

Business Knowledge

is the great underlying power that pushes young men and women on to success, whatever their occupation may be. It makes them solid, substantial and practical. It is of such inestimable value that it should be secured by all. A business or shorthand training can be acquired in less time and at less expense than any other reliable means of livelihood.

One School that possesses **A NATIONAL REPUTATION FOR HIGH GRADE WORK**, and one that is **UNEXCELLED IN CANADA**, is the



**Cor. Yonge and Alexander Streets
TORONTO, ONT.**

Aim to succeed. Make up your mind that there is a better position in this world for you, and **be determined that you will get it.** When you have formed this determination, **stick to it** and march straight onward to the mark, without turning to the right or to the left, without fear or favor, without flinching—**straight to the mark called "success."**

We know it **pays to get a business education**, and have seen it illustrated in thousands of cases. You cannot invest your time and money to better advantage than by taking a course in our College for the purpose of being thoroughly prepared for business life. **We have satisfied others and can satisfy you.**

Write for our Large Catalogue

FALL TERM OPENS AUGUST 28, 1911

Our College is open the entire year, and students are admitted at any time.

W. J. ELLIOTT, Principal

BOOKS WORTH READING

THE THREE CROSSES

By the REV. J. W. FALCONER, B.D., Halifax, N.S.

Price, postpaid, 75c.

JERRY MCAULEY

AN APOSTLE TO THE LOST The Founder of the Water St. Mission

Introduction by REV. S. IRENAEUS PRIME, D.D.

It is a good thing to write and print and spread the life of such a man as the hero of this volume. It may kindle the flame in many other hearts.

Price, postpaid, \$1.00 net

DOWN IN WATER STREET

A Sequel to the Life of Jerry McAuley. By SAMUEL H. HADLEY

Price, \$1.00 net, postpaid

GIPSY SMITH

His Life and Work. By HIMSELF

Introduction by

REV. DR. ALEXANDER MACLAREN

Price, \$1.00 net, postpaid

A VICARIOUS VAGABOND

By DENIS CRANE

Author of "The Life Story of Sir Robert W. Perks," etc.

Price, \$1.00 net, postpaid

TWICE BORN MEN

(English title, "Broken Earthenware.")

By HAROLD BEGBIE

(A Clinic in Regeneration) Price, \$1.25 net, postpaid

SOULS IN ACTION

(English title, "In the Hands of the Potter.") Studies of Christianity Militant

By HAROLD BEGBIE

Author of Twice-Born Men. Price, \$1.25, postpaid

THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE

By EDWARD SCRIBNER AMES

An important original contribution to our understanding of the origin and nature of religion. While the argument is so clearly put as to be easily followed by a layman, the book cannot be overlooked by the religious teacher or the psychologist. Price, \$2.50. net; postage 15c. extra.

WILLIAM BRIGGS

Publisher and
Bookseller

29-37 RICHMOND STREET WEST

::

::

TORONTO

The Teachers Monthly

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

Vol. XVII.

Toronto, June, 1911

No. 6

PATRIOTIC SUNDAY AND ITS SERVICE

PATRIOTIC SUNDAY—the Sunday before Dominion Day—is now a fixed institution in our church, and the Service issued for it by the General Assembly's Sabbath School Committee is used more and more widely with each succeeding year.

This year's Service is a four page folder especially attractive in appearance. It is printed in colors, with crossed flags as crest, and an exquisite engraving of Parliament Hill, at the national capital, for a tail piece. The quaint old-time parable of the trees choosing a king is set in a panel on the title page, whilst the subject of the address is, The Nation's Ideals and Perils.

Every Sunday School throughout the church should observe Patriotic Sunday, and every scholar, from the Bible Class to the Beginners, should take part in the observance. The fact that the older people take the lead, will increase the enthusiasm of the younger members of the School. An effort should be made to have all the scholars present, and the whole congregation as well. It should be one of the great days of the year.

Canada is a country worth loving and serving, so big, so rich, so beautiful, with such a vigorous national life. It is the big brother of the Dominions of the British Empire, and placed as it is on the shortest highway between Europe and the Far East, who can tell how great its destiny is to be, if only its people are faithful to God and country?

REFRACTION AND RADIATION

By Rev. C. O. Main, M.A.

Jesus said, "I am the Light of the world." He said also to His disciples, "Ye are the light of the world." This figure of light is one of the most suggestive in all Christ's wonderful teaching. Note two features of light,—refraction and radiation. The first means that though beams of light naturally shine in a straight line, yet they are often refracted or bent out of that line. This gives us the beautiful, soft twilight after the sun is below the sky line.

By radiation of light or heat, we mean its property of scattering or dispersing itself. For instance, the light entering a knot hole is not confined to an area the size of the open-

ing, but brightens the whole room.

These principles illustrate a beautiful truth concerning both Christ and the Christian. Their light is both refracted and radiated, so that it is not confined to themselves only, but illumines others as well. Wherever there is an open Christian heart, however humble, Christ's light beams in upon humanity, but it illumines more than the one heart: it brightens the community. It bends out of its original course and brings light to many otherwise in darkness.

Let us be clean windows for Christ, and our influence will be greater than ourselves. Even if our lives be narrow, let them be open

to the sun of heaven, and others around us will be benefited as well as ourselves, and, who knows, they may some day trace the small ray to its eternal Source.

Cranbrook, B.C.

"Ye Are the Branches"

By Rev. G. W. Miller, B.A.

"I am the vine", said Jesus to His disciples, "ye are the branches."

What a close union it is! How different from, and how much more complete it is than, one that is merely mechanical! We can splice two pieces of rope and dovetail pieces of wood. With skill and care we can make them appear as one. And yet it is only mechanical and the union one of position. But the union of branch and stock is vital. They not only touch one another, but they are knit together with living threads. The same life ebbs and flows through them both. They feel the same thrill and respond to the same touch. The purpose of one is the purpose of the other. Nothing affects the one for good or ill but the other is similarly affected.

How necessary to each other they are! Without the stock, the branch can do nothing, nor can it have an existence. When separated from it, it withers and dies. Anything that mars the union and hinders it from drawing on the life of the stock, or impedes the reciprocal relations, is fatal to the branch.

And are not the branches also necessary to the stock? If the tree expresses itself at all, it must do so through the branches, for they alone can fulfill its purpose. Without them it can give to the world neither shade nor fruit.

Just so close and intimate must be the life of Christ and the life of His followers. The union must be more than mechanical or one of position only. It was expedient that the physical Presence be removed that the spiritual Presence might be real. They each must throb with a common life and be thrilled with a common purpose and hope.

The Christ is plainly necessary to the churches. Without Him, as such we have no existence, and so far as we permit ourselves

to become separated from Him, so far must we suffer the blight of death.

But the vine expresses itself through the branches, and Christ expresses Himself through His disciples. How can He do it otherwise? In what other way can He make known the message that He brought from the Father? He must depend, and does depend, on us to do His work. If His disciples fail Him, He has no other plan. He has hungry to be fed, He has naked to be clothed, He has little ones to teach; and we must feed, and we must clothe, and we must teach. The branch must bear the fruit, and we must show forth in our lives the kindness of God, His compassion and His love.

Wolfeville, N.S.

Nothing Insignificant

By Rev. F. W. Murray

The lark springs up from the dewy heather and begins to sing. Up and up he goes, but still he sings. Higher yet he goes, higher, higher, till he is a half mile high,—a mere speck in the sky. But the music still floats down upon the beholder. And sound travels equally in all directions. It is, therefore, floating a half mile above, as well as a half mile below. It is floating to the right and to the left. It is filling a globe of air a mile in diameter.

The weight of the air in the globe would be load enough for a heavy freight train. And every atom of the air in that vast globe,—one mile in diameter—is palpitating, throbbing, palpitating, all as the result of the impulse from the vocal chords, not a quarter of an inch long, in the throat of a little lark.

So there is nothing and no one small or insignificant in the world. If the throat of a little lark can generate so far-reaching an influence, what may not be possible from the beautiful song or the beautiful word from the lips of even a little child!

The one who has touched a human heart with kindness, has touched the whole race, for all men are knit together by inseparable relationships. Good things pass from man to man, and from generation to generation.

So he who has made one heart throb with gladness, has done a deed whose power is beyond computation.

Glassville, N.B.

Why Confess Christ?

By Rev. John H. MacVicar, D.D.

A noted man was once asked: "Of what religion are you?" "I am of the religion of all sensible men", he replied. "And what religion is that?" "That", he said, "all sensible men keep to themselves." But do they? Is any religion sensible that can be kept to ourselves?

There may be things concerning which you are entitled to maintain secrecy, but your relation to Christ is not one of them. Of course, if you do not follow Christ in your inner life, you have no call whatever to confess Him in your outer life, or to try to persuade others to confess Him. If, however, in your hidden life you are truly attached to Jesus, your open life will suffer by keeping the secret to yourself. Confessing Christ is not an optional duty. It is the inevitable outcome of a true relation to the Saviour. And confession, needless to say, is more than a single formal utterance of the mouth. It is the habitual acknowledgment of Christ, by lip and life, unwithdrawn to the end.

Confession makes us feel "committed". If it is true that the moment a young person entering the business world becomes committed to some responsible position or undertaking, he feels himself to be a man, it is even truer that when a young believer becomes openly "committed" to Christ, he begins to live under a sense of responsibility that is capable of quickening all the best impulses of his being and making him in every desirable way decided for Christ. Try to keep to yourself the decision you have made for Christ, and your very convictions may melt and trickle away, like ice hid in a hot hand.

Confession makes us realize the essential nature of Christianity. No one can accept Christianity in full without accepting Jesus as a Saviour and openly acknowledging Him as Lord. Christianity without Christ is not Christianity. The founders of rival religions, and the originators of great moral systems,

cared little what their followers thought of themselves, so long as they accepted their teachings. Christ, in contrast, puts Himself at the centre of all His teaching, and insists that readiness to acknowledge Him, or wilful resolve to deny Him, will be the determining ground of our final standing before God. In the one case, there will be open reward. In the other case, there will be open condemnation. Does that, even remotely, suggest that our relation to Christ is something we can keep to ourselves, if we choose?

Confession, on the human side, is the appointed means of propagating Christianity. Without it, the Christian religion as a vital force in life will collapse and disappear. Devotion to the person of Christ is Christianity's real dynamic. When such devotion shows itself in open acknowledgment, the world is put in a position to see the obverse side of faith: the side that discloses the principal image and inscription—Jesus Christ, the only Saviour of mankind. Keep your knowledge of Him to yourself and you both lack the "supports" of confession and hinder the world's plebiscite for Christ.

New Glasgow, N.S.

The Winning of Souls

By Rev. William Patterson, D.D.

VI. AFTER LIFE'S MIDDLE MILESTONE

I suppose ministers and Christian workers generally are agreed that the vast majority of those who are brought to Jesus are reached before they get out of their teens. Very few, in Christian communities, are converted after they pass middle life.

This fact, and I think it is a fact, should bring home to Sunday School teachers and parents the supreme importance of bringing before the young the claims of Christ, and of using every lawful means to get a decision for Him from the boys and girls, while the dew of youth is still upon their brow.

At the same time, let us remember that the gospel can still reach and save those who have passed life's middle milestone, and even those who at that age have become set and hardened in sin. In this article I shall briefly record two conversions from this class.

Some years ago, on a Sunday afternoon, I preached in a large theatre on Broad Street, Philadelphia. The sermon did not seem to grip the audience as I had hoped it would, and after the meeting I felt somewhat depressed. At the close of a similar service two years later, a man of about fifty-five came to me and said: "Do you remember preaching in a theatre on North Broad Street two years ago?" I said: "Yes, I do." "Well", said he, "I was at that meeting, and I had a bottle of whisky in my pocket, for I was a slave to drink; but none of that whisky went down my throat and no other strong drink has gone down since then. I now carry in my pocket a copy of the New Testament, and have family worship in my home. Yes, there's a change, a wonderful change, and it dates back to that Sunday afternoon."

The second case was in some respects similar, for the man on whom the miracle was wrought had passed middle life. We were conducting evangelistic meetings, and one night the leader of the song service noticed two men who sat by themselves in a seat not far from the platform. The leader's quick ear detected the singing of the men, and he said: "Won't those two men rise and sing the third verse as a duet?" They hesitated for a moment, then rose and sang well.

I noticed quite a look of surprise on the faces of some of the audience, and after the service a man said to me: "One of those men who rose and sang never goes to church, and this is the second time he has been at the meetings. He is a great drinker, so much so that he keeps a bottle of whisky in the field when he is plowing or working on the farm. He spends much of his time in the bar-room, and he is a slave to the intoxicating cup."

But He who cast out devils in the days of His flesh, cast the drink demon out of this man, and months later we heard through the minister of the place, that he was never absent from the prayer meeting. It was substituted for the bar-room. He had felt the expulsive power of a new affection, and his love for the Lord had driven out his love for the drink. The "strong man" of in-

temperance by whom his life had been enslaved, was driven out by "the stronger One" who came to seek and to save, and the ransomed one went free.

It is still true that He is able to save to the uttermost, as far as years are concerned and as far as sin is concerned, all who ask Him and trust Him; for them

"He breaks the power of reigning sin,
And sets the prisoner free."

And whom the Son maketh free, he is free indeed, free from the shackles that bound and the sins that enslaved.

Belfast, Ireland

Quarterly Review Sunday

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

Quarterly Review Sunday is always a problem. One interesting solution of the problem was given at Fairbank, one of the suburbs of Toronto, a few Sundays since.

There were some 50 scholars and 30 parents and friends present,—a good attendance. The *feature* of the programme was the recitation of scripture. First, the superintendent of the Cradle Roll answered for the little mites, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Then the Primary scholars rose and recited in concert some short simple texts and the First Commandment. This was followed by a class a little older, which gave, "Remember now thy Creator in the days of thy youth", etc. Then another class, the parable of the Good Samaritan; still another, The Beatitudes; a class a little older, all the Golden Texts of the Quarter; a fine class of boys, 1 Corinthians 13th chapter; a class of girls, Psalm 19; another class, Psalm 24; and finally the Bible Class gave the titles and Golden Texts for the Quarter and a leading thought from each Lesson.

There was plenty of singing, including solos. There was also an address from a visiting minister. But what gave its especial character to the exercises was the recitation of scripture, which was well done, showing care in preparation, both on the part of the teachers and scholars.

THREE YEARS OF TEACHER TRAINING

By Rev. Franklin McElfresh, Ph. D.

Teacher Training Superintendent, International Sunday School Association

Drawing near the close of the triennium between the two International Conventions of the International Sunday School Association, a review of the Teacher Training work is full of suggestion and interest. This work does not move with the rapidity that characterizes the Organized Adult Classes. Educational work is necessarily slow. It requires much thought and care to enlist people in a year's study, and much explanation is necessary, to make the methods clear and to reveal the true value of the work. During the triennium ending June, 1908, at the Louisville Convention, 79,086 students were enrolled in 8,704 classes. The report since that time to January 1st, 1911, shows that there have been enrolled 7,675 classes with 112,079 students, and 702 individual students. The states that have enrolled the largest number of students are, Pennsylvania, Ohio, Illinois, and the Inland Empire (Eastern Washington and Northern Idaho).

The states making most rapid progress for the present year, with Pennsylvania always leading, are Iowa and New York, with fine advances in some of the Southern and Western states, notably Alabama and Northern California. There is a greater progress that cannot be reported and that figures do not fully reveal. There is a deeper place in the thought of the churches, the clearer vision of religious leaders, and the attentive attitude of the religious colleges. If I mistake not, we have every reason for encouragement from these intangible sources. I have abundant evidence that there is a deep spirit of conviction that higher standards are essential, and have reason to rejoice in the finer sympathy extended to this work everywhere.

The method that seems now the most essential to lasting progress is, first, the organization of a class, at the Sunday School hour, of chosen pupils of the Senior grades, that is, sixteen to twenty years of age. This class, with a continuous life, with graduation of pupils who have completed the course, year by year, answers the teaching problem

of the School in time; and answering this problem, it meets the hardest problem which the Sunday School faces, because the greatest need everywhere is a larger number of trained, consecrated teachers. And while we are doing valuable work in enlarging the vision and increasing the efficiency of the teachers already at work by week-day classes, yet the most effective means will be found the class in the Sunday School itself, organized from these chosen young people. It will require an Educational or Teacher Training Department in each Sunday School, with a teacher or superintendent definitely set aside for that work, to secure the highest results.

Many Union classes, where groups from closely affiliated churches are studying with great profit, and Advanced Teacher Training Institutes in many of our cities, are answering the question of future leadership. Such an Institute may employ a number of instructors, taking specialists for the different studies. The Schools of Methods, of which a large number have been established in different popular religious resorts, have also been tried recently in the winter in several states with very fine results.

The attention given to the question of the college and the Sunday School, is another very helpful phase of the work. Young men and women who are not preparing to enter professional religious work, find no sphere of usefulness opening wider to them than the Sunday School. Nowhere can they invest their time and strength with more immediate return in moral and spiritual results than in the School of Religion in their own churches. And yet few of them leave college with special preparation for this work. The attitude, however, of college leaders to this problem, is very kindly. Courses of religious pedagogy are already established in many institutions, while many more will announce such courses in the near future.

All State, Provincial, and Denominational leaders are asked to cooperate in a Teacher Training campaign of two weeks in September

ber, to secure as large an enrolment as possible for the coming year. The Teacher Training conferences and the educational side of the Sunday School will receive large attention in the programme of the San Francisco Convention.

Chicago

The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

IV. ADAPTING THE LESSON

Child study reveals that infancy, boyhood and girlhood, and youth are so distinct from one another, that the same child seems to be a different being at each of these stages of development. Hence a lesson well adapted as to matter, method, and language for one stage, may be altogether unsuitable at another.

It is a well recognized law, that there is no teaching and no learning where there is no attention. Attention depends upon interest, but at each stage of development in the child interests change. Thus, in infancy, the predominating interests are those which manifest themselves in play, in stories, in pets, in curiosity. Illustrations drawn from these gain and hold attention. The law for all stages of development is, that to arouse another some past experience, some acquisition, some interest or some wished-for object must be touched upon and appealed to.

In the Primary department the story is all important. No other method is applicable. To memorize unrelated texts, which children do not as yet understand and which their limited experience prevents them from understanding, is not only poor work but it is really harmful. Expounding and vocalizing is sheer waste of time, and worse. The simple story illustrating some truth is what appeals to the memory, imagination, and thought of children now, for these powers of the mind operate at this stage only in the concrete. Stories of the infancy of Jesus, the baby Moses, the boy Joseph, the boyhood of Samuel and David, appeal to this age and if the language of the teacher is suitable, will be listened to and retained. The teacher should, however, give the little ones a chance

to repeat the stories in their own way. This will bring into play the instinctive activity of the mind to reproduce what has been learned, and will do much to promote attention and good order.

With children somewhat older there should be much more done in the way of self-expression. After a truth has been clearly comprehended through apt illustration and a free use of pictures, it should be fixed in the mind by having the Golden Text memorized. The reverse of this should never be done. The truth of which the Golden Text is a concise statement should be taught through illustrations before there is any attempt made to have it memorized.

It is also a well understood law of teaching that the language of the teacher must be adapted to the present understanding of the child. Language conveys ideas to the mind of another only when the latter can interpret correctly what is heard. If the words are known and familiar, the hearer grasps the meaning, but when the child is not familiar with the words, it is certain that he is getting no correct ideas from what is being said, and he becomes restless and inattentive. The good teacher discovers where the child is, both as to language and attainments, and begins where he finds him in these respects.

The ability to adapt His matter and His language to the capacity of His hearers is one of the reasons why Jesus is called the Great Teacher. His language was that of everyday life and His illustrations were drawn from the familiar occupations of the people among whom He lived. To be effective, the Sabbath School teacher must use the simple, expressive language of the home and the fireside.

Normal School, Toronto

The Teachers' Meeting

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

The teachers' meeting in connection with the Sabbath School of St. Andrew's, Carn-duff, is an old institution. When the writer assumed charge of this congregation some three years ago, he found it in existence. It was very much alive, even after a somewhat prolonged vacancy. In the early days of the

town, when the only Sabbath School was a Union one, there was such a meeting. It has always been held during the week, and the subject of study has been the lesson for the following Sabbath. Of course other matters have been discussed and plans have been formulated as occasion arose, but it has been, more than anything else, a meeting for study. That, as such, it appeals to the teachers, is evidenced by their attendance and interest. The meeting is never long, and is always held at the close of the Wednesday evening service from 9 to 9.30.

The time is devoted largely to a study of the Lesson text from an expository point of view. An effort is made to grasp the lesson as a whole and to gain an understanding of its various parts. This is done in the belief that the teacher can only teach the lesson when he has attained a thorough grasp of its truths.

At the close, a little time is devoted to the points requiring emphasis and methods of teaching the lesson. Everywhere there is full discussion, but here especially. The lesson has been studied, something of its truth has been grasped, but each teacher has still to ask, How am I to present this lesson to my class? What is there which is specially of interest and importance to its various members?

But after all, the success and interest of a teachers' meeting are not altogether dependent upon method. Such a meeting will be helpful wherever you have a superintendent and body of teachers who appreciate the importance of Sabbath School work. They will recognize the place and value of the teachers' meeting.

Carnduff, Sask.

How to Use the Lantern

By F. W. Moffat, Esq.

Slides are made from cover glasses coated with gelatine. Use a fine pen and Higgins' india ink. It is advisable, when writing or printing in this way, to place the glass over ruled paper spaced one eighth of an inch to keep the lines straight. Or, the cover glasses may be placed over any small outline pictures

or blackboard illustrations in the Sunday School Helps.

The slides are a most effective way of securing the memorization of the Golden Texts, and of placing before the School the leading thoughts in the Lessons. They may be used in the opening service, or at the close for review.

The gelatine cover glasses are also useful for making outline maps, Sunday School reports for each Sunday; announcements; responsive readings and hymns. If coloring is desired, it may be done with ordinary aniline dyes and a fine brush.

The superintendent may begin to prepare for the Quarterly Review by making a slide for each Lesson every week. Thus, when Review Day comes, he is ready for it.

The following books are helpful in illustrating: *Through Eye Gate to Heart Gate*, by Henry Pickering; *The Black-board Class*, by Florence H. Darnell; and *The Black-board*, by H. T. Bailey.

Weston, Ont.

"A Movement that is Moving"

How important a place field work is coming to fill in the extension and improvement of our Sabbath School work, may be seen in the following outline of plans and appointments, furnished by Rev. J. C. Robertson, the General Secretary:

In the Synod of the Maritime Provinces, all the Presbyteries are being asked to arrange for series of Institutes and visitation of mission fields. Rev. C. J. Crowdis, B.D., Synod Convener, will give some time personally to this work, probably in the Presbyteries of St. John and Miramichi.

In the Synod of Montreal and Ottawa, a considerable amount of visitation has been carried out during the past winter by Rev. J. A. MacFarlane, M.A., Synodical Superintendent, who also took part in a number of County Conventions throughout Quebec, and addressed the students of Macdonald College in the interests of Sabbath School work. He will continue during the summer to cooperate with Presbytery Conveners in every way possible in increasing the efficiency of the Sabbath Schools.

In the Synod of Toronto and Kingston, Mr. J. M. Mutch, B.A., of Knox College, has been appointed as field worker for six months. Most of his time will be spent in the Presbyteries of North Bay, Algoma, and Temiskaming.

In the Synod of Hamilton and London, the plans approved two years ago, of reaching all the Schools in three years by series of Institutes is being continued. This plan has proved entirely feasible, and the results are very encouraging.

In the Synod of Manitoba, Mr. C. F. McIntosh, M.A., just graduated from Knox College, who gave fine service as a field worker in Ontario during 1909, will spend five months as field worker.

In the Synods of Saskatchewan, Alberta and British Columbia, considerable personal work will be done by the Synod and Presbytery Conveners. In addition to this, Mr. E. R. McLean, B.A., has been appointed for a year commencing May 1st, to work in these Synods. Mr. McLean takes up this work with the advantage of experience as a student missionary in the West, and also of six months very effective Sabbath School work in Ontario during 1910. He has completed his course in Knox College, and has been or-

dained by the Presbytery of Toronto, so that he may be able to conduct baptismal and communion services in any student mission fields where this may be found necessary.

Mr. J. B. Ritchie, B.A., of Manitoba College, who did excellent field work in Southern Alberta last summer, has been engaged by the Home Mission Committee of Alberta for six months, and an important part of his work this year also will be organizing Sabbath Schools in pioneer mission fields.



Using Waste Material

Our Sabbath School field workers are frequently asked by those who are promoting Sabbath School work in new and needy districts, whether it is possible to secure a free supply of second hand library books. Requests have also come from Foreign Mission fields for any left over Colored Lesson Picture Cards.

If any Sabbath Schools, in a position to meet either of these requests, would correspond with the General Secretary, Rev. J. C. Robertson, Confederation Life Building, Toronto, arrangements will be made for using all such material to the best possible advantage.

HOW THE WORK GOES ON

The Thirteenth Triennial Convention of the International Sunday School Convention at San Francisco, June 20-27.

In Japan there are 500 Sunday School teachers in Teacher Training Classes.

Rev. J. G. Dunlop, a missionary in Japan, writes: "I was in a country Sunday School last Sunday that would have rejoiced your eyes and heart—sixty keen, bright-faced boys and girls, six earnest teachers, some up-to-date methods, hearty singing, etc. The Sunday School has gripped all right."

Here is a plan adopted by the Presbyterian Sunday School, North Bay, Ont., for the allocation of Sunday School revenue: First

and third Sundays in each month to local church support; second and fourth Sundays to Home Missions, not to exceed \$250 a year; fifth Sunday to support of native student in Indore College, not to exceed \$25 a year.

A banquet was recently held in Hamilton, Ont., attended by about 200 boys between the ages of 14 and 20 years, and their teachers, representing 40 Sunday Schools. The purpose of the gathering was to enlist the boys in some definite Christian service. At the close of the meeting not a few of the boys came forward and expressed their desire to undertake some specific work for Christ. One said: "I had made up my mind to become a Christian business man, but now I'll become a minister of the gospel."

Miss Annie Gunn, Sydney, N.S., writing in regard to the great value of memorizing scripture, says: "I taught a class of little girls, ages from seven to twelve. The youngest girls were the first I persuaded to begin memorizing Bible verses, and they not only won Certificates and Diplomas for Bible Verses and Catechism, but outstripped their companions in their day school studies also."

An eight-page leaflet on the Organized Adult Bible Class has been issued by the General Assembly's Sabbath School Committee, containing full information regarding the formation of Classes, a suggestive constitution, a fac-simile of the Charter Certificate to be secured, free of charge, on application to the General Secretary, a blank Application Form for Charter Certificate, and other valuable materials. Write to Rev. J. C. Robertson, B.D., General Secretary for Sabbath Schools, for copies of the leaflet.

The General Assembly's Foreign Mission Committee has issued a carefully prepared list of missionary books suitable for Sunday School libraries. The list includes a "Juvenile Library" of ten books specially chosen as being particularly well liked by boys and girls and sold at a remarkably low price. Copies of the list may be obtained by applying to the Foreign Mission Committee, Presbyterian Church in Canada, Room 439, Confederation Life Bldg., Toronto.

It has been suggested by the Committees in charge of the preparations for the San

Francisco Convention, "that International Sunday School Day, June 25th, 1911, the Sunday of the Convention, may be observed throughout North America by pastors preaching sermons on Sunday School work, and Sunday Schools observing the exercises prepared for that occasion, to the end that much valuable information may be disseminated and the prayers of God's people united in the interest of the great Sunday School cause."

In his last Report (1910) Rev. A. D. MacKenzie, one of our missionaries in Demarara, writes: "In Georgetown the little unkempt flocks of a year ago are now clean, orderly groups of boys and girls, who have learned to repeat the Children's Catechism, and can give the outlines of the life of Paul from the last half-year's (1909) Lessons. There are 1,260 scholars enrolled in the Sabbath Schools of our Demarara Mission."

It has been found that a great impetus is given to Teacher Training by giving prominence to the graduating exercises of Classes. In one case, all the congregations of a town met together on a Sunday evening, and the entire time was given to a Teacher Training Graduating Service. The Classes of three adjoining townships joined with the town Class for their graduation. A Teacher Training Alumni Association was formed, with the main object of taking up more advanced work and organizing other Training Classes. At a graduation service in a city last spring, 282 Diplomas were given to Classes in various parts of the city.

Lesson Calendar: Second Quarter

1. April 2.....Elisha Heals Naaman the Syrian. 2 Kings 5 : 1-14.
2. April 9.....Elisha's Heavenly Defenders. 2 Kings 6 : 8-17.
3. April 16.....Joash, the Boy King, Crowned in Judah. 2 Kings 11 : 9-20.
4. April 23.....Joash Repairs the Temple. 2 Kings 12 : 4-15.
5. April 30.....God's Pity for the Heathen. Jonah 3 : 5 to 4 : 11.
6. May 7.....Uzziah, King of Judah, Humbled. 2 Chronicles 26 : 8-21.
7. May 14.....Isaiah's Vision and Call to Service. Isaiah ch. 6.
8. May 21.....Song of the Vineyard—Temperance Lesson. Isaiah 5 : 1-12.
9. May 28.....Micah's Picture of Universal Peace. Micah 4 : 1-8.
10. June 4.....Israel's Penitence and God's Pardon. Hosea ch. 14.
11. June 11.....Hezekiah's Great Passover. 2 Chronicles 30 : 13-27.
12. June 18.....The Downfall of Samaria. 2 Kings 17 : 1-14.
13. June 25.....REVIEW,

* AN ORDER OF SERVICE : Second Quarter, 1911

Opening Exercises

I. SILENCE.

II. SINGING. Hymn 138, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

I heard the voice of Jesus say,
"Come unto Me and rest ;
Lay down, thou weary one, lay down,
Thy head upon My breast !"
I came to Jesus as I was,
Weary and worn and sad ;
I found in Him a resting-place,
And He has made me glad.

III. RESPONSIVE SENTENCES. Isaiah 55 :
6, 7.

Superintendent. Seek ye the Lord while
He may be found,

School. Call ye upon Him while He is near:

Superintendent. Let the wicked forsake
his way,

School. And the unrighteous man his
thoughts :

Superintendent. And let him return unto
the Lord,

School. And He will have mercy upon
him ;

Superintendent. And to our God,
Al. For He will abundantly pardon.

IV. SINGING.

Spirit Divine ! attend our prayers,
And make this house Thy home ;
Descend with all Thy gracious powers ;
O come, great Spirit, come !
—Hymn 105, Book of Praise

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

VI. BIBLE WORK. From the Supple-
mental Lessons.

VII. SINGING. Psalm or Hymn selected.

VIII. READING OF LESSON PASSAGE.

IX. READ IN CONCERT. 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, in the
older classes, the 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. Cate-
chism. 3. The Question on Missions from
the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn selected.

II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard
Review, may include one or more of the fol-
lowing 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.)

IV. RESPONSIVE SENTENCES. Psalm 139:
23, 24.

Superintendent. Search me, O God, and
know my heart :

School. Try me, and know my thoughts :

Superintendent. See if there be any wicked
way in me.

School. Lead me in the way everlasting.

V. SINGING.

Now may He who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep.

May He teach us to fulfil
What is pleasing in His sight,
Perfect us in all His will,

And preserve us day and night.

—Hymn 599, Book of Praise

VI. BENEDICTION OF CLOSING PRAYER.

Lesson X.

ISRAEL'S PENITENCE AND GOD'S PARDON

June 4, 1911

Hosea, ch. 14. Read Hosea, chs. 11 to 14. *Commit to memory vs. 4-6.

GOLDEN TEXT—Thou art a God ready to pardon, gracious and merciful, slow to anger.—Nehemiah 9: 17.

1 O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and ¹ turn to the Lord: say unto him, Take away all iniquity, and ² receive us graciously: so will we render ³ the calves of our lips.

3 Ashur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Leb'anon.

Revised Version—return unto; ² accept that blossom; ³ answered, and will regard him.

LESSON PLAN

I. A Call to Repentance, 1-3.

II. A Proclamation of Pardon, 4-6.

III. Israel Restored, 7-9.

DAILY READINGS

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

M.—Israel's penitence and God's pardon, Hosea 14. T.—Forsake and return! Isa. 55: 6-13. W.—The Lord's mercy, Lam. 3: 22-33. Th.—'Out of the depths', Ps. 130. F.—A pardoning God, Micah 7: 16-20. S.—Heart turning, Joel 2: 12-19. S.—Confession and forgiveness, 1 John 1.

Shorter Catechism—Review Questions 39-50.

The Question on Missions—(CANADIAN PROBLEMS: June, Missions to Camps).—10. Where are camps to be found? In every Province of the Dominion. Chief among them are lumbering, railway and mining camps. It is estimated that one-tenth of the laboring men of Canada spend part of

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Leb'anon.

7 They that dwell under his shadow shall return; they shall revive as the corn, and ⁴ grow as the vine: the scent thereof shall be as the wine of Leb'anon.8 E'phraim shall say, What have I to do any more with idols? I have ⁵ heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

which is good; ³ as bullocks the offering of our lips;

each year in camps.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 133; 152; 100 (Ps. Sel.); 559 (from PRIMARY QUARTERLY); 160.

Special Scripture Reading—Luke 15: 11-32. (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. 1085, "O Israel, return unto the Lord"; B. 1086, Hosea the Prophet. For Question on Missions, H. M. 414, A Typical Lumberman's Camp.

Stereograph—For Lesson, In Beautiful Old Lebanon, East Over Upper Jordan Valley to Snowy Mount Hermon (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 12 stereographs for Quarter's Lessons, \$2.00; four for June, 67c.; less than three 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—Some time between B.C. 750 and 722; in the kingdom of Israel, perhaps Samaria.

Connecting Links—The reign of Jeroboam, the son of Joash (about B.C. 780-740), was a period of great outward prosperity and commercial development. But the temptations of worldly success were too great for Israel. Religion lost its hold on life. Though men worshiped God with much pomp and splendor, the inner bonds were torn asunder. Hosea could think of Israel as a prodigal son who had left his father's house, or as a wayward woman who had forsaken her husband. Israel, he saw, was hastening madly to ruin, but God slackened not in the effort to win back His own.

I. A Call to Repentance, 1-3.

Vs. 1, 2. O Israel; the people of the Northern kingdom. Return unto the Lord. Here we have the Old Testament phrase, concrete

and vivid, for repentance. It is a "turning back" from evil courses; it is a turning back to God. "Unto" means "quite up to": the repentance must be sincere and complete. Thou hast fallen by thine iniquity. Hosea sees life in Israel falling to pieces. From his point of view Israel's "iniquity" was turning away from Jehovah, as an unfaithful wife might forsake her husband. Reparation is naturally made by her coming back to her Lord. Take with you words; of repentance and confession, such words as follow in vs. 2, 3. Take away all iniquity. Sin is thought of as a burden to be removed by divine pardon following on frank and humble confession. Accept that which is good (Rev. Ver.); the "full purpose of, and endeavor after, new obedience". (See Shorter Catechism, Ques. 87.) So will we render as bullocks the offering of our lips (Rev. Ver.). Instead of bullocks, they would offer vows

*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.

of reformation like those of v. 3. The Greek version translates "the fruit of our lips". The meaning is the same as in our version.

V. 3. *Asshur* (Assyria) shall not save us. Hosea had blamed Israel for losing her head, running, like a silly dove (ch. 7 : 11), now to Assyria, now to Egypt. Israel is now to turn away from such feverish politics, to turn to the Rock of her salvation ; that Rock is steadfast. *We will not ride upon horses* ; apparently a reference to political intrigue with Egypt, the land of horses (see ch. 7 : 11 ; Isa. 30 : 16). *The work of our hands* ; idolatrous images of their own making. *Ye are our gods*. Israel's religious devotion had been as feverish and unsteady as her politics, ch. 13 : 2. *In thee the fatherless findeth mercy* ; or a father's love : this is the real hope of the penitent, the ultimate test of a God who can meet the needs of mankind.

II. A Proclamation of Pardon, 4-6.

V. 4. *I will heal their backsliding* ; their forsaking of the Lord, here pictured as a disease that needs cure. The abruptness with which God is here introduced without being named, suggests how swiftly and joyfully the heavenly Father hastens to meet His wandering children. We have to assume that the people have turned to God in penitence, and we read in vs. 5-9 God's gracious answer and promise of rich blessing. *I will love them freely* ; "love them not because they deserve it, but because it is My very nature to love". As soon as the barriers raised by Israel's sin are removed, God's love rushes out. *Mine anger is turned away*. No longer does Jehovah turn to His people a front of wrath, but of love.

Vs. 5, 6. *As the dew*. See Light from the East. As the heavy "dew", in Palestine, counteracts the dry heat and keeps vegetation alive, so the influences that make our lives fruitful come from hours of meditation and communion with God. *As the hly* ; an emblem of the beauty in which God's people will grow. *Roots as Lebanon* ; the long ridges of foot-hills leading up to Mount Hermon, the outstanding peak of the Anti-Lebanon range which runs parallel to that of Lebanon. The people of God will be like that deep-rooted and steadfast mountain. *His branches shall spread*. The pardoned

child of God will be like one of the wide-spreading cedars of Lebanon, with their beauty and fragrance. *Olive tree* ; with its silver-gray foliage, fresh in summer and winter alike, often used as an emblem of Israel's unfailing prosperity (see Ps. 52 : 8 ; Jer. 11 : 16). *His smell as Lebanon* ; with its ancient cedars.

III. Israel Restored, 7-9.

V. 7. *They that dwell under his shadow shall return*. Probably a better translation is : "They shall return and dwell under My shadow", that is, Jehovah's. *Revive... blossom* (Rev. Ver.). Israel shall enter upon a new era of vigor and fruitfulness. *As the vine* ; a reference to the grapes of Lebanon, which are sometimes as large as plums, while its *wine* has been called the best in the East, or even in the world.

V. 8. *Ephraim* ; a name for the whole of Israel, from its chief tribe. *What have I to do, etc.?* Israel forsakes all the idols formerly worshiped. *I* ; that is, God. *Will regard him* (Rev. Ver.) ; look after him, care for him. *I am like a green fir tree* ; a picture, still reflecting the Lebanon scenery, of God as the Protection and Shelter of His people. *From me...thy fruit*. Israel's fruit grows on the divine tree (compare allegory of John, ch. 15).

V. 9 reminds one of Proverbs. It expresses the wish that the teaching of the book may be taken to heart.

Light from the East

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

DEW—In spring, and late in the autumn, dew is formed in Palestine, as it is in our own countries, on cloudless nights, by the air, heated during the day and loaded with moisture, coming in contact with the cool earth, and the moisture in it being condensed. But the dew on which so much depends in the Holy Land, and which is used in the Bible as a figure of precious blessings, is a different thing. From the first week in May to the middle of October no rain falls, the sun shines all day with great power, all vegetation is parched and would utterly perish but for the scriptural dew, which is really a night mist. During this season the winds are from the west and come laden with

moisture from the Mediterranean. Although the days are very hot, the nights are cool, often cold, especially on the hills, and when the moisture-laden winds pass over this region, the vapor is condensed into a mist which settles copiously on the summer crops, and on the pastures of the wilderness. It is, in reality, an invisible rain, much more

wetting than any dew could be. In the early morning the mountaintops rise like islands from the billowy masses of silvery white clouds. These are the early clouds that are speedily dissolved by the rising sun, but they leave behind them, for a few hours, a plentiful and refreshing moisture on all vegetation.

APPLICATION

By Rev. John W. Little, B.D., Elgin, Man.

Receive us graciously, v. 2. A boy once threw himself down from the upper window of a house that was on fire, into his father's arms.

He could not see his father, but only the smoke and flames rolling between them. But up through the lurid cloud, over the roar and crackling of the flames, came the cry, "Leap for your life, and I will try to catch you." He made the brave leap through faith in the presence of the unseen father, and was saved. So, if we are to gain deliverance from our sins, we must trust ourselves utterly to the gracious promise of the unseen Saviour, believing that His arms are outstretched to us in mercy, and daring to stake all on that faith.

Will we render . . . the offering of our lips (Rev. Ver.), v. 2. Dr. Stalker tells of a minister who was taught a very good prayer in his childhood, which he

repeated every night until manhood. One of the petitions was, that God would take away his sins and give him a new heart. But when he repeated these words daily, for a long time he never really meant them. One Sabbath night, however, when he had been strangely impressed by the services in the church, he was kneeling at his bedside, repeating his prayer, and was just asking that his sins might be taken away and that he might receive a new heart, when he heard, as distinctly as if a voice had spoken in his room, the question put to him, "Will you accept these things that you are asking now?" He knew perfectly well that it was the voice of God, and that he could get these things on the spot. The impressions which had been made upon him were greatly deepened, but gradually the thought of what his companions would say and do took form in his mind; and he rose

from his knees, went to bed and to sleep, and woke in the morning with his impressions gone. Unless our religious impressions find expression in open acknowledgment of God as our God and Jesus as our Saviour and Lord, and faithful diligence in His service, they will pass away and leave our hearts harder and emptier than before.

In thee the fatherless findeth mercy, v. 3. A man meeting a shepherd with his flock, and noting that he carried a sheep on his shoulders, stopped him and said, "That's a heavy load you've got there."

He answered, "Oh, not so heavy when you're used to it." "What's the matter with the sheep?" he was then asked. "It's lame, sir." "How far are you from home?" "About four miles sir." "And will you have to carry it the whole way?" Looking at the questioner with some degree of contempt for his ignorance, the shepherd replied, "He'd never get home if I didn't." So the wounded and overcome and weak can trust to the Father heart of God to see them safely through to health and joy and the eternal home.

Cast forth his roots as Lebanon, v. 5. The Christian must be strong, of heroic mould, powerful in endurance, in struggle and in service. In Bunyan's, Pilgrim's Progress, when Christian was climbing the Hill Difficulty, he met two men running their hardest in the other direction, Timorous and Mistrust, to whom he said: "Sirs, what is the matter? You run the wrong way." Timorous answered that they were going to the City of Zion and had passed difficult places, but said, "The farther we go, the more danger we meet with; wherefore we turned and are going back again." There is the ring of true

"I Must Venture"

courage in Christian's answer: "I must venture; to go back is nothing but death; I will yet go forward."

His beauty shall be as the olive tree, v. 6.
 He who clothes the stern
 Strength and Beauty rocks with moss and fern and
 flower, calls His children to
 graciousness of manner and kindness of heart,

as well as to granitic stability of character. Where God reigns in the life, there will be a gentle sympathy with the weak, a courteous attitude to the lowly, a delicate consideration for the feelings of others, and a readiness to serve. The Christian is called to be not only brave and firm, but also winsome and tactful. "A saintly soul is always elegant."

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.

As this is the only Lesson from Hosea, the general character of the Book and especially the spiritual side of his teaching should be presented. (See Exposition, Connecting Links.) The Lesson chapter is remarkable for its spiritual fervor and highly poetical images and expressions.

Bring out briefly the teaching of ch. 11. The loving care of Jehovah for His people began with the sojourn in Egypt, ch. 11: 1-4. From that time on, throughout their history, God had been caring for them, ch. 11: 5-9. Get the class to see how in all this process the Israelites had been ungrateful. Point out that their history is a record of idolatry, apostasy, ingratitude. In the midst of this dark picture the love of God shines out. In form the Lesson chapter is dialogue, and the theme is repentance and God's attitude toward it.

1. *The repentance of Israel.* Note the prophet's call to repentance and the people's prayer for pardon. The following points are important: (a) The basis of their plea,—Jehovah's readiness to forgive the penitent; (b) no sacrifices offered but contrition of heart; (c) the confession that worldly alliances could not help them; (d) the covenant to forsake idols and trust in Jehovah. These moral and spiritual requirements should be presented in the light of Israel's past history and the whole New Testament doctrine of repentance.

2. *God's response to Israel's cry.* Here also are several important lessons. Dwell upon the following points: (a) the words, "heal"

and "love". Much prominence should be given to the expression "I will". It indicates the attitude of God to the penitent soul, and the readiness of God to pardon when the condition of man's heart makes possible the turning away of God's wrath against sin. For New Testament light, review the parable of the Prodigal Son, Luke 15: 11-32. (b) The new relation will make possible and actual rich natural blessings. Note how, when men served idols, their wealth became a snare; here it would be a blessing. It is just as true to-day, that only God's approval makes wealth a blessing. (c) Those whom God pardons will grow in strength and beauty of character. (d) The very memory of Israel's idolatry will be loathsome in view of the supreme satisfaction of Israel in God.

This is a good opportunity to press the question of personal decision for Christ. The great work of teachers is to get their scholars to decide to enter into personal covenant relations with Jesus Christ, and to see that it is actually done and that all confess Him before the world. Such questions as, Why am I unsaved? When can God save me? Should I have the assurance I am saved? How can I continue in the spiritual life? should be earnestly and tactfully discussed.

For Teachers of the Senior Scholars

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

This closing chapter of Hosea is a very beautiful one. It would be difficult to find anything more beautiful in literature. It recalls the parable of the Prodigal Son. How far is the saying true that the God of the Old Testament is a God of justice and the God of the New Testament a God of love? It is a

God of love that we have in this Lesson. From ch. 11 (see For Teachers of Bible Classes) get a picture of prodigal Israel, that God's love may shine brightly on that dark background.

1. *The prophet enjoins repentance upon Israel*, vs. 1-3. (1) The prophet pleads with the people to return to God, v. 1. Bring out the wooing note in these words. This was a main characteristic in the preaching of Phillips Brooks. It reflects the loving attitude of God towards sinners and His eager desire to save them. (2) He tells them how to return, what to say when they return. Dwell on the words he puts into the mouth of Israel, words of humble confession,—“Take away all iniquity”; words of earnest entreaty,—“Receive us graciously”; words of covenant engagement,—“So will we render the calves of our lips”; words of grateful loving trust (see v. 3). It is easy to get away from God; it is not so easy to return. We need some one to tell us what to do, what to say.

2. *God's promise of pardon*, vs. 4-9. (1) What exceeding great and precious promises (see v. 4)! Dwell upon these promises. They are full of meaning for us as well as for the Israelites. We need healing; we long for love, to realize that God loves us. It was when Edward Irving, out of his own great heart of love, said to the sick boy, “God loves you”, that the lad grasped something of the meaning of these words and found rest. It was when the troubled soul of Geordie Howe, in, *The Bonnie Brier Bush*, realized that God loved him, that he cuddled down into his bed and fell asleep in God's love, as in his mother's arms. (2) Where can we find such a grouping of beautiful nature illustrations as we have here? (Vs. 5-8.) What nature emblem represents what God is to us? (V. 5.) What does this mean? What nature emblems picture a life that is lived in union and communion with God? Everything strong and beautiful and useful in nature is laid under contribution to make this picture complete, to reveal to us what God can make out of these poor weak and wayward lives of ours.

The application is in the last verse,—the one who is wise will lay the thoughts of this Les-

son to heart, and live up more and more into the life and love of God.

For Teachers of the Boys and Girls

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

Help the scholars to see the background of the Lesson. In ch. 13, Hosea has predicted the destruction of Samaria, the capital of Israel. Emphasize the teaching that it was for their sins that the people of Israel were thus to be punished. But threatening is not the prophet's last word; he has a word of invitation and promise. This word is contained in the Lesson. Use the following outline to direct the conversation:

I. ISRAEL'S REPENTANCE, vs. 1-3. Bring out what true repentance means. It is to “return” to God, that is, to forsake sin and truly love and serve God. And that is what Israel needs; for it is by their “iniquity” they have fallen. Repentance will lift them up again. Repentance, again, is to “take . . . words” that come from the heart, words expressing sorrow for sin and resolve for a better life. It is frankly and humbly to acknowledge “iniquity” and to ask God to “receive us graciously”, of His own free love, and not because of any merit in the asker. It is to offer to God, not formal sacrifices, but the praises that well up in the heart and must find utterance by the lips. It is to cease putting confidence in human helpers and false gods, and to trust only in the living God.

II. GOD'S FORGIVENESS, vs. 4-6. Emphasize God's eager willingness to forgive. Three times He says, “I will”, “I will”, “I will”. Get the scholars to see how much is included in the divine forgiveness. There is healing for “backsliding”, forsaking of the Lord here pictured as a disease. There is free love, as abounding as it is undeserved. There is the turning away of the “anger” which sin so richly deserves. There are blessings that come as constantly as the gently falling dew which nightly refreshes the grass. And the result will be that those forgiven will grow in beauty like the lily, in strength like the everlasting mountains, in unfailing vigor and freshness like the olive, and in fragrance like the cedar.

III. GOD'S CARE, vs. 7-9. Bring out all

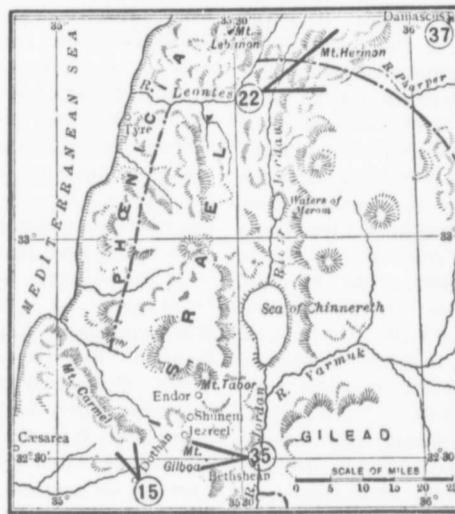
that God promises to do for penitent Israel, and to be to them. He will make them like a great tree casting its protecting shadows far and wide. He will cause them to grow like grain and vines in rich soil. Because they have forsaken idols, He will protect them,

like a spreading fir tree, and make them fruitful.

Impress the truth that what God promises to Israel He promises to us. If we forsake sin and serve Him, then He will not suffer us to lack any good thing.

THE GEOGRAPHY LESSON

Find on the special map the number 22. If you stand at that point marked 22, and look east over the space included between the two spreading lines, you find yourself on a flower-spangled hill with a broad and lovely valley spread out before you. There are groves and orchards of different kinds of trees. There are fields where grain is growing. A crooked little river comes splashing and sparkling through an opening between masses of tree foliage. At the farther side of the valley the ground rises, forming big, airy, rounding hills, partly wooded, partly open,



MAP PATENT No. 650 568 BY UNDERWOOD & UNDERWOOD.
MA'D IN GREAT BRITAIN

as if they might be used for sheep pastures; behind those hills are others, still higher, and others higher yet; and in the farthest distance the long ridge of a mountain stands outlined clearly against the sky. That mountain is Hermon, the highest and most beautiful mountain in all Palestine. To see this place, one of the pleasantest in all the Holy Land, use the stereograph entitled, In Beautiful

Old Lebanon, East Over Upper Jordan Valley to Snowy Mount Hermon. For further information see HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.

ADDED HINTS AND HELPS

Lesson Points

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

Repentance is incomplete unless it includes renunciation. v. 1.

Those who sow the seed of sin will reap a harvest of ruin. v. 1.

Confession is the key that never fails to unlock the door of divine mercy. v. 2.

There are no real orphans in the world save those who make themselves such by their sin. v. 3.

As soon as the barriers raised by our rebellion are removed, God's love pours itself out upon us. v. 4.

If our lives are to be fruitful, they must be kept open, through meditation and com-

munion, to the influences that come from God. v. 5.

God's grace in the heart is the secret of strength and beauty in the life. v. 6.

Said Cromwell, "If I cease becoming better, I shall soon cease being good." v. 7.

Prosperity, in the highest sense, goes hand in hand with piety. v. 8.

Walking in God's ways is the best proof that we really know them. v. 9.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Twice Jesus quoted words from Hosea, saying that what God desires is mercy and not sacrifice. Where do such words occur

in Hosea, and in what two places does Jesus refer to them ?

2. Isaiah beseeches the wicked man to forsake his evil ways and return to God, for He will have mercy and abundantly pardon. Where does he say this ?

ANSWERS, Lesson IX.—(1) Isa. 9 : 6. (2) The angels ; at the birth of Jesus ; Luke 2 : 6-14.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. What is repentance ?
2. God's willingness to forgive.

Prove from Scripture

That penitence brings pardon.

The Catechism

Ques. 39-50 (Review). In Question 3 the two chief things are named which the scriptures teach, namely : (1) What man is to believe concerning God. That has been brought out in Questions 4 to 38. (2) What duty God requires of man. This we begin to consider in Ques. 39. What that duty is, how it was at first made known, where it is summed up or shortly stated,—these three points occupy Ques. 39-41. Before entering on the study of the Ten Commandments, we are told (Ques. 42) that obedience to them is all included in love to God and to our neigh-

bor. Ques. 43-45 furnish reasons why we should love God, and loving Him, obey His commands ; and in Ques. 46-50, we have to do with the First and Second Commandments.

The Question on Missions

Ques. 10. Mining is carried on the whole year round, and therefore miners will be found at the works at any time of the year, but so far as lumbering is concerned, the place to reach the men depends upon the season. Between September and December the lumber-jacks are engaged in cutting and skidding, and from January to March, in hauling logs to the lakes and rivers ; consequently between September and March inclusive they are to be found at the regular lumber camps. In the driving season, between March and August, they are on the drives on river, lake and ocean. The men on railway construction are also in themselves a great army, and may be found chiefly along the lines of the Grand Trunk Pacific, Canadian Pacific, and Canadian Northern Railways. A considerable number cut ties in the winter. At rock cuts and clearing right of way, large camps may be found at work throughout the whole year, but in the summer the great majority are scattered along the lines of construction.

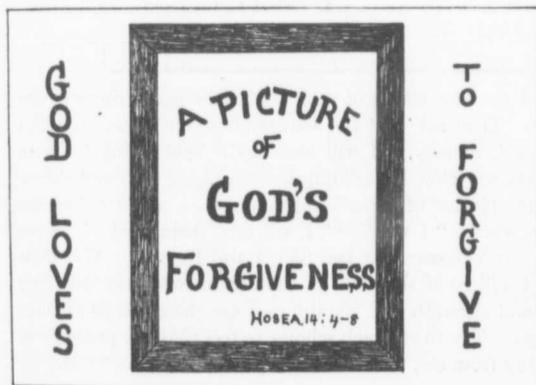
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Lesson Subject—God's people learning that God loves to forgive.

Introduction—If I should ask how many of you have ever cried, I am sure you would all

jump up and say, "I have" ; for every little boy and girl has a cry once in a while. Sometimes you cry when you are bad, sometimes when you are sad, and sometimes when you are glad. Ted was a very lonely-looking little boy as he sat on the steps when we passed one day. His face was tear-stained, and he was a most unhappy-looking little boy. Let me whisper a secret. Ted was crying because he had been bad. He had been playing with some companions his father had for-



bidden him to play with. His father had punished him. His face brightened when we told him to cheer up and go to his father and ask to be forgiven, and tell him he would keep away from those bad boys and be mindful of his father's wishes. We told him we knew his father was not angry now, and was ready and waiting to forgive him, if he would only go to him and tell him that he was sorry for his disobedience and would try hard not to disobey his father again.

Lesson—This story about Ted makes us think of our Lesson story to-day. Recall how God's own people of Israel had made friends with idol worshipers, and had forsaken God and worshiped the idols too. God is angry, and has sent a message telling them of their captivity (Explain). Here we see a prophet of God, Hosea, coming amongst them, telling them to come back to God and ask forgiveness for all the sins they had committed against God (see v. 3).

A Picture of Forgiveness—V. 4 gives us a beautiful picture of our loving, forgiving heavenly Father. Vs. 5-8 tell us God's beautiful promises of blessing and help and strength. Read to your class vs. 5, 6, 7.

Those whom God forgives shall receive day by day His refreshing blessing, as the dew falls upon the grass and flowers, reviving and making them beautiful (Outline a flower). Those whom God forgives, shall grow pure as the lily in its beautiful dress of snowy white. They shall become strong in right doing, as the mountain is deep-rooted and cannot be moved. They shall spread like the great spreading cedars, and like the olive which keeps its beautiful leaves summer and winter, so God's grace will always be in their hearts making their lives beautiful. If they come back to God, they shall grow into a new life, as the corn which springs from the ground, and shall be great and well thought of, as the grapes of that land were known far and near for their good qualities. What a beautiful picture of the results of God's forgiveness we have in these verses!

The Need of Forgiveness—You grieved God when you said those cross words or struck that angry blow. All the naughty feelings that come into your heart grieve Him. Are we selfish, proud, disobedient? What should we do?

Something to Think About—I need forgiveness.

FROM THE PLATFORM

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

GOD'S

"I WILL"

"I WILL"

"I WILL"

Repeat before the School v. 4 and the first clause of v. 5. Ask how many times in the passage God says, "I WILL" (Print). Then say that the conversation will be about God's "I Wills". Call for the first "I will", namely, "I will heal their backsliding." Make clear, by questions and simple illustrations, what backsliding is,—forsaking God and failing to do His bidding. Call attention to the picture of backsliding as a disease, and dwell on the promise of healing. Turn next to the second "I will",—"I will love them freely." Show how free the love of God is. Refer to such passages as Isa. 55 : 1 and Rev. 22 : 17. Now take the closing "I will", which is, "I will be as the dew." Talk about what the dew does for plants, giving them new freshness and strength and beauty, and use these things as illustrations of what God does for His people. Try to get each scholar to feel that the promises of God are for him, if he will only turn away from sin, to love and obey God.

Lesson XI.

HEZEKIAH'S GREAT PASSOVER

June 11, 1911

2 Chronicles 30 : 13-27. Study 2 Chronicles, ch. 30. Read 2 Chronicles, chs. 29-31. Commit to memory vs. 18-20.

GOLDEN TEXT—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Samuel 16 : 7.

13 And there assembled at Jeru'salem much people to keep the feast of unleavened bread in the second month, a very great congregat¹ : a.

14 And they arose and took away the altars that were in Jeru'salem, and all the altars for incense took they away, and cast *them* into the brook Ki'dron.

15 Then they killed the passover on the fourteenth day of the second month : and the priests and the Le'vites were ashamed, and sanctified themselves, and brought ¹ in the burnt offerings into the house of the LORD.

16 And they stood in their place after their ² manner, according to the law of Mo'ses the man of God : the priests sprinkled the blood, *which they received* of the hand of Le'vites.

17 For there were many in the congregation that were not sanctified : therefore the Le'vites had the charge of the ⁴ killing of the ³ passovers for every one that was not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manas'seh, Is'sachar, and Zebu'lun, had not cleansed themselves, yet did they eat the passover otherwise than it ⁶ was written. ⁷ But Hezeki'ah prayed for them, saying, The good LORD pardon every one.

19 *That* ⁸ prepareth his heart to seek God, the LORD ⁹ God, of his fathers, though *he be* not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hereki'ah, and healed the people.

Revised Version—¹ Omit in the ; ² order ; ³ had not sanctified themselves ; ⁴ Omit the ; ⁵ Omit of ; ⁶ is ; ⁷ For Hezekiah had prayed ; ⁸ setteth ; ⁹ the ; ¹⁰ the ; ¹¹ sacrifices of peace offerings ; ¹² congregation ; ¹³ for offerings ; ¹⁴ habitation.

LESSON PLAN

- I. The People Gathered, 13, 14.
- II. The Passover Kept, 15-22.
- III. The Passover Prolonged, 23-27.

DAILY READINGS

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

M.—Hezekiah's great passover, 2 Chron. 30 : 1-9.
T.—Hezekiah's great passover, 2 Chron. 30 : 10-20.
W.—Hezekiah's great passover, 2 Chron. 30 : 21-27.
Th.—Zeal for God, 2 Chron. 31 : 1-8, 20, 21. F.—A good reign, 2 Kgs. 18 : 1-8. S.—A joyful feast, Neh. 8 : 9-18. S.—Thanksgiving, Ps. 66.

Shorter Catechism—Review Questions 51-60.

The Question on Missions—11. Give an illustration of what the church is doing for the lumber camps. In the Presbytery of North Bay, in Northern

Ontario, four missionaries give all their time to work amongst the camps, while eight ministers and missionaries visit the camps in their neighborhood. In this way between 6,000 and 8,000 lumbermen are reached.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 210 ; 205 ; 119 (Ps. Sel.); 536 (from PRIMARY QUARTERLY); 272.

Special Scripture Reading—Ex. 12 : 1-17. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 941, The Passover ; B. 1089, Hezekiah Destroying the Idols ; B. 1088, "To make proclamation throughout all Israel". For Question on Missions, H. M. 496, A Sunday Service in a Logging Camp.

Stereograph—For Lesson, The Dome of the Rock, Where the Temple Altar Stood, Mount Moriah (Underwood & Underwood, see page 269).

21 And the children of Is'rael that were present at Jeru'salem kept the feast of unleavened bread seven days with great gladness : and the Le'vites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

22 And Hezeki'ah spake comfortably unto all the Le'vites that ¹⁰ taught the good knowledge of the LORD : ¹¹ and they did eat throughout the feast ¹² seven days, offering ¹³ peace offerings, and making confession to the LORD ⁹ God of their fathers.

23 And the whole ¹⁴ assembly took counsel to keep other seven days : and they kept *other* seven days with gladness.

24 For Hezeki'ah king of Ju'dah did give to the congregation ¹⁵ a thousand bullocks and seven thousand sheep ; and the princes gave to the congregation a thousand bullocks and ten thousand sheep : and a great number of priests sanctified themselves.

25 And all the congregation of Ju'dah, with the priests and the Le'vites, and all the congregation that came out of Is'rael, and the strangers that came out of the land of Is'rael, and that dwell in Ju'dah, rejoiced.

26 So there was great joy in Jeru'salem : for since the time of Sol'omon the son of Da'vid king of Is'rael *there was* not the like in Jeru'salem.

27 Then the priests the Le'vites arose and blessed the people : and their voice was heard, and their prayer came up to his holy ¹⁶ dwelling place, *even* unto heaven.

EXPOSITION

Time and Place—B.C. 719 ; Jerusalem.

Connecting Links—During the two centuries between the division of the kingdom and the fall of Samaria (B.C. 937-722) Judah remained in the background, slowly and steadily compacting her moral and religious strength, so that at Israel's downfall (see next Lesson, 2 Kgs. 17 : 1-14) she was able to take up the torch of truth and carry it forward.

At his accession, Hezekiah undertook extensive reforms about the temple and in the services of religion. As soon as the temple was thoroughly repaired, the king summoned

his subjects and all Jehovah worshipers from Dan to Beersheba to come to Jerusalem and keep the Feast of the Passover. Vs. 1-12.

I. The People Gathered, 13, 14.

Vs. 13, 14. *Assembled at Jerusalem.* Besides the people of Judah, there were men from Asher and Manasseh and Zebulun (v. 11), a few out of the remnant in the Northern kingdom whom the king of Assyria had not carried away, v. 6. *To keep the feast of unleavened bread.* Strictly speaking this was a feast which followed the Passover ; but the two feasts together are sometimes called the "Passover" and sometimes "Unleaven-

ed Bread". (See Ex., ch. 12.) *In the second month*; our April-May. The law (Ex. 12 : 18) prescribed the first month (March-April), but Hezekiah's temple repairs and cleansing were not completed in time. They *took away the altars*. The people shared in the work of purifying Jerusalem from idol worship. The altars must have been those set up by Ahaz, ch. 28 : 24. *Cast into the brook Kidron*; so that they would no longer defile the holy city. The Kidron ran through a valley of the same name between Jerusalem and the Mount of Olives to the east.

II. The Passover Kept, 15-22.

Vs. 15, 16. *They killed the passover*. The law of Ex., ch. 12, required the lamb to be killed by the father as head of each family. *Priests and Levites were ashamed*; as they compared their slackness with the zeal of the people. For only a few of these religious officials had prepared themselves so as to be eligible to take part in the observance of the Passover, ch. 29 : 34. *Sanctified themselves*. By touching a dead body, by eating inadvertently what was forbidden, and such like, a man was made unclean; and he had to undergo certain rites and make certain offerings to have the cleanness restored. Shame now spurred them to re-consecration. *Brought burnt offerings*; receiving them from the offerers at the door of the inner temple court, as a kind of public accompaniment to the private sacrifice of the Passover lamb. *After their order* (Rev. Ver.). The priests stood in two rows from the altar to the outer court. *Sprinkled the blood*; on the altar. *Of the Levites*; who handed the blood in a basin to the priest nearest the outer court, and he to the next, etc. The last priest threw the blood on the altar's base.

Vs. 17-22. *For many not sanctified*; not purified according to the law, and hence not strictly qualified to observe the Passover (compare Num. 9 : 6). Hezekiah, however, had decided to admit these to the feast; only, such persons could not kill their own lambs, but must have this done for them by the Levites. *Therefore the Levites had the charge of the killing*; including the slaying of the Passover lamb at the temple. *Hezekiah prayed, etc.*, a recognition of spiritual

religion as deeper than ceremonial. *The Lord healed the people*; that is, He did not punish uncleanness as He might be expected to do (see Lev. 15 : 31), or, rather more likely, He stayed a plague which had broken out, or was likely to break out, on the people. *Hezekiah spake comfortably*; encouraged the Levites with words of commendation. *Peace offerings*; or thank offerings, of which the greater part was eaten by the offerer, as if he were God's guest (see Lev. 3 : 1-17 ; 7 : 11-34). *Making confession*; and receiving forgiveness (see 1 John 1 : 9).

III. The Passover Prolonged, 23-27.

Vs. 23-27. *Other seven days with gladness*. There was surely a revival of generous religious enthusiasm. *Hezekiah did give, etc.* Such an occasion meant always a great feast. Of the animals slain, parts were offered to Jehovah, but much was eaten by the worshippers. *Priests sanctified themselves*; who had before been laggards (see on v. 15). V. 25 enumerates those who took part in Hezekiah's Passover, namely: (1) the people of Judah including the priests and the Levites; (2) those from Israel who had accepted Hezekiah's invitation; (3) *strangers*,—those who previously came from Israel and settled in Judah (see ch. 15 : 9). *Since Solomon not the like*; during the whole period of two kingdoms. *The priests the Levites*. The priests were chosen from the tribe of Levi. *Blessed the people*; before they departed to their homes. *Their voice was heard*; of God, and thus the purpose of all their sacrifices and prayers was accomplished.

Light from the East

LOUD INSTRUMENTS—The oldest literature of every nation was some form of poetry; and possibly the oldest liturgy was some form of music. It was natural for the Hebrews to cultivate both poetry and musical praise. Their open air life on their lofty hillsides, their ever changing landscapes, the night mist enveloping the morning hills, and the grandeur of their mountain storms, all served to rouse their spirits to find expression in wild pipe notes or bursts of song. So music formed a large part of their religious worship. When they went up in bands to

Jerusalem, they lightened their way with "songs of degrees". In every season of revival and spiritual exaltation the new life of the soul welled forth in instrumental and vocal praise. Melody is the simplest and most orderly means by which the utterances of a large body of worshipers can be combined in a seemly act of worship. In a great congregation composed of persons of

such diverse spiritual experiences, the choral music would be an important means of unifying them all, by permitting every soul to rise in its own language, on the waves of harmony. Music is still an effective instrument for touching the spirit on the side of emotion, and opening visions of things ineffable. But it is horrible when a blasphemer attempts to lead Christian praise.

APPLICATION

Took away the altars, v. 14. Alas! we have our false gods to-day whom we follow. There is Pleasure. Some of us are so fond of a good time that we refuse to do the Our False Gods hard duties to which God calls us. There is Popularity. Some of us are more concerned about what our companions say of us than about what God thinks of us. There is Self-will. Some of us are so determined to have our own way that we do not hear God calling us to His paths of purity and service. We must overthrow these altars and give God first place in our hearts before He will draw near to make our lives clean and sweet and full of joy.

They killed the passover, v. 15. A few years ago there lived in Vienna a widow who earned her living by sewing. She had one son, and worked hard, that she might not only keep herself, but also give him a medical education. When his final examinations drew near, an injury to her finger began to threaten serious results. Yet, though warned by a surgeon, day after day she hid her trouble from her boy that he might go to the examinations with a quiet mind. Not until the son went from her to the college on the last morning would she hear of an operation. It was too late. The son returned to tell his success, only to find her dying. We can never know the full meaning of the death of Christ our Passover for us; but in this mother's love we may catch a glimpse of such wonderful love that prompted His offering, of His passion for our salvation, and of how His sacrifice, freeing us from the burden of sin and guilt, may set us free for a higher life and nobler service.

Hezekiah prayed for them, v. 18. Jesus prayed for Peter in the prospect of his being

tempted, for His disciples in the prospect of His own departure from them, and for His murderers as He hung upon the cross. He taught us to say, "Our Father". He encouraged us to remember others in our prayers. God loves intercessory prayer, for the less of self there is in our petitions, the more of love and so the more of God. And God answers intercessory prayer. Since God has given us this power, and delights in our use of it, and since by it we can reach out in so many directions to help other lives, how gratefully and earnestly we should use it!

The Lord . . . healed the people, v. 20. Had God judged according to the outer forms, they would have stood condemned. Because He reads the heart, they were pardoned. There is encouragement here. We have faltered and stumbled and met with defeat, until the story of our outer life fills us with shame. But if all the way along we have held to the single and sincere purpose to serve God, He will understand. There is also warning here. Our outer life may be conventionally good, and all men may speak so well of us that we are quite self-satisfied. But if our inner thoughts are impure and our motives selfish, God will judge accordingly.

With great gladness, v. 21. Dr. R. F. Horton tells of a farmer, whose fields lay on the undulating slopes of the Cheviots, who went out one spring morning, when the plows

were in the furrow. In the hollow of the hills he found himself alone. All the hedgerows were quick and green. All the birds were singing. Soft white clouds moved across the sky like a procession of dancing children. Suddenly a thought smote him: "Everything I see and hear is praising God

Prayer for Others

A Mother's Sacrifice

"Everything Except Me"

except me." If the birds have cause to sing, if nature delights in beauty and joy, what gladness should be present in our hearts always, who have received so much from the Father's hand! When we recall how Jesus wrought for us, to the point of uttermost sacrifice, how heartily we ought to praise Him!

Blessed the people, v. 27. Professor R. E. Welsh calls the Christian church of to-day "the garden of the Lord". Within its borders are to be found the finest flowers and richest fruit of noble character. The Chief Gardener spares no pains to bring every plant

The Garden
of the Lord

to the highest perfection. Under Him are a great band of loyal workers, one in sympathy and purpose, working with loving hands to keep out all weeds and make the garden fragrant and beautiful. If we would live the richest life, we must grow up within this garden. If we would receive the fullest blessing, we must unite together with God's people in work and worship. There is a special value in Christian fellowship.

" 'Tis sweet to raise the common song,

To join in holy praise and love,

And imitate the blessed throng

That mingle hearts and songs above."

TEACHING HINTS

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

For Teachers of Bible Classes

Review Hezekiah's reformation as a whole (see ch. 29). See 2 Kgs. 18 : 1-8 for additional details. Refer to Isa. 1 : 29 ; 2 : 8, 18, 20, as directed against the idolatrous worship carried on under oak trees and in other places. Trace the progress of Hezekiah's work,—his exhortation to the priests and Levites (ch. 29 : 3-11), the cleansing of the temple (vs. 12-19), the offerings (vs. 20-24), the service of praise (vs. 25-30), the temple service (vs. 31-35), the call to the Passover (ch. 30 : 1-9) and the attitude of the Northern tribes, vs. 10-12.

This Lesson is a study of acceptable worship and religious fellowship. Discuss :

1. *The necessary preparation for the Passover*, vs. 13-20. The points are : (a) The casting out of idols, the old leaven. What is Paul's order in preparing for the Lord's Supper ? (b) The zeal of the people and the irregularities in the service, vs. 17, 18. (c) Hezekiah's prayer for the forgiveness of the worshipers, so long as the heart was right. Dwell on the subordinate place of religious ritual as compared with spiritual devotion. See v. 20, where God pardons the shortcoming and accepts the service.

2. *The new found joy in God's worship*, vs. 21, 22. Bring out the details in the description of the glad and joyful service. Dwell on the intermingling of the worship of God with social and personal fellowship.

3. *The prolonged social fellowship*, vs. 23-27. Question as to the attitude of Hezekiah and the princes in giving special gifts in order that the peace offerings might be continued. Bring out the prominence of the work of the Levites in the work of religious education, and their special commendation by the king, v. 22. The final service indicates great joy never to be forgotten.

The Golden Text directs attention to the inner spirit as that on which God lays stress. If true to Him, man will be accepted. Ritualism and denominationalism often block the way to God by insisting that there is only one outward way into the kingdom. Whosoever comes to God through Jesus will be accepted. Give great importance in teaching to this truth.

Emphasize the great value of having rulers in the state who are also leaders in the service and worship of God. Dwell also on the duty of electors to choose men for public office because of their high character. Make clear the wrong of voting for those who will assist us in gaining some merely selfish end. Further, if wealthy men would follow the example of Hezekiah in promoting the interests of worship and social fellowship, the gain would be large. Emphasize the fact that the nation can only come to its best when its members all serve God.

For Teachers of the Senior Scholars

Hezekiah the Good was one of the best kings that ever reigned. Talk with the class about the great events of his reign. See 2

Chron., chs. 29-31. It is wonderful how much he succeeded in accomplishing. A man whose head and heart are right, and whose life is completely consecrated to the service of God and man, can do wonders. Refer to Mr. D. L. Moody, and Professor Henry Drummond, and Dr. James Robertson, and Dr. Grenfell, as good modern illustrations. Hezekiah's father, Ahaz, was one of the worst of men, one of the worst of kings. It is hard for a boy, whether in a cottage or a palace, under such circumstances to come to much. In spite of everything Hezekiah grew up preeminently great and good. He must have had a good mother. A boy with a good mother has a splendid chance in the world.

Let the questioning and explanations proceed along some such lines as the following:

1. *Hezekiah invited Israel as well as Judah to this Passover*, vs. 1, 5, 6. Dwell on the vision of a statesman and the world-wide sympathy of a saint, shown in extending the invitation to the Northern tribes to meet with the Jews. It must have taken a good deal of grace to rise superior to the hatred and bigotry of his day. Those closely related, when once estranged, are often the bitterest enemies. Hezekiah rose superior to anything of this kind.

2. *Some irregularities in the observance of this Passover*, vs. 13, 15-20. It was not observed at the regular time, and some were not sanctified to eat the Passover. They did "eat the Passover otherwise than it was written", v. 18. Hezekiah was too broad-minded and large-hearted to be a stickler about these things, to be a ceremonialist. Some in every age would rather have no gospel preached than have it preached by an irregular ministry, or in an irregular way or place. Hezekiah prayed that God might overlook all these irregularities and pardon and bless the people. Hezekiah was a great saint. His tribe is multiplying in the earth. He found out too (v. 20), that God loved the people far more than he did, and was far more eager for their good.

3. *It was a time of great rejoicing*, vs. 21-27. Religious revivals are always accompanied by a revival of sacred music. The Moody

revivals produced a great outburst of sacred song. The music of the heart must find some outward expression. The people in Hezekiah's time enjoyed the revival so much that they concluded to continue the meetings another week. It was a great season of prayer, v. 27. These times of refreshing are very sweet. And "their voice was heard, and their prayer come up . . . unto heaven." Make this the point of application that God hears every prayer that comes from a true heart.

For Teachers of the Boys and Girls

Remind the scholars that, next week, on the 22nd of June, great crowds from all parts of the world will be gathered in London, England, to witness the coronation of King George V. The Lesson tells about a great gathering held, long ago, in Jerusalem, at the beginning of good King Hezekiah's reign. Questions and explanations may be grouped under the following heads:

1. *The Gathering*, vs. 13, 14. "Much people",—whence did they come? From all parts of Hezekiah's kingdom, and some also from the Northern kingdom. (See vs. 1-12.) For what purpose did they come? This question will lead to a discussion of the Passover or Feast of Unleavened Bread. What did they do first? Ask about the destruction of all the idol altars in Jerusalem. These must be got out of the way so that the true God alone might be worshiped.

2. *The Feast*, vs. 15-22. When was this feast kept? See Exposition on v. 13 for the regular time. What part did the priests and Levites take? Bring out the shame of these officials on account of their lack of zeal hitherto, their preparation to take part in the feast, their bringing in of the burnt offerings and their offering of the blood. Question out the reason (v. 17) why in many cases the Levites, instead of the heads of households, killed the Passover lambs. For what did Hezekiah pray? Follow up the explanation in vs. 18, 19, that many of the people were not prepared, according to the law, for the Passover, and that the good king prayed that their offerings might be accepted of the Lord if their hearts were right. Was his prayer answered? V. 20 tells. What part had music in the feast?

Bring out the details of v. 21. Also question as to the teaching by the king (see v. 22).

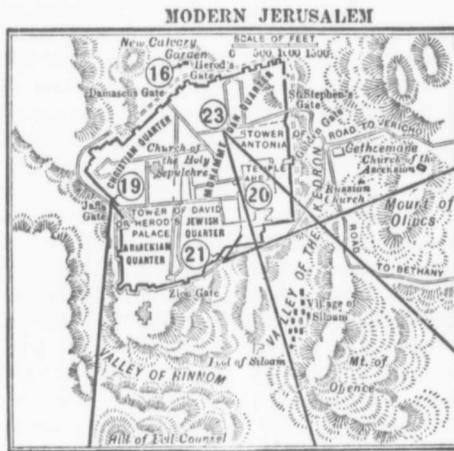
3. *The Gladness*, vs. 23-27. How long did the Passover feast usually last? How much longer did this one last? Bring out the gladness of the people which made them eager to prolong the feast, and the generous provision made by the king and his princes. V. 25 tells the three classes of persons who took part in the feast. Dwell on the joy of the people in God's service, and call special attention to the end of it all (v. 27), that

God heard the prayers of His people. That was the most important thing about the whole gathering, just as, at the coronation of our king next week, the most important thing will be that God will hear the many prayers offered for blessing on him and his reign.

Get the point of application from the Golden Text, that the main thing in worshipping God is to have the heart right. If the heart is right, when we pray to Him He is sure to hear and bless.

THE GEOGRAPHY LESSON

If you stand today at the spot marked 23 on the Jerusalem map, you find yourself up in a high tower with a large level space spread out down before you. The farther part of the space is higher than the rest and paved with flat stones; you see flights of broad stone steps leading from the lower level to that upper terrace; the head of each staircase is marked by a tall stone gateway with arched openings separated by slender pillars. A few little square buildings with low rounding roofs stand in a row along the nearer edge of the terrace between two of the gate-



headed stairways. Beyond them you see a large and beautiful Mohammedan shrine. It is eight-sided. The central part rises higher than the rest like a circular tower, and that circular part is covered with a great dome. Where that building now stands, the temple stood when the good king Hezekiah led the great revival.

To see for yourself the very place where the crowds came bringing their lambs for the Passover supper, use the stereograph entitled, *The Dome of the Rock, Where the Temple Altar Stood, Mount Moriah*.

ADDED HINTS AND HELPS

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

Lesson Points

Those who truly serve God will be loyal to their earthly king. v. 13.

The heart that loves God will have no room for idols. v. 14.

God will accept the worship of those alone who come to Him with clean hands and pure hearts. v. 15.

A king who prays for his subjects is likely

to rule them well. v. 18.

Forms of worship are a means; the end is heart communion with God. v. 19.

No one else has so good a right to be glad as the child of God. v. 21.

All systems of education are incomplete which do not make provision for religious instruction. v. 22.

The more time we spend in worship the better fitted shall we be for our work. v. 23.

Our best investment is what we spend for the advancement of God's kingdom. v. 24.

A joyful religion is an attractive religion.
v. 26.

Something to Look Up

1. In which Psalm are we told that the sacrifice which God likes best is a broken spirit, and that He will not despise a broken and a contrite heart?

2. Find in Luke's Gospel the story of the Passover Feast which Jesus kept with His disciples.

ANSWERS, Lesson X.—(1) Hos. 6 : 6 ; Matt. 9 : 13 ; 12 : 7. (2) Isa. 55 : 7.

For Discussion

1. The meaning of the Passover.
2. National blessings for which we should be grateful.

Prove from Scripture

That we should pray for others.

The Catechism

Ques. 51-60 (Review). Different arrangements have been made of the Commandments. The Jews regarded the Preface as a Commandment, and united the First and Second, so as to preserve the number ten. The Roman Catholic and Lutheran Churches unite the First and Second, and divide the Tenth, making "Thou shalt not covet thy neighbor's house", a separate Commandment. The Commandments are divided into two tables (see Deut. 4 : 13). Commandments

I. to IV. make up the first table, setting forth our duty to God. The second table consists of Commandments V. to X., which declare our duty to our neighbor. Some, however, would place the Fifth Commandment in the first table. Those again, who unite the First and Second Commandments and divide the Tenth, place three Commandments in the first table and seven in the second.

The Question on Missions

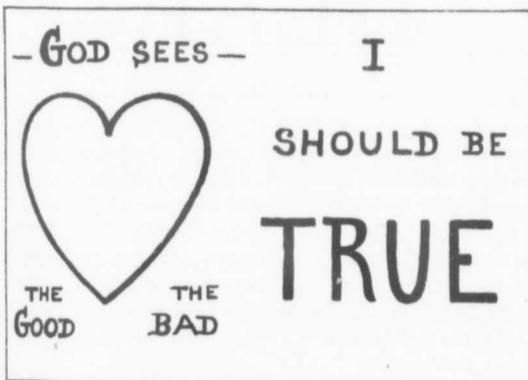
Ques. 11. With few exceptions, the employers of men in camps welcome the missionaries. Many of them subscribe liberally to the support of mission work amongst their men. The visits of the missionary are much appreciated, too, by the men. In British Columbia, work in the lumber camps is carried on throughout the entire year. Here our church has its Mission to the Loggers. The missionary, Rev. A. Macaulay, B.A., in the mission launch, Naiade, sails from camp to camp along the coast, and the men amongst whom he labors testify to the value of his services. In New Brunswick and New Ontario, where the lumbermen are in camps from six to eight months in the year, they are reached, first, by the ministers in the districts, some of whom drive 150 miles to visit camps, and second, in more outlying parts, by missionaries who go from camp to camp.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God sees the heart.

Introduction—Have you ever seen a diamond? It is a beautiful, bright, sparkling

jewel, more precious than any other. If you were in a country where diamonds are found among other stones, you might pick up one in your hand and you would think it was only a common stone. Some boys were throwing some stones in a diamond district one day. A traveler who was passing picked up one of the stones. He saw at once that it was a diamond. The boys did not know. They only saw the outside, but the gentleman understood about diamonds and knew that inside



the rough, dark-looking stone there was a jewel of great value.

Golden Text—Our Golden Text tells us about something more precious in God's sight than diamonds. Here is a picture of it (Outline a heart). God knows our hearts. Others only see us as we are outside in our lives. God knows what we are in our hearts, either good or bad, either true or false. All repeat Golden Text.

Lesson—We are going to hear about a king who had a true heart and served God and helped his people to serve God. We'll print his name—HEZEKIAH.

Review—Upon this mountain (Outline) in Jerusalem is the great, beautiful temple, but sad to say, King Hezekiah found the doors closed. What were the people worshiping instead of God? Yes, they had forgotten God and His holy temple, and at last God sent punishment upon them (How?).

The Temple Re-opened—King Hezekiah will have God worshiped again. The temple doors are opened, priests are at work cleaning every part of the building and everything in it, and now we see Hezekiah and all the rulers of Jerusalem going up to the temple to worship God.

Letters of Invitation—Outline some letters. Hezekiah wrote many letters, asking his

people in different places to come to the temple to the Passover feast, vs. 1-5. The posts went with the letters through all the country, vs. 6-12. Now the Passover day has come. Crowds have come from all parts of the land.

True Worshipers—Many of these had not followed all the rules about getting ready for the Passover. Should they be allowed to worship? They wanted to do so, and Hezekiah let them, and the good king prayed God to forgive all whose hearts were true, even if others thought they were not fit to worship, and God did so.

The Outward Appearance—Dick and Harry sat with heads bowed during prayer time, but they were whispering about a game of marbles. Flossie was singing praises to God, but all the time was thinking about her new hat. Did God know what was in these hearts? How careful we should be never to act a lie! God looks upon the heart. He knows the good heart even if the outside be poor or weak or rough. Does God like to see the children worshiping Him? Will He accept their worship, and bless them as much as He will the older people. All repeat, "Incline my heart to keep Thy laws."

Something to Think About—I should be true.

FROM THE PLATFORM

A PURE
THANKFUL
GLAD HEART

Call for the Golden Text, and tell the scholars you want them to tell, from the Lesson, what kind of A HEART (Print) those should have who would worship God aright. Ask about Hezekiah's prayer (vs. 18, 19), and bring out the truth that the heart of true worshipers must be PURE (Print). Emphasize the necessity of purity by referring to such passages as Ps. 24 : 3, 4, etc. Speak next of the place which music had in Hezekiah's Passover, and draw the truth that the worshiper should have a THANKFUL (Print) heart. Recall some of the many blessings for which we should be grateful to God, the Giver of them all. A question or two about the feelings of the people as described in vs. 25, 26 will lead up to the truth that worshipers should have a GLAD (Print) heart. Point out that it is by having God's blessed Spirit dwelling within us that we can have pure and thankful and glad hearts.

Lesson XII.

THE DOWNFALL OF SAMARIA

June 18, 1911

2 Kings 17: 1-14. Study 2 Kings 17: 1-18. Read 2 Kings, chs. 16, 17. Commit to memory v. 14.

GOLDEN TEXT—He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.—Proverbs 29: 1.

1 In the twelfth year of A'haz king of Ju'dah began Hoshea the son of E'liah to reign in Samar'ia over Is'rael ¹nine years.

2 And he did that which was evil in the sight of the LORD, ²but not as the kings of Is'rael that were before him.

3 Against him came up Shalmaneser king of Assy'ria; and Hoshea became his servant, and ³gave him presents.

4 And the king of Assy'ria found conspiracy in Hoshea: for he had sent messengers to So king of E'gypt, and ⁴brought no presents to the king of Assy'ria, as he had done year by year: therefore the king of Assy'ria shut him up, and bound him in prison.

5 Then the king of Assy'ria came up throughout all the land, and went up to Samar'ia, and besieged it three years.

6 In the ninth year of Hoshea the king of Assy'ria took Samar'ia, and carried Is'rael away ⁶into Assy'ria, and placed them in Ha'lal and in Ha'bor ⁶by the river of Go'zan, and in the cities of the Medes.

7 ⁷For so it was, that the children of Is'rael had sinned against the LORD their God, which ⁷had brought them up out of the land of E'gypt, from under the hand of Pharaoh king of E'gypt, and had feared other gods.

Revised Version—¹and reigned; ²yet not; ³brought; ⁴offered; ⁵unto; ⁶on; ⁷And it was so, because; ⁸Omit had; ⁹nations; ¹⁰Omit those; ¹¹pillars and Asherim upon every; ¹²and they; ¹³the hand of every prophet, and of every seer; ¹⁴the hand of my; ¹⁵neck; ¹⁶who believed not in.

LESSON PLAN

- I. Israel's Foe, 1-6.
- II. Israel's Sin, 7-12.
- III. Israel's Warnings, 13, 14.

DAILY READINGS

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

M.—The downfall of Samaria, 2 Kgs. 17: 1-8.
T.—The downfall of Samaria, 2 Kgs. 17: 9-18.
W.—Result of disobedience, 2 Kgs. 17: 19-24.
Th.—Prophecy of captivity, Hosea 10: 1-8. F.—Evil foretold, Deut. 31: 16-30. S.—The end of the disobedient, 1 Pet. 4: 12-18. S.—Be warned! 2 Pet. 3: 1-14.

Shorter Catechism—Review Questions 61-72.
The Question on Missions—12. What are some of the missionary's difficulties in railway and mining camps? In railway camps there are many foreign-

8 And walked in the statutes of the ⁸heathen whom the LORD cast out from before the children of Is'rael, and of the kings of Is'rael, which they ⁸had made.

9 And the children of Is'rael did secretly ¹⁰those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up ¹¹images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as did the ⁹heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 ¹²For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified ⁵against Is'rael, and ⁵against Ju'dah, by ¹³all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by ¹⁴my servants the prophets.

14 Notwithstanding they would not hear, but hardened their ¹⁵necks, like to the neck of their fathers, ¹⁶that did not believe in the LORD their God.

ers who cannot speak or understand English,—Russians, Swedes, Galicians, Bohemians, Poles, Finlanders, Norwegians, Italians and Turks. In mining camps the greed for gain, and vice in many forms are great obstacles.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 122; 129; 56 (Ps. Sel.); 586 (from PRIMARY QUARTERLY); 140.

Special Scripture Reading—Isa. 1: 1-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1090, Downfall of Samaria,—“Ahaz . . . did . . . evil in the sight of the Lord.” For Question on Missions, H. M. 508, Where the Shanty-men Are Welcome, One of the Great Difficulties in the Way of the Missionary.

Stereograph—For Lesson, Where the Assyrians in B.C. 722 Captured Israel's Royal City, Samaria (Underwood & Underwood, see page 269).

EXPOSITION

Time and Place—B. C. 722; Northern Israel, especially Samaria.

Connecting Links—Tiglath-pileser III. (B.C. 745-727), at the beginning of his reign, set his armies in motion against the Mediterranean lands. By B.C. 740 he had conquered all North Syria. Two years later middle Syria was his. In B.C. 732 Damascus was captured and laid in ruins.

I. Israel's Foe, 1-6.

Vs. 1, 2. *Twelfth year of Ahaz*; father of Hezekiah. *Began Hoshea* (the name means “Save” or “Salvation”; Joshua or Jesus is the same name with Jah or Jehovah added) . . . to reign; about B.C. 733 or 732. It was in the latter year that Damascus was taken,

and then, or shortly before, Israel was closely beset by the Assyrian hosts. At this juncture Hoshea overthrew Pekah, and by the grace of the Assyrian conqueror was confirmed on the throne of Samaria, ch. 15: 29, 30. *Did that which was evil*; as every king of Israel from Jeroboam the son of Nebat to this last. *Not as the kings . . . before him*. The writer knew something good about Hoshea.

Vs. 3-6. *Against him came up Shalmaneser*; the successor, in B.C. 727, of Tiglath-pileser as king of Assyria. Shalmaneser must, according to our text, have made two expeditions against Hoshea, one about B.C. 727 which secured Hoshea's submission (v. 3),

and one B.C. 724-722 that brought about the downfall of Israel (v. 4, etc.). *Became his servant*; submitted and remained for a time a loyal vassal. *Brought him presents* (Rev. Ver.); paid him tribute money, the payment to be repeated annually. *Found conspiracy*; discovered, about B.C. 725 or 724, a plot to throw off his authority. *Messengers to So king of Egypt*. Israel and Judah were constantly found intriguing with some Egyptian ruler. This So is probably the same whom the Assyrians call Shabi. If he were Pharaoh, the king himself, he must have been Sabaco, the founder of the 25th dynasty; but he may have been only some subordinate prince of the Delta country. *Brought no present*; did not pay his annual tribute money. By this the Assyrian recognized the conspiracy. *Shut him up*; in prison. Vs. 5, 6 explain what took place between the finding of conspiracy in Hoshea and shutting him up. Another view is that Hoshea was imprisoned, and perhaps put to death before the siege of Samaria began. *Came up throughout all the land*; overran the whole country, taking the more easily conquered places. *Up to Samaria*; "up" because the city was built on a hill and because it was the capital. *Besieged it three years*; B.C. 724-722, three seasons. It fell at the end of B.C. 722, or just at the beginning of the year following. The long siege proves the strength of the place and the desperate courage of its defenders. (See Light from the East.) *King of Assyria*; namely, Sargon, the successor of Shalmaneser, who had died during the siege. *Carried Israel away*; 27,200 of them, according to Assyrian records. This was the usual method of the Assyrians in case of stiff-necked rebels. They would take all the chief men of a rebellious city and transplant them to a distant part of the empire. Thus the national spirit of the little states was broken down. *Halah*; a district in Mesopotamia, the country between the Euphrates and Tigris. *Habor* (omit "by") *the river*; a tributary of the Euphrates in *Gozan*, another district of Mesopotamia. *Medes*; who lived in the eastern mountains beyond Assyria.

II. Israel's Sin, 7-12.

Vs. 7-12. *Because* (Rev. Ver.). *Israel had*

sinned against the Lord. This is fundamental in Old Testament teaching,—sin and punishment are indissolubly yoked together. *Feared other gods*; worshiped them. *Statutes of the nations* (Rev. Ver.); the religious practices of the heathen Canaanites. *Kings of Israel*; like Jeroboam with his calf worship, and Ahab with his worship of Baal. *Did secretly . . . things . . . not right*; as explained in what follows. *High place*; altars or sanctuaries for idolatrous worship. *Tower of the watchmen* (built in lonely and desert spots for guarding flocks and crops) *to the fenced city*; "in the loneliest as well as in the most populous places",—everywhere. *Pillars* (Rev. Ver.); of stone beside altars. *Asherim* (Rev. Ver.); wooden poles, symbols of the presence of heathen deities inherited from early days. *High hill . . . green tree*. The sanctuaries were on hilltops or beside clumps of trees, for there were many sacred trees. *The Lord had said*. See Ex. 20 : 4; Deut. 4 : 16; 5 : 8; 27 : 15.

III. Israel's Warnings, 13, 14.

Vs. 13, 14. *The Lord testified*; solemnly warning His people by messenger after messenger. *Seers*; another name for prophets. *Turn ye*; in repentance and obedience. *Hardened their necks*; a Hebrew expression, taken from driving oxen, for unbending obstinacy and determined self-will.

Light from the East

THREE YEARS—The city of Samaria was built on the summit of a hill 330 feet high and a mile and three quarters in circumference, and ancient projectiles could scarcely touch the walls. Tremendous supplies of food were laid in before the siege began. Enormous cisterns retained every drop of the winter rain. Shalmaneser began the siege, but the city was taken under his successor, Sargon, who on one of the tablets of Kilsabab thus records his victory: "I besieged the city of Samaria and took it. I carried off 27,200 of the citizens. I chose fifty chariots for myself of the number taken, and all the other property of the people of the town I left for my servants to take. I changed the former government of this country, and placed over it lieutenants of

my own, and imposed on them the same tribute as had formerly been paid. In place of those taken into captivity, I sent thither

inhabitants of lands conquered by me, and imposed the tribute upon them which I required from the Assyrians.

APPLICATION

Did that which was evil, v. 2. Arthur Stringer has pictured very vividly in one of his poems the madness of the man who runs full speed along God's track regardless of all signals and indifferent to all orders.

"Down the open grade I thunder, and around the curve I swing,
For my hand is on the throttle and my heart shall have its fling."

Yes, but soon the crash must come, for the God who owns the rail will permit none to block His track. The defiant fling issues in the terrible wreck.

"Light lost! Life lost! Flag, O flag the others back!

Switch the wreck! Ditch the wreck!
Dare any block God's track?"

When we are tempted to do evil, to assert our independence of God, to yield to the glittering charm of the world, let us keep the consequences in the foreground. At the last, sin always issues in disappointment and shame and death. Hoshea "did that which was evil": we know at once that the after story of this man will be dark. The man that sins must suffer.

Which had brought them up out of .Egypt, v. 7. A public speaker one time described to his audience, as the meanest man he ever knew, a college student who was depending for his education on his widowed mother. She boarded several of his fellow students, that she might buy his books and pay his fees. Yet, though he lived under her roof, ate at her table, studied the books that her hard labor had bought, profited by her sacrifices, he kept up an ostentatious silence in her

presence, refusing to speak to her because of some trifle that had offended him. Surely no sin is so black as that against love. How can we have the heart to sin against God, for He is so gracious, our Saviour, our Father?

Did secretly those things that were not right, v. 9. Engineers tell us that the great cables which support suspension bridges are endangered not so much by projectiles hurled against them as by the impact of heat and cold, and the strokes of many falling feet, which at last cause the atoms to lose their grip upon each other. So, it is the little sins, the secret indulgences, the petty vices that seem so unimportant, that we need to fear most. These will surely be our ruin unless they are faced and overcome.

Notwithstanding they would not hear, v. 14. In a landslide in the village of Haverstraw on the Hudson many lives were lost. A pit had been dug by brickmakers until the bluff above was partly undermined. Several times the owners of houses above were warned that they must move. On the day the misfortune occurred, the chief of police noticed a wide crack in the street, and he went to each house and warned the inmates to leave at once. "Oh, I guess the bank will hold a little longer", he was told again and again. Even after some houses had collapsed, people rushed into houses already tottering to their fall to save some of their property, and perished miserably. So men in their mad infatuation disregard every warning God has given against evil, and hasten on to their doom. And yet, even at the last hour, there is pardon for the penitent, as the thief found on the cross.

TEACHING HINTS

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

For Teachers of Bible Classes

Help the scholars, by a glance through

chs. 15 and 16, to realize the repetition, in reign after reign of Israel's kings, of conspiracies, cruelties, weakness and hypocrisy.

1. Bring out the details of the history of the last king of Israel, vs. 1-4. Emphasize

his sin, vassalage to Assyria and duplicity.

2. Discuss the final downfall of Samaria and the reasons for it. Refer to ch. 18 : 9-12 for additional information from the records of Judah. The deportation of the people and the settlement of the Samaritans mark a new stage in history.

Having set forth the historical events, turn to the moral issues involved in them. Vs. 7-23 deal with the real reasons for the downfall of the Northern kingdom. It is a history of sin in its national aspects. There are some principles noteworthy, and these should be discussed in the fuller light of the New Testament : (a) The downfall was not the result of any special or individual sin, but was the result of continuous, persistent sin and rebellion, especially the sin of idolatry, vs. 7-12. Compare this with the fall of Jerusalem into the hands of the Romans, and see Jesus' comment in Matt. 23 : 37. When does it become too late to mend ? (b) It was sin in the face of God's persistent love and warning, v. 13. For further illustration, see Jer. 2 : 5 ; 18 : 11 ; 25 : 5 ; 35 : 15. (Compare John 3 : 19.) (c) It came only when they absolutely refused to obey the will of God, vs. 14-17. For the general summary of the moral and spiritual factors in the downfall, consider vs. 21-23.

The Golden Text calls attention to the hand of God in history. Natural law is God's method in this world, and it is laden with blessing for the obedient, and retribution for the sinner. The point to emphasize is that God stands eternally opposed to sin and eternally in favor of holiness. Nations, society and individuals are all being made or marred, by the attitude they take towards God. Press the question, Are we for or against God in daily life ?

For Teachers of the Senior Scholars

We have come now to the downfall of the Northern kingdom. Who was the first king ? Who was the last ? The most of them were a bad lot. The wonder is not that the kingdom perished so soon, but that it lasted so long. It was a decline and fall from the first. Discuss :

1. *The Captivity*, vs. 1-6. Bring out, by questions and explanations, the character of

Hoshea, the means by which he gained the throne, his submission to Shalmaneser, and then his rebellion and imprisonment. Take up the interesting detail of Hoshea's application to So, king to Egypt, for help against his Assyrian master. Next, follow out the siege of Samaria, begun by Shalmaneser and completed by Sargon. Have the scholars note the time occupied in reducing the city,—a testimony to its strength and the courage and determination of its defenders. Talk over Sargon's account of the final capture of the city and of the number of Israelites taken into captivity. Bring out the reasons for Assyria's adopting the policy of deportation in dealing with conquered peoples, namely that their national spirit might be broken and that none might be left who were likely to stir up rebellion against their new masters.

2. *Causes Which Led to the Captivity*, vs. 7-12. Make it clear that sin was the great cause. The people of Israel lived like the heathen, they worshiped what the heathen worshiped. The cause of the captivity is made very plain in the Lesson. The people were taken captive by sin before they were taken captive by the Assyrians and led away to the strange land of Babylon.

Sin always leads into captivity. This is true of nations and individuals. Dwell upon this in the life of the individual,—the sin of carelessness, of irreverence, of greed, of drunkenness. We cannot live like the heathen without suffering like the heathen. A great teacher has said : "I never knew a person who once had the habit of church-going and gave it up, who did not degenerate in every way."

3. *The Efforts God Made to Save Israel from Captivity*, vs. 13, 14. Talk with the class about the hindrances which God put in the downward path of the Israelites. He sent His prophets to warn them of the danger, to entreat them to return, to assure them of His love (see Hos., ch. 14). It was all in vain. They would not hear. They hardened their necks. What a strange infatuation sin possesses !

Let the closing application be on what God has done to save sinners, and what He is doing, and the inexcusableness of those who despise His warnings and invitations.

For T

The L
linked to
out in the

1. *The*
Who was
What was
pare with
of Assyria
ea do ?
king of A
Hoshea s
bring to s
punished
of Assyria
he carry t

2. *The*
Against w
Out of w
How had
Whose e
Mention
How did
their ido

Find o
ial map th
24 at Sa
you star
at the sp
24 and lo
west over
included
those tv
which sy
24, you
feet a pa
a valley
and the
ward sl
beautiful
you at t
side of t
Parts of
are cov
orchards
the slope
small ste
ing mar
tower of

For Teachers of the Boys and Girls

The Lesson contains three short stories linked together. These should be followed out in their details :

1. *The story of the siege of Samaria*, vs. 1-6. Who was the king of Israel at this time? What was his character? How did he compare with the preceding kings? What king of Assyria invaded Israel? What did Hosh-ea do? What plot ("conspiracy") did the king of Assyria discover? From whom had Hosh-ea sought help? What did he fail to bring to the king of Assyria? How was he punished? For how long then did the king of Assyria besiege Samaria? Whither did he carry the people of Israel away captive?

2. *The story of Israel's sin*, vs. 7-12. Against whom had the people of Israel sinned? Out of what land had God brought them? How had they shown their ingratitude? Whose evil practices had they followed? Mention some very wicked kings of Israel. How did the people of Israel try to cover their idolatry? How numerous were their

places of idol worship? How did they cause the Lord to feel towards them? What had the Lord said to them about the worship of idols?

3. *The story of God's warnings*, vs. 13, 14. How did the Lord feel regarding Israel's sin? How did He feel toward the people themselves? Against what did He warn them? What did He invite them to do? What messengers did He send to them? From what did the prophets urge the people to turn? What laws did they urge them to keep? How did the people treat the prophet's messages? What description is given of their obstinacy?

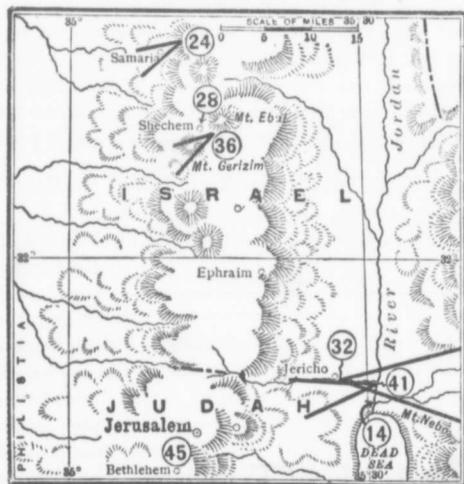
Give some further examples of Israel's sin. Show that this was the reason why they were removed out of their own land. Vs. 15-18.

After having brought out the details of the stories by some such line of questioning as that given above, talk about all that God had done for us, and the claims which He therefore has on our love and service. If we, like the people of Israel, in spite of all that He has done for us, sin against Him, how great is our guilt!

THE GEOGRAPHY LESSON

Find on the special map the number 24 at Samaria. If you stand to-day at the spot marked 24 and look southwest over the space included between those two lines which spread from 24, you see at you feet a pasture with a valley beyond, and the long, upward slope of a beautiful hill facing you at the farther side of the valley. Parts of the hillside are covered with

orchards of olive trees. About half way up the slope is a poor Mohammedan village of small stone houses, with one large, low building marked by the slender white-washed tower of a mosque. Along the crest of the



hill big soft masses of olive tree foliage make an irregular line against the sky. In the days when Hoshea was king of Israel this hill was covered with the houses and shops, temples and palaces of his rich capital city.

To see for yourself the ground where the national existence of the Northern kingdom came to this forlorn end, use the stereograph entitled,

Where the Assyrians in B.C. 722 Captured Israel's Royal City, Samaria. (See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS for additional information regarding this capital of the Northern tribes.)

ADDED HINTS AND HELPS

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

Something to Look Up

1. Find three places in Exodus in which Israel is called a stiff-necked people.
2. Where does Paul say, "The wages of sin is death"?

ANSWERS, Lesson XI.—(1) Ps. 51 : 17.
(2) Luke 22 : 7-20.

For Discussion

1. God's control over nations.
2. Lessons from Israel's downfall.

Prove from Scripture

That God's Word is for our warning.

The Catechism

Ques. 61-72 (Review). The Questions for review deal with four great subjects: (1) *Worship* (Ques. 61, 62). Discuss the necessity of having a fixed time set apart for the worship of God, and the value of Sabbath laws to protect all in the enjoyment of their right to that time. (2) *The Home* (Ques. 63-66). Emphasize the truths that God has given to parents a claim upon the obedience of their children, and that obedience to them prepares us to become good, law-abiding citizens. (3) *Life* (Ques. 67-69). Dwell on the sacredness of human life because man has been made in God's own image, and enforce

the duty of doing all in our power to protect and better our own and our neighbor's life. (4) *Purity* (Ques. 70-72). Urge upon the scholars the obligation to be pure, not only in outward act and speech, but also in the inward thoughts and desires that lead to action.

The Question on Missions

Ques. 12. The two chief hindrances to the preaching of the gospel in camps are the lack of buildings, and the fact of "diversity of tongues".

The missionary at the average mining and lumber camp is at a great disadvantage not only on account of the inability of fifteen to thirty per cent. of the lumber jacks and miners to understand him, but also on account of the almost total illiteracy of a large proportion of the others. On railway construction he is almost helpless, because from eighty to ninety per cent. of the navvies speak a foreign language. Along with a preaching of the gospel must run at least the teaching of English. Education becomes the handmaid of religion. Another difficulty is the lack of a place either for public worship or study. Tents are mainly used on railway construction, except at bridges and rock cuts, where the expense of permanent log buildings is justifiable.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God is patient.

Introduction—Oscar was a fair-haired little boy who lived in one of our northern towns.

**GOD
IS PATIENT BUT
PUNISHES
SIN .**

His home was near the railway track, and his mother was very anxious for fear he might go on the track to play and be run over by a train. Every day she said, "Remember, Oscar, do not play on the track." But I am sorry to tell you Oscar began by playing near it, and next day a little nearer, and then he ran across and played on the other side of the track, and another day he ran right along the track trying to step from one tie to another. Another day he tried to walk on the steel rail, and

day after day he disobeyed his mother. He listened to her words, but did not obey; and at last, one day while he was on the track playing, a great train came rushing up behind him, and before he had time to get off the track he was run over, and his two legs were cut off by the great wheels passing over them. He was taken to the hospital, and for many, many days Oscar lay not able to move. Next time we saw him not far from his own home. The poor little fellow was a sad sight. He was creeping along the street on his knees. He never would be able to walk or run again. He was a cripple for life.

Golden Text—This story makes us think of our Golden Text. Explain and repeat.

Review—God had told and told His people Israel, through His prophets, that their city would be destroyed and they carried away captive to a far-off land if they kept on disobeying Him. They listened to God's words, but hardened their hearts and turned away from Him.

Lesson—We are going to hear to-day about the great trouble that came to them at last. Outline a hill. Here is their beautiful city of Samaria. Here is their last king, Hoshea

(stroke with crown above). Here comes a great army (strokes) marching to Samaria. Here is their leader, the king of Assyria (stroke and crown). Describe Hoshea's going to meet him, giving him presents, as was the custom, and showing submission to him. Afterwards Hoshea tries to get help from another king. No more presents are sent to the king of Assyria, so Hoshea was taken and shut up in prison.

Samaria Besieged—And now again we see the army back around the walls of Samaria. Three years they camp there, trying to get the people of Israel to give themselves up. But no! they are great fighters, and will not give in. But at last they can fight no longer. See! the Assyrian soldiers march in their gates and take them all away captives to the far-off land of Assyria.

Captives—Here we see a great procession (strokes: 27,200 Israelites) marching slowly away from their beloved Samaria. The city is destroyed (Erase outline). God had been very patient, but at last the punishment is sent.

Something to Think About—God punishes sin.

FROM THE PLATFORM

What God Had Done

Eg. Ca. La. Co. Pro.

WHAT ISRAEL HAD DONE

Id. Ca. La. Co. Li.

Print on the blackboard, **What God Had Done**, and, **WHAT ISRAEL HAD DONE**. Bring out by questions the things referred to in the Lesson that God had done for Israel. He had (v. 7) delivered them from the bondage of Egypt (Write *Eg.*); driven out the Canaanites ("heathen", v. 8) from before them (Write *Ca.*); given them wise and good laws (Write *La.*),—"My commandments and My statutes" (v. 13); made a covenant (Write *Co.*) with them, promising them all needed blessings if they would obey Him; and sent them prophets (Write *Pro.*) to teach them, v. 13. Next, ask what Israel had done in return. They had fallen into idolatry (v. 7: write *Id.*); worshiped the gods of the Canaanites (v. 11: write *Ca.*); broken God's laws (Write *La.*); failed to keep their part of the covenant (Write *Co.*); and refused to listen to the prophets (Write *Li.*). Now ask about the punishment that came upon Israel for their sin. Press home the truth that God has done much for us, and therefore expects much from us.

Lesson XIII.

REVIEW

June 25, 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 73 to 81), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6: 8.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Naaman healed, 2 Kgs. 5: 9-19. T.—Joash, the boy king, 2 Kgs. 11: 1-12. W.—Joash repairs the temple, 2 Kgs. 12: 4-16. Th.—Uzziah humbled, 2 Chron. 26: 11-21. F.—Penitence and pardon, Hosea 14. S.—Hezekiah's Passover, 2 Chron. 30: 13-23. S.—Downfall of Samaria, 2 Kgs. 17: 9-18.

Prove from Scripture—*That true religion makes people kind.*

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 197; 219; 69 (Ps. Sel.); 193 (from PRIMARY QUARTERLY); 251. **Lantern Slides**—Use all the Slides of the Quarter.

Stereograph—For Lesson (Review), Relief Map of Palestine by the Palestine Exploration Society, used with Lesson for March 26 (Underwood & Underwood, see page 269).

REVIEW CHART—SECOND QUARTER

HISTORY OF ISRAEL AND JUDAH	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Kgs. 5: 1-14.	Elisha Heals Naaman the Syrian.	Look unto me, and be ye saved.—Isa. 45: 22.	1. A cure suggested. 2. A cure promised. 3. A cure effected.
II.—2 Kgs. 6: 8-17.	Elisha's Heavenly Defenders.	For he shall give his angels.—Ps. 91: 11.	1. Elisha predicting. 2. Elisha pursued. 3. Elisha protected.
III.—2 Kgs. 11: 9-20.	Joash, the Boy King, Crowned in Judah.	Blessed are they that keep.—Ps. 119: 2.	1. Joash crowned. 2. Athaliah slain. 3. Joash ruling.
IV.—2 Kgs. 12: 4-15.	Joash Repairs the Temple.	Then the people rejoiced.—1 Chron. 29: 9.	1. The people's gifts. 2. The priests' neglect. 3. The king's plan. 4. The workers' faithfulness.
V.—Jonah 3: 5 to 4: 11.	God's Pity for the Heathen.	Go ye therefore.—Matt. 28: 19.	1. Jonah's obedience. 2. Jonah's disappointment. 3. The Lord's rebuke.
VI.—2 Chron. 26: 8-21.	Uzziah, King of Judah, Humbled.	Pride goeth before destruction.—Prov. 16: 18.	1. Uzziah's greatness. 2. Uzziah's sin. 3. Uzziah's punishment.
VII.—Isa., ch. 6.	Isaiah's Vision and Call to Service.	I heard the voice of the Lord.—Isa. 6: 8.	1. Isaiah's vision. 2. Isaiah's call. 3. Isaiah's commission.
VIII.—Isa. 5: 1-12.	Song of the Vineyard—Temperance Lesson.	Woe unto them that are mighty.—Isa. 5: 22.	1. The parable. 2. The prophecy.
IX.—Mic. 4: 1-8.	Micah's Picture of Universal Peace.	Nation shall not lift up a sword against nation.—Mic. 4: 3.	1. A picture of peace. 2. A picture of freedom. 3. A picture of service.
X.—Hosea, ch. 14.	Israel's Penitence and God's Pardon.	Thou art a God ready to pardon.—Neh. 9: 17.	1. A call to repentance. 2. A proclamation of pardon. 3. Israel restored.
XI.—2 Chron. 30: 13-27.	Hezekiah's Great Passover.	Man looketh on the outward appearance.—1 Sam. 16: 7.	1. The people gathered. 2. The Passover kept. 3. The Passover prolonged.
XII.—2 Kgs. 17: 1-14.	The Downfall of Samaria.	He, that being often reprov'd.—Prov. 29: 1.	1. Israel's foe. 2. Israel's sin. 3. Israel's warnings.

THE QUARTERLY REVIEW

For Bible Classes: WHY ISRAEL AND JUDAH FAILED

This Quarter continues the history of Israel and Judah down to the fall of the Northern kingdom. It is a continuation of last Quarter's record, which, however, becomes darker as the end approaches. The Golden Text views the Quarter from the moral and spiritual demands of God, and shows that Israel and Judah failed because they ignored these great principles of life. The theme is that human history is determined by man's attitude to God's will. With this in view review each Lesson by means of carefully planned questioning and suggestion.

Lesson I. Elisha as God's servant becomes the medium of blessing to an afflicted one, and that one outside the chosen people. Question as to the light this case throws on God's relation to the heathen world. What does it reveal concerning Elisha as a co-worker with God? What was the only obstacle Jesus found in the way of His blessing among men? Have the class consider the bearing of this upon their own lives.

Lesson II. Elisha's safety. Ask for the special promises regarding God's people when in danger (Isa. 43 : 2) ; before adversaries (Jer. 1 : 18) ; in death (Ps. 48 : 14). Illustrations may be found in the lives of missionaries who have enjoyed much comfort in dark days. If possible have several testimonies read.

Lesson III. This Lesson is an illustration of how God works with His people in the midst of danger and death. It shows an overruling providence through human agencies. Evil may seem to triumph, but it is always on unstable foundations. The history of the church abounds with illustrations of this fact.

Lesson IV. Joash's great success when in line with God's service. Dwell on the power one man has when he is serving God faithfully. The history of Israel is largely the history of its kings. Illustrate by modern examples of the influence of virtuous and vicious rulers.

Lesson V. This Lesson is an outstanding illustration of God's interest in all mankind. Show how the career of Jonah varies with his own attitude toward God's will, punishment and blessing alternating with his faith or unbelief.

Lesson VI. A striking case of judgment against pride and rebellion. Wicked men are absolutely helpless when God determines to stay their impiety. Emphasize this truth in individual and national history.

Lesson VII. The revelation of God to His own as a preparation for service. Point out that the times needed a great leader, and that God qualified Isaiah, as He did also Moses and all true prophets and disciples. Study the will of God as a means of equipment for life's work. The training of the disciples by Jesus will supply much help in emphasizing this truth.

Lesson VIII. This Temperance Lesson shows the tragedy of indulgence in drink. God's law brings heavy retribution. Sin draws the lightning of God's law. In nothing is this more manifest than intemperance.

Lesson IX. Discuss briefly the evils of war, and lay stress on the gospel as the great power making for peace.

Lesson X. Emphasize the readiness of God to bless when people will repent and obey.

Lesson XI. Call attention to the abounding joy of reconciliation and service. The people had tried other ways, but God alone gave true satisfaction.

Lesson XII. Picture the final tragedy of evil. Israel had defied God and now failed. They entered upon a new stage of discipline, only to find God was good and His will best. This is a good place to teach the use God makes of affliction and chastisement in restoring backsliders to Himself.

THE QUARTERLY REVIEW

For Senior Scholars and the Boys and Girls: KINGS AND PROPHETS

The Lessons for this Quarter have been about THREE GREAT KINGS and FIVE GREAT PROPHETS. When King Edward VII. visited a boys' school, he asked one of the classes to name the great kings and queens of English history. The boys named Alfred and Eliza-

beth and Victoria, and then one of them named Edward VII. The king with an amused air asked what great thing Edward VII. had done. The boy hesitated, but at last blundered out, "I do not know." "Neither do I", the king said laughingly. Some of us are wiser than that boy.

I. THREE GREAT KINGS

1. *Joash the boy king*, Lessons III. and IV. Bring out the romantic story of the first seven years of his life. Who were the leading characters of his reign? What great thing did Joash do? Who made the first church collection box?

2. *Uzziah the farmer king*, Lesson VI. What farming operations did Uzziah carry on? (2 Chron. 26 : 10.) For what else was he noted? How did this great king's reign end? One sin spoils much good. We cannot be too careful.

3. *Hezekiah the Good*, Lesson XI. Few greater kings have ever reigned. His goodness made him great. What great event of his reign have we studied? (See 2 Chron., ch. 31.) He succeeded in getting nearly all his people to go to church. They had got out of the way of it in the preceding reign. How glad they were to get back to church! There are multitudes to-day whose own lives and whose homes would be gladdened if they were to get back to church.

II. FIVE GREAT PROPHETS

What is a prophet? Make sure the class has the answer, "One who has and gives a message from God." Every preacher and teacher should be a prophet. Every person who knows Christ should have something to tell to others about Christ.

1. *Elisha*, the plowboy who became a prophet, Lessons I. and II. We heard of Elisha last Quarter. There are two scenes in his life this Quarter. What are they? How did he cure Naaman? How did he escape being arrested one day? He could see some things that other people could not see. We must try to have eyes like Elisha's.

2. *Jonah*, the prophet who became the first foreign missionary, Lesson V. He was a queer missionary. In what way? What was the first foreign mission field? Describe the field and tell how the mission succeeded. The world is the foreign mission field of the church to-day. Tell of some marvelous things that are being done.

3. *Isaiah*, the evangelical prophet, Lessons VII. and VIII. How did God call Isaiah to service? (Isa., ch. 6.) How does the call come to us? How did Isaiah respond to the call? How much better to say, "Here am I", than to say, "There is somebody else." Who can tell the story of the wild grapes? What does the story mean?

4. *Micah*, who prophesied the Golden Age, Lesson IX. What kind of world will this be in the Golden Age? Refer to King Edward VII. and what he did to bring in this happy time. Remember that there can be no Golden Age apart from Christ.

5. *Hosea*, who preached pardon for the penitent, Lesson X. He preached in vain. The people went on heedlessly to their doom, into captivity.

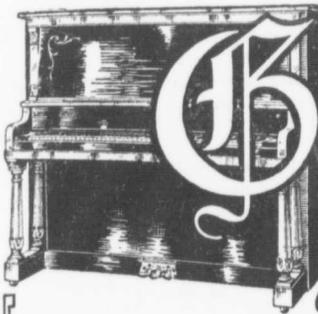
THE QUARTERLY REVIEW

For Teachers of the Little Ones: GOD'S LEARNERS

Review Subject—God's learners.

Introduction—We have been listening to a great many lessons that God has been teaching His people. We are going to try to recall what some of these lessons were.

Review—We'll outline twelve lights, and we'll think they are showing us these lesson pictures; and we'll remember we are to show others what God has taught us, to show others His power, wisdom, love and patience.



Gourlay Pianos

like rare old violins
possess a tone that
improves with use.

Why does a Stradivarius occupy
such an exalted place among
violins, when others may be
bought for so much less.

Because of its purity of tone.

So, also, it is the purity of
tone in Gourlay Pianos that
has won for them such an
exalted place in the esteem
of Canadian musicians and
music-lovers.

Over 4000 Gourlay owners
are ready to testify that
the tone improves with use.

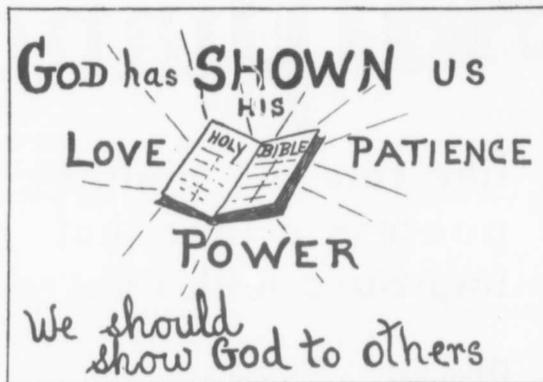
Gourlay Winter & Teeming
188 Yonge St. - Toronto.

Jas. McHardy

Light I. (Over it print, POWER) shows us a great soldier, a little maid, a prophet. What did God do for Naaman? Lesson Thought—*I should pray for sick ones.*

Light II., PROTECTION. This shows us Elisha, his servant, an army of angels overhead, an army of enemies at his door. How did God protect His prophet? *Angels are guarding me.*

Light III., OBEDIENCE, shows us a boy king and a parchment roll of the holy scriptures. What did Joash promise? *I should obey God.*



Light IV., GIFTS, shows us again King Joash, the temple, the worshipers, a money chest and a loving heart. What did Joash ask the people to do? *I should give lovingly.*

Light V., LOVE, shows us a heathen city, a prophet sent. How did God teach Jonah to have pity for others? *I should help in missions.*

Light VI., PRIDE, shows us the temple, a proud king, angry priests. How did God punish the proud king? *I should be humble.*

Light VII., WORK, shows us a young prince called to be a prophet to teach the people of his own home land God's messages. Does Canada need God's messages? *God has work for me.*

Light VIII., STRONG DRINK, shows us a sad picture of a vineyard that brought forth bad fruit going to ruin. The owner is letting it be destroyed. What did God mean by this story? *Strong drink is my enemy.*

Light IX., PEACE, shows us the world with no more war. We see Jesus, the Prince of Peace, ruling everywhere. How is this happy time to be brought about? *I should be peaceable.*

Light X., FORGIVENESS, shows us a beautiful picture of our loving, forgiving heavenly Father. Is He willing to forgive everybody? *I need forgiveness.*

Light XI., HEART, shows us men looking at the outward appearance, God looking at the heart. Does God see our hearts? *I should be true.*

Light XII., PATIENCE, shows us the beautiful Samaria, Hoshea, the last king of Israel, and the Assyrian king with his army. Had God warned the people of punishment? *God punishes sin.*

Our Duty—Repeat Golden Text for the Quarter.

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

SPECIAL

SOULS IN ACTION

Studies of Christianity Militant

By Harold Begbie

Author of *Twice-Born Men*.

\$1.25

THE MARKS OF A MAN

The Essentials of Christian Character

By Robert E. Speer

Net 50c. Post 10c.

Deals with "Truth," "Purity," "Service," "Freedom," and "Progress." No one is doing more than Mr. Speer to mould the young man of to-day into noble patterns. This volume is in his best vein.—*Interior*.

AND JUDAS ISCARIOT

A Series of Revival Sermons

By Rev. J. Wilbur Chapman, D.D.

50c. Postage 10c.

Worth studying by preachers who are seeking to learn to preach so that sinners are led to Jesus Christ.—*Evangelical Messenger*.

Full of force, brilliant with spiritual sunshine, vital with gleams of real life.—*Christian Endeavor World*.

THE TEMPLE

Its Ministry and Services as they were at the time of Christ.

By Rev. Alfred Edersheim, D.D.

Net 50c. Post 10c.

SKETCHES OF JEWISH SOCIAL LIFE IN THE DAYS OF CHRIST

By Rev. Alfred Edersheim, D.D.

50c Post 10c.

These two standard books by the author of "The Life and Times of Jesus the Messiah" very ably supplement that great work, and are indispensable to the well-equipped student. The present editions are in large clear type and very attractively bound.

By Malcolm C. Fenwick

THE CHURCH OF CHRIST IN COREA

With illustrations from photographs.

Mr. Fenwick has written one of those rare books—an autobiographical missionary record. Like John G. Paton's famous work, it is a latter-day addition to The Acts of the Apostles, and in this case the apostles are the Coreans themselves.

While the book is primarily a history of the spread of Christianity in Corea, it is incidentally a plea for a return to the missionary methods of the early Christian Church, and a convincing illustration of what may be accomplished by those methods.

Cloth, net \$1.00

By Rev. J. H. Jowett

Pastor of Fifth Avenue Church, New York.

APOSTOLIC OPTIMISM, AND OTHER SERMONS

"His handling of Scripture is masterly. Nothing can be happier than his comparison and juxtaposition of passages apparently remote from each other, but which, placed together, shed a combined ray of beautiful new light."—*Christian World*.

Cloth, net \$1.50

THE EPISTLES OF ST. PETER

By many this is considered to be the best of Mr. Jowett's books. "It is not a commentary but a clear and concise setting-forth of the principles of the Christian life as reflected in these epistles. It is characterized by felicity of expression, richness of experience and discriminating knowledge of the inner life of life."—*American Journal of Theology*.

Cloth, net, \$1.25.

FROM STRENGTH TO STRENGTH

Little Books on Religions Series

Contents:—The Strengthening of the Will; The Strengthening of the Conscience; The Strengthening of the Heart; The Strengthening of the Mind. Cloth, gilt top, net, 35c.

THE TRANSFIGURED CHURCH

Second Impression. Cloth boards, gilt top.

\$1.25

"Dr. Jowett is one of the most attractive of preachers . . . his latest work will no doubt find many admirers. Dr. Jowett has the gift more than most of presenting old truths in a new and captivating way, and his sermons as here printed are rich in suggestion and are sure to be helpful to many."—*Westminster Gazette*.

UPPER CANADA TRACT SOCIETY

JAMES M. ROBERTSON, DEPOSITARY

2 RICHMOND STREET EAST, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

BIBLE DICTIONARY FOR SECOND
QUARTER, 1911

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

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

Ab'-a-na. The more important of the two rivers of Damascus mentioned by Naaman.

A'-haz. One of the kings of Judah.

Am'-mon-ites. A people whose territory lay east of the Jordan.

Assh'-ur. The same as Assyria.

As-syr'-i-a. A country on the Tigris. For 700 years after B.C. 1300 it was the leading power in the East.

Ath-a-li'-ah. The wife of Joram, king of Judah, a daughter of Ahab.

Az-a-ri'-ah. The priest who resisted Uzziah when he entered the temple to burn incense contrary to the law.

Ba'-al. Meaning "owner" or "lord", a general title for various Canaanitish deities, for example, Melkart, the Baal of Tyre, whose worship Ahab brought in Israel under the influence of his wife Jezebel.

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

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

Do'-than. The town 10 miles north of Samaria in which Elisha was besieged by the Syrians and defended by the heavenly host.

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

E'-lah. Father of Hoshea, the last king of Israel.

E-li'-sha. The famous prophet of Israel who succeeded Elijah.

E'-phra-im. The chief tribe of the Northern kingdom, descended from Joseph's second son. Its name is sometimes given to the whole kingdom.

Go'-zan. A city and province in Mesopotamia.

Ha'-bor. A city between the Tigris and Euphrates.

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

Han-a-ni'-ah. One of Uzziah's generals.

Hez-e-ki'-ah. A king of Judah, son of Ahaz.

Ho-she'-a. The last king of the Northern kingdom.

Is'-ra-el. The name given to all the descendants of Jacob, and afterwards to the ten tribes who formed the Northern kingdom.

Is'-sa-char. Son of Jacob and Leah.

Je-ho'-ash or Jo'-ash. A king of Judah. See under Jehoiada.

Je-hoi'-a-da. The high priest who planned and successfully executed the revolt against Athaliah which placed Joash on the throne at the early age of seven years.

Je-i'-el. A scribe in the reign of Uzziah.

Jo'-nah. The prophet at whose preaching the people of Nineveh repented.

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

Jo'-tham. One of the four kings of Judah under whom Isaiah prophesied.

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

Ke'-dron. The valley to the east of Jerusalem, separating it from the Mount of Olives.

Leb'-a-non. From a word meaning "to be white", a range of snow-covered mountains in northern Palestine.

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

Ma-a-sei'-ah. An officer in Uzziah's reign.

Ma-nas'-seh. The tribe of Israel descended from Joseph's elder son.

Mat'-tan. A priest of the temple of Baal in Jerusalem during the reign of Athaliah.

Medes. The inhabitants of Media, a country southwest of the Caspian Sea.

Mo'-ses. The great leader and law-giver of Israel.

Na'-a-man. The Syrian general who was cured of leprosy by Elisha.

Nin'-e-veh. The ancient capital of Assyria on the eastern bank of the river Tigris.

Phar'-a-oh. A general title for the sovereigns of Egypt.

Phä'r'-par. The less important of the two rivers of Damascus. See Abana.

Sa-mar'-i-a. A city built for his capital by Omri, king of Israel.

Shal-man-e'-ser. The king of Assyria who began the siege of Samaria in the reign of Hoshea. He died while the siege was in progress, and was succeeded by Sargon.

So. An Egyptian king to whom Hoshea sent for help against Shalmaneser, the king of Assyria.

Sol'-o-mon. The son of David and third king of Israel, famed for his wisdom and the splendor of his court.

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

Tar'-shish. Usually identified with Tartessus in Spain, but some think it was the same place as Tarsus, the birthplace of Paul in Asia Minor.

Uz-zi'-ah. The king of Judah who was smitten with leprosy for presuming to offer incense in the temple.

Ze-bu'-lun. The tribe descended from Jacob's tenth son. Their territory was on the seacoast.

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

The Scofield Reference Bible

REV. R. A. TORREY, D.D., says:—"I am so impressed by it that I feel that every minister and Christian worker should obtain a copy. The introductions to the different books are simply invaluable; they pack more sometimes into a single sentence than other books put in a volume. The foot-notes also are of great value. The references are beyond all comparison better than in any other Bible with which I am acquainted. The paragraph divisions oftentimes throw a flood of light upon the verses that follow."

REV. J. WILBUR CHAPMAN, D.D., says:—"I have received with the greatest pleasure the Scofield Reference Bible, and wish to say that I consider it in every way a most remarkable book. I saw a copy while in China and was eager to secure one of my own, and this eagerness increased as I became familiar with the strong points of the book. It ought to be greatly used and of the greatest possible blessing to its readers, as I am sure it will be."

REV. GIPSY SMITH says:—"The Scofield Reference Bible supplies a real need. It is a Commentary and Bible combined that can be carried in the pocket, with splendid type and beautifully bound."

STYLES AND PRICES

Brevier 8vo, Black Face Type

Size 8 x 5½ inches, and only 1½ inches thickness. Splendidly printed on

OXFORD FINE WHITE PAPER	
Nos.	
70	Fine Grain Cloth, round corners, red edges. \$2.00
71	French Morocco, limp, round corners, red under gold edges 3.50
73	French Morocco, divinity circuit, round corners, red under gold edges 4.00
79	Alaska Seal, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. 5.00

OXFORD INDIA PAPER EDITION

Superbly printed on the Famous Oxford India Paper

Size 8 x 5½ inches, and only 1 inch thick. A remarkably light and handy book.

78x	Alaska Seal, limp, leather lined, round corners, red under gold edges. 6.50
79x	Alaska Seal, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. 7.00
85x	Real Morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. 8.00
88x	Sealskin, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. 10.00

AT ALL BOOKSELLERS

HENRY FROWDE

25-27 Richmond Street West - TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

THE BOOK PAGE

"You actually spend in earning your livelihood—how much? Seven hours, on the average? And in actual sleep? Seven? I will add two hours, and be generous. And I will defy you to account to me on the spur of the moment for the other eight." It is these "other eight" hours that Mr. Arnold Bennett takes up so pungently in his little book on, **How to Live on 24 Hours a Day** (George H. Doran Company, New York, Musson Book Co., Toronto, 75 pages, 50c.)—how to "live", and not merely exist or "muddle through". Merrily, but with most serious intent, he arraigns the ninety-nine people who fail to get what they should out of the "24 hours" for lack of purpose and plan and concentration, and shows how the trick may be really done. It is a book to wake up slumberers, and to set even the most sedulous to fresh thinking.

Mr. Bennett also gives us, in, **The Human Machine** (same publishers and agents, 123 pages, 75c.), a more extended series of studies in the art of living. "I am simply bent on calling your attention to a fact which has wholly or partially escaped you—namely, that you are the most fascinating bit of machinery that ever was." To this fascinating bit of machinery—especially the brain part of it,—and now to run it to the highest satisfaction of its proprietor, he devotes sixteen brief chapters. It is really a keen psychological study, especially of reason in its relation to "the rabble of primeval instincts", and with a view to the acquirement of poise and self-control and the best way of navigating the swirling

currents within and without us; but the touch of the writer is so whimsical and deft that the study is a constant delight. **The Brain of a Gentleman-at-large, Habit-Forming by Concentration, The Daily Friction, L.S.D. (Pounds, Shillings, Pence)**, are some of the inviting chapter headings. Every young man, and every man who is not too old to feel young occasionally, will receive help from Arnold Bennett's books in getting the most out of life.

The Andersons (Copp, Clark Co., Toronto, 372 pages, \$1.25) is a new story by S. Macnaughtan, the author of *A Lame Dog's Diary*, *Christina Macnab*, etc. Like *Christina*, the heroine *Flora* is Scotch, Scotch through and through, strong-minded, practical, and yet all the while wholesomely sentimental. The hero is *Dr. Patterson*, a country doctor, who is likewise a typical Scot, steady, sensible, sound to the core, but blind and awkward to a degree, where a fair maiden and the gentle passion are concerned. These two are brought together happily at the last, and along with their love story are blended the fortunes of various others of the Andersons. Guthrie, "the minister who did not believe in God, the Free Churchman who did not believe in the Confession of Faith, the man who did not believe in humanity", is well drawn, and how his love for gentle *Maggie Anderson* helped to bring him into the ways of faith and peace. The author's characteristic shrewd humor and bright dialogue insure the reader against weariness.

Musson's list includes the following stories:

Lella, by Antonio Fogazzaro (468 pages, \$1.25). In this "companion volume to *The Saint*" there

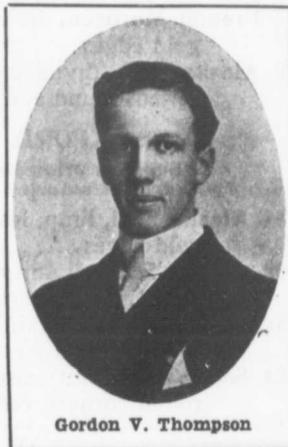
LIFE SONGS

By Gordon V. Thompson

Ten new and popular sacred numbers. Endorsed by eminent musicians throughout the Dominion. Very useful for Sunday School and Church. All are arranged for solo or chorus singing. Special rates to choirs. Agents wanted.

\$1.00 the Set

Canadian Edition will reach 200,000.



Gordon V. Thompson

THOMPSON PUBLISHING COMPANY

37 Richmond West, Toronto

Medicine Hat

Please mention THE TEACHERS MONTHLY when writing to advertisers

EVERY BIBLE CLASS SHOULD HAVE THE BEST POSSIBLE MAPS

Our up-to-date series of maps cannot be equaled anywhere for the price. Clear type, accurate.

22 x 28 inches in size

large enough for any medium-sized class room. Printed on cloth-backed paper. Mounted ready for hanging on the wall.

The series includes the following maps:

1. **MAP OF PALESTINE**—New Testament Times, with journeys of Jesus traced with heavy red lines, and all cities visited by Him underscored in red.
2. **MAP OF PALESTINE**—Old Testament Times, showing tribal divisions and cities of refuge.
3. **EGYPT TO CANAAN**—Showing route of Exodus.
4. **ROMAN EMPIRE**—Showing Paul's journeys. Each journey marked plainly so that it can be followed easily.
5. **THE EARLY CHRISTIAN WORLD.**

Each Map, 25 cents, Postpaid
Or the Whole Series of Maps for \$1 net, not Postpaid

**R. DOUGLAS FRASER
PRESBYTERIAN PUBLICATIONS
60 BOND STREET, TORONTO**



A RESIDENTIAL AND DAY SCHOOL FOR BOYS UPPER AND LOWER SCHOOLS

Boys prepared for the Uni-
versities
The Royal Military College,
and Business

Excellent Staff
Complete Equipment
Large Athletic Fields

Careful oversight in the
classroom and on the
Athletic Field

Calendar sent
on application.

Rev. D. BRUCE MACDONALD, M.A., LL.D.

2518

Headmaster

St. Margaret's College, Toronto



A Residential and Day School for Girls

Founded by the late George Dickson, M. A., former Principal of Upper Canada College, and Mrs. Dickson.

MRS. GEORGE DICKSON, President.

MISS J. E. MACDONALD, B.A., Principal.

University matriculation a specialty. Classes limited in numbers. Resident mistresses of French and German. Music, Art, Domestic Science, Physical Education. Tennis, Cricket, Basket Ball, Hockey, Tobogganing. Rink, Swimming Bath. ¶ Write for illustrated prospectus.

are two main movements—the love story of the heroine and Massimo Alberti, and the conflict between the ecclesiasticism of the Church of Rome and “modernism”. How love, at last, wins the victory over pride, and how the ideals of liberty and enlightenment are upheld in the face of tyranny and persecution, form the elements of a story worked out with great skill and rare charm of style. Some of the characters in the tale, like Don Aurelio, the good priest, and Donna Fedele, the ideal of noble womanhood, will linger in the imagination of the reader long after he has laid down the book in which they are drawn. **Love in Pernicketty Town**, by S. R. Crockett (320 pages, \$1.25), which opens with the coming of a new Head Master, with three daughters, to the High School in “the good town of Longtown” (which won its sobriquet of “Pernicketty Town” in the manner described by Miss Sheba Saunders), soon to be followed by the advent of Reston Rigg, a “mesmeric evangelist”, whose influence over January, the eldest of the three, and the elopement thwarted by the evangelist’s wife are the centre of interest. The climax is reached in the account of the mesmerist’s penitence and public confession, followed by his tragic end. Woven into the tale is the love story of June, another of the trio, and Adrian Ross, the classical master in the school, which comes out happily. Austin Freeman’s, **The Red Thumb Mark**, a thrilling detective story, in which the question of the guilt of a prisoner charged with the theft of a package of diamonds turns on the identity of a bloody thumb mark left on a paper in the safe from which the precious stones had been taken. **The Golden Silence**, by the well known writers, C. N. and A. M. Williamson (525 pages, \$1.25), a romance beginning in Algiers, a vivid portrayal of life amid the desert folk of the mysterious East. **Poor Emma!** by Evelyn Tempest (340 pages, \$1.25), in which the heroine, a nursery governess, becomes by marriage one of the county ladies, and after the death of her first husband, marries the master of the school to which her son has been sent. Spice is added to the tale by its descriptions of Emma’s various friends and relations.

In view of current controversy, **The Athanasian Creed in the Twentieth Century**, by R. O. P. Taylor, M.A., All Saints’, Edinburgh (T. & T. Clark, Edinburgh, U.C. Tract Society, Toronto, 170 pages, \$1.20) is a timely publication. It contains an analytical discussion of this ancient statement of the church’s faith and a plea for continuing its liturgical use, so generally, and with good reason, objected to on account of the oburgatory clauses. **The Moabite Stone**, by Professor W. H. Bennett, D.D. (same publishers, 86 pages, 75c. net), is a handy account of that famous monument. A facsimile reproduction is followed by a free translation of the inscription and a discussion of its historical, religious and geographical bearings. Two appendices deal respectively with the Siloam Inscription discovered in 1880 on the rock wall of the water conduit leading from the Virgin’s Spring to the Pool of Siloam, and the Gezer Calendar found in 1908 at Gezer on the road between Jaffa and Jerusalem.

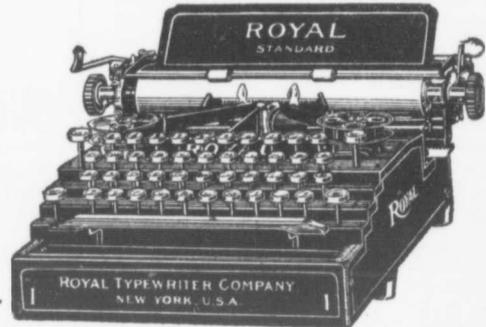
THE SUN AND HASTINGS SAVINGS AND LOAN CO.

OF ONTARIO

This Company is prepared to receive money on deposit, paying 4% on daily balances; also to issue debentures of \$100, or multiple of this amount, to draw interest at the rate of 5%. This investment is perfectly secure, the borrowing powers of the Company being limited by the Loan Corporations Act, and as the total assets are liable for payment of the debentures and deposits, only a limited amount of which will be issued, this will commend itself as a very safe means for investment. The Company’s monies received in this way, as well as upon Stock, are invested solely in first mortgages on real estate and in the larger centres, careful valuations being always made before loans are paid out. The Company has built up a reputation for careful valuations. The total assets of the Company amount to about a *million and a quarter dollars*, while the Total liabilities to the public are \$251,000, the margin of security being, therefore, very large. The Company also has a limited amount of its Capital Stock yet to sell and which is drawing a dividend of 6% per annum, payable half-yearly. The Company’s accounts are audited monthly and a final general audit at the end of each year by two Chartered Accountants selected by Stockholders at the Annual Meeting. These facts should commend themselves to the investing public.

Write the Manager, W. Pemberton Page, at the Head Office, Toronto, for full particulars.

**The Royal
Standard
Typewriter
\$85.00.**



You can PAY more but you cannot BUY more.
The "Royal" is absolutely highest grade—most convenient—very compact—and easy to carry.
The most economical machine on the market.
Write us for full particulars.

CANADIAN TYPEWRITER CO., Ltd., 162 Bay St., Toronto

Telephone
Main 2377

A. MACOOMB
Manager

**THE
BRYANT PRESS
LIMITED**

**PRINTERS, PUBLISHERS
BOOKBINDERS**

44-48 Richmond Street West, - - Toronto, Can.

Please mention THE TEACHERS MONTHLY when writing to advertisers