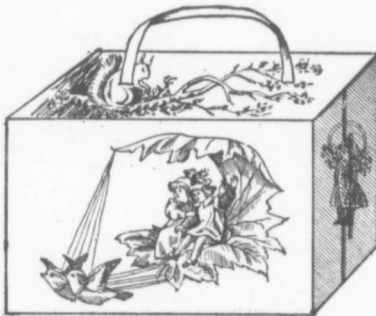
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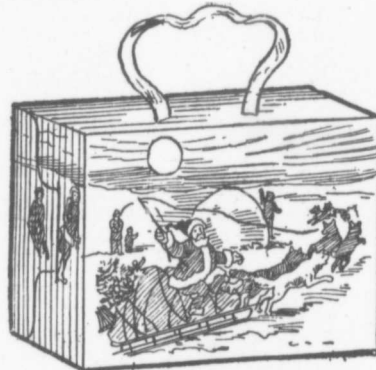
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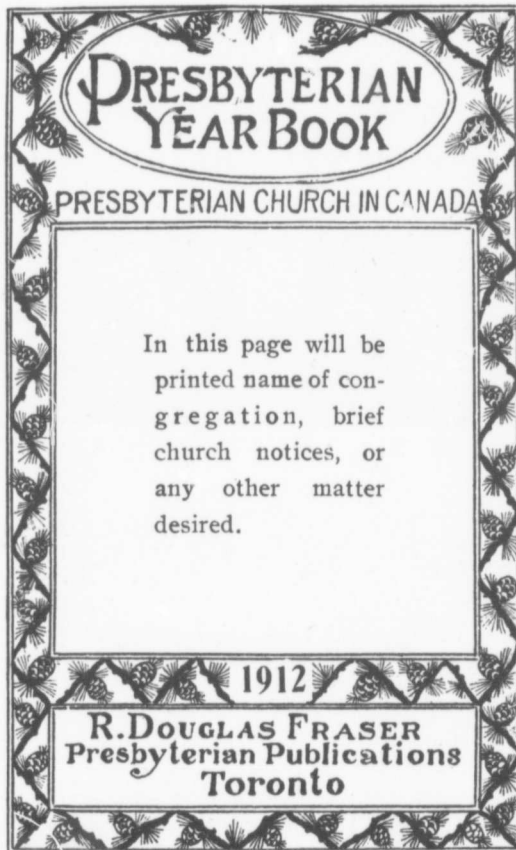
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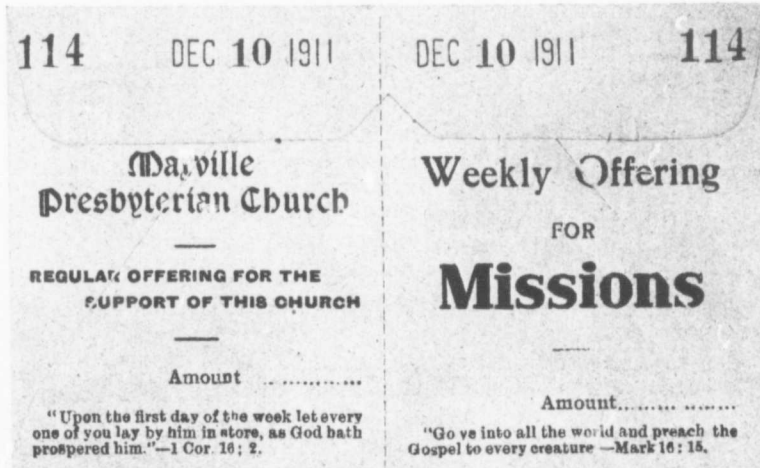
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The Teachers Monthly

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

Vol. XVII.

Toronto, December, 1911

No. 12

A Mark for 1912

The campaign for a Teacher Training Class in connection with every Sunday School, which began in October, is still going on. Teacher Training might well be made the great feature of our Sunday School progress in 1912. The success of the School depends so much on the efficiency of the teachers, and the efficiency of teachers depends so much upon thorough training, that the value of such training cannot well be overestimated.

Fortunately the equipment for Teacher Training is at hand in the First Standard Teacher Training Handbooks, sold at the nominal price of 5c. each, or 25c. for the five books bound in one volume; and in the Advanced Standard Course of eight Handbooks at 10c. each. Examinations in each of the Handbooks are held each Quarter by our General Assembly's Sabbath School Committee, without cost to the candidate. The Courses cover a thorough study of the Old and New Testament and Christian Doctrine, the Teacher, the Pupil, the School, Church History and Missions.

Let a Teacher Training Class, either on Sunday or week day, be a chief feature of your School during 1912.

"John's Devil"

"Gentlemen, what was John's devil?" This was the question the late Dr. A. B. Bruce, the famous Glasgow New Testament professor used to ask, lifting his head from the manuscript of his lecture, when he came to the words of the Jews regarding John the Baptist, "He hath a devil." And his answer to his own question was: "John's devil was earnestness."

It was because he was dead in earnest that the great forerunner of Jesus made so deep

an impression upon the people of his generation, friends and foes. And he, in any day, who would greatly influence those about him must possess, in his own measure, the same quality. The Sunday School teacher who puts into his work earnestness that will not be quenched or smothered, is sure of success, whatever obstacles may lie in his path.

"Did Not Our Hearts Burn?"

By Rev. Professor James W. Falconer, B.D.

So ever have men drunk at the sweet wells that have been digged by retrospect. The two disciples who had seen Jesus on the way to Emmaus must often have recalled their former interview with Him, and perhaps they gained more lasting pleasure from the memory of it than during the actual conversation. That which the active present had hidden was revealed in the calmer survey of reflection. Events are often best explained by the revision of the past. What appeared trivial or unintelligible becomes the subject of sincere thankfulness.

So is it that the restrictions of childhood are eventually justified, and we give joyful thanks for the healthful authority exercised over us. It is thus also that we come to accept with deep gratitude the rulings of Providence. Points that were insignificant are seen to have been turning points in our lives. Time alone reveals the worth of what during the moment of execution was not understood.

Indeed it is doubtful if we appreciate the significance of any work while we are doing it. Events are symbols whose meaning we read in the new light of their consequences. There is no whistle to warn us when the great stations are being approached in life's progress. Emerson tells us that "all martyrdoms looked mean when they were suffered. Every ship

is a romantic object except that we sail in." It requires distance to put a thing in its correct setting. We cannot judge our work as it proceeds :

"Not till the hours of night return,
All we have built do we discern."

Therefore it need not surprise us if the experiences of religion are often not appreciated till memory recalls them. It may often happen that the presence of God is not recognized at the time of His revelation. The pleasures of our faith are often reserved for memory to discover ; and because of this they are all the more lasting. There are several reapings from the sowing of good deeds, and the first harvest is likely to be the smallest. When we have served God in any way this becomes a permanent spring of joy.

This should induce us to keep true to the duties of our Christian religion. Let us not abandon the good work which we have aided, let us not release our hold upon Christian service, let us go on to perfection. How dreadful would have been the disappointment of these men if they had allowed Jesus to depart when He made as if He would leave them ! They would never have forgiven themselves. Let us not abandon our opportunities of meeting Jesus on the highway of life, nor refuse to go where He may be found, since memory will never tire of recalling the blessedness that continues to flow like streams from the mountains where we have met Him in service.

Presbyterian College, Halifax, N. S.

Fevers Healed

By Rev. H. E. Abraham, B.A.

Followers of Christ are subject to fevers. Anxiety, despondency, fear, peevishness, emaciate and incapacitate the spirit.

These fevers come from a variety of causes. Sometimes physical exhaustion will bring them. Sometimes there is contagion in the case. Too much time is spent in a tense and tiring atmosphere or in companionship with complaining or depressing people. Disappointment is no infrequent cause. We laid our plans and suddenly they were shattered. Often sheer recklessness is to blame, when we go to places of temptation and neglect the

precautions which every Christian ought to take,—reading the Word and prayer.

Then come fevers. The days are full of anxieties. This position will be lost, and no place to work will open up. Evil will come upon our absent loved ones, and we will not be there to help them. An unforeseen calamity will arise and destroy that cherished plan and carry all our hopes to destruction. Sometimes the fever of impatience burns in our hearts. We are so long recovering from our illness ; we have wrought long and faithfully, with no results ; those with whom we live and work are trying, unreasonable and irritating, and we become discontented with our lot in life. Or unbelief is the fever. The heart is too faint to risk the precepts of Jesus in business. "They are too idealistic", is the excuse, "in the fierce competition of to-day they will not work out." In personal affairs there is no inclination to submit to the will of God. There is hot rebellion because the material blessings enjoyed by others are withheld from the poor fevered soul. In sorrow and defeat, no divine consolation is looked for, and the spirit is prostrate and exhausted.

These fevers result in most acute personal suffering. Suffering of the mind is more to be pitied than suffering of the body. We have compassion for those whose bodies are weakened by fever, but how about those to whom the world appears grey and unbeautiful, and the world's blessings few and tasteless, whose friendships have lost their flavor, and who bear about with them daily a heart heavy laden and depressed ? They are fever-stricken too. Their lot is hard indeed, and needless to say they are unfitted for efficient work.

Is there no cure ? Jesus is the Physician. He has a cure. His gospel provides not only forgiveness, but peace, joy, and contentment. He has a healing touch for every fever. Believe ! He can do nothing if you do not trust Him. Risk His teachings. Pray ! Prayer is a rest cure for the soul. It will relax the tension and cool the fever of the spirit.

"Whatever the fever, His touch can heal it,
Whatever the tempest. His voice can still ;
There is only joy as we seek His pleasure ;

There is only rest as we seek His will—
 And some day after life's fitful fever,
 I think we shall say in the home on high,
 'If the hands that He touched but did His
 bidding,
 How little it matters what else went by !' ”
 Port Hope, Ont.

Nehemiah, Patriot and Man of Faith

By Rev. Professor Richard Davidson, Ph.D.

When we first meet with Nehemiah, he is cupbearer to the king of Persia,—one of that great host of Jews who, in other lands than their own, have risen to positions of high honor and trust. Like Joseph in Egypt and Daniel in Babylon, Nehemiah was loyal to his God. Dear to his heart above all else is Mount Zion, though his eyes have never seen the holy hill. It is the news that Jerusalem lies in ruins that moves him to tears, and then moves him to action : he will travel thither and do the work of a patriot. The king gives him a limited leave of absence. He carries passports to secure the safety of his party, and a royal command to Asaph, keeper of the king's forest in the West, that he should supply Nehemiah with all the timber he shall need for walls and gates.

On his arrival in Jerusalem Nehemiah addressed himself at once to his task on the walls. He summoned the people to undertake with him ; their response was prompt. Not only did the men of Jerusalem work with a will, but many from the country villages joined their brethren. There were men of Jericho, Tekoah, Gibeon and Mizpah ; there were high officials and common folk, priests and laity, men and women, all at one in the patriotic work.

He had many difficulties to meet, but his noble enthusiasm and his unselfish zeal for God and the holy city carried him through all. There were men in Jerusalem of non-Israelitish descent who looked with ill-will on Nehemiah's coming "to seek the welfare of the Israelites" (Neh. 2 : 10). They mocked the courtier and his patriotism ; they stirred up opposition among the jealous neighbors of the Jews ; they resorted to guile, if only they might circumvent him, but Nehemiah forestalled every stratagem.

In the meantime the villagers at work in the city resented seeing their fields laid waste, and all were weary of the strenuous labor. But the commander's firm faith in his own vocation and in the help of God put courage into timid hearts and imparted to all a spirit of respect and reverence, while his generous devotion to the common weal was an example to all. It was a happy day, when, in less than two months, the walls were finished. Shortly after, they were solemnly dedicated to Jehovah. That was probably in B.C. 444. Twelve years later, Nehemiah again secured permission from royalty to visit his people in the far West. This time he was a religious reformer, zealous above all for the purity of the faith. Tobiah his enemy was ousted from the temple courts ; the tithes were apportioned to the Levites ; measures were taken to enforce observance of the Sabbath ; and mixed marriages were put under the ban,—why should Hebrew children be lisping an Aramaic jargon ?

High-minded patriotism and unflinching faith united to make Nehemiah a foremost man of affairs. His personality is as engaging as that of Joseph. His people held him long in grateful remembrance. "He was a man", writes Josephus, "of good and righteous character, and very ambitious to make his own nation happy ; and he hath left the walls of Jerusalem as an eternal monument of himself."

Knox College, Toronto

Teacher Training Testimonies

A busy mother in Nova Scotia found time to study a Teacher Training Handbook by pinning it upon the wall before her as she washed the dishes. A fisherman took his book with him in his boat, and while he was catching fish, he took lessons in the highest art of catching his scholars for Christ. It was with an account of these two cases that Rev. A. M. McLeod, of Clifton, N.S., began the series of testimonies on Teacher Training at the Sunday School Conference in connection with the meeting of the Synod of the Maritime Provinces at Charlottetown, in October.

But it was Rev. J. H. Brownell, of Port Elgin, N.S., who stirred the Conference to

eager enthusiasm, by relating how he was taking up the Course in each of the five prayer meetings held in different sections of his widely scattered congregations, traveling eight, twelve and even twenty-six miles to lead his Classes. No less than fifty Diplomas have been taken by members of these Classes in six years. Some of these have gone to the West and have conducted Sunday Schools in their own shacks before a missionary could be sent or a congregation established. "The way to do Teacher Training is to do it", were the ringing words with which Mr. Brownell closed, and they went straight home to his hearers' hearts. Every one felt that if the

work could be carried on in a field so difficult, it could be carried on anywhere.

Rev. C. A. Hardy, of Tide Head, N.B., quickly followed with the story of how he had obtained "picked" teachers for his Sunday School by calling for volunteers to study the Teacher Training Course.

There was the note of earnest purpose in the pledge given by ministers and superintendents to commence Teacher Training Classes in their congregations without delay. "A Teacher Training Class in every congregation, in every Sunday School before Hallowe'en", was the slogan with which the Conference closed.

A MODERN SUNDAY SCHOOL EQUIPMENT

By Rev. W. J. Knox, B.A.

The housing and equipment of a Sunday School will be determined by its organization and system of study. The Uniform Lesson system,—one lesson for all the classes—demands a certain type of building, which makes provision for the whole School being thrown into one for the Opening Exercises, including the reading of the Lesson for the day, and for the Closing Exercises, including a short address by the superintendent on the main thought of the Lesson. If, however, the Graded Lesson system be adopted, which necessitates the organizing of the School in Departments—Beginners, Primary, Junior, Intermediate and Senior—the building will be of a different nature. Here each department will meet by itself with its own opening exercises and course of study suited to the needs of the scholars of that particular age.

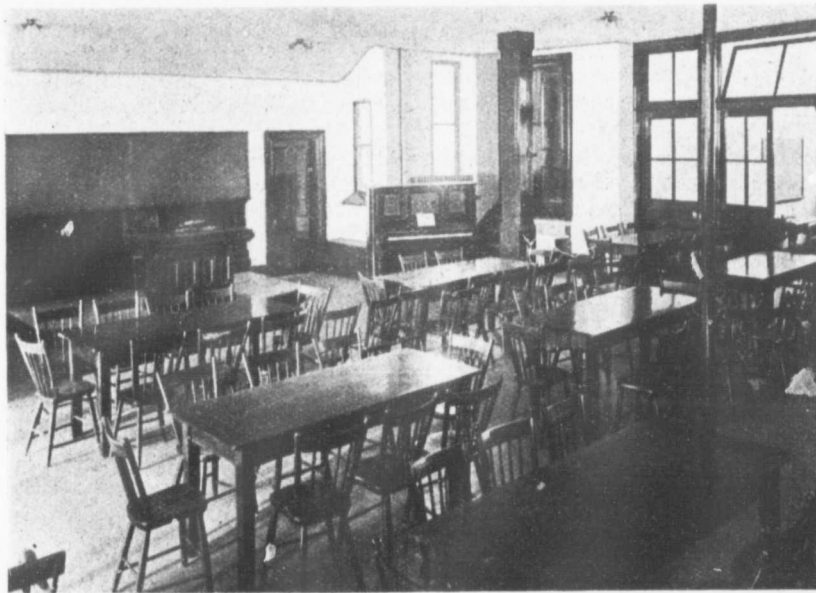
In planning the Sunday School space in Calvin Church, Pembroke, this principle was kept in mind. We had decided to reorganize the School in Departments and to adopt the Graded Lessons; accordingly, we arranged the building so as to provide a separate room of suitable size for each Department. Ordinarily, the Departments open and close by themselves; but when occasion suggests, such as on Missionary Sunday, the glass partitions are moved so that the School can meet together.

The Junior and Intermediate Departments are similarly equipped. Each class is provided with a table. This is really necessary for the best work with the graded studies, as they call for frequent hand work, such as map drawing and writing notes. The size of the tables is 6x2½ feet. This size has proved very satisfactory for a class of from 6 to 8 pupils. The teacher can sit at one side and thus be near enough to each pupil to examine and direct his work. Each table has a drawer in which are kept hymn books, class book, ink bottle and pens, relief map of Palestine and any other material the teacher may desire. The Beginners and Primary Departments are equipped with the usual kindergarten chairs, blackboard, pictures and cradle roll.

Each Department has its own musical instrument and wall blackboard. We have hung neatly framed and attractive pictures on the walls, rather than faded maps which are only very occasionally required. Each class is provided with small maps, which are kept in the table drawer. We have avoided littering the walls with huge thermometers, with placards dotted with varicolored stars and with other devices to keep up the attendance. With the Graded Lessons adapted, as they are, to the capacity and taste of the pupils, and with enthusiastic, well trained teachers, there is not the same difficulty in



Intermediate Department



Junior Department

Two of the Departments, Calvin Church S. S., Pembroke, Ont.

keeping up the attendance. There is such a thing, too, as the influence of an attractive room, and a room is certainly made more attractive by hanging a few well chosen pictures than by suspending numerous faded and warped placards and maps of various kinds. Wall maps have their place, but should be hung up only when in actual use.

We have discarded the general Sunday School Library and have substituted for it a carefully selected Teachers' Reference Library, comprising about fifty volumes. This has served a very useful purpose in giving the teachers a clearer conception of the nature and importance of Sunday School work and has contributed materially to whatever measure of success we have been able to retain.

Pembroke, Ont.

The "Tenfold Standard of Excellence"

By Rev. A. Macgillivray

IV. THE HOME DEPARTMENT

The greatest opportunity that ever awaited the church for the revival and institution of Bible reading, and ultimately the establishment or maintenance of the family altar in the home, offers itself through the Home Department of the Sabbath School.

Briefly, the Home Department of the Sunday School seeks to enrol for the study of the Sabbath School Lesson and the Daily Readings bearing upon the Lesson, parents and others who may be unable, or unwilling, to attend the School regularly, and in this way to link the home, with the parents and the "shut-ins", to the School, in the work of the School, and, more particularly, in the study of God's Word.

The Home Department can be established at any time, and, we believe, in any community, with little cost beyond the cost of consecrated, persevering effort. Let it be understood that this Department is not a new scheme to get money, but a loving effort to enlist those whom it seeks to reach in the work of Bible study in conjunction with the School.

The first essential will be a superintendent for the Department. Failing elsewhere, the

pastor or Sabbath School superintendent must undertake it, dividing the congregation into districts, adopting elder's districts where these exist. Then, a staff of visitors; and here elders will find a splendid opportunity for additional service. Let the visitors be supplied with the HOME STUDY QUARTERLY, an Enrolment Card, and a Quarterly Envelope that will serve to make an offering for the maintenance of the Department and to record the weekly study.

It has been found in experience, that more than ninety per cent. of those visited like the idea, and join, and that by enrolment in this Department the School is strengthened. There is a new bond of union between home and School, Bible knowledge is increased and home life is purified and elevated.

The idea should be to reach every home, those that send scholars as well as those that do not, thus uniting all connected with the congregation in the precious work of Bible study.

The writer, as a pastor, admits that he has no right to complain that the Bible is neglected in the home and the family altar in ruins, until he has exhausted the possibilities of the Home Department. He has the joy of seeing it in operation with increasing efficiency in a large city congregation. He appeals to his brother pastors, who may not have the Department in operation in connection with their School, to try it, confident that it will go a great way to restore the Bible to its right place in the home, and to promote family worship.

Its adoption in the 3,111 Schools of the church, in which, according to the report to the last Assembly, there is no Home Department, will mean one of the greatest revivals of this, or of any previous, generation, and will mean more for the quickening of the religious life of our people than any other agency.

With the New Year, shall we not make, along the line, "a new beginning" by seeing to it that in every one of our 3,402 Schools we have a Home Department. "The starting point of the Christian life should be the Christian home."

Toronto

The Making of a Sabbath School Teacher*By Principal William Scott, B.A.***X. A BUILDER OF CHARACTER**

Character is a Greek word which means literally an engraved mark. In our use of the term, we mean those distinctive qualities which are instinctive or which have been impressed upon a person by habit. A good character is almost solely dependent upon the formation of right habits.

Almost the sole business, therefore, of the teacher as a builder of character is the forming of proper habits. Education or training is nothing more than habit-forming. Everything in connection with a teacher's work should have, as its ultimate goal, the forming of correct habits. Let it not be forgotten that his chief work is not to fill the mind full of facts, not to lecture or preach to the child, not to amuse him, but to become a moulder of proper habits. He must show his pupils how to think, how to act, and how to help themselves.

As the Sabbath School teacher has only an hour a week to do this ; and as other, at times

destructive, influences are at work the rest of the week, this teacher has much to contend with. What can he do in this limited time to build a proper character? Here, as elsewhere, example far transcends precept. It is from the young pupil's unconscious imitations of the teacher, that the maxim, "like teacher, like pupil" has arisen.

The teacher, in his short hour, may, and often does, make an impression on the plastic young mind which is never effaced. There are habits, such as punctuality and attention, which may be inculcated even in the short Sabbath School period. Why should any one ever be late for a business meeting and, above all, why should he be late for church or Sabbath School? Then there is the habit of doing what is to be done with all one's might, which means making thorough preparation and being earnest in the discharge of duty. Reverence for the Sabbath, for God's house, courtesy, unselfishness, order, regularity, and self-control are all elements which form character, and all these can be inculcated by the loving care and example of the teacher.

Normal School, Toronto

HOW SHALL MY PRIMARY CLASS HAVE ITS BEST CHRISTMAS?

By Miss Bessie B. Maxwell

That word *best* is the pivotal point, and the wonder arises whether we, in our constant agonizing, like the Athenians of old, for some *new* thing, are not perchance missing the *best* things.

We shall be very discourteous this year. An erstwhile honored guest at our Primary feasts,—even Santa himself—will be conspicuous by his absence. To the Christ-Child, as our only Guest of honor, shall be paid our undivided allegiance. Are we "straining at a gnat" and branding ourselves narrow-minded? Perhaps; but we realize an impending danger,—that of a confused conception of the relative honors due to the Saviour-King and the Christmas Saint. For our part, we grudge and will refuse to Santa, (impersonation of the Christmas Spirit

though he be) the meed of reverence belonging to the Bethlehem Babe, in whose honor the whole world at this season holds high festival.

We shall test that good old text, "It is more blessed to give than to receive", in conjunction with that still grander one, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." For several Sundays before Christmas a bank or box will receive our tiny contributions, dropped in with firm faith that each is a direct gift to the Child Jesus. The "Inasmuch" text will appear on or above the receptacle and will be carefully and prayerfully taught and emphasized on each Sunday. The children will also be made to feel that Christ expects only what we *can* and that little prayers are large presents in His sight.

But we shall not entirely spend and be spent for others. The little hearts shall also taste the joys of receiving. Does the manner matter so much? These tiny ones will read novelty into our least original efforts, for which let us unoriginal ones thank God and take courage.

Our own Primary room simply decorated,—a tree,—Will any Primary child acknowledge or recognize a treeless Christmas?—hung with small gifts to one another if deemed advisable, as well as the gifts of candy, fruit, or other "suitables". A text card, we hope, for each, large enough to be hung on the home wall, there to preach many silent sermons; the mothers present, but free from responsibility—no extra work to be laid on those usually over-burdened shoulders; a short programme with a small share for each infant, unless we have some sensitive plants, immoderately shy bairns; no speeches, unless of the strictly five-minute type delivered by real artists in genuine "baby-talk", which, being interpreted, is not lisping; the opening, counting, and definite dedication of the "Christ-Child Fund":—these will suffice. If, by any chance, the tree is not forthcoming, we shall improvise a Post Office and deliver duly addressed parcels in the most approved manner.

It may not be the "best Christmas ever", but we shall feel that we have rendered "unto God the things that are God's", and may humbly and reverently account ourselves co-workers with Him.

Westville, N. S.

The Sunday School Goal for 1914

Mr. Marion Lawrance, General Secretary of the International Sunday School Association has set the following goal before the Sunday Schools of North America for the Triennium, 1911-1914:

1. *Organization.* The field completely covered with organization of counties and township, so far as the population will justify.
2. *Membership.* A gain of 1,000,000 a year in the membership of the Sunday Schools of North America. If every sixteen members now in the Sunday Schools will unite in bringing in one new member a year, this goal will be reached.
3. *Mission Sunday*

- Schools.* 3,333 new Mission Sunday Schools organized annually. If one School in fifty will plant a Mission School each year, this goal will be reached.
4. *Organized Classes.* 50,000 Organized Classes of adults at the end of the Triennium.
5. *Teacher Training.* 300,000 enrolled in Teacher Training Classes at the end of the Triennium. This would be one teacher in five in a Teacher Training Class, instead of one in twelve as at present.
6. *Tithing.* The State or Provincial annual contribution to the International Association equal to one-tenth of the local budget.
7. *Conversions.* 1,000,000 conversions a year for the next three years. Certainly, every sixteen officers, teachers and scholars ought to be able to win one soul for Christ in twelve months, and this would reach the goal. These seven points are selected because they outline a definite task.

Review Sunday in the Sunday School

By Marion Wathen

It was in a class of boys, Intermediate boys. The teacher wanted to introduce something new into her Review Lesson. There were nine boys in her class; so she gave each boy the name of one of the Quarter's Lessons and asked him to bring some drawing or drawings of his own that would illustrate that Lesson. Each boy was supplied with a sheet of manilla paper on which to make his drawings. He was supposed to give an outline of the particular Lesson assigned him, and its teachings, to the class from his own drawings. The plan was an entire success. Nearly every boy drew his pictures in colored crayons. The Bible story illustrated in this way would doubtless stay forever in the memory of each boy, and always remain one of the most interesting parts of the Bible to him. "Not what I have, but what I do, is my kingdom."

Toronto

What the Librarian Can Do for the Sunday School

By A. W. Wright, B.A.

The Library is not an essential, but it is a very important aid, in every well ordered Sunday School. Other books, and a wide range of books, help one to understand the

Bible better, or create interest in Bible themes, or prompt to follow Bible ideals of living. In a subsidiary way a library is a great help to securing a regular attendance, acting as an incentive and a reward.

The Librarian is the organizing and executive head of the Library. As such he should have a proper conception of the place, value and scope of the Library as a Sunday School agency. He should be serious-minded. He should know something about books. He should love good books, and have a right appreciation of their influence. He should strive to so manage that the volumes in his charge will fulfil their high purpose. He should try to bring the members of the School into contact with good literature, literature that is suitable for Sunday reading. He should stimulate and supplement the

efforts of the teachers in this direction. He should be on the lookout for the right kinds of occupants for the Library shelves. He should keep out the trivial and the questionable.

As a rule the Librarian should have nothing to do in connection with the School but to attend to the Library, and he should have all the assistance that he can utilize. He should so arrange the taking in and giving out of books that neither the opening nor closing exercises of the School, nor the precious time for the teaching of the lesson, will be interfered with. He should adopt a system of recording books issued that will enable a book to be traced at any time. He should see that the books do not go astray, and that they are kept in good order.

Mount Forest, Ont.

HOW THE WORK GOES ON

The General Assembly's Children's Day Service, printed in Hindi, was used on Sabbath, September 24, in the Sunday School at Indore, Central India.

Rev. H. S. Harris, formerly a Spanish-speaking missionary to Cuba, sailed July 12th for a 16,000 mile tour of investigation in South America, seeking ways whereby the Sunday School work in that dark continent may be helped.

A pathetic letter has been received by the Secretary of the India Sunday School Union asking if two lepers can present themselves for the annual Scripture examination. The missionary in charge offered to disinfect the papers or write fresh copies of the answers given by the affected candidates.

The China Sunday School Union is working now on plans to train the young people to tell to groups of children Bible stories, producing Graded Lessons, attractive literature for teachers and younger children, a Teacher Training Course, practical leaflets for superintendent, pastor and teacher about their

work, translation of helpful books, a Sunday School newspaper.

The united rally on Children's Day of the Presbyterian Schools in Pictou, N.S., in which the three churches united, was fortunate in a fine day. It packed the church, not including the gallery, with bright children and over \$40.00 was sent as the contribution to the Sabbath School Committee work. "It was a great day", writes Rev. A. W. Thomson, in sending the item.

The Sabbath School of Knox Church, Montreal, uses a very attractive membership card, which is given to each scholar. Alongside a fine cut of the church, is printed: "This is to certify that—is enrolled a member of Class No—and has promised to be Faithful to All Duties." Below this is a space for the teacher's signature and date of enrolment, while beneath the cut of the church are the names of the minister and Sabbath School superintendent, with the text, "Thy Word is a lamp unto my feet and a light unto my path."

The latest feature of the work at Westminster Chapel, London, England, is a Missionary Sunday School, which will be watched with the keenest interest. It is to meet on Sunday morning, while the ordinary Sunday School meets in the afternoon. A syllabus

has been prepared, which includes the study of the Bible, of biographies, and of missionary literature. It is hoped, too, that visits will be paid, and addresses given, by missionaries from the various foreign fields. The school is for all children over eight years of age.

OUR SUNDAY SCHOOL PERIODICALS

TEACHERS MONTHLY

Single copies, per year, each	\$0.60
Two or more copies to one address, per year, each	0.50

BIBLE CLASS MAGAZINE (Monthly)

Single copies, per year, each	0.40
Five or more copies to one address, per year, each	0.25

HOME STUDY QUARTERLY

Single copies, per year, each	0.20
Five or more copies to one address, per year, each	0.12

INTERMEDIATE QUARTERLY

Single copies, per year, each	0.20
Five or more copies to one address, per year, each	0.12

PRIMARY QUARTERLY

Single copies, per year, each	0.20
Five or more copies to one address, per year, each	0.12

HOME STUDY LEAFLET

(For each week, mailed monthly)	
Five or more copies to one address, per year, each	0.06

INTERMEDIATE LEAFLET

(For each week, mailed monthly)	
Five or more copies to one address, per year, each	0.06

PRIMARY LEAFLET

(For each week, mailed monthly)	
Five or more copies to one address, per year, each	0.06

EAST AND WEST (Weekly)

Single copies, per year, each	0.75
Two or more copies to one address, per year, each	0.50
(May begin with any date)	

THE KING'S OWN (Weekly)

Single copies, per year, each	0.40
Five or more copies to one address, per year, each	0.30
(May begin with any month)	

JEWELS

Single copies, per year, each	0.30
Five or more copies to one address, per year, each	0.25
(May begin with any month)	

COLORED LESSON PICTURE ROLL

(Providence Roll)	
Per year, each	3.25
Per quarter, each	0.82
(Includes American postage)	

COLORED LESSON PICTURE CARDS

(Corresponding to Roll)	
Per year, each	0.12
Per quarter, each	0.03
(Includes American postage)	

Lesson Calendar: Fourth Quarter

1. October 1.....The Prophet Ezekiel a Watchman. Ezekiel 3 : 12-21.
2. October 8.....The Life-Giving Stream. Ezekiel 47 : 1-12.
3. October 15.....The Return from the Captivity. Ezra 1 : 1-11.
4. October 22.....The Foundation of the Second Temple Laid. Ezra 3 : 8 to 4 : 5.
5. October 29.....A Psalm of Deliverance. Psalm 85.
6. November 5.....Esther Pleading for Her People. Esther 4 : 10 to 5 : 3.
7. November 12.....Belshazzar's Feast and Fate—World's Temp. Sun. Daniel 5 : 17-30.
8. November 19.....Ezra's Journey to Jerusalem. Ezra 8 : 21-32.
9. November 26.....Nehemiah's Prayer. Nehemiah, ch. 1.
10. December 3.....Nehemiah Rebuilds the Wall of Jerusalem. Nehemiah 4 : 6-18.
11. December 10.....Nehemiah and His Enemies. Nehemiah 6 : 1-12.
12. December 17.....Ezra Teaches the Law. Nehemiah 8 : 1-12.
13. December 24.....Malachi Rebuking and Encouraging Judah. Malachi 3 : 7-18.
14. December 31.....REVIEW.

Lesson X.

NEHEMIAH REBUILDS THE WALL
OF JERUSALEM

December 3, 1911

Nehemiah 4 : 6-18. *Commit to memory vs. 16, 17. Study Nehemiah, ch. 4. Read Nehemiah, chs. 2-5.

GOLDEN TEXT—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16 : 13.

6 So ¹ built we the wall ; and all the wall was joined together unto ² the half thereof : for the people had a mind to work.

7 But it came to pass, that when Sanbal³lat, and Tob⁴ah, and the Ara⁵bians, and the Am⁶munites, and the Ash⁷dodites, heard that the ⁸ walls of Jeru⁹salem ⁴ were made up, and that the breaches began to be stopped, then they were very wroth.

8 And ⁵ conspired all of them together to come and ⁶ to fight against Jeru⁷salem, and to ⁷ hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Ju¹¹dah said, The strength of the bearers of burdens is decayed, and there is much rubbish ; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come ⁹ in the midst ¹⁰ among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ¹¹ From all places whence ye shall return unto us they will be upon you.

13 Therefore set I in the ¹² lower places behind the wall, and on the higher places, I even set the people

Revised Version—¹ we built ; ² half the height thereof ; ³ repairing of the walls ; ⁴ went forward ; ⁵ they conspired ; ⁶ Omit to ; ⁷ cause confusion therein ; ⁸ But we ; ⁹ into the ; ¹⁰ of them ; ¹¹ from all places, Ye must return unto us ; ¹² lowest parts of the space behind the wall, in the open places ; ¹³ Omit the ; ¹⁴ Omit the other ; ¹⁵ Omit both ; ¹⁶ coats of mail ; ¹⁷ that buildeth the wall ; ¹⁸ laded themselves everyone ; ¹⁹ Omit hand ; ²⁰ his weapon ; ²¹ and the.

LESSON PLAN

- I. Opposition Threatened, 6-12.
- II. Opposition Met, 13, 14.
- III. Opposition Overcome, 15-18.

DAILY READINGS

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

M.—Rebuilding the walls of Jerusalem, Neh. 4 : 1-14. T.—Rebuilding the walls of Jerusalem, Neh. 4 : 15-23. W.—Fear of man, Isa. 51 : 7-15. Th.—Evil designs prevented, Ps. 64. F.—Prayer for help, Ps. 35 : 18-28. S.—Strength from God, Josh. 23 : 1-11. S.—Able to stand, Eph. 6 : 10-18.

Shorter Catechism—Review Questions 1-19.

The Question on Missions—(CANADIAN PROBLEMS: December, The Women's Portion—Home Mission Hospitals.)—10. When and wherefore was the Women's Home Mission Society organized? In June 1903 ; to aid the General Assembly's Home Mission Committee by undertaking hospital, nursing and other missionary work, and by helping to raise funds for general Home Mission work.

after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be ye not afraid of them : remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that ¹³ the half of my servants wrought in the work, and ¹⁴ the other half of them held ¹⁵ both the spears, the shields, and the bows, and the ¹⁶ habergeons ; and the rulers were behind all the house of Ju¹⁷dah.

17 They ¹⁷ which builded on the wall, and they that bare burdens ¹⁸, with those that laded, every one with one of his hands wrought in the work, and with the other ¹⁹ hand held ²⁰ a weapon.

18 ²¹ For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson) ; 262 ; 260 ; 34 (Ps. Sel.) ; 293 (from PRIMARY QUARTERLY) ; 254.

Special Scripture Reading—Eph. 6 : 10-18. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 831, Nehemiah Viewing the Walls of Jerusalem by Night. For Question on Missions, H. M. 375, Atlin Hospital, B.C., the First Hospital Under the Women's Home Missionary Society, Built in 1899. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Pool of Siloam, Outside of Jerusalem (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 11 stereographs for Quarter's Lessons, \$1.83 ; 3 for December, 50c. ; less than 3 in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—B.C. 445 or 444 ; Jerusalem.

Connecting Links—Nehemiah, having obtained permission from King Artaxerxes, set out with a number of companions for Jerusalem. On his arrival, after three days' rest, he acquainted himself by a night survey with the state of the city's dilapidated defences, and undertook at once to set about organizing the people for work on the walls.

The enemies of the Jews tried to hinder the undertaking by ridicule, but Nehemiah made his prayer to God, and went steadily on with his work. Vs. 1-5.

I. Opposition Threatened, 6-12.

V. 6. *We built the wall* (Rev. Ver.). Nehemiah divided his working forces into forty-four parties. (See ch. 3.) *Unto half the height thereof* (Rev. Ver.). The wall had been repaired to half its height all the way

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

around the city. *The people had a mind* (literally, "heart") *to work*. The progress of the work is traced to the people's enthusiasm.

Vs. 7-12. *Sanballat*; of Beth-horon, some 18 miles northwest of Jerusalem, in the Samaritan territory. The name means "Sin (the Assyrian moon god) gives life". He seems to have been the governor of the Persian province of Samaria. *Tobiah*; an Ammonite, a member of a tribe dwelling east of the Jordan. He is called "the servant" (ch. 2 : 10), probably because he held some position under the Persian government. *Arabians*; either from east of the Jordan, or from the Negeb, as the region south of Judea was called. *Ashdodites*; people of the old Philistine city on the coast plain, three miles from the sea. *The repairing . . . went forward* (Rev. Ver.); literally, "healing went up upon the walls", the *breaches* being likened to an open wound or cut requiring to be *stopped* by a bandage. *Very wroth*. The more the work progressed, the hotter the anger of these hinderers became.

Vs. 8, 9. *Conspired*. The word denotes secret treachery. This conspiracy against Judah included the Samaritans to the north, the Ammonites to the east, the Arabians to the south and the Philistines to the west. *To cause confusion* (Rev. Ver.); to bring about a panic by encouraging the disaffected among the Jews and terrifying the timid. *Prayer unto our God*; ever the chief and unfailing Source of aid. *Set a watch*. Nehemiah did not despise human means to accomplish his purpose. He posted sentinels to keep guard while the men were at work and while they rested.

V. 10. *Judah said*; that is, the Jewish people, said, speaking to Nehemiah through their leaders. *Strength . . . decayed*. The working people were giving out under the strain. *There is much rubbish*. The removal of broken stones and the clearing of the wall line was discouraging work. The higher the wall rose, the harder it would become for "the bearers of burdens" to carry materials to the top; and the more stone they used, the more difficult it would become to get suitable stone from the rubbish. *We are not able to build*. Thus, to external dangers, was added the people's discouragement;

Nehemiah's path was full of difficulty.

Vs. 11, 12. *Our adversaries said*. The plan of the enemies is given as if in their own words. *They shall not know*. A surprise was planned. *The Jews which dwell by them*; in the towns of the conspirators, Jericho, Tekoah, Gibeon, Mizpah, Zanoah (see ch. 3 : 2, 5, 7, 13). *From all places*; such as those just mentioned. *Ye must return unto us* (Rev. Ver.). The Jews left in the country towns sent asking their brethren who were helping at the walls to return to protect them in their homes.

II. Opposition Met, 13, 14.

Vs. 13, 14. *Therefore set I*; to meet the needs of the situation. *In the . . . space behind the wall, in the open places* (Rev. Ver.); where they would be sheltered, and where houses and other buildings would not hinder their free movement. *After their families*; probably so that the soldiers would defend the portion of the wall on which their own families were at work. *I . . . said . . . Be not ye afraid*. Nehemiah urges upon leaders and people two reasons why they should fight bravely: (1) because *the Lord . . . great and terrible* is with them and will give them the victory; (2) because the safety of their homes and families is at stake.

III. Opposition Overcome, 15-18.

Vs. 15-18. *Our enemies heard, etc.*; and knew that they had been out-generaled. They dared not face God's people prepared for battle. *We returned . . . work*; the danger of an immediate attack being removed. *My servants*; his bodyguard. Half were told off to work, and half to keep their weapons in readiness. *Rulers were behind, etc.*; ready to lead in the repelling of an attack whenever the alarm should sound. *They that builded . . . they that bore burdens* (Rev. Ver.); the two classes of workers generally, masons and laborers, the actual builders and those who carried the materials. The bearers of burdens did their work with one hand, holding a weapon in the other. The builders, who needed both hands for their work, kept their swords girded by their sides. *He that sounded the trumpet . . . by me*; ready, in case of need, to summon the widely separated parties working on the walls.

Vs. 19-23 tell how the work of rebuilding the city walls went on.

Light from the East

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

WALL—A wall was essential to the security of life and property in an ancient city. Marauding tribes, sudden surprises, and unforeseen invasions made it a necessity. The present wall of Jerusalem is about thirty-

eight feet high, and is an effective defence against the Bedouins. On the top there is room for the soldiers to stand behind the turreted parapet and fire upon the enemy. There are thirty-four towers around the wall for sentinels in time of war. Some of the towers of the olden times were noted for their strength and beauty. Josephus describes one at the northwest corner which was over a hundred feet in height, and from which the hills of Arabia could be seen at sunrise.

APPLICATION

By Rev. J. W. Macmillan, D.D., Halifax, N.S.,

So we build the wall (Rev. Ver.), v. 6. That is the main thing, to get results. To get them honestly, indeed, but to get them.

Excuses are only confessions of Getting Results failure. A manager of a large business was telling a friend of his attempts to promote the son of an old neighbor, and the reason why he had at last been compelled to keep him in a subordinate position in his office. He said, "I made him our local manager at —, but the business fell off. He explained that his competitor told lies to the merchants about him. I sent another man in, and the sales immediately increased. Then I tried the young fellow in another place. Again he came with a whole sheaf of reasons to explain why he had failed. And so it has been every time I have given him a place of responsibility. He fails, and he explains. And I must have agents who do not fail, and who do not need to explain." The lesson is that we should always blame ourselves first when anything goes wrong. Of course there will be times when it is not our fault, but let us be sure about it. The beginning of success in business, school, or the Christian life is to be faithful with oneself.

They were very wroth, v. 7. A deaf man was telling about a quarrel he had witnessed between Mr. A. and Mr. B. He said that

How the Deaf Man Knew Mr. A. was in the wrong. Some one asked him, "How do you know who was in the wrong, when you could not hear a word either one of them spoke?" He replied: "Easily enough; Mr. A. lost his temper, blustered and shouted,

while Mr. B. was calm and cool all the while." The deaf man was right. A weak case needs strong language, and when a man cannot even convince himself that he is right, he is apt to grow flustered in trying to convince anybody else. Self-control is itself a convincing argument. Nobody pays much attention to people who are unable to restrain their temper.

Made our prayer . . . and set a watch, v. 9. When King Edward II. of England led his army against the Scots at Bannockburn, he observed the whole of their ranks sink to a kneeling posture. As his force of a hundred thousand rolled down upon an enemy of not one third their number, he supposed that terror had seized his foes. "They crave mercy", he joyously exclaimed. "It is of heaven, and not of your Majesty", replied one of his knights, "for on that field they will be victorious or die." Never think that there is anything unmanly in prayer. The manliest men have not been ashamed to pray. It was the secret of their manliness.

Fight for your brethren, v. 14. During the Peninsular War, while Sir John Moore was making his famous retreat to Corunna, one of his officers, worn out by Saved by Saving hunger, wounds and weariness, decided to give up trying to escape. He made his way to a clump of trees beside the road, intending to lie down and die. When he reached the trees, he found there a dying woman who held a tiny baby in her arms. She stretched it forth toward him, imploring him to save its life. He

wrapped the infant in his cloak, rejoined his comrades, and was able to keep up with them till he brought the child to a place of safety. In the effort to save another he found safety for himself. Our lives are full of temptations

and difficulties that dog our footsteps and threaten to destroy us. The surest way to deliver ourselves from these enemies is to throw ourselves heart and soul into the work of striving to save others from like foes.

TEACHING HINTS

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

For Teachers of Bible Classes

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

Link the Lesson with that for last Sabbath (Nehemiah's prayer, ch. 1 : 1-11), by referring to his interview with King Artaxerxes, in which he obtained a commission from the king to go as "governor" to rebuild the walls of Jerusalem, and was given a guard of cavalry, as well as royal letters to the rulers of neighboring provinces. The Lesson shows the discouraging problems which faced Nehemiah in the work of rebuilding the city walls, and his shrewdness and energy in solving problems.

Elicit an account of his procedure,—he secretly examined the whole situation (ch. 2 : 11, 12), making a night tour of the city (vs. 13-16), and decided upon a plan, vs. 17, 18. For the extent of the repairs needed, see chs. 1 : 3 ; 2 : 13. The names and order of the builders are given in ch. 3. Nehemiah united and inspired all parties, ch. 4 6.

1. Discuss the tactics of the enemy, first veiled, then open. (a) They tried to organize an army to surprise the city, vs. 8-11. (b) They ridiculed the work and workers, vs. 1-3. (c) They tried to discourage the workers, vs. 10-12. Every conceivable scheme was tried to defeat Nehemiah's great plan. Refer to some of the methods employed to oppose the kingdom of God in modern times.

2. Question about Nehemiah's defence. He quickly detected the traps and : (a) He sought the help of God, v. 9. (b) He set a watch, v. 9. (c) He armed the people, v. 13. (d) He inspired by his courage, v. 16.

Nehemiah is a splendid figure of faith, wisdom and courage. The Lesson is a valuable mine of suggestion concerning wise methods in handling delicate situations, and contains suggestions worth considering in connection with every department of religious

work. The special application is the wisdom of Nehemiah's course in defeating the powers of evil. One point is the power of individual effort and character. Each man did his part. Are we in danger of losing the individual in organizations? Have the class discuss this. Another point is the power of loyal cooperation under wise leadership. Is one weakness of present day church work lack of loyal cooperation? Discuss this in connection with temperance work, reform work, mission work.

Further, there was on the part of Nehemiah a clear understanding regarding the tactics of the enemy. He was safe because he saw the evil purpose. This applies to the young people, young men and young women alike. They fall because they do not know the methods of the foe. Point out some of these evils. Faith in God is absolutely necessary to win. Study Hebrews, ch 11, for illustrations of great faith.

For Teachers of the Senior Scholars

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

Ask the class to tell how Nehemiah succeeded in getting leave of absence from the king, and a military escort, and letters of introduction to the Persian governors by the way. (See ch. 2 : 1-11.) In what condition did he find things at Jerusalem? Tell of his midnight ride (ch. 2 : 12-16), and his appeal to the people, ch. 2 : 17, 18.

1. *An Enthusiastic Response to Nehemiah's Appeal*, v. 6 (and compare ch. 2 : 18). Show how, under the inspiration of Nehemiah's words, the people were roused to a high pitch of enthusiasm. They braced themselves up and went to work. Dwell upon the influence for good of one enthusiastic person. Tell the story which Dr. Grenfell gives from his own life of how he was influenced in the first days of his Christian experience by a sailor lad who rose in the gospel meeting to let others know that he was a Christian. Dr. Grenfell says that he himself sat glued to

his chair till the sailor boy rose. Under the influence of the boy he himself got up.

Bring out how general this enthusiastic response was. All took part in the work, young and old, rich and poor, nobles and priests and people. No wonder they succeeded. Impress the thought upon the class, that success in any good work depends upon united effort. Illustrate this by a reference to what the women of our church are doing in mission work. There is something for each of us to do, and the work will suffer if we fail to do it. Let each of us say: "I am only one; but I am one. I cannot do everything; but I can do something. What I can do, I ought to do, and by the grace of God I will do."

2. *The Hinderers*, vs. 7, 8. Who were they, and why did they try to hinder the work? (Ch. 2:10.) Do you know any one who is mean enough to grieve over the good that comes to another? Were you ever sorry that some one else succeeded?

These hinderers first tried ridicule, vs. 1-3. Recall how Sydney Smith ridiculed William Carey, the cobbler, and his "detachment of maniacs" who were going forth to convert the world. When ridicule failed, they tried force, vs. 7, 8. How far did this succeed? (Vs. 10-12.) Some of the Jews got frightened, got discouraged. Some people are easily discouraged, and when they get discouraged they try their best to discourage everybody else.

3. *Nehemiah Was Equal to the Occasion*, vs. 9, 13-18. They prayed and watched and worked. They were like Cromwell's Ironsides, who trusted in God and kept their powder dry. Miracles are wrought in this way. There must be some miracle of this kind in every life, for hindrances will come. The way we meet such indicates what we are made of.

For Teachers of the Boys and Girls

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

The last Lesson closed (ch 1:11) with Nehemiah's prayer that God would prosper him in the request which he had resolved to make of King Artaxerxes. Run rapidly over the intervening points in the story of Nehemiah. The points to be brought out are: the king's

permission (ch. 2:6), his letters (vs. 7, 8), the guard (v. 9), the annoyance of the enemy (v. 10), the arrival and night survey of the city walls, the summons to build (vs. 17, 18), the scorn of the enemies and Nehemiah's reply; the well planned, resolute start; and then, in ch. 4:1-5, the mocking foes, and over against them the brave leader of God's people, with his quiet confidence in the Almighty.

The Lesson begins (v. 6) when the building of the city wall was half completed, and tells the story of the difficulties that beset Nehemiah and his fellow workers during the second half of their task.

Question, first, about the outward foes, vs. 7, 8. Have it made clear who these were (see Exposition). Why were these so bitter and determined? Was it not because they saw something was really being done? Show how the same kind of thing happens, whenever people are really earnestly at work in any good cause. It is then that Satan puts forth his utmost power. Dwell on the way in which Nehemiah and his followers met opposition. They looked up,—“We made our prayer”; and they kept a lookout,—“and set a watch.” So Jesus said to His disciples: “Watch and pray.”

Turn now to the faint-hearted followers. Question about the weary builders (v 10), the threats of the enemies, and the fears of those left at home (v. 12) by the builders. Emphasize the danger there was that the workers, in their discouragement, should give up when their task was half done. How necessary, in every good cause, is dogged perseverance that will keep on to the very end.

How does Nehemiah act in view of the faint-heartedness of his followers? Bring out how he speaks brave words of cheer, points to the Lord as the Source of strength that cannot fail, and urges the fighters to do their best for their homes and their country. So “we returned all of us to the wall”,—at it again, with new courage and hope.

Question out the details of vs. 16-18: about those who worked and those who held the weapons; those who held a weapon in one hand and worked with the other; those who worked with both hands, but with

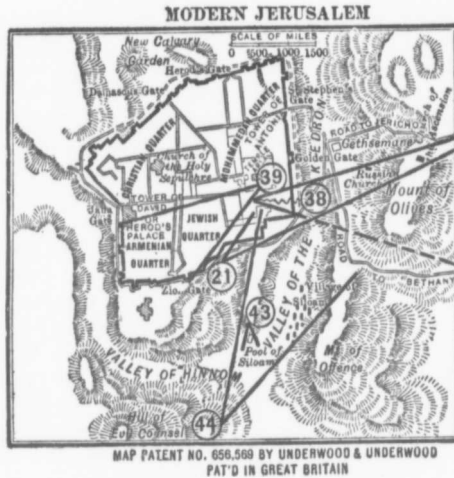
sword ready to be drawn ; the rulers ready to give orders for repelling an attack ; the trumpeter beside Nehemiah, and the great

leader himself,—the heart and soul of the work. Drive home, in closing, the impossibility of defeat when God is on our side.

THE GEOGRAPHY LESSON

The story of Nehemiah's inspection of the ruined walls during his lonely night excursion speaks of his reaching "the king's pool", ch. 2 : 14. The identity of the pool is not absolutely certain, but there is reason for believing it to be the same one which still exists near the foot of the city's south-eastern hill. The place is marked 43 on the Jerusalem

map. If you stand to-day at that spot, facing southwards, you find yourself on the brink of a sort of deep walled reservoir a little over fifty feet long and about fifteen or eighteen feet wide. At one of the nearer corners a rough staircase of stone leads down to the



water. It is now outside the city, but a more ancient wall formerly included it, so that its waters were accessible without going beyond the guarded gates. From this very pool many of the wall builders must have drawn water for refreshing drinks, while they straightened the backs bent under heavy loads of material (v. 10) and talked over the

progress of the work. You can see it all for yourself by using the stereograph entitled, *The Pool of Siloam, Outside of Jerusalem.* [See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS for information touching the Valley of Hinnom.]

ADDED HINTS AND HELPS

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

Lesson Points

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

Enthusiasm in the heart puts might into the arm. v. 6.

Opposition to a good cause from evil men is a sure sign that it is making progress. v. 7.

Failure is the certain fate of those who fight against God. v. 8.

"The true way to meet opposition is twofold—prayer and prudent watchfulness." v. 9.

"Don't you know", says Dickens, "that the harder you are at work the happier you are?" v. 10.

Those who despise their foes at the beginning of a conflict are likely to despise themselves at the end of it. v. 11.

Faint-heartedness within is a greater peril than the strength of foes without. v. 12.

Hearts that trust in God should be strangers to the fear of man. v. 14.

For all that we do by God's help we should give Him the glory. v. 15.

Sooner or later the crown of success will rest on the brows of those who work for and with God. v. 18.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. "Watch and pray that ye enter not into temptation." Jesus spoke these words to His disciples in the Garden of Gethsemane. Where are the words to be found?

2. "Whatsoever thy hand findeth to do, do it with thy might." Solomon gives this advice. In what book, chapter and verse does it occur?

ANSWERS, Lesson IX.—(1) 1 Thess. 5 :
17. (2) Ps. 9 : 10.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. What enthusiasm can do.
2. How trust in God gives courage.

Prove from Scripture

That our lives should be built on Christ.

The Catechism

Ques. 1-19 (Review). From Ques. 1-3 we learn the purpose for which man was made, and the rule he must follow. This rule is found in the scriptures, and Ques. 3 sums up their teaching under two heads : (1) "What man is to believe concerning God"; (2) "What duty God requires of man." Ques. 4 to 38 deal with the scripture teaching which falls under the first of these two heads. Ques. 4 to 6 have to do directly with God, setting forth His nature and attributes (Ques. 4), and stating the doctrine of the Trinity, Ques. 5, 6. With Ques. 7, begins the discussion of God's plan, which is carried out (Ques. 8) in the two great works of creation (Ques. 9, 10), and of providence, Ques. 11, 12. In Ques. 13 to 19, the sad facts of man's sin and its dreadful results are stated.

The Question on Missions

By Mrs. H. M. Kipp, Toronto

Corresponding Secretary, Women's Home
Missionary Society

Ques. 10. The Women's Home Missionary Society was organized in June, 1903, to aid the General Assembly's Home Mission Committee, by undertaking hospital work and nursing, and by assisting in the general Home Mission work of the church. There are at present five hospitals, namely : at Atlin, B.C., St. Andrew's Hospital ; Telegraph Creek, B.C. ; Vegreville, Alta., the Rolland M. Boswell Hospital ; Wakaw, Sask., the Anna Turnbull Hospital ; Teulon, Man. ; and the two Mission Houses at Sifton and Ethelbert, Manitoba. The Mission Houses are like free dispensaries where emergency cases are treated. Clothing also is distributed, and missionary services, Sabbath School classes, boys' clubs, and sewing circles for girls are held. The work is chiefly in the colonies of foreign immigrants and in mining districts. People of all classes and creeds, however, needing the helpfulness that such institutions afford, are admitted, and if they are unable to pay, they are given treatment, medicine and clothing free of charge. Literature is also furnished to mining and lumber camps.

FOR TEACHERS OF THE LITTLE ONES

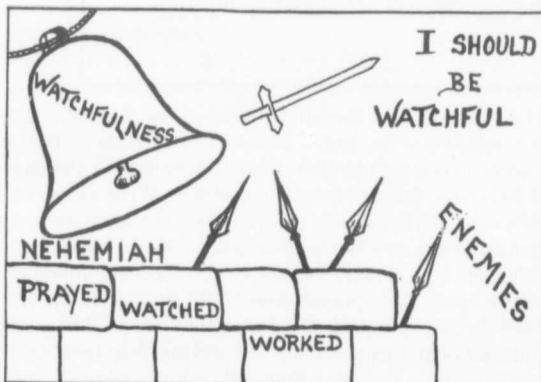
By Mrs. Jessie Munro Johnston

Lesson Subject—God's people learning that His servants must be watchful.

Introduction—Have you seen a lighthouse ? (Explain.) "Does your light ever get dim or go out ?" said a little boy to the big strong man who tended the lighthouse on the rocky coast.

"Get dim ? Go out ?" said the man. "Never, my boy. If it did, ships would go down and lives would be lost, and I am here to watch that the lights are kept bright, to look out for the safety of the ships."

Our Lesson is about watchmen. It is not ships they are guarding from danger, but their beloved city. They are trying to build a wall around it, and all the time enemies troubled



them and hindered them ; but they watched and worked and prayed, and the wall was built.

Review—Recall the bell of last Sunday and Nehemiah's prayer. Speak of the help received from the king, ch. 2. Nehemiah started on his journey with letters from the king to men who would help him on his journey, and a letter to the keeper of the king's forests, directing that he should give Nehemiah timber for the gates of the wall of Jerusalem, and for the house of the Lord. The king also sent a guard of soldiers with Nehemiah.

Lesson—When some of the enemies of God's people heard about Nehemiah's coming, they were angry, ch. 2 : 10. We'll print the names of two of them,—SANBALLAT and TOBIAH. Describe Nehemiah's sad visit at night to look at the ruined walls of his beloved city, ch. 2 : 12-20.

God's People at Work—By means of stones and sand tray (or by outlines), picture the building of the wall. Tell of the "fun" their enemies made of their work, vs. 1-6. Day by day the work went on. Their enemies heard how their work prospered and made up their minds to come to Jerusalem and fight God's people and hinder the work.

Pray, Watch, Work—Vs. 9-23 tell us what God's people did. Picture the workmen with swords and spears and bows, ready to fight if need be. Tell of their watchfulness.

Our Enemies—We all have a precious thing to guard (Outline a heart) from enemies (sins : name some). First we must pray to Jesus to help us. Then we must watch and keep out of their way (shun temptation), and, like the lighthouse keeper, we must never let our warning light grow dim or go out ; but we must warn others of sin, and we must work to help to guard others from their enemies. The missionary and temperance work to be done by boys and girls is chiefly along this line. (Give some simple illustration.)

Golden Text—Repeat Golden Text.

Our bell, WATCHFULNESS, will ring out,
"Pray, Watch, Work !"

Our Verse—

Please give us useful work to do,
And let us help in our small way.
We'll try with all the good and true,
Always to work and watch and pray.

Something to Think About—I should be watchful.

FROM THE PLATFORM

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

A LOOK UP OUT

Begin with a few questions, such as : How far had the rebuilding of the wall gone at the time when the Lesson opens ? Who were the four leaders of Nehemiah's enemies ? What did these conspire together to do ? What two steps did Nehemiah take to defend the city against them ? What hindrances did Nehemiah find in his own followers ? What did he do to encourage them to go on with their work ? What arrangements were made for work and defence ? Having brought out in some such way as this the main points in the Lesson, tell the scholars that the success of Nehemiah and his followers was due to two "looks", found in v. 19. A little help will bring the answer that the "prayer unto God" was A LOOK UP (Print), and the "watch", A LOOK OUT (Print). Impress the lesson that it is in this same way alone that we can overcome our difficulties and temptations,—by seeking help from God and being constantly on our guard.

Lesson XI.

NEHEMIAH AND HIS ENEMIES

December 10, 1911

Nehemiah 6 : 1-12. Commit to memory v. 11. Study Nehemiah, ch. 6.

GOLDEN TEXT—The Lord is the strength of my life ; of whom shall I be afraid ?—Psalm 27 : 1.

1 Now it came to pass, when ¹ Sanbal'lat, and Tob'iah, and ² Ge'shem the Ara'b'ian, and ³ the rest of our enemies, ⁴ heard that I had builded the wall, and *that* there was no breach left therein ; (though ⁵ at that time I had not set up the doors ⁶ upon the gates ;)

2 That Sanbal'lat and Ge'shem sent unto me, saying, Come, let us meet together in ⁷ some one of the villages in the plain of O'no. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down : why should the work cease, whilst I leave it, and come down to you ?

4 ⁸ Yet they sent unto me four times after this sort ; and I answered them after the same manner.

5 Then sent Sanbal'lat his servant unto me in like manner the fifth time with an open letter in his hand ;

6 Wherein was written, It is reported among the ⁹ heathen, and Gash'mu saith it, *that* thou and the Jews think to rebel : for which cause thou buildest the wall, ¹⁰ that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach

Revised Version—¹ it was reported to Sanballat and ; ² unto the ; ³ unto the ; ⁴ Omit heard ; ⁵ even unto that ; ⁶ in the ; ⁷ Omit some ; ⁸ And they ; ⁹ nations ; ¹⁰ and thou wouldst be ; ¹¹ would have made ; ¹² But now, O God ; ¹³ thou ; ¹⁴ And I went unto ; ¹⁵ Mehetabel ; ¹⁶ being such as I ; ¹⁷ And I discerned, and, lo, God ; ¹⁸ Omit that ; ¹⁹ and.

LESSON PLAN

I. A Crafty Invitation, 1-4.

II. A Slanderous Letter, 5-9.

III. A Base Appeal, 10-12.

DAILY READINGS

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

M.—Nehemiah and his enemies, Neh. 6 : 1-9.
T.—Nehemiah and his enemies, Neh. 6 : 10-19.
W.—Confidence in God, Ps. 37 : 7-17. Th.—Prayer for deliverance, Ps. 140 : 1-8. F.—False prophets, Matt. 7 : 15-23. S.—Courage in danger, Acts 21 : 7-14. S.—Safety in God, Ps. 27.

Shorter Catechism—Review Questions 20-38.

The Question on Missions—11. What are the different branches of the work ? There are four—evangelical, educational, medical and benevolent.

The evangelical includes : the support of nine mission fields ; the Childerose Memorial Fund for emergency work in Northern Ontario ; an institutional church in Winnipeg located amongst the foreigners ; and deaconess work.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson) ; 245 ; 246 ; 89 (Ps. Sel.) ; 254 (from PRIMARY QUARTERLY) ; 240.

Special Scripture Reading—Ps. 62. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1384, Nehemiah and Sanballat's Servant. For Question on Missions, H.M. 538, Three Foreign Boys Who Have Become Scouts of the Institute Church Mission, Winnipeg. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Farming on Mount Moriah Under the South Wall, Outlook Northeast to Olivet (Underwood & Underwood, see page 593).

EXPOSITION

Time and Place—B. C. 444 ; Jerusalem.

Connecting Links—Ch. 5 tells how Nehemiah put a stop to the oppression of the poorer Jews by their rich neighbors.

I. A Crafty Invitation, 1-4.

Vs. 1, 2. *It was reported* (Rev. Ver.) ; likely by spies who had kept a close watch upon the Jews. *Sanballat, and Tobiah, and Geshem* ; the three leaders of Nehemiah's foes. Geshem was at the head of the Arabians. (See ch. 4 : 7, last Lesson.) *No breach left* ; no broken places in the walls. *Not set up the doors in the gates* (Rev. Ver.). In the fortified gateways temporary barricades would be sufficient till the walls were completed. The preparation of the heavy doors would take a longer time. *Sanballat and Geshem* ; delegated probably as the two most crafty of

Nehemiah's enemies. *Let us meet together*. They pretended to desire a friendly conference with Nehemiah. *In . . . one of the villages*. The word "one" is not in the Hebrew, and it may well be that the word translated "villages" is a proper name, "Haecephirim". In that case Sanballat and Geshem precisely designated the meeting-place which they proposed. *Plain of Ono* ; not far from Joppa on the seacoast, about 26 miles from Jerusalem. *To do me mischief* ; literally, "evil". Nehemiah discerned that the purpose of his enemies was to assassinate him.

Vs. 3, 4. *Doing a great work* ; for God and my people, a task demanding all my attention and strength. *I cannot come down*. A sense of duty held him fast at his post. *Why . . . work cease* ? Everything depended on Ne-

hemiah's commanding personality. With him absent, the work would flag and fail. *Four times*; doubtless with changing pretexts and hoping to succeed by their persistence. *I answered them*, etc. His decision was made, and he stood by it with rock-like firmness.

II. A Slanderous Letter, 5-9.

V. 5. *His servant*; literally, "his young man", perhaps like the squire of a medieval knight. *The fifth time*; after the four refusals of v. 4. *With an open letter*. The contents of the letter were intended to become public property. Those amongst the Jews who chafed under Nehemiah's zeal would be encouraged, the disheartened would grow obstinate, Nehemiah would be suspected of treason, and the loyalty of Sanballat and his companions proclaimed to all. Thus Nehemiah might after all be forced to yield and meet his enemies in order to defend himself against these charges, and would then be in their power.

V. 6. *Reported among the nations* (Rev. Ver.); those in league with Sanballat. *Gashmu* (that is, Geshem; see on v. 1) *said it*. It is asserted by a man of position and influence. Geshem is a type of those, still far too frequently met with, who work untold mischief by spreading slander and gossip. *Rebel*; against the rule of the king of Persia. *Buildest the wall*; as a first step towards rebellion. No one knew better than Sanballat that the wall was built as a defence against the surrounding nations. *Thou...their king*; after the authority of Persia has been thrown off. The accusation is a personal one, fitted to compromise Nehemiah. *According to these words*; apparently a technical phrase meaning "and so forth".

V. 7. *Appointed prophets*, etc.; who advocated Nehemiah's policy, and claimed divine authority for their words. Sanballat's charge is that these advocates of Nehemiah were mere paid partisans. *A king in Judah*. The Jews were looking for a great national triumph of Judaism and the establishment of a Jewish king supreme over the earth. This expectation is known as the Messianic hope of the Jews. The charge of Nehemiah's enemies was, that the prophets, paid by him, were taking advantage of this feeling to en-

courage revolt against Persia. *Reported to the king*; to Artaxerxes, who, it was implied, would take speedy and deadly vengeance on a governor like Nehemiah who should aspire to be a king. *According to these words*; "and so forth." *Come...let us take counsel*. The pretence of Nehemiah's enemies was that they desired the conference, lest the report mentioned should do harm to Nehemiah and themselves.

Vs. 8, 9. *No such things done*; a summary answer fitted to establish Nehemiah as master of the situation. His commission from Artaxerxes (ch. 2) was well known; he was no rebel; he had royal and official support in his work. *Feignest them*, etc. The rumors of which Sanballat spoke had their origin in the malice and craft of his own mind and heart. *But now, O God, strengthen thou my hands* (Rev. Ver.); hardly a prayer. "O God" is wanting in the Hebrew. Probably the meaning is "and now it was for me to strengthen my hands".

III. A Base Appeal, 10-12.

Vs. 10-12. *Went unto...Shemaiah* (Rev. Ver.); apparently a priest and a prophet. *Who was shut up*; possibly unclean in a ceremonial sense, and so at home, not permitted, for a time, to mix with others or to approach the temple. *Let us meet together*; a proposal involving a twofold breach of the temple law, since Nehemiah, not being a priest, could not lawfully enter it, and Shemaiah also was at the time disqualified. Danger, the prophet implied, warranted the double transgression. *Should such a man as I flee?* I, who respect myself; I, whose cause is the people's cause; I, to whom God's commands and God's sanctuary are sacred. *I discerned* (Rev. Ver.). It came to him suddenly. God had not sent him, but Sanballat's money, as explained in vs. 13, 14.

The completion of the wall building and the conspiracy of certain Jewish nobles with Tobiah are described in vs. 15-19.

Light from the East

FEIGNEST—Orientals are still past masters in all the arts of deceit. They will tell the most barefaced lies with a remarkable ingenuousness of manner, and if you know that

they are lying and point out the discrepancies of the story, they will cover these up with an adroitness perfectly surprising. Although they may have tried a dozen times to deceive, and have failed, they will return to the attack again and again with tireless persistence, and an air that is childlike and bland. If you catch them red-handed in a theft, they will give you such a guileless explanation of it, and with an air of such calm,

imperturbable innocence, that even with the goods in their hands you wonder if you are not mistaken. The Lesson furnishes an example of ancient duplicity, but the village tricksters of Samaria were no match for one trained in the diplomacy of an imperial court. He read their clumsy provincial plots like an open book, and unmasked them with a straightforward simplicity and honesty which must have confounded them.

APPLICATION

Why should the work cease . . . ? v. 3. Every year at Yale University, before the football team goes out for its first practice, an impressive ceremony is observed. The "Never Say Die!" young athletes are all gathered in a circle in the dressing-room, and a picture of a famous player of former years is passed from one to the other. They speak not a word, but look at the photograph and think. It shows the player's face as it was snapped by a camera when he was preparing to hurl himself against an opposing line. The picture says as plainly as words, "Never say die!" That is the spirit needed in God's service,—the spirit that will not let the work cease, come what may.

Thou feignest them, v. 8. How weak those people are whose strength is in lies! How strong those who rely on the truth! A boy once accidentally broke a huge His Lucky Day plate glass window. He started to run off and hide, but thought better of it. He said to himself, "What am I running for? It was an accident; I will go back and tell the truth." No sooner said than done. He told his story, how he had thrown the ball in the wrong direction and it had crashed through the glass. He said that he was sorry and that he would try to pay for the damage if the storekeeper would give him time. The storekeeper was somewhat astonished, but offered to hire him after school hours till the cost of the window was defrayed. The boy faithfully worked himself free, then hired as a clerk, and rapidly rose in his employment. "What a lucky day it was", he once said, "when I broke that window!" "No, my boy", his mother replied, "what a lucky day it was when you were not afraid to tell the truth!"

O God, strengthen my hands, v. 9. Dr. Henry Ward Beecher told of an acquaintance of his who was the headmaster of a

huge school in Philadelphia. Help for the Helpless He had been a sceptic, and doubted the existence of God.

But one day, near the end of the term, when he was tired out and everything seemed to go wrong, when the strain was more than he could bear, he sank his head on his hands and prayed: "O God, if there be a God, unless You help me, I cannot go on." Then help came, and he knew that there was a God. When, like that teacher, we reach the limits of despair, when our own power is shown to be but weakness, and we know that we are not able for all the difficulties which confront us, what a blessing to be able to call to Him who, in His great loving-kindness, "hath not despised nor abhorred the affliction of the afflicted"!

Should such a man as I flee? v. 11. A soldier was wounded in battle and taken to a hospital. His father arrived just as the

surgeon was removing the ball from the back of his shoulder. Where the Ball Went In

The boy lay with his face down on the pallet. "Ah, my poor boy!" said the father mournfully, "but it is a bad place to be hit in the back." The suffering lad turned over, bared his breast, and pointing with his finger to the opening above the armpit, exclaimed, "Father, here's where the ball went in." If it is disgraceful for a soldier to turn his back to the foe, it is equally discreditable that a Christian should be afraid of anything the world can say or do. Let us remember whose we are, and whom we serve, and we shall meet our enemies with an intrepid spirit.

Who . . . being such as I, would . . . save his life? v. 11. Dr. Jackson, a distinguished young physician, went out about a year ago

At the Cost of His Life to work as a medical missionary in the mission of the United Free Church of Scotland at Mukden in Manchuria. He was asked, two months after his arrival, to take charge of the inspection and segregation of several hundreds of passengers at the railway station among whom the plague had broken out. For ten days he worked heroically, while the temperature was so low that his hands were frost-bitten; but at last he himself succumbed to the dreadful malady. The Viceroy of Manchuria, a strong-minded Confucianist, when he heard of the doctor's death, wept, with loud cries. Immediately he sent a gift of \$1,000 to the Mission hospital, and \$5,000 to Dr. Jackson's widowed mother, who returned it to Mukden for the new Medical Mission College, in which her son was to have been a teacher. Those whose hearts and lives have come under the mastery of the infinite sacrifice of Jesus Christ will count no sacrifice too great to make for His sake, and the sake of those for whom He died.

I will not go in, v. 12. In 1865, when cholera broke out in Paris, Louis Pasteur, famous afterwards for his discovery of the

"What About Duty?" successful treatment of hydrophobia, was a professor in Paris, and already distinguished in the world of science. With two assistants, he established himself in the attic of one of the hospitals above the cholera ward, and there carried on experiments in search of a cure for the dread disease. One day a friend spoke to him about the work he was doing. "Experiments of that sort," he remarked, "must require great courage." He had in mind the peril of contagion to which the experimenters were constantly exposed. Pasteur's reply was in three words. "What about duty?" he quietly asked. This reply revealed the man behind it. It showed the test which he applied to all that life offered. The call of duty he must obey, to whatever toil or discomfort or danger it might lead. He held his genius and his attainments as a trust for the world to be used for the good of mankind. So we should regard our abilities and opportunities as a gift from God to be employed in the interests of our fellow men.

TEACHING HINTS

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

For Teachers of Bible Classes

Bring out the contents of ch. 5. Nehemiah's social reforms are of great significance. He at once showed himself worthy of a place with the great prophets, and he also instituted principles which later became law. The oppression of the poor by the rich raised loud protests. The old spirit of greed for gold asserted itself. Note why conditions were hard. It was a war time, and many of those who had returned from Babylon had not been able to get themselves settled. The work of building the walls had taken from production on the farms. Discuss Nehemiah's remonstrance and commands (ch. 5:6-11), the response of the guilty (vs. 12, 13), and Nehemiah's generosity as governor, vs. 14-19. The main points in the Lesson for question-

ing, with any necessary explanation, are:

1. *Nehemiah's enemies tried to get him in their power by proposing a conference in the plain of Ono,* v. 2. What was their purpose in making this crafty proposal? What was his reply? (Vs. 3, 4.) What does this show concerning his view of his work?

2. *They declared that he was reported to be plotting rebellion.* Question about the letter sent by Sanballat, v. 5.

3. *They bribed a Jew within the city.* Question about the proposal to go to the temple for safety. Bring out the force of his reply: (a) Why should he flee? (b) How could one not a priest enter the temple? Call attention to Nehemiah's deep penetration into character shown in detecting Shemaiah's hypocrisy.

Bring out the fact that the Golden Text teaches that, in danger, God will be our Strength, and that therefore His people

should not fear. Nehemiah is a good illustration of strong faith united with active work. Jesus promised special direction when His people were taken before rulers, Matt. 10:19, 20. Dwell on the promise of the Holy Spirit as a source of practical guidance in daily life. How can you account for Nehemiah's detecting hypocrisy in one he believed to be a friend? Was it by the direct aid of God?

Show that the victory of Nehemiah is typical of the final victory of truth. The conflict is not between good men and bad men, but between the forces of evil and the everlasting God. Urge the class to link their lives with God's, and thus stand on the winning side.

For Teachers of the Senior Scholars

Gather up what has already been learned about Nehemiah's enemies. Who were they? Why were they hostile to him? What efforts had they already made to hinder the work of rebuilding the walls of Jerusalem?

1. *New Tactics*, vs. 1, 2. What were these? The devil is a person of great resources. It is difficult to play him out. When a hostile attitude fails, he can feign friendship's guise. Impress upon the class that, while he is to be feared under all circumstances, he is never more dangerous than when he appears as a friend, as an angel of light, 2 Cor. 11:14. (See also Gen. 3:1-5, and Matt. 4:3-11.) The devil often comes in human form. We need to be on our guard. It is possible for us to identify him, although he sometimes deceives even the elect.

How did Nehemiah treat his enemies? (Vs. 3, 4.) He could not be entrapped. He could not be cajoled. In this case the perseverance of the saint in resisting was equal to the perseverance of the sinner in enticing. The teacher ought to be able to make this part of the Lesson effective in strengthening the scholars to resist the enticements of sin. Impress upon them that if we are doing something that is worth while, something in which we are interested, especially some bit of work for our heavenly Lord and Master, we shall have less difficulty in resisting evil.

2. *A Last Resort*, vs. 5-7. Why did Sanballat send an *open* letter? What did the letter contain? This was the enemies' master stroke. They felt that slander would succeed where everything else failed. Teach the class that this is the meanest way of doing the devil's work that the heart of man ever invented. The person who creates an evil suspicion in another's mind is worse than a pestilence in any community.

How did Nehemiah meet this evil report? (V. 8.) There is something refreshingly free and unconventional about his answer. The best thing we can do sometimes is to call a spade a spade.

3. *A Renegade Prophet*, vs. 10-12. What did this man suggest? What evil was there in the suggestion? How was it that he had turned traitor? Dante consigns traitors to the last circle of the Inferno. The poet felt that a man who sells himself to work his country's doom deserves a deep place in the pit. What about those who are traitors to Christ, who are false to all the better things of life? Nehemiah was not deceived by the traitor.

Impress this closing thought upon the class, that the person who tries to prevail upon us to do what we know to be wrong is our enemy and God's enemy.

For Teachers of the Boys and Girls

The Lesson tells of a plot against the life of Nehemiah and how it was foiled.

First, the plotters are named,—four of them. Have the scholars tell who each of these was. The time of the plot is given,—when the building of the walls was finished, and it only remained to swing the heavy doors in the gateways. Then there is the crafty invitation of Nehemiah's foes,—question about this and its murderous purpose. (Vs. 1, 2.)

How did Nehemiah treat this invitation? (Vs. 3, 4.) Bring out his shrewdness in detecting the evil purpose that lay behind it, and his steadfast refusal,—“four times”—to leave the great work in which he was engaged. What a safeguard against being led into the paths of danger it is, to have some task in which we are fully interested and which

takes up our time and attention! Idleness is one of the greatest perils of life.

Then a letter was written. (Vs. 5-7.) By whom? Who carried it to Nehemiah? What was the purpose of its being left open? What were the contents of the letter? What did the writer hope that Nehemiah would be compelled to do? The materials for answers to these and other needful questions will be found in the Exposition and in the scholars' Quarterlies.

Bring out the force of Nehemiah's reply. (Vs. 8, 9.) He declared that Sanballat's charges were mere lying inventions, intended to terrify him into ceasing his work to meet the false charges. Dwell also upon Nehemiah's trust in God. The strength which he needed came from God in answer to his constant and believing prayer.

The crafty invitation had failed, and the slanderous letter. What next? Nehemiah's foes without the walls secured the services of a false friend within. Bring out the details, in vs. 10, 11, of Shemaiah's attempt to induce Nehemiah to leave his work on the city walls and go into the temple, on the pretext that his life was in danger. Question out the meaning of Nehemiah's reply.

The point to press home by way of application is, that the surest way to be kept in safety from all attempts to injure our reputation or to hinder our work, is to be quite certain that we are doing what God would have us do, and then, looking to Him for strength, to keep right on in the path of duty in spite of all inducements to turn aside from it.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Find on the Jerusalem map the spot marked 21. Standing on that spot and looking northeast over the space between the spreading lines, you find at your feet a hillside field where a twentieth century Syrian raises beans and cucumbers. A few rods away, at the farther end of the ploughed slope, you see a high wall of stone masonry, following the irregular line of the present town limits and turning several corners as it does so. Beyond that wall you have a glimpse of a garden with a feathery green palm tree, then rather bare-looking house walls. At the top of the ridge ahead one building marked by a dome occupies a good deal of space. That is a comparatively

modern Mohammedan mosque (El Aksa). In the days before the Captivity, when Jerusalem was a political centre, the king's palace had stood there. Beyond the southeastern corners of the present wall you can see that the ground drops quite abruptly. Farther away at the northeast, beyond an open space (the space is the Kidron valley), the long slope of a hill rises considerably higher than the ground on which you are standing. That is the Mount of Olives.

Use the stereograph used May 28, 1911, entitled, Farming on Mount Moriah Under the South Wall, Outlook Northeast to Olivet. [See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.]

ADDED HINTS AND HELPS

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

Lesson Points

Envy is the tribute which wicked men pay to the success of the upright. v. 1.

Evil condemns itself by masquerading in the guise of goodness. v. 2.

"Nehemiah's sense of self-respect was a grander wall about himself than the wall he was building about Jerusalem." v. 3.

Let us be sure that our decisions are right and then never budge from them. v. 4.

"If slander be a snake, it is a winged one,—it flies as well as creeps." v. 6.

Craft is sure at last to go down in the conflict with honesty. v. 7.

Slander is most effectually answered by an upright life. v. 8.

It is the man who runs to God who need never run from his foes. v. 9.

A treacherous friend is more to be feared than an open foe. v. 10.

We should so act as never to be ashamed to live with ourselves. v. 11.

Something to Look Up

1. "Be ye therefore wise as serpents, and harmless as doves." This was Jesus' advice to His disciples when He sent them out to preach. Find the verse.

2. "He shall not be afraid of evil tidings : his heart is fixed, trusting in the Lord." Where is this promise found ?

ANSWERS, Lesson X.—(1) Matt. 26 : 41. (2) Eccl. 9 : 10.

For Discussion

1. Service a safeguard against sin.
2. The harm of evil speaking.

Prove from Scripture

That God works with His people.

The Catechism

Ques. 20-38 (Review). Redemption is the glad theme of the Questions for review. Trace the redemption of mankind back to its source in the love of God, Ques. 20. Bring out the description, in Ques. 21 to 26, of the Person and offices of Christ, the Redeemer of the world. Recall, in connection with Ques. 27, 28, the two "estates" of Christ, that is, the two spheres in which He moves and works. Make clear, from Ques. 29, how the great redemption actually becomes ours. Discuss (Ques. 30) the work of the Holy Spirit in producing faith in us. Ques. 32 to 38 describe the blessings which come to those who,

by faith, obtain the redemption wrought out by Christ. The blessings received in this life are dealt with in Ques. 32-36 ; those received at death in Ques. 37 and those received at the resurrection in Ques. 38.

The Question on Missions

Ques. 11. The Childerhose Memorial Fund is a loan fund from which the Conveners of Presbyteries' Home Mission Committees in Northern Ontario may borrow to enable them to deal promptly with urgent needs, such as purchasing a lot for church purposes before it increases in price, helping to build a church or manse or to buy a mission tent, etc. The late Rev. S. Childerhose, Superintendent of Missions for Northern Ontario, often expressed a desire for just such a fund to draw from ; hence his name has been given to the fund. The Institutional Church in Winnipeg is meeting a need peculiar to that city, with its transient as well as permanent foreign population, and aims at surrounding the foreigner with wholesome influences. It contains facilities for religious services, reading-rooms, kindergarten classrooms and rooms for mothers' meetings ; also gymnasium and swimming baths. The deaconess work consists in the employment of, and assisting in the training of, deaconesses for Christian work in cities and in the Home Mission field.

FOR TEACHERS OF THE LITTLE ONES

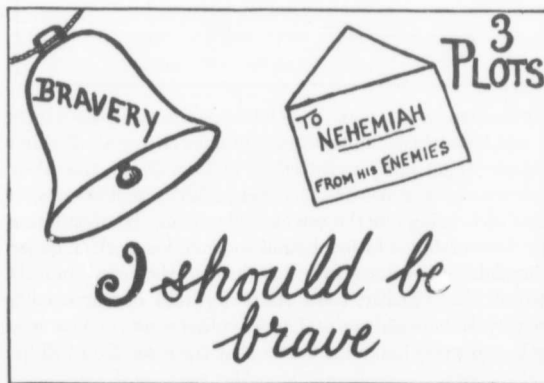
Lesson Subject—God's people learning that God makes His servants brave.

Introduction—Our bell to-day, BRAVERY, rings out "Be brave !" and our story tells

us of a brave general who did not fear his enemies.

Review—Recall in a few simple words the prayer and the great work of Nehemiah. Recall his enemies Sanballat and Tobiah, and the "fun they had made" of Nehemiah and his work, and the way Nehemiah and his workers watched and worked, ch. 4 : 2, 3. To-day we hear the name of another enemy, —Geshem.

Plot Number 1.—When the enemies heard that Nehemiah had finished building the wall,



they of course were very angry, and plotted and planned to do harm to Nehemiah. They pretended to be friendly, and invited Nehemiah to meet them in one of the villages; but he knew their plot and sent messengers to them saying, "I am doing a great work, so I cannot come down to you. Why should the work stop while I leave it and come down to you?" That was a brave answer for Nehemiah to send to these three powerful enemies. Four times the invitation came to Nehemiah, and every time he sent back the same answer.

Plot Number II.—Here is a letter coming now to Nehemiah. It is handed to him by the servant of Sanballat. Tell in simple language the contents of the letter, vs. 6, 7. Give the brave answer that Nehemiah sent to Sanballat, v. 8. All his enemies tried to frighten Nehemiah, so that the work might be stopped; but he prayed to God for strength and went bravely on doing his work.

Plot Number III.—Now a wicked man who had been hired by Sanballat and Tobiah, said to Nehemiah, "Let us meet together in the house of the Lord", v. 10. Tell again the brave, noble answer, v. 11. Tell vs. 12, 13. Tell also vs. 15, 16.

Golden Text—All repeat Golden Text. Let us ring out our bell to-day, "Be brave!" We have brave generals and brave soldiers yet, and brave men and women and girls and boys. Perhaps some of you can tell of some brave boy or girl of whom you have heard or whom you know.

Brave Servants of God—Have you heard of the many servants of God,—missionaries in heathen lands, who have often been in great danger from the heathen people,—their enemies throwing stones into the windows of their homes and running after them in the streets, and doing all sorts of things to frighten and annoy them? But they have bravely kept on with their work, and God has strengthened them and helped them in their work.

Ready to Do God's Will—We should not be afraid of anything or anybody if we are friends of Jesus and trying to please Him.

Our Verse—

"Ready to go, ready to wait,
Ready a gap to fill;
Ready for service, small or great,
Ready to do His will."

—Phillips Brooks

To Think About—I should be brave.

FROM THE PLATFORM

"The Strength of my life"

Write on the blackboard, "THE STRENGTH OF MY LIFE". Get from the class the names of the leaders of Nehemiah's enemies, and have them tell the story, in answer to well directed questions, of the attempt which they made to get him down to the "plain of Ono", that they might take away his life, and how their scheme was defeated by Nehemiah's steadfastness in sticking to his post. Next, in a similar way, bring out the account of sending the open letter with its false charges, in the hope that Nehemiah would feel bound to leave his work in order to answer these accusations, and of Nehemiah's shrewdness in seeing through the deceit and his boldness in denying the slanders leveled at him. Lastly, have the story told of Shemaiah's treachery, and how this, too, was foiled by Nehemiah's refusal to leave his work. Now ask whence Nehemiah obtained his strength, and press home the lesson that the same God will be our Strength.

Lesson XII.

EZRA TEACHES THE LAW

December 17, 1911

Nehemiah 8 : 1-12. Commit to memory vs. 2, 3. Study Nehemiah, ch. 8.

GOLDEN TEXT—The law of the Lord is perfect, converting the soul.—Psalm 19 : 7.

1 And all the people gathered themselves together as one man into the ¹ street that was before the water gate ; and they spake unto Ez'ra the scribe to bring the book of the law of Mo'ses, which the Lord had commanded to Is'rael.

2 And Ez'ra the priest brought the law before the congregation both ² of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the ¹ street that was before the water gate from ³ the morning until mid-day, ⁴ before the men and the women, and ⁵ those that could understand ; and the ears of all the people were attentive unto the book of the law.

4 And Ez'ra the scribe stood upon a pulpit of wood, which they had made for the purpose ; and beside him stood Mattith'ah, and She'ma, and Anai'ah, and ⁶ Uri'jah, and Hilk'i'ah, and Masei'ah, on his right hand ; and on his left hand, Peda'i'ah, and Mi'shael, and ⁷ Malchi'ah, and Hash'um, and ⁸ Hashbada'nai, Zechari'ah, and Meshu'lum.

5 And Ez'ra opened the book in the sight of all the people ; (for he was above all the people ; and when he opened it, all the people stood up ;

6 And Ez'ra blessed the Lord, the great God. And all the people answered, Amen, Amen, with ⁹ lifting up ¹⁰ their hands ; and they bowed their heads, and

worshipped the Lord with *their* faces to the ground.

7 Also Jesh'ua, and Ba'ni, and Sherebi'ah, Ja'min, Ak'kub, Shab'bethai, ¹¹ Hodi'jah, Maasei'ah, Keli'ta, Azari'ah, Jo'zabad, Ha'nai, Pelai'ah, and the Le'vites, caused the people to understand the law ; and the people stood in their place.

8 ¹² So they read in the book in the law of God distinctly, and ¹³ gave the sense, ¹⁴ and caused them to understand the reading.

9 And Nehemi'ah, which ¹⁵ is the Tir'shatha, and Ez'ra the priest the scribe, and the Le'vites that taught the people, said unto all the people, This day is holy unto the Lord your God ; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto ¹⁶ them for whom nothing is prepared ; for *this* day is holy unto our Lord : neither be ye ¹⁷ sorry ; for the joy of the Lord is your strength.

11 So the Le'vites stilled all the people, saying, Hold your peace, for the day is holy ; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

Revised Version—¹ broad place ; ² Omit of ; ³ early morning ; ⁴ in the presence of the ; ⁵ of those ; ⁶ Uriah ; ⁷ Malchijah ; ⁸ Hashbaddanah ; ⁹ the ; ¹⁰ of their ; ¹¹ Hodiah ; ¹² And they ; ¹³ they gave ; ¹⁴ so that they understood the ; ¹⁵ was ; ¹⁶ him ; ¹⁷ grieved.

LESSON PLAN

- I. The People Instructed, 1-8.
II. The People Rejoicing, 9-12.

DAILY READINGS

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

M.—Ezra teaches the law, Neh. 8 : 1-8. T.—Ezra teaches the law, Neh. 8 : 9-18. W.—Joshua reads the law, Josh. 8 : 30-35. Th.—God's law in the heart, Deut. 10 : 13-21. F.—Sin of forgetting, Ps. 78 : 1-11. S.—The perfect law, Ps. 119 : 7-14. S.—Hearing and doing, Matt. 7 : 21-29.

Shorter Catechism—Review Questions 39-81.

The Question on Missions—12. What is meant by educational and medical work ? A few children in the hospitals and mission houses and attending public schools are supported by the Society ; and a

class of Galician students at Manitoba College, Winnipeg, are partially supported. The medical work includes the upkeep of five hospitals and two mission houses.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson) ; 116 ; 559 ; 1 (Ps. Sel.) ; 555 (from PRIMARY QUARTERLY) ; 264.

Special Scripture Reading—Ps. 19. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1385, Ezra Reading the Law in the Hearing of the People. For Question on Missions, H.M. 574, Nurses, Patient and Children Under the Care of the Educational Committee. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Valley of Kidron and Village of Siloam From the South (Underwood & Underwood, see page 593).

EXPOSITION

Time and Place—B.C. 444 ; Jerusalem.

Connecting Links—In ch. 7 we have an account of Nehemiah's arrangements for the protection of Jerusalem, and also a register containing the names of the Jews who returned from Babylon to Jerusalem under Zerubbabel (see Ezr. 2 : 1-70).

I. The People Instructed, 1-8.

V. 1. *All the people* ; including the inhabitants of Jerusalem and those dwelling in other places throughout Jerusalem. *Gathered themselves together* ; on "the first day of the seventh month" (see v. 2), the day fixed in Lev. 23 : 24, 25 and Num. 29 : 1-6 for the observance of the Feast of Trumpets, which took its name from the blowing of the sacred trumpets by which it was ushered in. This was the civil New Year's Day of the Jews,

while their sacred year began with the Passover in the spring of the year. *The broad place* (Rev. Ver.) ; or as we should say, "the square", lying between the southeast angle of the temple area and the eastern wall of the city. *Before the water gate* ; probably the gate in the eastern city wall by which one passed out towards the Virgin's Fountain known in earlier days as the spring of Gihon, on the flank of the Kidron valley. *Ezra the scribe* ; called "the priest" in v. 2 (compare Ezr. 7 : 11). But because his chief work was the study and teaching of the law, he is more commonly called a "scribe". *The book* ; formed of skins fastened together, so as to form a roll, with sticks at either end for rolling it up. *The law of Moses*. The Old Testament in Hebrew was divided into three parts.

The Law included the five books of Moses, or the Pentateuch. The Prophets designates the prophets proper and the history from Joshua to Kings. The rest of the books, miscellaneous in character, belong to the third division. *The Lord had commanded*; so that the book was the Word of God.

Vs. 2, 3. *Ezra .brought the law*; probably from his own house, since the temple is not mentioned and the priests take no part in the events that follow. *Congregation*; Israel, the company of God's chosen people. *All . . with understanding*; fathers and mothers, with their sons and daughters,—all except very young children. *First day . . seventh month* (see on v. 1); that is, Tishri, our September—October, the month of the Feast of Tabernacles or Hebrew harvest home. *Read therein*. The method is explained in vs. 4-8. *From early morning* (Rev. Ver.) *until midday*; for six or seven hours. *Were* (Omit "attentive") *unto the book*. Their minds were riveted upon it, so that they paid attention to nothing else.

Vs. 4, 5. *Pulpit*; literally, "what is high", "a tower". Here a platform is meant large enough at least for the fourteen men here named. *Ezra opened the book*; unrolled it (compare Luke 4 : 17). *Stood up*; to show reverence for the Word of God. In the later synagogue worship men stood up as the law was being read.

Vs. 6-8. *Ezra blessed . . God*. He pronounced some doxology before he began to read. So, in the services of the modern Jewish synagogue, prayers are offered when the book of the law is taken from its keeping place and when it is returned. *Amen*; literally, "firm", "established", then "certainly", "assuredly", the people's response, making Ezra's words their own. *Lifting up their hands*; open and palms upward as if to receive the blessings asked for. *Faces to the ground*; in humility and adoration. *They read . . distinctly and gave the sense*. Perhaps Ezra read a section of the book, and the Levites (v. 7) read a prepared explanation, and so on. The people would sit during the explanation. *Understood the reading* (Rev. Ver.); took in the meaning of what they heard.

II. The People Rejoicing, 9-12.

Vs. 9, 10. *Tirshatha*. See Light from the East. *This day is holy*; set apart for the Lord. *Mourn not, nor weep*; but be joyful, as is fitting on a day belonging specially to the Lord. *People wept*; distressed when they heard the divine law which they had not kept. *Eat the fat . . drink the sweet*; feast on the best, a proverb for great gladness. *Send portions*. It was and is the Eastern custom to share feasts with the sojourner, the orphan, the widow, etc. *The joy*; gladness from the assurance that Jehovah is your Keeper. *Your strength*; literally, "your Refuge", from which no one can drive you.

Vs. 11, 12. *Hold your peace*; cease weeping aloud (compare v. 9). *Great mirth, because they . . understood*. They now saw God's love in the law, which before they had thought to contain only threatenings and curses.

Vs. 13-18 tell of the observance of the Feast of Tabernacles prescribed in the law just read to the people.

Light from the East

TIRSHATHA—This Persian word, which is rendered in the Revised Version Margin by "the Governor", was a title somewhat like our "His Excellency", applied to the viceroy who had full control of the civil and military power in a province or smaller district. It was also employed to denote an extraordinary officer with a viceroy's powers, sent out by the king personally on a special mission, even into provinces which had a governor, in which case friction often arose. When his special mission was ended his appointment ceased and his power lapsed.

UNDERSTAND—The Levites (v. 7) translated the substance of the law read by Ezra into Aramaic, a dialect akin to Hebrew, which the Jews had been speaking for two generations. The younger people likely had scarcely heard Hebrew spoken, and even the older people would be somewhat rusty in it. Not only the language, but also the substance of the law needed to be made plainer. Not many people can take in the sense of an unfamiliar passage of scripture by hearing it read once. And the law was entirely new to them. Hitherto the written law had been

the peculiar possession of the priests, but now the common people were to enter on their great heritage and know the whole

revealed will of God. This is the protection of the people against the spiritual tyranny of an exclusive priesthood.

APPLICATION

Brought the law before the congregation, v. 2. In a certain Foreign Mission field, an old woman came into a city from the country, to buy some medicine at a **Heart Medicine** native medicine vendor's. While the man was preparing it, his wife came into the shop, and noticing that the old woman looked very sad and unhappy, asked her the reason. The old woman replied: "Last year I lost my husband. Now my eldest son is ill at home, and I am afraid that he is going to die. I am taking this medicine to see if it will do him any good." "Ah", replied the shopman's wife, "I am sorry for you. I wish I could help you. If you want the words that comfort people's hearts, go to the Gospel Hall across the street." God's Word, with its many sweet and precious promises, has medicine for broken hearts everywhere. "Earth has no sorrow that Heaven cannot heal."

He read therein, v. 3. The story is well known of a bishop of London, who once asked an actor: "Why is it that I, in expounding divine truths, produce so little effect, while you so easily rouse the deepest feelings of your audience by the representation of fiction?" "Because", replied the actor, "I recite fiction as if it were truth, while you deliver truths as if they were fiction." There is as much need of reality in living as in preaching, the truths of religion. It is Christians who are seen to be living, day by day, as if they really believed the things which they say they believe, who influence those about them most powerfully to seek and to serve their Saviour. The life preaches more powerfully than the lips.

The ears of all the people were attentive, v. 3. Many years ago some skylarks were liberated on Long Island, and became established there. They may now be heard in certain localities there. One summer day a lover and student of birds journeyed out from the city of New York to observe these

birds. A lark was soaring and singing in the sky above him. An old Irishman came along and suddenly stopped as if transfixed to the spot. A look of mingled delight and doubt came into his face. Was it possible that he was indeed hearing the bird he had heard in the Green Isle, where he had lived as a boy? He took off his hat, turned his face skyward, and, with moving lips and streaming eyes, stood a long time regarding the bird. "Ah", thought the man of science, "if I could only hear that song with his ears!" It makes all the difference in the world how we listen to God's Word. Those who hear it with loving, obedient hearts will find it thrill them through and through with a new power and gladness.

All the people stood up, v. 5. This was reverence. They rose up, as in the presence of a superior. It is told of Edward VI. of England, that once, while he was a lad in the care of his tutor, he was trying to reach some book on one of the higher shelves of a book case. The tutor seized hold of a huge leather bound volume of the Bible, the most ponderous in the room, and set it on the floor for the young prince to stand on. "No", said the prince, "that is the Book of God; it is not meet that it come under the foot of man." With how much respect we would treat a letter addressed to us by an earthly king! But the Bible comes to us as a letter from the King of kings. How great is the sin of treating it with the slightest approach to anything that even looks like disrespect or irreverence!

They bowed their heads, v. 6. A preacher once offered to give any impenitent man ten dollars who would read one chapter of the Bible every morning for three months, commencing with the prayer, "O God, send Thy Holy Spirit to convince me of sin, and to lead me in the way of truth." The challenge was accepted by a boastful infidel. He got on well for a few days; but then the conviction

The Two
Listeners

A Preacher's
Challenge

of sin fastened upon him; then despair seized him; then he went to the minister to pray for him. The Word of God has power

to convince and convert the most obstinate and impenitent. "The gospel of Christ . . . is the power of God unto salvation."

TEACHING HINTS

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

For Teachers of Bible Classes

The Lesson contains two main points for discussion :

1. *The reading and explanation of the law to the people* vs. 1-8. The following points are of practical interest and may be brought out by questions and discussion in the class : (a) The readiness of the people to hear the Word. This is always necessary if it is to be properly received. (b) Ezra's readiness. Refer to the raised platform, the roll, the long service. (c) The method. See Exposition for an explanation of the part in the instruction of the people taken by the Levites. (d) The purpose was to get all to understand, a popularization of the scriptures. It was a revival in Bible study.

2. *The effects of knowing the law*, vs. 9-18. Bring out the three things which resulted : (a) It led to conviction of sin. Dwell upon the place of the Word of God in producing conviction of sin, and a sense of personal responsibility. Question whether neglect of the scriptures may not be one reason why some churches are dead? Is the conscience quickened and enlightened in proportion as it is in touch with the law of God? (b) It led to joy. Dwell on the social joy of the people and compare it with Pentecost, Acts 2 : 46. (c) It led to the observance of the Feast of Tabernacles (vs. 13-18) and the making of a solemn covenant, ch. 8 : 18 to 19 : 10. It is important to notice the ethical results, as the purification of the temple, restoration of tithing, checking of crime, Sabbath breaking stopped, the putting away of heathen wives.

The Lesson is a study of a great revival of religion based upon a great revival of Bible study. The new covenant made the law the permanent rule in Israel. The Lesson is an illustration of the blessing which comes from the knowledge of God's Word, leading to a doing of His will.

Seek to make plain these three principles : (a) Successful Bible study must be devotional, with a heart eager to learn the will of God. All other kinds fail of highest results. (b) The teachings of God's Word must permeate the whole life of a people to be fully enjoyed. (c) When known and obeyed, it has power to transform the whole life of a people. The demand of this age is a return to God as He is revealed in His Word. Insist more strongly on a thorough Bible study basis. This would lead to evangelism and personal work, as well as world-wide missionary endeavor. Urge the necessity of each scholar's studying the Word of God for himself for help in all daily problems.

For Teachers of the Senior Scholars

Our Lesson to-day is a Bible Reading.

1. *The People Who Attended the Bible Reading*, vs. 1, 2. Everybody attended the meeting, and everybody was anxious to hear what the Book contained. Question the class about what led to this revival of interest in God's Word. Was it the fact that God had been so good to them in sending them Nehemiah, and in protecting them while the work of rebuilding the walls of Jerusalem was going on? Had God's goodness led them to want to know something more about God? Talk about the scenes, like the one in the Lesson, which are being enacted in Korea to-day, where the people are hungering for the Word of Life, where old and young flock in crowds to hear the Word read and explained.

2. *The Men Who Conducted the Bible Reading*, vs. 3-8. The class will be able to tell, in answer to questions, a good deal about Ezra. What was the work of Ezra's assistants? (Vs. 7, 8). What were the others doing who were in the pulpit with Ezra? (V. 4.) Were they taking turns with Ezra in reading, or were they men of note who were lending their influence to the movement by their presence? Remind the class that they also serve who only stand and wait, that is, if they are unable to do anything else; but

that standing and waiting is a poor business when God expects us to be working.

3. *The Effects of the Bible Reading*, vs. 9-12. (1) The people wept, v. 9. What made them weep? Sometimes the Bible produces this effect. (See Jer. 23 : 29.) God's Word strikes a heavy blow at us if we stand in the wrong place. In the revealing light of the Bible we see ourselves as we are, and that is often not a comfortable sight. (2) The people were told to rejoice, vs. 10-12. Dwell upon the way to get joy out of sorrow for sin. Faith which leads us to look away from ourselves to God brings joy and peace and forgiveness. God's Word is intended to give joy. Try to make the class understand that the tendency of religion is to make life sunny and songful, and to make us thoughtful of others, v. 12.

For Teachers of the Boys and Girls

Guide the conversation by the following outline, supplementing the suggested questions by additional ones.

1. *The gathering of the people*, v. 1. Who? How summoned? To what place?
2. *The teacher*, v. 1. Who was he? What was the work of a scribe among the Jews?
3. *The lesson Book*, v. 1. What is meant by "the law of Moses"? Who had given this law? On what was it written?
4. *The time*, v. 2. In what Jewish month was this gathering held? To which of our months does this correspond?
5. *The method*, vs. 3-8. Where did Ezra take his stand? Who stood beside him? How would he open the book? What did

the people do when it was opened? Of what was this a sign? What did Ezra do before beginning to read? What response did the people make? What does "amen" mean? What did the lifting up of their hands by the people signify? What, the bowing of their faces to the ground? By whom was the law read? What did the Levites read? What was the purpose of the reading?

6. *The effect of the teaching:*

(a) Sadness. What did the people do when they heard the words of the law? What was the cause of their grief?

(b) Gladness. Who spoke to them? What title is here given to Nehemiah? What does it mean? What were the people told about the day? What is meant by "holy"? What were the people commanded not to do? Why should they not show signs of grief? Who now spoke to the people? What did he tell them to eat and drink? What did this command mean? With whom were they to share their feast? What was to be their strength? Explain the meaning of this word. What is meant by "the joy of the Lord"? Who stilled the people? What did they then go away to do?

(c) Obedience to God. See vs. 13-18, the unprinted portion of the Lesson, and chs. 9 : 38 and 10 : 39.

Point out, in closing, that the study of God's Word should have like effects upon us,—making us sad, when it tells us of our sins and failures, glad, when it speaks of God's pardoning love, and, above all, setting us upon the doing of His will made known in His Word.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Find on the Jerusalem map the number 44 on the Hill of Evil Counsel outside the town at the south. If you stand at that spot and look a little east of north over the space included between the two spreading lines, you have before you the place where the law was read. You are up on a little height with a valley at your feet, its floor cut up into a good many fields and gardens and patches of neglected ground, irregular in shape, with olive trees dotted here and there. At each side of the valley a hill rises steeply. The

farther end of the valley narrows so that it has no room for fields; the hills on its opposite sides have their feet set along one crooked line—the bed of the brook Kidron. Small, flat-roofed houses of grayish stone are huddled together on the nearer part of the hill at the right; they form the modern valley of Siloam, on the side of Olivet. You can see the place for yourself by using a stereograph entitled, *The Valley of Kidron and Village of Siloam from the South*. [See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.]

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Rejoice in the Lord alway : and again I say, Rejoice." Where does the apostle Paul say this ?

2. In one of the Lessons of last Quarter there is a story of a king who rent his clothes when he heard the book of the law read. Who was he, and where is the story found ?

ANSWERS, Lesson XI.—(1) Matt. 10 : 16. (2) Ps. 112 : 7.

For Discussion

1. How to get the greatest benefit from church services.
2. Reasons for the Christian's joy.

Prove from Scripture

That we should read the scriptures daily.

The Catechism

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

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

The Question on Missions

Ques. 12. The educational work is just in the making. A limited number of the children of foreign immigrants are living in the Hospitals and Mission Houses while attending the public schools. It costs \$50 per year to support each pupil. The Galician class is composed of between 25 and 30 young Galician or Ruthenian students, attending Manitoba College, fitting themselves to become teachers and preachers amongst their own people. The five hospitals and two Mission Houses, with a staff of 21 nurses, constitute the medical work. Nearly 7,000 patients were treated last year who would have been without medical attention but for the Home Mission Hospitals. The babies and young children suffer greatly from neglect, not wilful, but due to superstition and lack of knowledge, many of the mothers being between the ages of fourteen and twenty. The nurses make visits to the sick, and treatment and medicine are given free if the patients are unable to pay.

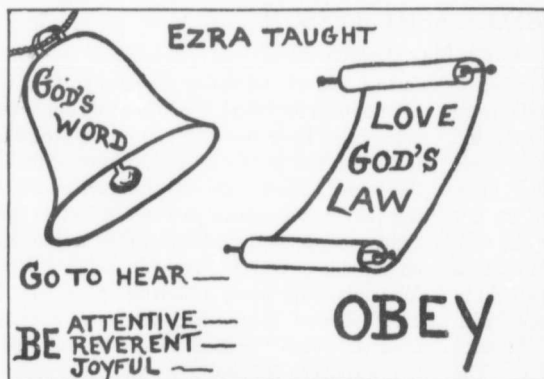
FOR TEACHERS OF THE LITTLE ONES

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

Introduction—One Sunday morning I saw a little girl coming out of the gate with a very

cross-looking little face. "What is the matter?" I asked. "I don't want to go to church and mother is making me go. I don't like church. It is just the minister talking, and I do not know what he means, and reading out of that big Bible, and praying and singing songs I do not know." "Oh come along", I said, "and perhaps it will be nicer to-day."

And sure enough it was, for the minister had been thinking that his sermons were rather "old" for the little people, and



he had decided to have a little sermon just for the children before the other sermon began. They sang a nice hymn the children knew,—“Jesus loves me”, and the minister said he was going to tell them a very beautiful text,—“Thy Word is a lamp unto my feet.” He showed how God’s Word is like a light, guiding and cheering and showing the best places for us to go, and showing us what to do at all times. When church was over, the cross-faced little girl had disappeared entirely and in her place was a smiling, happy one. “I’ll never say I don’t want to go to church again. Church was lovely to-day.”

Lesson—Our story makes us think about some grown-up people in our Lesson story to-day, who wept and mourned when they went to listen to God’s Word being read. They were afraid of the punishments for sin, and they thought it was all gloomy and fearsome; but their minister, a priest, showed them that God’s Word brings us all our joys and blessings, and that they had more cause to rejoice and be merry than to mourn and weep.

Review—Recall Ezra the priest, whose journey had been so wisely planned by God. Tell of the gathering at Jerusalem to hear Ezra preach God’s Word. Describe the pulpit (v. 4), and the book (v. 5), and the

form of worship, vs. 6-8. Tell of the attention of the people, v. 3. Tell of the mourning and weeping, and of Ezra’s words, vs. 9-12. (See Exposition.)

Golden Text—Print and repeat, THE LAW OF THE LORD IS PERFECT. (Outline a Bible.)

Love for God’s Word—We hear our bell ringing, “LOVE GOD’S LAW.” (Repeat with motions.) How can we show our love for God’s Word? How gather together to listen to God’s Word? (V. 1.) How be attentive (Explain) to God’s Word? (V. 3.) How be reverent (Explain) to God’s Word? (Vs. 3, 4.) How be joyful (Explain)? (V. 10.)

Jack does not want to go to Sunday School; May talks while God’s Word is being read; Tom plays in Sunday School while God’s Word is being taught. Are these “loving God’s Word”? Joe and Kate get ready for church and Sunday School joyfully, and go and listen attentively and reverently to the teaching of God’s law, Are they loving it?

Sing or Repeat—

“We live the word of life,
The word that tells of peace,
Of comfort in the strife,
And joys that never cease.”

—Hymn 388, Book of Praise

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

FROM THE PLATFORM

RETURN UNTO ME
YOU

Print on the blackboard, RETURN UNTO ME, and question somewhat as follows: Who is represented as giving this invitation? To whom was it given? How had they wandered away from God? With what question did they reply to God? What charge did He now make against them? What was their reply? Of what specific sin did God say they had been guilty? What had their sin brought upon them? Now print, return unto You. Who said to His people that He would do this? What was meant by God’s returning to His people? What promise did He make to them? Who were those who disbelieved this promise? Who accepted it? What did God say of His servants? Of what did He say the unbelievers would be convinced? Make clear and impressive the teaching that for us to return to God is to forsake our sin and strive to do His will, and that when we do this He will forgive and bless,

Lesson XIII.

MALACHI REBUKING AND ENCOURAGING JUDAH

December 24, 1911

Malachi 3 : 7-18. Commit to memory vs. 16, 17. Study Malachi 3 : 1 to 4 : 3. Read Malachi ; Nehemiah, ch. 13.

GOLDEN TEXT—Return unto me, and I will return you, saith the Lord of hosts.—Malachi 3 : 7.

7¹ Even from the days of your fathers ye² are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye³ said, Wherein shall we return?

8 Will a man rob God? Yet ye⁴ have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye⁴ have robbed me, even this whole nation.

10 Bring ye⁶ all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you⁷ blessed: for ye shall be a delightful land, saith the Lord of hosts.

Revised Version—¹Omit Even; ²have turned aside from; ³say; ⁴rob me; ⁵the curse; ⁶the whole tithes; ⁷happy; ⁸Wherein; ⁹Omit so much; ¹⁰charge; ¹¹built up; ¹²they tempt God, and are delivered; ¹³one with another; ¹⁴Omit it; ¹⁵the day that I do make, even a peculiar treasure.

LESSON PLAN

- I. The Lord's Charge, 7-9.
- II. The Lord's Promise, 10-12.
- III. The Lord's Challengers, 13-15.
- IV. The Lord's Servants, 16-18.

DAILY READINGS

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

M.—Malachi rebuking and encouraging Judah, Mal. 3 : 1-12. T.—Malachi rebuking and encouraging Judah, Mal. 3 : 13 to 4 : 3. W.—Invitation and promise, Isa. 1 : 10-20. Th.—Judgment on the rebellious, Isa. 1 : 21-31. F.—Honoring God, Prov. 3 : 1-10. S.—The Lord knoweth, 2 Tim. 2 : 19 : 26. S.—Returning to God, Isa. 58 : 3-12.

Shorter Catechism—Review Questions 82-107.

The Question on Missions—13. What is meant by the benevolent work? Supplying furnishings for hospitals, such as cots, bedding, general household

provisions, surgical instruments, etc., and clothing for the poor, sweaters, toques, shoes and stockings, especially all sorts of good warm garments for the children.

13 Your words have been stout against me, saith the Lord. Yet ye say, ⁸What have we spoken ⁹so much against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his¹⁰ ordinance, and that we have walked mournfully before the Lord of hosts?

15 And now we call the proud happy; yea, they that work wickedness are¹¹ set up; yea, ¹²they that tempt God are even delivered.

16 Then they that feared the Lord spake¹³ often one to another: and the Lord hearkened, and heard¹⁴ it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in¹⁵ that day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Lantern Slides—For Lesson, B. 837, The Refiner of Silver; M. 50, Weekly as God Hath Prospered You. For Question on Missions, H.M. 373, Women's Home Missionary Society Nurses and Children at Toulon Hospital. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Church of the Nativity, Built Where Jesus Was Born, Bethlehem of Judea (Underwood & Underwood, see page 593).

EXPOSITION

Time and Place—About B. C. 450; Jerusalem.

Connecting Links—The evils denounced by Malachi are those which Nehemiah and Ezra sought to reform.

Judah's indifference and worldliness provoke Jehovah to intervene. "He is at hand", is the prophet's message. "Messenger" in v. 1 points to John the Baptist (see Matt. 3 : 3). Vs. 1-6.

I. The Lord's Charge, 7-9.

Vs. 7-9. From the days of your fathers (ancestors). The prophet charges the whole race of Israel with defection from Jehovah. Turned aside (Rev. Ver.); from obedience to God, likened to a straight path. From mine ordinances; the laws relating to the worship of Jehovah and religious duties in

general. Return unto me; the Old Testament way of saying "Repent": it includes turning away from sin and turning back to the love, worship and service of Jehovah. I will return unto you. I will again show you favor. Wherein shall we return? What have we to repent of? Sin had so deceived them that they believed and declared that they had not sinned.

Vs. 8, 9. Will a man rob God? The meaning is rather "deceive God". The sin was like the blasphemy of Ananias, Acts 5 : 3. Wherein . . . robbed thee? So hardened has the people's conscience become that they do not even yet realize their sin. In tithes. See Light from the East. Offerings; voluntary gifts, over and above the required tithes. Cursed with a curse. Jehovah had withheld

the rain in its season, and the land famished for lack of water; blight and famine were actually upon the land.

II. The Lord's Promise, 10-12.

Vs. 10-12. *Bring ye the whole tithe into the storehouse* (Rev. Ver.). Their "return", their "repentance", was to be a specific course of conduct, a "new obedience", as the Shorter Catechism (Ques. 87) puts it. "Whole" is emphatic: no part is to be kept back. *Into the storehouse*. The storehouse of the priests and Levites were chambers of the temple buildings, Neh. 10:39; 13:5, 6. *Meat* (food); provision for the priests and the sacrifices. *Prove me now herewith*; by faithfulness in the tithing. *Open you the windows of heaven*. Jehovah will send rain. He will remove the curse as soon as the people fulfil the condition of obedience to His law. *Not . . . room enough*. Until God's supply is exhausted, some take the meaning to be: that is, forever. *The devourer*. The locust is meant, next to drought the chief enemy of the Palestinian farmer (see Joel 1:4). *Neither . . . vine cast her fruit*; fail to ripen it. *Happy . . . a delightful land* (Rev. Ver.); prosperous because obedient to God.

III. The Lord's Challengers, 13-15.

Vs. 13-15. *Your words . . . stout*; violent and provoking. *Wherein . . . spoken . . . against thee* (Rev. Ver.)? The charge is boldly denied. These challengers of Jehovah now speak out their unbelief. *It is vain to serve God*; because, they allege, it is not true that those who serve Him enjoy the reward of prosperity. *Walked mournfully*; like men fasting, as a sign of their repentance for sin. *We call the proud happy*. It is those who live in haughty rebellion against God who seem to prosper, not those who humbly serve Him. *Work wickedness . . . built up* (Rev. Ver.). It is the evil-doers who succeed in life. *Tempt God . . . delivered*. Those who provoke and deserve God's judgment for their sin, say these bold challengers, nevertheless escape.

IV. The Lord's Servants, 16-18.

Vs. 16-18. *Then*; when they heard the words spoken against God. *They that feared the Lord*; the true worshipers of Jehovah, who looked to Him, not with the dread of slaves, but with a reverent love and trust like that of children. *Spake*, etc.; for God,

as others spake against Him. *Book of remembrance*; like the registers kept for Persian kings (see Esth. 6:1). *Mine*; God's own possession and the objects of His special care. *In the day that I do make* (Rev. Ver.); or "when I act" in judgment on the wicked. *Even a peculiar treasure* (Rev. Ver.); specially prized and guarded. *Spare them*, etc.; treat them with kindness, as true and loyal servants. *Then shall ye return*; spoken to the unbelievers: they will give up their unbelief when they see the Lord making a difference between the righteous and the wicked. (Compare Matt. 25:31-46.)

Ch. 4:1-3 describes in vivid language the day of testing and terror which is at hand for the wicked. But to the righteous, in that day the Sun of righteousness (the Messiah) will bring joy and peace.

Light from the East

TITHES—Giving a tenth of the annual increase of the field to the service of God was very ancient in all Semitic tribes. It has been thought that the first fruits (Lev. 23:10, 11) were the original form of this offering, but that at a later time it was changed to this definite proportion of the crop. In Numbers, the tithe is to be wholly given to the Levites, and they are to give a tenth of it to the priests. In Deuteronomy, it is to be taken to the central sanctuary and eaten by the offerer himself in the presence of Jehovah, although the Levite has a moral claim to share it. Every third year the tithe is kept at home and distributed in charity. In later Judaism the two tithes were exacted and also the tithe for charity every third year. After the Dispersion, all Jews over twenty years of age had to pay a tithe to support the temple. In every large city there was a receiving office for the sacred funds, and at fixed times Jews of noble birth were entrusted with the duty of carrying the money to Jerusalem. The result of this was the accumulation of an immense store of wealth at the central sanctuary. In the time of Pompey, after every expenditure had been lavishly met, there remained in the treasury two and a half millions of dollars in money and ten millions worth of precious vessels.

APPLICATION

Return unto me . . . I will return unto you, v. 7. In winter our side of the globe is turned away from the sun, so that its rays fall less

The Miracle of Spring

directly upon it. The consequence is that the earth becomes hard with frost, the leaves of the trees die and fall, the grass ceases to grow and the flowers to bloom. But in the spring time, the earth turns again to the sun, and all is changed as if by a miracle. The bands of the frost are unloosed, the trees once more assume their garb of green, the grass springs up afresh and the flowers put on their summer glory. The sun was pouring forth its light and heat all winter long, and it was only required that the earth should turn toward it that the full benefit of its rays might be felt. So there is never any lessening or change in the love and grace of God. By our sin we have turned away from Him. We have but to turn back again to Him in love and trust and obedience, and the glorious beams of His favor will shine upon us, brightening and blessing every part of our lives.

Not . . . room enough, v. 10. A father was walking home one winter's night, with his little daughter by his side. Said she:

Never Come to the End

"Father, I am going to count the stars." "Very well", said he, "go on." By and by he heard her counting, "Two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five." "Oh dear", she said, "I had no idea there were so many." That is the way with the blessings which God pours out upon His loving and obedient people. They will never come to the end of the countless proofs of His goodness. Greater in number than the stars in the heavens, than the grains of sand by the seashore are God's kind thoughts and plans for us. It would take eternity to recount them.

All nations shall call you blessed, v. 12. A story is told of two rabbis who were crossing Zion Hill in Jerusalem, when they saw a fox run by. One wept

The Two Rabbis at the sight, while the other cheerfully smiled. The one who

had smiled asked the other the cause of his tears. "How can I help weeping", he said,

"to see the threatenings against our holy city so exactly fulfilled?" He referred to the prophecy of Lam. 5 : 18. But the other said: "For that very reason I rejoice, because the prophecies of a glorious restoration are equally plain and numerous; and as the punishment has been literally executed, we may the more certainly expect the accomplishment of the promises." We may well be filled with fear and trembling when we read God's threatenings against sin and see how these threatenings are executed on evil-doers. But joy should fill our hearts when we remember His gracious promises to those who do His will. For these are as sure to be fulfilled as the other. It is as certain that God will bless the righteous as that He will punish sin.

Shall call you blessed, v. 1. Go over the map of the world and color in white the countries in which Christianity and in black those in which false religions

A Fair Test hold sway. Then mark in white the countries in which morals are the highest, where most is done for the sick and suffering, where happiness is most widespread, and in black those in which these good things are wanting. It will be found that the two maps correspond with practical exactness. Age-long evils vanish and countless blessings spring up wherever the religion of Christ extends its sway.

What profit is it? v. 14. Suppose the light should ask: "What does it profit me that I pour out my rays to carry brightness

Not Getting But Becoming into earth's darkest places? Why should I thus spend myself unceasingly?" Would

it not be answered that it is of the very nature of light to shine? Not less is it true that we are set in the world not merely to further our own advancement and enjoyment, but to minister out of our strength and wisdom to the good of others. That is God's will for us, and, fulfilling that will, even though it bring no external gain to us, we shall find in it the highest and most blessed exercise and fullest development of all our powers. Our reward will consist not in what we get, but in what we become.

TEACHING HINTS

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

For Teachers of Bible Classes

The Lesson may be introduced by a brief talk about the Book of Malachi. The name Malachi means "My (that is Jehovah's) Messenger", ch. 1:1. The book was written at a time when the moral tone was low. The priests had lost zeal in their work and had become selfish, the people were stinting their sacrifices, scepticism was appearing and there were many intermarriages with heathen nations. The prophet sought to restore purity of worship and social justice. Bring out the following points:

1. *The rebuke for withholding God's tithes*, vs. 7-12. Two main lessons should be emphasized: (a) It was robbery to withhold the tithe. For the law, see Deut. 14:22-29. Dwell upon the punishment of disobedience, v. 9. (b) Faithfulness to the law of tithes will bring rich reward,—provision in abundance.

2. *Rebuke for scepticism*, vs. 13-15 (see Exposition). Bring out the source of unbelief in the fact that many of the pious were poor, while many of the proud were rich and apparently happy. In Old Testament times material blessing was associated with piety. But now the pious were suffering. How could this be explained?

3. *The vindication of the faithful*, vs. 16-18. The fulfilment of God's promise was to be looked for not in the present, but in the future. Then there would be social cheer, remembrance by God and vindication in His day, and the difference between the righteous and the wicked would be apparent.

The heart of this Lesson is that our attitude toward God will determine our real success. God will justify the faith of those who fulfil His will even in material things. How does the New Testament treat this ideal? Does our faith guarantee worldly success? Consider the definite relation of the tithe to worldly success. Has there been any change in this law? Does our largest worldly success depend upon giving God His tithe? How would the tithing system affect the revenue of our churches, and our missionary policy?

Press home the truth that if we are only faithful to God, we can trust Him for blessing. If sufferings do come upon us now for righteousness' sake, the time is coming when these will be over and our happiness will be made perfect.

For Teachers of the Senior Scholars

It would be well for the class to read this whole interesting little Book of Malachi. Draw attention to the fact that a good deal of the Book is in the form of questions and answers. It belongs to the last days of Nehemiah, or perhaps later. What impression do we get from the reading of the Book of the religious condition of the Jews at this time? The world was too much with them. Is this all we have in the end after so many centuries of divine instruction and discipline? It is a dark day, but there is still the hope of better things,—the hope of the coming Messiah, ch. 4:2. The conversation may be guided by the following outline:

I. *Severe Rebukes*, vs. 7-9. Deal with the charges which the prophet brought against his people. What were they? Note how little they themselves knew about the kind of life they were living, or how to make life what it ought to be. Is there any occasion for a rebuke of this kind to-day? A good many are forsaking divine ordinances and are robbing God in many ways and yet are not aware of what they are doing. Impress upon the class the danger of robbing God of our heads and hearts and hands as well as of our money. What is the result of forsaking divine ordinances and robbing God? (V. 9.)

II. *Precious Promises*, vs. 10-12. What were the promises? Upon what condition were these promises based? This condition implies renewed loyalty to God by the amount he gives to religious purposes? A mean giver is usually a mean Christian. Giving is a much surer gauge than the length of his prayers.

III. *Divine Revelations*, vs. 13-15. In these words God reveals sinners to themselves. They do not know that their words are stout against God. They think that they are doing only a little reasonable complaining. We seldom know the full meaning of our words of complaining.

IV. *Bright Prospects*, vs. 16-18. The whole nation is not gone to the bad. There is a chosen remnant. Picture the beautiful scene of religious fellowship, v. 16. God is interested in such a scene as this, vs. 16, 17. It is a blind man who cannot discern between the righteous and the wicked.

Impress the Lesson of the Golden Text,—that the forsaking of sin and the faithful service of God are sure to win His favor.

For Teachers of the Boys and Girls

Bring out, by a few preliminary questions, the teaching of the unprinted portion of the Lesson regarding the messenger whom the Lord will send and his mission. Show the application of these verses to John the Baptist and his work. For the printed portion, the Lesson Plan may be followed.

I. THE LORD'S CHARGE, vs. 7-9. Help the scholars to see the vivid picture in the opening words of v. 7,—the whole Jewish nation "turned aside" (Rev. Ver.) from the path of obedience to God's commands. Dwell on the gracious invitation, "Return", etc., and the blindness, shown in the question that closes v. 7, of the people to their own sin.

Now (v. 8) comes a specific charge from God against His people. What is it? And what is their reply? How dull of conscience it shows them to be. The Lord must make His charge still more explicit,—He has been robbed in "tithes" and "offer-

ings". Have each of these terms explained.

II. THE LORD'S PROMISE, vs. 10-12. Is it not strange that the Lord should have a promise at all for people who had so sinned against Him. But that is always His way,—striving to bring sinners back to Himself by His gracious loving-kindness. But before God's people can enjoy His promise, there is something which they must do. Question out what this is, and follow out in its details the promise, making sure that all the terms used in it are understood.

III. THE LORD'S CHALLENGERS, vs. 13-15. The Lord has just promised blessing to those who do His will; but there are those who deny that serving God brings blessing. Follow out the "stout words" of those who thus challenge the Almighty.

IV. THE LORD'S SERVANTS, vs. 16-18. Over against the bold challengers of the Lord are placed His true and faithful servants. Bring out, by well directed questions, the character and conduct of these servants of the Lord and the promises made regarding them. Dwell on the Lord's words to unbelievers in v. 18, telling them that the days will come when they shall see the folly of their unbelief.

Emphasize the teaching of the Golden Text, that when we return to God by forsaking our sin and striving to do His will, He will return to us, by bestowing upon us His blessing and favor.

THE GEOGRAPHY LESSON

The Bible records do not locate the "house" where the Wise Men from the East found the Child of their hopes. It may possibly have been the rude shelter of the khan (inn) or its stable. It may have been the house of some kinsman or friend of Joseph, where room had been made after the crowd of pilgrims began to dwindle. But we can feel quite sure of one place in Bethlehem where such travelers as the Eastern seers would be certain to go asking for information. It is the public square and market-place. If you yourself go to Bethlehem and stand a few rods west of the medieval Church of the Nativity, facing towards it, you have directly before and around you an open space which has been used, as far back as either history

or tradition reach, for the town market. At the farther end of the square you see a confused and confusing mass of bare, un-beautiful stone buildings, with crosses surmounting several differently shaped roofs. Tradition says that a partly natural, partly artificial cavern down underneath one of those buildings was in existence over nineteen hundred years ago, used for a stable, and that Jesus there looked for the first time on our world, with the eyes of a new-born child.

You can see with your own eyes the old market square and the people of to-day, just as if you were there beside them, by using the stereograph entitled, Church of the Nativity, Built Where Jesus Was Born, Bethlehem of Judea.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "God loveth a cheerful giver", wrote Paul to the Corinthians. Where are the words to be found?

2. Find the verse in Proverbs which says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

ANSWERS, Lesson XII.—(1) Phil. 4 : 4. (2) Josiah ; 2 Chron. 34 : 14-33.

Prove from Scripture

That giving should be proportionate.

The Catechism

Ques. 82-107 (Review). How we are saved, is the subject for to-day's review. In Ques. 82-84, it is shown that all have sinned, and are utterly helpless, in their own strength, to keep God's law. Guilty and miserable,—that is our condition by nature. But God's way for our salvation is beautifully simple and altogether sufficient. Two things are required in us—faith, that is, personal trust in Jesus Christ, and repentance, that is, a change of mind that leads us to turn away from sin. These are called the inward means of salvation, and are fully explained in Ques.

85-87. Besides, there are outward means—God's Word, the sacraments and prayer—which the Holy Spirit uses to produce in us faith and repentance. Ques. 88-107 deal with these outward means of salvation.

The Question on Missions

Ques. 13. Clothing of all kinds, new and second-hand, for children and adults, is distributed in the foreign colonies and mission fields. Special attention is given to supplying clothing for children of school age. Owing to the severity of the Western winters, many of the children would have to remain home from school, were it not for the mission bale. Another phase of the benevolent work is the assistance given to families who, through loss of homes by prairie fires, are left without bedding or clothing. Again, the immigrant often finds himself without his baggage, which has gone astray, and here, too, the Women's Home Missionary Society comes to the rescue. Sometimes the aged, incurable, homeless and friendless seek shelter in the hospitals, where they are given sympathetic consideration and treatment, and when death ends their sufferings, they receive a Christian burial. The Women's Home Missionary Society might well be called the "Whatsoever" of the Presbyterian Church in Canada.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God will send a Saviour.

Introduction—Our bell to-day is a bell of PROMISE.



You like when your father or mother promise you something. And when you say, "You promised me", that means that you are quite sure that it will be done, for their promises are sure. God's promises are sure. To-day we hear of some wonderful promises that God made to His people and we know that they have come true.

Lesson—(1) "I will send My messenger" (v. 1), speaking of John the Baptist. (2) "The Lord, whom ye seek, shall come", etc., vs. 1-3. To-morrow we shall keep the birthday of this very

Saviour. (3) "Return unto Me, and I will return unto you" (Golden Text—Repeat). Explain how our giving to God,—ourselves, money, time, etc.,—brings blessing to us. (Vs. 7-10.) (4) "I will rebuke the devourer", etc., v. 11. God sends us plentiful harvests. We live in peace and safety. (5) "All nations shall call you blessed", v. 12. This is surely true of our beloved country. (6) "They shall be mine", etc., v. 17. Sing Hymn 591, Book of Praise.

A Saviour Promised—The greatest and best is the promise of a Saviour, who shall save His people from their sins, who shall cleanse and purify them.

Jesus Our Saviour—He has come and lived and died to save us. He is a living Saviour now, watching over us, ready to help and long-

ing to save us from all sin and to take us to be with Him in heaven when we die.

Repeat or Sing—

"Come to the Saviour, make no delay,
Here in His Word He's shown us the way ;
Here in our midst He's standing to-day,
Tenderly saying, 'Come!'"

—Hymn 560, Book of Praise

Our bell rings, "Come to the Saviour!"

A Promise—Let us sing the refrain of the beautiful little hymn of promise, Hymn 553, Book of Praise :

"If I come to Jesus,
Happy I shall be,
He is gently calling
Little ones like me."

Something to Think About—Jesus is my Saviour.

FROM THE PLATFORM

"The people gathered . . . together"
"Ezra brought the book of the law"
"The ears of . . . the people were attentive"
"They had understood the words"

Have the scholars open their Bibles, that they may read in order four sentences which give the gist of the Lesson. Ask them to read, first, from v. 1, "*The people gathered . . . together*" (Write). Get an account of the place and time and purpose of this gathering. Next, have read, from v. 2, "*Ezra brought the book of the law*" (Write). Get the scholars to tell you who Ezra was, and ask for a description of the form of the "book". Let the scholars now read, from v. 3, "*The ears of . . . the people were attentive*" (Write), and point out that listening with attention was their part, as the reading was Ezra's. The last sentence to be read and have its meaning brought out is from v. 12, "*They had understood the words*" (Write). The application is evident,—the duty of coming to hear God's Word, and striving to understand and obey it.

CHRISTMAS LESSON—An Alternative Lesson

Matthew 2 : 1-12. Commit to memory vs. 11, 12.

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

Time and Place—B. C. 4 or 5, the common reckoning being in error ; Jerusalem and Bethlehem.

Connecting Links—Of the life of Jesus as a Child, and as a Boy and Man at home

in Nazareth, very little is known. Two evangelists (Mark and John) begin their books with the baptism by John, the opening of Jesus' public ministry. But Matthew (in chs. 1, 2) and Luke (in chs. 1-3) give a

glimpse or two into His infancy and boyhood. Matthew, chs. 1, 2, contains a genealogy and the story of Jesus' birth: ch. 1, accounts of the visit of the Magi, and ch. 2 of Herod's persecution. Only the genealogy and the birth story are found in Luke.

I. Seeking, 1-6.

Vs. 1-6. *When Jesus was born*; as narrated in ch. 1:18-25. *Bethlehem*; "House of Bread", a village about six miles south of Jerusalem. *Of Judæa*; not of Zebulun in Galilee (see Josh. 19:15). *Herod the king*; of all Palestine, B. C. 37-B. C. 4: called Herod the Great, "great in energy, in magnificence, in wickedness". *Wise men from the east*; properly Magi, originally a class of Persian priests, then, generally, astrologers, who read in the movements of stars the destinies of men and nations. Some say they came from Arabia, some from Babylonia, some from Persia; but no one knows for certain. *Where is he that is born King of the Jews?* They knew by the star that such a King had been born; they ask, "Where is He?" *Are come to worship*; prostrate themselves with face to the earth. *Herod . . . was troubled*; at thought of a King who should be just and should fulfil the nation's hopes. Herod was looked on as a usurper, and the menial of the Roman government. *Chief priests and scribes*. The

Sanhedrin, composed of, (1) members of the high priestly family, many of whom had been high priest for a period, (2) scribes, men versed in the law, (3) elders, chief men of leading families, was to answer the Magis' question. *In Bethlehem*. For so the prophecy of Mic. 5:2 had declared,

II. Finding, 7-10.

Vs. 7-10. *Herod . . . learned . . . what time the star appeared* (Rev. Ver.); when it appeared first. V. 16 explains the wicked king's cruel purpose. *Bring me word, that I also may come* (Rev. Ver.); not to worship, as he pretended, but to slay. *Star . . . stood*, etc.; and now they were at the goal of their journey. *When they saw the star, they rejoiced*; either because they saw it again after it had been invisible for a time, or because it now marked the exact spot they were in search of.

III. Worshipping, 11, 12.

Vs. 11, 12. *They offered . . . gifts* (Rev. Ver.). An Oriental does not approach one in higher station without a gift. These bring the finest treasures of the East, gold and the sweet-smelling resins used for incense. The *gold* has been thought to indicate the Kingship of Jesus; the *frankincense* His divinity (see Ex. 30:6, 7) and the *myrrh*, used in anointing dead bodies, His humanity. V. 12 tells how Herod's plot was foiled.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The birth of Jesus. We will be listening to the Christmas bells tomorrow. They will say to us, "JESUS IS BORN! JESUS IS BORN!" Yes, it is the birthday of our Saviour! Let us outline our CHRISTMAS bell.

Lesson—Recall the first Christmas morning and the finding of Jesus by the shepherds. (Use the blackboard.) To-day we are to hear of some Wise Men who were eagerly watching for Jesus and looking for some sign of His coming.

The Star in the East—Have you ever looked up into the starry sky and wondered what the stars are? These Wise Men from the East one night looked up into the sky and beheld a new star! (Outline.) It is there to lead them to the place where Jesus is born. Read the Lesson story. Picture them follow-

ing the star till it stands over the village of Bethlehem.

Guiding Others to Jesus—We can be guiding stars.

Repeat—

We'll tell the wondrous story,
About the guiding star,
That led the holy Wise Men
From Eastern lands afar.

Our Gift to Jesus—

What shall we bring to our Christ King,
For our Christmas offering?
Not gold, nor myrrh, nor frankincense,
But loving hearts and penitence—
To Thee, dear Christ, we bring.

Our bell rings out, "GIVE YOUR HEART TO JESUS!"

Something to Think About—I should give my heart to Jesus.

Lesson XIV.

REVIEW

December 31, 1911

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

GOLDEN TEXT—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1 : 9.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus born in Bethlehem, Matt. 2 : 1-12. T.—Daniel in the lions' den, Dan. 6 : 16-23. W.—Ezekiel a watchman, Ezek. 3 : 15-21. Th.—The foundation of the temple laid, Ezra 3 : 8-13. F.—Ezra's journey to Jerusalem, Ezra 8 : 15-23. S.—Rebuilding the walls of Jerusalem, Neh. 4 : 6-18. S.—Ezra teaches the law, Neh. 8 : 1-12.

Prove from Scripture—*That God gives a new heart.*

Lesson Hymns—Book of Praise, 445 (Sup. Lesson); 116; 111 (Ps. Sel.); 587 (PRIMARY QUARTERLY); 200.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson (Review), Relief Map of Palestine by the Palestine Exploration Society (Underwood & Underwood, see page 593).

REVIEW CHART—FOURTH QUARTER

THE EXILE AND RESTORATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
LAST QUARTER			
XI.—Dan. 1 : 8-20.	Daniel and His Companions.	It is good neither to eat flesh.—Rom. 14 : 21.	1. A resolute purpose. 2. A fair test. 3. A remarkable result.
XII.—Dan. 3 : 13-28.	Daniel's Companions in the Fiery Furnace.	The Lord is my helper.—Heb. 13 : 6.	1. A cruel threat. 2. A heroic reply. 3. A great deliverance.
XIII.—Dan. 6 : 10-23.	Daniel in the Lions' Den.	The angel of the Lord encampeth.—Ps. 34 : 7.	1. Accused. 2. Sentenced. 3. Delivered.
PRESENT QUARTER			
I.—Ezek. 3 : 12-21.	The Prophet Ezekiel a Watchman.	Hear the word at my mouth.—Ezek. 3 : 17.	1. The Spirit's power. 2. The prophet's mission.
II.—Ezek. 47 : 1-12.	The Life-Giving Stream.	Whosoever will, let him take.—Rev. 22 : 17.	1. The abundant stream. 2. The transformed desert.
III.—Ezr. 1 : 1-11.	The Return from the Captivity.	He retaineth not his anger.—Mic. 7 : 18.	1. A royal decree. 2. A ready response. 3. A righteous restitution.
IV.—Ezr. 3 : 8 to 4 : 5.	The Foundation of the Second Temple Laid.	Enter into his gates.—Ps. 100 : 4.	1. Building commenced. 2. Joy expressed. 3. Opposition encountered.
V.—Ps. 85.	A Psalm of Deliverance.	The Lord hath done great things.—Ps. 126 : 3.	1. Praise. 2. Prayer. 3. Promise.
VI.—Esth. 4 : 10 to 5 : 3.	Esther Pleading for Her People.	The Lord preserveth all them.—Ps. 145 : 20.	1. Opportunity. 2. Preparation. 3. Success.
VII.—Dan. 5 : 17-30.	Belshazzar's Feast and Fate—World's Temperance Sunday.	God shall bring every work into judgment.—Ecc. 12 : 14.	1. Belshazzar's wickedness. 2. Belshazzar's overthrow.
VIII.—Ezr. 8 : 21-32.	Ezra's Journey to Jerusalem.	The hand of our God is upon.—Ezr. 8 : 22.	1. The prayers. 2. The plans. 3. The journey.
IX.—Neh., ch. 1.	Nehemiah's Prayer.	The effectual fervent prayer.—James 5 : 16.	1. Eager inquiry. 2. Sad tidings. 3. Earnest prayer.
X.—Neh. 4 : 6-18.	Nehemiah Rebuilds the Wall of Jerusalem.	Watch ye, stand fast.—1 Cor. 16 : 13.	1. Opposition threatened. 2. Opposition met. 3. Opposition overcome.
XI.—Neh. 6 : 1-12.	Nehemiah and His Enemies.	The Lord is the strength of my life.—Ps. 27 : 1.	1. A crafty invitation. 2. A slanderous letter. 3. A base appeal.
XII.—Neh. 8 : 1-12.	Ezra Teaches the Law.	The law of the Lord is perfect.—Ps. 19 : 7.	1. The people instructed. 2. The people rejoicing.
XIII.—Mal. 3 : 7-18.	Malachi Rebuking and Encouraging Judah.	Return unto me, and I will return.—Mal. 3 : 7.	1. The Lord's charge. 2. The Lord's promise. 3. The Lord's challengers. 4. The Lord's servants.

THE QUARTERLY REVIEW

For Bible Classes : A REVIEW BY KEYWORDS

Recall briefly the three Lessons from Daniel (Lessons XI., XII., and XIII., Last Quarter). Then, make the review of this Quarter's Lessons turn on the Golden Text for the Quarter, with its promise of forgiveness and cleansing based upon God's faithfulness. A keyword may be found for each Lesson which will bring out its central teaching.

Lesson I. *Warning*. Bring out, by questions, the injunction that was laid upon the prophet Ezekiel to warn, in God's name, both the wicked and the righteous, lest they should fall into sin and thus bring ruin upon themselves. Make it clear that behind this word of warning is God's desire to forgive and save.

Lesson II. *Life*. Ask about the stream which Ezekiel saw issuing from the threshold of the temple. Have its course described. Emphasize the fact that wherever the stream went it brought life and fertility. Link this fact with the Golden Text for the Lesson. Show that as sin leads to death, so the forgiveness which God offers leads to life eternal.

Lesson III. *Mercy*. After eliciting a description of the arrangements which were made by order of King Cyrus for the return of the Jews under Zerubbabel, lead the scholars to see how the Lesson Golden Text suggests the mercy of God as the explanation of the return. Dwell upon the divine mercy as shown in the forgiveness of sin.

Lesson IV. *Praise*. An account from the scholars of the praise to God amidst which the foundations of the second temple were laid, will lead naturally to a talk about the praise due to God for the pardon which He so freely bestows.

Lesson V. *Revival*. Bring out, by rapidly running over the Lesson Psalm, how it describes a revival of national religion and a consequent revival of national prosperity. Trace these back, as the Psalm traces them, to the favor of Jehovah.

Lesson VI. *Faithfulness*. The emphasis of this Lesson is upon the faithfulness of God. Question as to how this was shown to Esther and her people. Press home the truth that we can depend on the same faithfulness for the pardon of sin.

Lesson VII. *Judgment*. The scholars will readily tell the story of how judgment came upon Belshazzar for his sin. Dwell on the use of such incidents in deterring us from sin. It is in love that God has had them recorded for us.

Lesson VIII. *Goodness*. Bring out Ezra's absolute dependence upon the goodness of God, and how it was justified. What stronger proof of that goodness can there be than the forgiveness of our sins?

Lesson IX. *Confession*. Emphasize in this Lesson Nehemiah's humble confession of sin,—his own as well as his people's,—and press home the duty of our confessing sin if we would obtain forgiveness.

Lesson X. *Watchfulness*. The point to dwell upon here, after brief questioning on the Lesson facts, is that if we would be made and kept free from sin we must ever be on the watch against it.

Lesson XI. *Strength*. Have the story told of how Nehemiah overcame his enemies in God's strength, and urge every scholar to seek that strength for himself.

Lesson XII. *Conversion*. This Lesson illustrates the power of God's Word to transform human lives. Press home the need of such a transformation for each individual, and urge the study of the Word which can produce such results.

Lesson XIII. *Repentance*. Dwell on the word "return", and make clear what repentance is, and lay stress on the assurance that it will bring us God's favor. Have the scholars, in closing, repeat together the Golden Text for the Quarter.

THE QUARTERLY REVIEW

For Senior Scholars and the Boys and Girls; A REVIEW BY BOOKS

Make this another Book Review (see Review, Sept. 3). Question the class about the Books studied, how many, what kinds of Books,—prophecy, poetry, history. Which of these seven Books have you found most interesting? Why? To what periods of Jewish history do these books belong? How many belong to the period of the Captivity? How many to the Return from Captivity?

I. DANIEL

Lesson XI. (Last Quarter), ch. 1 : 8-20. What was the most striking feature in the lives of the four Hebrew boys ? We expect great things of boys like these.

Lesson XII., ch. 3 : 13-28. How did the Hebrews get into the fiery furnace ? How did they get out of it ? If doing right does lead to such a place, there is always a safe way out. What about wrong-doing ? How do the fiery furnaces of wrong-doing differ from those of right-doing ?

Lesson XIII., ch. 6 : 10-23. How did Daniel get into the lions' den ? How did he get out ? No one can really harm us but ourselves.

Lesson VII. (Present Quarter), ch. 5 : 17-30. Who can give the words which were written on the wall ? What do these words mean ? Warn against allowing the word "Tekel" to be written over against them.

II. EZEKIEL

Lesson I. (Present Quarter), ch. 3 : 12-21. Who was Ezekiel and where did he live ? What kind of work did God ask him to do ?

Lesson II. What was the second Lesson in Ezekiel ? (Ch. 47 : 1-12.) Get some one to describe this river. What does this vision of the river mean ?

III. EZRA

Lesson III., ch. 1 : 1-11. How long did the Captivity last ? Who was the king who planned the return ? How can you account for such a king in a non-Christian land ? Who were the Jewish leaders at this time ?

Lesson IV., ch. 3 : 8 to 4 : 5. How did the religious life of the Jews express itself on their return from captivity ?

Lesson VIII., ch. 8 : 21-32. Tell about the preparation for the journey. What do we know about the journey itself ? How does this journey illustrate life's journey ?

IV. PSALMS

Lesson V., Ps. 85. What does this Psalm contain ? What have we to be thankful for in this land of ours ? What prayer do we need to pray ?

V. ESTHER

Lesson VI., ch. 4 : 10 to 5 : 3. Who was Esther ? What example of heroism did she set us ? How can we follow this example ?

VI. NEHEMIAH

Lesson IX., ch. 1. Who was Nehemiah ? What led him to engage in prayer at this time ? What can you tell about that prayer ?

Lesson X., ch. 4 : 6-18. What was the great secret of Nehemiah's success in rebuilding the walls of Jerusalem ? What lesson is there for us in this ?

Lesson XI., ch. 6 : 1-12. Who were his enemies and how did they try to injure him ?

Lesson XII., ch. 8 : 1-12. Tell about the Bible reading.

VII. MALACHI

Lesson XIII., ch. 3 : 7-18. What was the condition of things in Jerusalem in the days of Malachi ? What hope was there ? What reference to the coming Messiah ?

THE QUARTERLY REVIEW

For Teachers of the Little Ones : GOD'S LEARNERS

Review Subject—God's people learning that God will forgive sins. Before proceeding with the present Quarter's Review, recall briefly Lessons XI., XII. and XIII., last Quarter (Dan. 1 : 8-20 ; 3 : 13-28 ; 6 : 10-23).

Introduction—Have ready, either in outline or cut out of bright colors of paper, a bell for each Lesson, forming a string of bells as suggested at the beginning of this Quarter. Through all the chimes we hear a note of forgiveness, and we know that our Golden Text is true.

Golden Text—Repeat Golden Text for the Quarter.

Lesson I. Our rings out, warn!" and we God made Ezekiel to warn his people. We should be Thought—*Sin*

Lesson II. Our out, "Jesus gives recall the life—and the blessings from God. *I*

Lesson III. NESS, rings, "Be hear of the in bringing His own land again. *I should be kind.*



bell, WARNING, "Watch and remember that I am a watchman placed against sin. Watchful. Lesson brings danger. bell, LIFE, rings life!" and we giving stream that flow to us should bear fruit. Our bell, KIND-kind!" and we kindness of God people to their

Lesson IV. Our bell, THANKSGIVING, is ringing, "Be thankful!" and we recall the rebuilding of God's house at Jerusalem and the thankfulness of His people. *I should be thankful.*

Lesson V. Our bell, JOY, is ringing, "Be joyful!" and we listen to the story of the great things God did for His people of old and we think of the great things God does for us. *I should be joyful.*

Lesson VI. Our bell, PROTECTION, rings out, "Safe from harm!" and we recall the beautiful story of Queen Esther's pleading for her people. God protected them, and He will take care of us. *I am safe in God's keeping.*

Lesson VII. Our bell, STRONG DRINK, says, "Beware of strong drink!" and we recall Belshazzar's feast and the warning written on the wall. *I should be temperate.*

Lesson VIII. Our bell, GUIDANCE, rings "God guides!" and we recall how God led Ezra safely back to Jerusalem. *God is my Guide.*

Lesson IX. Our bell, PRAYER, rings out, "Pray to God!" and we remember the prayer of Nehemiah. *God answers prayer.*

Lesson X. Our bell, WATCHFULNESS, rings, "Pray, watch, work!" and we watch Nehemiah and his men rebuilding the wall of Jerusalem. *I should be watchful.*

Lesson XI. Our bell, BRAVERY, rings, "Be brave!" and we hear about the brave general, Nehemiah, and his enemies. *I should be brave.*

Lesson XII. Our bell, GOD'S WORD, rings, "Love God's law!" and we recall Ezra teaching God's law. *I should love God's Word.*

Lesson XIII. Our bell, PROMISE, rings, "Come to the Saviour!" *Jesus is my Saviour.*

Review—Let us set all these bells ringing. They ring out a joyous chime "Forgiveness, Loving-kindness, Tender Mercy" of God for all His people. (Repeat the "rings" with motions of the arms.)

Something to Think About—I should confess my sins.

Missionary Bells—We should help to set bells ringing all over the world telling of Jesus and His love. Sing v. 3, Hymn 566, Book of Praise.

*AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. PRAYER.

II. SINGING.

'Christ for the world' we sing ;
The world to Christ we bring
With loving zeal—
The poor, and them that mourn.
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

—Hymn 439, Book of Praise

III. RESPONSIVE SENTENCES. Job 22 : 21, 22.

Superintendent. Acquaint now thyself with Him, and be at peace :

School. Thereby good shall come unto thee.

Superintendent. Receive, I pray thee, the law from His mouth,

School. And lay up His words in thine heart.

IV. SINGING.

Children of the heavenly King,
As ye journey sweetly sing :
Sing your Saviour's worthy praise,
Glorious in His works and ways.

—Hymn 272, Book of Praise

V. REPETITION OF THE LORD'S PRAYER IN CONCERT.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Hymn 445, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

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

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

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching through the desert,
Gladly thus we pray,
Still with hearts united
Singing on our way.

—Hymn 304, Book of Praise

II. PRAYER.

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

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THE BOOK PAGE

The Measure of a Man, by Norman Duncan (Revell, Toronto and New York, 356 pages, \$1.25 net) is the author's first full-sized novel since *Dr. Luke of the Labrador*. The sub-title, *A Tale of the Big Woods*, prepares the reader for the stirring narrative of life among the lumber jacks of Swamp's End, "the worst town this side of hell", which big John Fairmeadow chose as his parish. And how the stalwart parson, himself rescued from the lowest depths through Jerry McAuley's Mission in Water Street, New York, filled up "the measure of a man" in his fight for the souls of the rough woodsmen he loved, forms a tale that fully merits the place assigned to it by discerning critics, alongside the best books of Dickens or Robert Louis Stevenson. The love story is delightfully told of Pattie Batch, who, on the tragic death of her father declares: "I got t' be a little *man*, by ginger", but who cannot prevent herself from becoming the womanliest of women, and a true helpmeet at last for the parson of Swamp's End.

Canadian Days, which has been compiled by The Toronto Women's Press Club, and published by the Musson Book Company, Toronto (168 pages, printed in two colors, 75c.), contains selections from the work of Canadian writers for every day in the year. Over 75 authors are represented, and the little book is as fresh and live and gay and strong as the life of our land. It is exquisitely printed and bound and will prove a very attractive gift book for friends in Canada or abroad.

The Adventures of Bobby Orde (The Musson Book Co., Toronto, 340 pages, \$1.25 net) is Stewart

Edward White's first boy's story. As one would anticipate, his boy is a boy with sand in him, and fonder of out-doors than in. The little ten year old Bobby on the timber booms, at the picnic, working out in his steady little mind the intricacies of the toy printing press, having a good time with his little girl playmate, and especially his apprenticeship under Mr. Kincaid the village sportsman—a true sportsman to the core—is altogether fresh and delightful. The small boy will follow Bobby keenly, especially in his adventures on the duck marshes and with his precious Flobert rifle; and the grown-ups will relish the story because it takes them back to their own boyhood, and because it is a shrewd psychological study of the mind growth of the man in the small boy. It is a story well worth while. The illustrator, Worth Brehm, it may be added, has done as much for Bobby with the pencil as Stewart Edward White has done with the pen, which is saying a good deal.

E. Keble Chatterton has chosen a well-fitting title for his substantial volume of 330 pages, **The Boy's Book of Sports, Pastimes, Hobbies and Amusements**. (Copp, Clark, Toronto, \$1.25). Airships, Ice Sailing, Debating Societies, Locomotives, Postage Stamps, and Swimming, are some of the subjects, all discussed in a lively practical way, and well illustrated. Another boy's book from the same publisher, and at the same price, runs to almost 600 pages, **The Sweep of the Sword**, by Alfred H. Miles. It describes vividly yet concisely the battles and wars of the world from early times to the present. Reproductions of a number of great paintings are used as illustrations. The boys ar

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fortunate who have the chance to read or own another book from Copp, Clark, **Young Crusoes of the Sky** (by F. Lovell Coombs, 380 pages, illustrated, \$1.50). Three lads are carried off in a runaway balloon from the grounds of the Toronto Exhibition. After breathless adventures they reach San Francisco with a quantity of Aztec gold. **The Sick-a-Bed Lady**, by Eleanor Hollowell Abbott (371 pages, illustrated, \$1.30 net), is collection of short stories. They are all love stories, but each with its own individuality and most of them possessing charm of plot and style. Miss Abbott will be recalled as the author of the very successful little book of last year, *Molly-Make-Believe*. In **The Honourable Peggy** (same publishers, 432 pages, \$1.25), G. B. Lancaster has turned from the New Zealand setting usual in this writer's work, to England. A young English army officer, and a young Canadian who has grown up from a gutter snipe in Winnipeg through a youth and manhood of hard knocks, are contestants for the hand of the Hon. Peggy. A motor tour through England with the fair lady's guardian as a fourth, gives an opportunity for the introduction of much interesting historic material, as well as for plenty of incidents in the working out of the three-cornered love story.

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Henry Van Dyke's Christmas Story, **The Sad Shepherd** (Copp, Clark Co., Toronto, 56 pages, frontispiece, 75c.), is done in his characteristically exquisite way. The "sad shepherd" is the prodigal son, and the tale of his drifting, in his misery and despair, to the night fires of the Bethlehem shepherds and keeping watch there for them whilst they go into the little town at the angel's bidding, and of how, on their return, he also went to see the Babe in His manger cradle, and to wonder and praise, gives a fresh and touching version of the prodigal turned into a rejoicing penitent. The book will be a favorite Christmas gift.

The Course of Impatience Carningham, by Mabel Burkholder (Musson, Toronto, 327 pages, \$1.25) is the story of a factory girl, who becomes an heiress and the bride of one of the partners of the concern in which she was employed. The interest of the tale centres about the heroine who, by sheer innate nobility of heart and force of character, wins her way from the bench of a fur sewer to a position in which she was able to turn into realities the dreams which she had always cherished for the betterment of her fellow employees.



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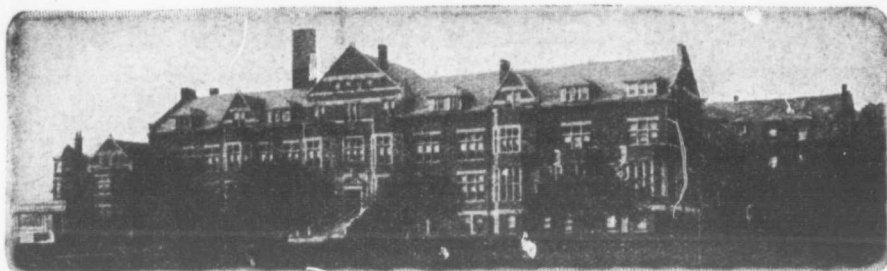
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Love in a Little Town, by J. E. Buekrose (McClelland and Goodchild, Toronto, 326 pages, \$1.25), tells how a rich old grandfather puts the disinterestedness of his granddaughter's lover to the test by professing to disinherit her. She goes to live with some poor relations, and the story relates the failure of the lover, and the finding of a new one who loves the girl for her own sake and not for her money. The "little town" is in England, and the tale gives a picture as from life of characteristically English people and scenes. From the same publishers comes also **Strawberry Acres**, by Grace S. Richmond, illustrated by J. Scott Williams and Florence Storer (366 pages, \$1.25), a delightful story of how the Lanes, four brothers and a sister, having lost their father and mother, leave the city and with Jarvis Burnside take up the cultivation of strawberries. That is the frame work of the story, and on every page the reader feels the charm and freshness of God's great out-of-doors.

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In **Cicely: A Tale of the Georgia March** (Musson; Toronto, 375 pages, \$1.25), the chief characters are Cicely, the heroine, and the "Yankee Captain", whom she begins by cordially hating, but whom, at long last, she learns to love, as he, from the start, loves her. The background of the tale, with its many episodes enter-

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In **Pandora's Box**, by John Ames Mitchell (Copp, Clark Company, Toronto, 390 pages, \$1.25), a young American architect is at work in the garden of the partially ruined Drumworth Castle, making drawings of the walls as they originally stood, when the daughter of the house, into whose mind are the most exaggerated ideas of her superiority, by birth and lineage, to the common herd of mankind, appears, morning after morning, in gardening costume. Taking her at first to be the gardener's daughter, and continuing to treat her as such long after he has discovered his mistake, the trans-Atlantic visitor ridicules her aristocratic notions until she becomes ashamed of them. This is the beginning, or almost the beginning, of the love story of the pair, and the way in which they overcome the difficulties thrown in their path by a mercenary grandfather and race-proud aunt makes a capital tale, in which, by a curious sequence of events, the Western architect be-

comes the owner of the castle and turns out to be the descendant of another branch of the noble family which had dwelt in it for generations. **The Daring Twins**, by L. Frank Baum (same publishers, 317 pages, \$1.00 net), tells how a twin sister and brother, the eldest of a Southern family left in poverty through misfortunes which had overtaken their father, made good themselves, and helped their younger brothers and sisters, and how the family became heirs of the hid'd'en fortune of a miser grandfather of which an unscrupulous attendant had tried to rob them. This is a good, wholesome story, which boys and girls will read with delight and profit.

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