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for

TEACHERS

AND

YOUNG PEOPLE.

Vol. XXX.]

DECEMBER, 1896.

[No. 12.]

Emmanuel.

ELLEN A. LUTZ.

"They shall call his name Emmanuel, which, being interpreted, is, God with us.—Matt. 1: 23.

UPON Judea's storied plains

The shepherds watched their flock by night,

When suddenly their eyes beheld

The shining of a wondrous light ;

Upon their ravished ears, sweet strains

Of music from heaven's anthem fell,

As the glad angels sang the birth

Of Jesus, called Emmanuel—

God with us ; King Emmanuel.

"The Prince of David's royal line

Is born this night in David's town,

Glory to God, peace on the earth,

And good-will to mankind comes down."

The awe-struck shepherds speed away,

While yet sweet strains of Gloria fell,

To find, and with glad hearts adore,

Jesus, the child, Emmanuel—

God with us ; King Emmanuel.

If our dim eyes were clear to see

The shining of the Advent story,

And our dull ears attend to hear

The chanting of the Advent story,

Then we would hasten to His feet

Whose birth the herald angels tell,

And with love-laden lips would sing,

Jesus our Lord, Emmanuel—

God with us ; King Emmanuel.

The Star of Bethlehem.

THIS old sobbing world of ours is one year older than it was when the last Christmas carol was chanted. It has had another twelvemonth of experiments and of experience—of advancement on many lines of human research and

acquisition. But it has not out-grown Jesus Christ. For Him it has discovered no substitute. The Star of Bethlehem is the only star that never sets. Jesus Christ alone can satisfy all human necessities and the loftiest of human inspirations. Christianity is the only universal religion, the only one adapted to all ages of life, to all human conditions, to all races and all nationalities. Other lights have arisen, waned and vanished forever. The Greek mythology is as utterly shaken to ruin as its own splendid Parthenon. The chief religions of Asia, Brahmanical, Buddhist or Moslem, are all limited and local ; they are all moribund ; while they make no inroads on Christianity, the religion of Bethlehem and Calvary makes constant inroads upon them. The systems of error which Paul and Peter fought have vanished out of sight, and the whole East is catching glimpses of the Star which first dawned over Judea's sky. In spiritual dynamics blood tells ; and God has trusted his gospel of salvation to the most powerful races on the globe.

To the brightness of Bethlehem's Star all the nations of the earth shall be attracted. The rulers of the darkness of this world must prepare to abdicate for Jesus Christ. He who bore this world's cross will by and by wear its crown ; and this nineteenth century, shod with the sandals of foreign missions, is one of the forerunners of the King. Every system of error, every delusion of skepticism, shall yet pale and vanish out of sight before the gospel of atoning love which restores fallen man to a forgiving God. The songs which filled that first Christmas night shall yet be heard, with richer harmonies, over a whole ransomed world. The skeptics who stubbornly shut their eyes to the light in this life will be compelled to witness the blazing splendors of Him who sitteth upon His throne and receives the homage of the myriads whom He has brought home to glory ! The world's six days of turmoil and toil and travail shall end in a Sabbath of eternal rest and praise.—T. L. Cuyler, D.D., in *Independent*.

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Sunday School Banner.

W. H. WITTHROW, D.D., EDITOR.

TORONTO, DECEMBER, 1896.

The Provincial Sunday-school Convention.

THE Provincial Sunday-school Convention, held in the Dundas Centre Methodist church, London, in October, was one of the most successful ever held in this Province. The attendance was large, the enthusiasm was high, the spirit of consecrated zeal, intense. The most delightful feature of this convention is its thoroughly interdenominational character. Although the Methodist Church has its own Sunday-school Board Work and its Sunday-school Aid and Extension Fund, which very properly engages much of its interest, it also gives hearty co-operation to this Provincial movement of all the Churches, contributing liberally to its funds and furnishing some of its most active workers. Its new President, its Secretary and several members of its Executive and its most earnest workers are members of the Methodist Church.

The following remarks, emphasizing the interdenominational character of the presiding

chairman, Mr. J. E. Paterson, of Toronto, strike the keynote of the meeting :

We forget all distinctions and obliterate all differences in the common thought that we are Christian fellow-workers in one of the noblest causes that God has entrusted to our care. We have left behind us the joys and the sorrows, the golden days, the leaden days, and the triumphs and defeats of twelve months since last we banded together ; we ever welcome at convention after convention new faces, new forms, new aides and new soldiers in the front ranks of school work. The work can never grow cold or old ; fresh vigor brings warmth, and we assemble to build another citadel of Sabbath-school effort from which stronger battle can be waged against the enemy called evil, and the fires of conflict made hotter and the dawn of the coming triumph made yet brighter. As Sabbath-school workers, it is our business to devise the best means, and to cherish and unfold the divine seed of immortality that is implanted in every human heart."

The report of the General Secretary, giving a resume of ten years' work, shows very satisfactory progress. The increases were as follows : In 1886 there were 3,977 schools, with 35,149 officers and teachers and 298,746 scholars, while the income of the Association was \$2,287 ; in 1896 there were 5,019 schools, with 49,610 officers and teachers and 423,646 scholars, the income of the Association being \$4,200. This shows at the present time a Sabbath-school for every 350 of the Protestant population, and nearly 28 per cent. of such population enrolled in these schools. Teachers' meetings exist in every ninth school in the Province, and a normal class for every thousand teachers. Special attention has been paid to the primary department with gratifying results.

A very able paper on "System Without Ruts in Sunday-school Operation" was read by Mr. C. E. German, of Strathroy. He said that some people seem to think that business principles have no place in a Sunday-school, but he (the speaker) knew of nothing in Sunday-school enterprise which is not vastly improved by being systematized and managed upon business principles. The superintendent should always try to be the best qualified teacher in the school. He must have control of himself, never fussy, never impatient, always ready to do the right, or at least a proper, thing next. His authority should be absolute and the entire staff should have such confidence that they give him their unqualified support, and further, there must be no monotony. To keep the management free from ruts the superintendent and his advisers must do some independent and practical thinking—of the methods being employed, of their utility, of possibilities for improvement, and they should also seek some means of bettering the methods already in use. The paper closed with this line, "Keep on the rail ; keep out of the rut."

Mr. William Reynolds, in responding to the words of greeting, said that he was always at home in Canada, and always delighted to come here, for it seemed like a breath of heaven; he referred especially to Toronto. Canadians, he said, would not be able to enjoy heaven so much as they on the other side of the line, for the change would not be so great. In Canada parents raised their children, but in his own country the children raised their parents, and very often something else. He paid a high tribute to the Canadian Sabbath, especially in London and Toronto, and warned his hearers to strive with all their might to maintain it as it is. Mr. Paterson told a story of a young lady who when asked for her hand in marriage, told her suitor that such a thing could not possibly be, but that she would be a sister to him. That was just the situation between the United States and Canada. "We will be sisters, but we do not care to wed," and as brothers and sisters we gather here in our heavenly Father's work.

Among the defects in Sabbath-school management mentioned was "Want of method," and the remedy was to "Plan your work and work your plan." Another was allowing people to make addresses in the school, and in this respect Mr. Lawrence said he would not invite any man, no matter how great a worker he was, to take up the time of the Bible teacher. Others were "Lack of variety," "Lack of life and vigour and snap." Many schools, said Mr. Lawrence, are dead and do not know it, and he would advise them never to address their scholars as children.

THE SUNDAY-SCHOOL OF THE FUTURE.

Mr. Lawrence has made a deep study of this part of Church work, and it is said that his Sunday-school at Toledo is the model school in the United States, and for that matter, on the continent. Among other things he said that the Sunday-school teachers of the future would be ready to do anything reasonable if they only gave them a chance; this Sunday-school would have a large orchestra and a splendid choir, the same as the choir behind him. "I tell you," he said, "that if you put this choir in any church in my own country, it would draw such a crowd that every seat in the house would be filled." Good music, he said, was a great attraction. The Sunday-school of the future will also be a missionary organization with a missionary map upon its walls. It may also have a student in the mission field or a young lady doing missionary work. The Sunday-school of the future will give regularly a certain sum every month; and he gave an instance of what systematic giving will do. One school of three hundred scholars in his own country, and one that was generally considered to be "poor," had by this system raised and given to the needs of the Church over \$1,000 every year. The music of the Sunday-school of the future

must be inspiring, and he would also advocate the giving of a diploma or diplomas to those who brought an offering every Sunday and attended at least one regular preaching service every week. These diplomas or medals would, he said, serve as beautiful reminders in after days of their Sunday-school. The Sunday-school of the future will be a recruiting station for preachers—it will be the Church, for all the members of the Church will be identified with it—but he said all this will never be realized unless they put their hearts in the work. It was, however, within their reach, and if they did not reach it they would be all the better for trying. What was required was love for the work, and such a love for the souls of the children that would bring them under the influence of the Lord Jesus Christ.

REV. DR. POTTS.

The Rev. Dr. Potts created a very good impression by his fine address on "Echoes from the Boston Convention." It was shown at that convention that in Canada and the United States there was a Sunday-school army numbering 13,033,175, and that the increase in scholars for the previous year had been 1,337,972. He dwelt at some length upon the spiritual character of the convention, and referred to the splendid address of Mr. S. H. Blake, Q.C., who replied for the Ontario delegation after the address of welcome. He closed with a fervid peroration, exhorting all in the Church to seek for wisdom and the saving power of the Saviour.

The following strong resolution on Prohibition was adopted by the convention: "We hereby reaffirm our abhorrence of the legislated liquor traffic and our demand for its total suppression by statutory enactment as a just and proper measure in aid of all moral efforts for the abolition of intemperance and its attendant evils; and inasmuch as the Dominion Government has declared its purpose to submit the question to a vote of the electors of Canada, with a promise of prohibitory legislation in the event of a favourable response, we hereby request the Ontario Alliance to take such immediate and energetic action as may be necessary to secure a successful issue. We hereby pledge ourselves to hearty co-operation in the impending campaign, and call upon Sunday-school workers generally to join with others interested in the matter to do all in their power to make the popular verdict emphatic and overwhelming."

Our energetic friend, Dr. J. J. Maclaren, Q.C., who is so indefatigable in every good work, was elected President of the Association for the coming year. We wish him and the Association a year of the greatest prosperity.

AGE is not all decay; it is the ripening—the swelling of the fresh life within, that withers and bursts the husk.—*Macdonald.*

Our Periodicals for 1897.

THE METHODIST MAGAZINE AND REVIEW.

THE announcement of the *Methodist Magazine and Review* in our advertising pages will indicate what ample provision has been already made for a programme of excellence unsurpassed in the nearly twenty-three years' history of that periodical. No effort will be spared to make it increasingly useful and attractive as an ideal family magazine. Sunday-school scholars and teachers especially will find it of advantage in connection with their studies of the year.

The attention of the Sunday-school world will be directed during the coming year as never before to the history of the Early Church, and especially to the life of the great pioneer missionary, the Apostle of the Gentiles. To both of these topics special attention will be given in the *Magazine and Review* for 1897. The editor will present a paper on early Christian life and character as illustrated by the inscriptions of the Catacombs of Rome, a subject to which he has given much attention. A brilliant paper has been prepared on the life and times of St. Paul by an accomplished writer, which will appear in an early number. Numerous character studies will be given of the missionary heroes, and especially the mission work in our own Church. The series of patriotic articles on the "Making of the British Empire," and "Our New Way Round the World through Canada and the British Possessions," will be of peculiar interest to loyal Canadians. Character studies of the leaders and the great moral movements of the ages will be presented by writers who have made these a special study. High-class and instructive short and serial stories furnish the lighter vein which has made this periodical so attractive for many years. Those social and religious topics which are attracting so much attention in the world of thought and action will receive ample treatment in a number of articles.

A specialty of this magazine is the prominence given to the progress of science. Several papers will be furnished, illustrating in a popular manner the results of the most recent scientific research and discovery. In addition to these, regular up-to-date departments on the World's Progress, Current Thought, Recent Science, New and Important Books, Reviews, Religious and Missionary Intelligence, will keep the reader abreast of the great movements of the times.

Many schools have found it to their advantage to make use of this periodical instead of library books, as being much cheaper, much fresher, more interesting and attractive. For this purpose it will be furnished in quantities

of two or more at \$1.00 each, instead of \$2, the full price. Some schools have taken at this rate from two to forty copies. Give it a trial and you will not be without it.

The enlargement of this magazine to nearly one-half more than its size two years ago, leaves space for greater range and ampler treatment of the many subjects it discusses. If a further increase of two thousand subscribers can be secured, a still further enlargement will take place. We trust that the earnest workers in our schools will rally round this connexional periodical and enable it to take the long stride forward which the publisher and editor covet for it as a literary representative of Canadian Methodism. The style of illustration will be, it is believed, more full and varied than any that has been heretofore employed.

THE BANNER.

We beg to call the attention of the readers of the BANNER to the announcement of the Sunday-school Lessons for the coming year on pages 748-750 of this number. They are taken up, it will be observed, with the study of the Acts and the Epistles, of the History of the Early Church and the glorious ministry of the greatest missionary and Christian teacher the world has ever known, the man who has moulded the thought and life of Christendom as has no other teacher of the Old Testament or the New. Worthy to be studied beside the history of the Lord he loved even unto death, is the great pioneer missionary. We congratulate our readers on the grand theme for the coming year. The study of this noble life will engage the heart and mind and thought of Christendom as never before. It cannot fail to give grander ideals of life to the young people in our schools and Church, to give a great impulse to thought and study on the subject of Christian missions, and, let us hope, to the consecration of ourselves, with all we have and are, our time, our talents, our money to the speedy evangelization of the world, to the lifting it up nearer to the heart of God.

ONWARD.

True to its name, this paper will make a long stride forward during the coming year towards its Editor's ideal of what a live up-to-date young people's paper should be. It will give special prominence to topics of Canadian and patriotic interests, and especially to whatever should be of value to intelligent young Methodists. It will give original and selected readings on current events, on the world's progress, on popular science, on modern exploration, invention and discovery, on the great religious movements of the times, especially those of Methodism and its young people, and on the religious and missionary operations of our church. It will have literary and biographical sketches, short and serial stories of special interest.

It will give prominence to the Sunday-school Lessons, and will furnish the best helps that can be gleaned from the wide field of biblical and general literature upon the important subjects for the coming year. During 1897 the life and character of St. Paul, the world's greatest missionary, will be studied throughout Christendom as never in the world's history before. Upon this heroic life every possible light shall be thrown with more copious high-class illustrations than has ever been attempted in any periodical of the sort. His sublime career will be followed from Tarsus to Damascus, from Jerusalem to Athens, Corinth and Rome.

We intended to make this paper simply indispensable to every Sunday-school teacher and every scholar in the senior class, for whom it is designed. Its considerably enlarged size will furnish ampler opportunity of doing this than heretofore. We want an increase of 10,000 to our subscription list. If our teachers and scholars will rally to our support this can be easily accomplished. As soon as we have reached the 50,000 line, still further enlargements and improvements of this paper will take place. Do you want a still better paper than you have? If so, give us the 50,000 and you shall have it.

PLEASANT HOURS.

The recent enlargement in *Pleasant Hours* has given universal satisfaction and places it in the very forefront among the young people's papers of this continent. It will be filled with bright reading, serial and short stories, teaching temperance, patriotism, how to help missions, and bright and instructive pictures—everything, in fact, that will make it welcome to the fifty thousand homes it now visits, and, we hope, to a still wider range of readers.

DEW DROPS.

Our bright new paper for the little folks, fresh as the dew of the morning, will, we are sure, capture their hearts. It is printed in large, clear type, with new and beautiful pictures, and with a lesson story and lesson questions specially prepared for our little folk. It will be printed in different colored inks, a novelty in this country, which will make it still more attractive. The price of our new paper is only seven cents a year for fifty-two numbers, or two cents a quarter. Give it a trial in your school, and you will not be without it.

SUNBEAM AND HAPPY DAYS.

These old favourites will also share the march of improvement. A large number of new and beautiful cuts have been secured, and at their very cheap price of twelve cents a year they will be just the thing for the intermediate class between the primaries and the *Pleasant Hours* readers.

THE BANNER.

THE BANNER will contain very copious yet concise notes on the Lesson, as full as most teachers have time to study, yet so clear and simple that all may thoroughly comprehend them. Complete notes on Primary and Intermediate Lessons, as well as helps, hints and suggestions, and Sunday-school methods and ways of working, will be given. THE BANNER has been permanently enlarged, and at five cents a month will be found one of the very best and cheapest lesson helps in the field.

A Tale of the Early Christians.

"VALERIA, the Martyr of the Catacombs: A Tale of Early Christian Life in Rome." By W. H. Withrow, D.D., author of "The Catacombs of Rome and their Testimony Relative to Primitive Christianity," etc. Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. Illustrated. Price, 75 cents.

The success of this book is indicated by the fact that a fifth edition of three thousand copies has just been printed. It has been republished both in London and New York. The author has devoted much time to the study of his subject. His large work on "The Catacombs of Rome" is not yet superseded as the best on the market, after twenty years' steady sale.

The author has endeavoured in this book, in the form of a story, to convey the substance of the information contained in this expensive work. It gives a vivid picture of early Christian trial and triumph in Rome during the last of the Ten Great Persecutions, that under Domitian. It describes the secret worship of the catacombs, the trial and persecution of the Christians, even of those of Caesar's household, and the wife and mother of Cesar himself, the turbulent scenes in market and forum and amphitheatre. It abounds in elements of heroism, pathos and tragedy, and gives a very graphic account of the conflict between Christianity and paganism for the possession of the old Roman world.

This will be a good holiday gift book, as it is handsomely bound and illustrated. It throws much light on the early Roman church to which St. Paul ministered. It describes his imprisonment and martyrdom, and the pagan legends and traditions about the great apostle and first Christians. It will thus be of much interest in connection with the Sunday-school lessons on the life of St. Paul for 1897.

To character and success, two things contradictory as they may seem, must go together—humble dependence and manly independence; humble dependence on God and manly reliance on self.—*William Wordsworth.*

A Christmas Song.

BY TUDOR JENKS.

WHEN mother-love makes all things bright,
When joy comes with the morning light,
When children gather round their tree,
Thou Christmas babe,
We sing of Thee !

When manhood's brows are bent in thought
To learn what men of old have taught,
When eager hands seek wisdom's key,
Wise Temple Child,
We learn of Thee !

When doubts assail and perils fright,
When, groping blindly in the night,
We strive to read life's mystery,
Man of the Mount,
We turn to Thee !

When shadows of the valley fall,
When sin and death the soul appal,
One light we through the darkness see—
Christ on the Cross,
We cry to Thee !

And when the world shall pass away,
And dawns at length the perfect day,
In glory shall our souls, made free,
Thou God enthroned,
Then worship Thee !

—The Outlook.

Significance of the Advent.

THE birth of Christ has given such glory to God as I know not that He could ever have had here by any other means. We must always speak in accents soft and low when we talk of God's glory; in itself it must always be infinite and not to be conceived by us, and yet may we not venture to say that all the works of God's hands do not glorify Him so much as the gift of His dear Son, that all creation and all providence do not so well display the heart of Deity as when He gives His only Begotten and sends Him into the world that men may live through Him? What wisdom is manifested in the plan of redemption of which the Incarnate God is the centre! What love is there revealed! What power is that which brought the Divine One down from glory to the manger; only Omnipotence could have worked so great a marvel! What faithfulness to ancient promises! What truthfulness in keeping covenant! What grace and yet what justice! For it was in the person of that newborn Child that the law must be fulfilled, and

in His precious body must vengeance find recompense for injuries done to divine righteousness. All the attributes of God were in that little Child most marvelously displayed and veiled. Conceive the whole sun focussed to a single point and yet so softly revealed as to be endurable by the tenderest eye, even thus the glorious God is brought down for man to see Him born of a woman. Think of it. The express image of God in mortal flesh. The heir of all things cradled in a manger! Marvelous is this! Glory to God in the highest! He has never revealed Himself before as He now manifests Himself in Jesus.—*Spurgeon.*

The Children for Christ.

O LET us not hinder, but help our children to come to Jesus! For child-religion may be hindered. The words of Jesus suggest the thought. The child is weaker than the older disciple, is under his influence, can be kept back by him. God has given the making of the children into the hands of their elders. And the natural religiousness of the child, his simple faith, and sense of love and duty to Jesus may be terribly checked by the example and conduct of those around him; and so Jesus says, "Forbid them not." The word means, as it is elsewhere translated, "hinder them not." The religion of the child is feeble, and can so easily be hindered. Christian parents are appointed as guardians, to watch and foster its growth. All growth comes from within, and depends upon a healthy life. But young and feeble growth needs to be preserved from danger without, and to have provided for it the sustenance that it demands.

Often parents have been bitterly disappointed in their children. When young they could feel so deeply and speak so beautifully! But they had not lived long before all was lost. It was probably because parents trusted to what was a blessed but still only a feeble beginning. They did not watch over the evil influences which the young plant could not yet resist. They allowed the spirit of the world in their own religious life or that of their friends; they allowed company or pleasure and the enjoyment of the world to choke the good seed; or they failed to supply the needful nourishment. There was not, as the child grew up, any more the personal speaking of this blessed Jesus, the helping of faith and obedience by the fellowship and example of a warm, living Christianity—a living love to Jesus. The child's religion disappeared because the parents hindered it in coming to Jesus.

How different the result is when this coming to Jesus is in the right spirit, fostered and encouraged, not only in the little ones, but in

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All sp

the growing boy and girl through the years that lead to maturity! We need to be kept from right-hand as well as from left-hand errors. On the one side, we must beware of despising a child's religious impressions as of little value. Like all beginnings of life and growth, they may be feeble and easily lost; they are still of infinite value as the preparation for that which abideth forever. We must, on the other side, be kept from overestimating or trusting in it. We must remember that the tender plant needs unceasing watching, and that only in the congenial atmosphere of a home holy to the Lord and wholly dedicated to His service, can we count on its ripening fruit to eternal life.—*Andrew Murray.*

The Sunday-school of the Future.

THE Sunday-school of the future must be marked by business system, energy and precision, as distinctly as by Church fervour. The Sunday-school of the future must be emphatically a Bible school, with a copy of that book in the hands of every officer, every teacher, and every scholar old enough to read it, and not a lesson leaf or quarterly in the room. They will be left at home, where they belong. The Sunday-school of the future will be so conducted that it will be the delight of the children, a strength to the young and middle-aged; of the deepest interest to all, yet not an entertainment. The officers will meet as a "cabinet" at least once a month, and spend an evening studying the school and planning for it. Its teachers will only be such as are fitted for it by at least some simple course of normal study, and who diligently prepare for their work. It will have, as far as means will permit, a building or room adapted to its use—not a cellar or basement. The Sunday-school of the future will be worthy of the time and attention of the best and busiest people. To reach the standard here set will require more study, more time, more money than has ever been put into the Sunday-school before; yet the returns will be vastly more than we can now calculate.—*Advance.*

A Christmas Song.

JOHN G. WHITTIER.

SOUND over all waters, reach out from all lands,
The chorus of voices, the claspings of hands;
Sing hymns that were sung by the stars of the
morn;

Sing songs of the angels when Jesus was born.
With glad jubiliations
Bring hope to the nations!

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one.

Correction.

ON Page 691 of the November BANNER is an outline for a blackboard map or plan of the temple. The artist or engraver has made the mistake of transposing the initials of the Court of the Women and the Court of the Israelites. In referring to the map our readers will please make this correction.

It seems in place here to suggest that Christmas can be made to mean a great deal more to all our Sabbath-schools if they will, in some fitting way, remember the poor, the sick and the unfortunate. In cities it will be easy to do this, for, besides families that need help, there are institutions—hospitals, orphanages and homes to which gifts can be sent. But even in villages and rural neighbourhoods there usually are families to which tokens of kindness may be carried. In many Sunday-schools the custom has been established of asking every scholar, on the occasion of the week-day Christmas observance, to bring something—at least one potato. Sometimes classes will combine and bring a basket filled with good things, which they afterwards take to a needy family. King's Daughters' circles usually provide baskets for deserving households. The amount of comfort and cheer that goes out from single schools into a wide neighbourhood is great enough to gladden angels who look down upon it.—*Westminster Quarterly.*

Souvenirs.

THE GREATEST STOVE OF THE NINETEENTH CENTURY.

THE most remarkable stove placed upon the market during the present century is the famous line of Souvenir stoves and ranges. The Souvenir ranges have the wonderful aerated oven, having a continuous flow of pure fresh air. Recent scientific experiments have shown that where food is cooked in air-tight ovens it absorbs all the impurities of the heated atmosphere surrounding it. This greatly destroys the delicate and sweet natural flavours, besides imparting impurities. Souvenirs require less fuel and labour to operate than any other stove made. An aerated oven can be heated more quickly, and with less fuel than the ordinary ovens. The Gurney-Tilden Co., of Hamilton, Ont., is one of the oldest and greatest stove building concerns in North America; their stoves are sold everywhere between the two oceans, and their goods are guaranteed to give extra satisfaction. Souvenir stoves are a marvel of beauty, economy and convenience, and are made in seventy-five different styles and sizes. You can buy any kind of a Souvenir that may be required.

A Christmas Wish.

A HAPPY Christmas to you !

For the Light of Life is born,

And His coming is the sunshine

Of the dark and wintry morn.

The grandest Orient glow must pale,

The loveliest Western gleam must fail,

But His great light,

So full, so bright,

Ariseth for thy heart to-day ;

His shadow-conquering beams shall never pass away.

A happy Christmas to you !

For the Prince of Peace is come,

And His reign is full of blessings,

Their very crown and sum.

No earthly calm can ever last,

'Tis but the lull before the blast ;

But His great peace

Shall still increase

In mighty, all-rejoicing sway ;

His kingdom in thy heart can never pass away.

FRANCES RIDLEY HAVERGAL.

Book Notices.

Baptism. How? and for whom? By REV. W. W. COLPITTS. Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis.

This is a brightly written pamphlet in dialogue style which maintains strongly and clearly the scriptural character of our Methodist usages in baptism. Where any of our friends are troubled with discussions of this matter they had better put in circulation Mr. Colpitts' excellent pamphlet.

Illustrative Notes: A Guide to the Study of the International Sunday-school Lessons, with Original and Selected Comments, Methods of Teaching, Illustrative Stories, Practical Applications, Notes on Eastern Life, Library References, Maps, Tables, Pictures and Diagrams. By JESSE LYMAN HURLBUT and ROBERT REMINGTON DOHERTY. New York: Eaton & Main. Toronto, Montreal and Halifax: Methodist Book Rooms Price, \$1.25.

This is one of the very best of the Sunday-school helps that we know. Drs. Hurlbut and Doherty have the large experience of many years in Sunday-school work. Each volume of their Commentary seems better than its predecessor. All the resources of the great Methodist publishing house is at their service. The book is splendidly illustrated and has four colored maps. It gleams from scores of the best writers and commentators on the subject

of the lessons. With this book and the lesson notes in the BANNER, any teacher may consider himself equipped with the best popular apparatus for his weekly work. How this book of 376 closely printed octavo pages can be furnished for \$1.25 is surprising. Only a very large sale would make it possible.

A Greek-English Lexicon to the New Testament. Revised and enlarged by THOMAS SHELDON GREEN, M.A., with a preface by H. L. HASTINGS, Editor of the *Christian*, Boston, U.S.A. Boston: H. L. Hastings, 47 Cornhill. 1896.

This is the neatest and cheapest dictionary of Greek-English Lexicon we know. It gives all the words of the New Testament with their English meaning and a reference to the places where they occur. All this is condensed into 216 pages. The Greek letters are easily learned, and with this book one who knows little of Greek may spell his way through the New Testament in the original.

A Bag of Holes; and other Addresses to Children. By JAMES AITCHISON. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: William Briggs. Price, 50 cents.

The art of addressing "the bairns"—as the Scotch people have it—with interest and profit is not an easy one to acquire. The little folk do not like to be patronized or talked down to, yet it is easy to shoot over their heads. There is no book in the world which furnishes such grand themes and attractive stories for even the youngest comprehension as the Bible. This little book gives some splendid examples of clear, straight, strong talk that arouse the interest and hold the attention of the young folk. The very titles are suggestive: *A Bag with Holes, Four Little Preachers, Ships on the Sea, The Little Captive Maid, True to the Core, Seeking for Jesus, A Safe Stronghold, Running to Win, A Crown of Righteousness.* This book is worthy to join the "Golden Nails" and "Lamps and Pitchers," by Geo. Milligan, which have reached respectively their fifth and sixth thousand.

The Social Law of Service. By RICHARD T. ELY, Ph.D., LL.D. New York: Eaton & Main. Toronto: William Briggs. Price, 90 cents.

"No Man Liveth to Himself," saith the Word of God. Selfishness is the root from which spring many of the evils of the body politic. The reproach too often has been brought against Christians that they have been too other-worldly, but Christ teaches us to pray, "Thy Kingdom come. Thy will be done in earth as it is in heaven." The Divine spirit of unselfishness, or altruism as the modern phrase is, will do much to solve the social problems of

the times—problems which have led to the hurly-burly in the American politics during the present year. The application of the Golden Rule, and not free silver at sixteen to one, will be the cure of many of the social maladies of the times. Professor Ely has a series of noble chapters on such subjects as Social Solidarity, Our Neighbours, Making Men Good by Law, Inadequacy of Private Philanthropy for Social Reform, Our Earnings, Our Spendings, What to Do, etc. We commend this book to the study of all teachers and preachers.

Aleph, the Chaldean : or, The Messiah as seen from Alexandria. By E. F. BURR, D.D., LL.D. Edinburgh : Oliphant, Anderson & Ferrier. Toronto : William Briggs. Price, \$1.25.

It is a difficult and delicate task to give a picture of the life and times of the Messiah without falling into irreverence. The Rev. Dr. Burr has succeeded in this attempt where so many have failed. His devout spirit, his thorough study of the period, and his literary skill gave him surpassing advantage in this. The point of view of his narrative is the great city of Alexandria, where were many thousands of Jews. It was a sort of newer Athens, a centre of fashion and learning, of folly and frivolity. Here was the greatest university and library of antiquity. Here the Greek septuagint version of the Jewish Scriptures had been made. Here grew up one of the earliest and one of the strongest Christian Churches, a church which is perpetuated in the ancient and modern Coptic church. The account of the ancient wonder-workers, who anticipated the tricks of the modern spiritualists, is exceedingly curious, and is based upon authentic records. The book is exceedingly interesting and instructive.

Torch-Bearers of Christendom : The Light they Shed and the Shadows they Cast. By ROBERT R. DOHERTY. New York : Eaton & Main. Toronto : William Briggs.

Paul, Constantine, Gregory the Great, Hildebrand, Luther, and Wesley have an appreciative biographer in the accomplished and versatile head of the Literary Department of the League in the United States. This book is really an epitome of early Church history, and will prove very instructive and interesting.

We have examined Dr. Doherty's book with much interest. We think the sub-divisions of the history, grouping of the events, and characterization of persons and periods exceedingly well done. We know nothing better, nothing so good on the subject.

"Dr. Doherty's 'Torch-Bearers of Christendom' is a brilliant survey of the nineteen Christian centuries, setting forth in a series of vividly picturesque chapters the successive steps in the history of Christianity. Dr. Do-

herly's literary skill has resulted in an unusually attractive book."—*S. S. Journal*.

We previously referred to this admirable book by Dr. Doherty. The price of the book is 90 cents, but readers of the Epworth League course get it for 50 cents in the set of League books. This privilege is not confined to Epworth Leaguers. Anyone may take up the course. A capital Christmas present for an intelligent young person will be a set of the books advertised elsewhere.

Bible Characters. Adam to Achan. By ALEXANDER WHYTE, D.D. Edinburgh : Oliphant, Anderson & Ferrier. Toronto : William Briggs.

Dr. Whyte's admirable volumes on "Bunyan Characters" won for him wide recognition as an accomplished and incisive writer. In this volume he gives us a series of studies based on a still nobler range of characters than Bunyan's. The grave fathers of the world before the flood, and those patriarchs, sages and seers of the Old Testament, Abraham, Isaac and Jacob, Joseph, Moses and Joshua, with those holy women of old, Sarah, Rebecca and Miriam. Dr. Whyte has a genius for interpretation and exposition. This book will be a valuable addition to any Sunday-school or private library.

Literary Notes.

REV. MR. EGBERT, of Cornwall, N.Y., prefaced a sermon recently as follows : "As you are aware, it is not my custom to recommend books to you, but I have been so interested in one which I have read this week, called 'A Singular Life,' written by Elizabeth Phelps Ward, that I wish every one in this congregation would read it."

THOREAU'S "Cape Cod," in its Holiday Edition, is spoken of as an unusually attractive work, especially the hundred illustrations in color by Miss Amelia M. Watson.

JUDGING from the chapters of "The Country of the Pointed Firs," which appeared in *The Atlantic Monthly*, Miss Jewett's story will be one of the most delightful she has written.

"MARM LISA," Mrs. Wiggin's story just finished in *The Atlantic*, will appear in book form October 31st, from the Riverside Press.

The Methodist Magazine and Review for October is at hand. We usually secure a quiet hour soon after this magazine is received and read it through, always with interest and profit. It is a good, wholesome, interesting, instructive monthly for the preacher and the family, and we commend it without qualification. William Briggs, Publisher, Toronto, Canada. Price, \$2.00.—*The Way of Faith*, Columbia, S.C.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN OLD TESTAMENT HISTORY—
CONTINUED.

B. C. 984 (?)

LESSON X. SOLOMON'S SIN.

[Dec. 6.]

GOLDEN TEXT. Let him that thinketh he standeth take heed lest he fall.

1 Cor. 10. 12.

Authorized Version.**1 Kings 11. 4-13.** [Commit to memory verses
9, 10.]

[Read 1 Kings 11. 4-13.]

4 For it came to pass, when Sol'o-mon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of Da'vid his father.

5 For Sol'o-mon went after Ash'to-reth the goddess of the Zi-do'ni-ans, and after Mil'com the abomination of the Am'mon-ites.

6 And Sol'o-mon did evil in the sight of the Lord, and went not fully after the Lord, as did Da'vid his father.

7 Then did Sol'o-mon build a high place for Che'mosh, the abomination of Mo'ab, in the hill that is before Je-ru'sa-lem, and for Mo'lech, the abomination of the children of Am'mon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 And the Lord was angry with Sol'o-mon, because his heart was turned from the Lord God of Is'ra-el, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord said unto Sol'o-mon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding, in thy days I will not do it for Da'vid thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom: but will give one tribe to thy son for Da'vid my servant's sake, and for Je-ru'sa-lem's sake which I have chosen.

Revised Version.

4 For it came to pass, when Sol'o-mon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of Da'vid his father. For Sol'o-mon went after Ash'to-reth the goddess of the Zi-do'ni-ans, and after Mil'com the abomination of the Am'mon-ites.

6 And Sol'o-mon did that which was evil in the sight of the Lord, and went not fully after the

7 Lord, as did Da'vid his father. Then did Sol'o-mon build an high place for Che'mosh the abomination of Mo'ab, in the mount that is before Je-ru'sa-lem, and for Mo'lech the abomination of the children of Am'mon. And so did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 And the Lord was angry with Sol'o-mon, because his heart was turned away from the Lord, the God of Is'ra-el, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Sol'o-mon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee,

12 and will give it to thy servant. Notwithstanding in thy days I will not do it, for Da'vid thy father's sake: but I will rend it out of the

13 hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for Da'vid my servant's sake, and for Je-ru'sa-lem's sake which I have chosen.

TIME.—About B. C. 984 (?). **PLACE.**—Jerusalem. **THE FALL OF SOLOMON,** like that of David, is completely passed over by the chronicler. Solomon and his far greater father were men, and like men they fell, but there remained still the promise of a King who should rule in righteousness, endowed with more than David's tenderness and more than Solomon's wisdom and free from all that made them but broken lights of him.

HOME READINGS.

M. Solomon's Sin. 1 Kings 11. 4-13.

Tw. Ahijah's prophecy. 1 Kings 11. 29-38.

W. Wise counsel forsaken. 1 Kings 12. 1-11.
Th. The kingdom divided. 1 Kings 12. 12-20.
F. Danger of evil companionship. Deut. 7. 1-11.
S. Resisting warning. Jer. 44. 1-11.
S. Idols of the heart. Ezek. 14. 1-8.

LESSON HYMNS.

No. 220, New Canadian Hymnal.

Try us, O God, and search the ground
Of every sinful heart;
Whate'er of sin in us is found,
Oh, bid it all depart!

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No. 219, Canadian Hymnal.

More love to thee, O Christ,
More love to thee;
Hear thou the prayer I make,
On bended knee.

No. 214, Canadian Hymnal.

Oh, hear my cry, be gracious now to me!
Come, Great Deliverer, come!
My soul, bowed down, is longing now for thee,
Come, Great Deliverer, come!

QUESTIONS FOR SENIOR SCHOLARS.**1. The King's Folly, v. 4-8.**

What was the natural effect of Solomon's luxurious life?

How did his court differ from that of other oriental monarchs?

To what sins did he become addicted?

From whose way was his heart turned away?

For whose sake?

What two false gods did he serve?

In what visible forms did he show his idolatry?

What name remained to mark the site of his folly?

What warning against folly have we? **GOLDEN TEXT.**

2. The Lord's Anger, v. 9-13.

What is meant by the Lord being angry with anyone?

Why was the Lord angry with Solomon?

On what two occasions had the Lord appeared unto him? (1 Kings 8, 5; 9, 2.)

By what command had God given him warning concerning this sin? (1 Kings 9, 6, 7.)

What punishment was he to be made to suffer?

What would Solomon know that division must mean for his kingdom?

What was the one saving feature in the coming doom?

For whose sake was the penalty delayed?

How was this prophecy fulfilled? (1 Kings 12, 16, 19, 20.)

For whose sake is the Lord's anger turned from us? See Eph. 4, 32.

Practical Teachings.

1. Solomon did not become wicked in his old age suddenly. He had been growing so for forty years.

2. Solomon tried to serve God and mammon. He failed. Men are still trying and still failing. Worldliness ruined Solomon. It will ruin everyone on whom it fastens. "Wherefore let him that thinketh he standeth take heed lest he fall."

3. David sinned and bitterly repented. Solomon sinned and never thought of repentance.

Where in this lesson are we taught—

1. That sin begins in the heart?

2. That we should shun wicked company?

3. That God will surely punish sin?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Verses 4-8.**

4. What age was Solomon at this time? How was his heart turned away? What was meant by his heart not being perfect?

5. To what did he give his chief interest?

What was Ashtoreth? Who were the Ammonites? What was part of the worship of Molech?

6. What evil was done by Solomon?

7. How did places of worship come to be called "high places"? What is known of Chemosh? Who were the Moabites?

8. How far did Solomon sanction idolatry? How was incense burned? Of what was it the symbol?

2. Verses 9-13.

9. What warnings had Solomon received?

10. From what do we learn that God notes our privileges?

11. What was to happen to Solomon's kingdom? Who was to receive part of it?

12. Why did God show some forbearance?

13. How was God's promise to David to be fulfilled? What tribe remained loyal to the house of David?

Teachings of the Lesson.

A gradual declension precedes shipwreck of character. Prosperity has its dangers. Ungodly company is frequently the first step to ruin. When sin tempts us its real purpose is disguised. Who knoweth the power of God's anger? The evil we do will live after us. Be not unequally yoked with unbelievers.

QUESTIONS FOR YOUNGER SCHOLARS.

What great change took place in Solomon?

What caused it?

What was his sin?

Did he forsake God entirely?

How did he worship him? **In a half-hearted way.**

How did God like this?

Does he like any better to see it in us?

Why did he offer incense to strange gods?

Was this right?

What command did he disobey?

What did the Lord tell Solomon he should do?

Why did he not do this while Solomon lived?

For whose sake does God forgive our sins?

Did God take the whole kingdom away from Solomon?

What does this lesson teach us?

Lessons for Me.

Not to choose friends among those who do not know God.

Not to put my pleasure before God's command.

Not to grow careless in the worship of God.

LESSON OUTLINE.

BY J. L. HURLBUT.

Solomon's Downward Steps.

I. A DIVIDED HEART.

Not perfect with the Lord. v. 4.

No man can serve two masters. Matt. 6. 24.

How long halt ye? 1 Kings 18. 21.

II. SENSUAL LUSTS.

His wives turned away his heart. v. 4.

Solomon loved...strange women. 1 Kings 11. 1.

The lust of the flesh. 1 John 2. 16.

III. WORLDLY COMPANIONSHIPS.

Did he for all his strange wives. v. 8.

Be not conformed to this world. Rom 12. 2.

Love not the world. 1 John 2. 15.

IV. RELIGIOUS INDIFFERENCE.

Went after Ashtoroth. v. 5.

Shalt have no other gods. Exod. 20. 3.

Worship the Lord thy God. Matt. 4. 10.

V. DISOBEDIENCE TO GOD.

Kept not...commanded. v. 10.

Walk in my statutes. 1 Kings 6. 12.

If ye shall turn. 1 Kings 9. 6.

VI. LOSS OF PRIVILEGE.

I will...rend the kingdom. v. 11.

Take...the talent from him. Matt. 25. 28.

Good part...not to be taken. Luke 10. 42.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

The folly and vice of Solomon's maturity startle us after the wisdom and virtue of his youth. Can an olive tree bear thorns, or a fig thistles, or a fountain send forth at the same place sweet water and bitter? But Solomon's moral downfall was not so sudden as at first it seems. From the very outset of his career the observant student notices signs of approaching danger. The frequency of God's warnings suggests the flow of an unrecurrent unfaithfulness. No man whose biography is given in the Bible received anything like so many and so solemn warnings of the results of departure from high moral standards as did Solomon. Then, too, we note, even in his prime, repeated transgression of the very law by virtue of which he ruled. Take three or four examples. First, turn from Deut. 17. 17 (the king shall not "greatly multiply to himself silver and gold") to 1 Kings 10. 14-25, where an amazing account is given of the metallic splendor of Solomon's court; an annual tribute of 666 talents of gold; 200 targets of "beaten" gold, each containing 600 shekels; 300 shields of "beaten" gold, each weighing three pounds; a great throne of ivory overlaid with the "best" gold; drinking vessels of "fine" gold; vessels of the House of the Forest of Lebanon of "pure" gold; the navy of Tharshish every third year bringing gold and silver, besides other luxuries; "all the earth" seeking Solomon with presents of "vessels of silver and vessels of gold;" while as for silver, "the king made it to be in Jerusalem as stones." Secondly, turn to Deut. 17. 16 (the king must "not multiply horses to himself," nor send to Egypt to purchase horses), and then to 1 Kings 10. 28, 29, where we learn that Solomon imported horses from Egypt, buying at the rate of 150 shekels of silver apiece. Thirdly, in Deuteronomy the king is forbidden to "multiply wives to himself, that his heart turn not away;" but the first three verses of the chapter from which our lesson is taken tell us that Solomon gathered for his harem 1,000 wives and concubines. Here were three conspicuous departures from what appears to have been constitutional law—the legal "manner of the king." A fourth item of disobedience was more likely to be imitated by his subjects, and more serious in its immediate ill effects. In Exod. 34. 16, and again in Deut. 7. 1-5, all Israelites are forbidden to marry women from the Hittite, Canaanite, and other native tribes; in this chapter we learn that Solomon's wives were "strange women," that is, "Moabites, Ammonites, Edomites, Zidonians, and Hittites." It is true that marriage with Ammonites and Moabites was not, so far as we know, expressly forbidden by the early law; but so strong was the feeling against the inpropriety of union with them, that the Israelites were ordered (Deut. 23. 3) to refuse to receive them into the congregation "unto the tenth generation." This rigorous prohibition of marriage with heathen is abundantly justified by to-day's lesson; for if foreign wives caused Solomon to sin, it is not likely that his subjects would have been less easily influenced. So immoral were most of the foreigners resident in Palestine that the term "strange women"—that is, foreign women—had become synonymous with persons of professionally evil life. On the surface it might seem that, like many a bright and promising modern youth, Solomon was ruined by sensuality; but it is perfectly clear, as Dr. Joseph Hammond has said, that it cannot have been mere sensuality that led to his enormous error. The greatness of the number of his women, and the fact that 700 of them were princesses when he married them, show that his object was rather to enhance his dignity and renown. Great as was Solomon's wisdom in some regards, he never avoided a fatal weakness for swaggering display. Even in his worship at Hebron in

purser days his pomp and ostentation are evident; and now, with a blindness of spiritual vision profoundly sad, he concludes that his superiority over all monarchs is not fully won till he exceeds them in armies, horses, and wives, as well as in wisdom. The adoption of the pagan worship of his princesses was naturally the next step; but it is hardly likely that he neglected the temple of Jehovah on Mount Moriah when he erected temples to false deities on Mount Olivet. Rather does the whole transaction bristle with heedless boastfulness. He who has more silver and gold and splendor, more horses and tributary kings, more wisdom and fame, than any sovereign on earth, why should he not have more wives and gods too? Seeking many things, he missed the "better part."

Verse 4. When Solomon was old. "Toward the close of his life." He died at sixty; so we may fancy this note of age to be about fifty-five or fifty. **His wives turned away his heart after other gods.** This reference to the old age of Solomon has to do with his tolerance of idolatry rather than with his polygamy, which was indulged in on a magnificent scale throughout his royal career. Notice that it was his "heart" that was "turned away"—not his personal habits of worship. It is nowhere said that he "served" other gods, as many of his descendants did. His sin, bad as it was, is never spoken of as being thoroughly vile, like "the sin of Jeroboam." Now, Jeroboam did not turn away from Jehovah; his sin consisted in leading his kingdom into schism; and if Solomon had committed personal idolatry, surely such iniquity should have been ranked even greater than that of Jeroboam. (1) *Keep thy heart with all diligence, for out of it are the issues of life.* **His heart was not perfect with the Lord his God.** This seems more profoundly sad when we remember what he had said to his people at the dedication of the temple: "Let your heart be perfect with the Lord your God." **The heart of David his father** was a turbulent heart. It swelled with wrath at Nabal's crustiness, and led David close to violent bloodshed. It was an easy prey to Bathsheba's beauty, and made David an adulterer and a murderer. It waxed weakly fond of beautiful children, and turned David into a criminally indulgent parent. It puffed up with pride over noble conquests, and tempted David toward the sordid ideals of Alexander and Napoleon. So that, judged by Christian standards, even by high Mosaic standards, the heart of David was wayward, infirm, and on occasion impure. But there was one principle to which David was ever true. Never for an instant did he forget that he stood in this world to champion the cause of Jehovah, to confirm Jehovah's laws, to exalt Jehovah's worship, to increase the territory of Jehovah's cult. To this one great ideal he was ever true. In religious loyalty he never wavered. In the championship of Jehovah he was never infirm. In thoughts of God he was never impure. Sins he committed; but he bitterly repented them, and with tears returned to Jehovah, crying, "Against thee, and thee only have I sinned." In affectionate purpose his heart was perfect.

5. Solomon went after. That is, he regarded the idolatries mentioned with approval, and encouraged them. **Ashtoreth the goddess of the Zidonians.** The Zidonians are the Phoenicians, for Zidon was one of the leading cities of Phœnicia, and in Greek and Latin writings Phœnicians often bear this name. An inscription discovered in the ruins of Zidon in 1855 refers to a temple of Ashtoreth which stood there. This goddess was matched with Baal in worship, and was sometimes adored as the planet Venus, sometimes as the moon, sometimes in forms of carved wood; but always she was the embodiment of the productive power in nature, and the rites of her worship were impure. **Milcom the abomination of the Ammonites.** "Abomination" here means the hateful, detestable idol. It is probable that Milcom is the same as Molech. If so, he was the fire god, and was worshiped by the sacrifice of children, though that horrid crime is not mentioned as having been wrought in Judah before the days of Ahaz.

6. This verse, which is a repetition of the latter part of verse 4, seems to preclude the thought that Solomon ever became an idolater in practice. **He went not fully** in the right way; he tolerated and favored idolatries, a course that was irreconcilable with true fidelity to the Lord; but he never discarded the worship of Jehovah. To the end of his reign he would seem to have offered his solemn sacrifices on the great altar thrice a year. When kings served false gods the Bible directly says so, as, for instance, in 1 Kings 16, 31; 22, 53; 2 Kings 16, 3. What Solomon did was to indulge and patronize the idolatries of his wives. It may be worth while to notice in passing that every one of these was a daughter of a king, with royal assumption, accustomed to have her own way; and among seven hundred it would not be strange if he found one or two as managing and masterful as himself. So that Solomon's sin, in the last analysis, was weak consent of the sins of others—a disposition to take the easier course rather than the right course. (2) *Jehovah will be all in all, or nothing, and Solomon's worship of him was worse than thrown away.* (3) *Idolatry in its last analysis is devotion to something else than God.*

7. A high place. Ancient altars were often erected on top of pyramidal piles, each a sort of four-square staircase; and temples nearly always stood on hillsides. Like the modern

church spire this typified the effort of humanity to get as near as possible to heaven and God. But, sad to say, it was often typical also of things and thoughts less noble. **Chemosh, the abomination of Moab.** Although Chemosh is usually put down as the god of war, it is possible that Chemosh, Baal, Molech, and Ashtoreth were originally different names for one great god, worshiped under different attributes and with various rites in different countries, until at last they came to be regarded as different gods. "Ashtarehemoth" is mentioned on the Moabite stone; and we know that Ashtar was the masculine form of Astarte; so that, like the others, Chemosh was probably worshiped, in part at least, with sensual practices. **The hill that is before Jerusalem.** The Mount of Olives, one peak of which has been for centuries popularly known as the Mount of Scandal or the Mount of Offense, from a legend that it was the site of an idolatrous temple. **Molech, the abomination of the children of Ammon.** Probably this is to be regarded as a duplication of "Milecom the abomination of the Ammonites."

8. Likewise did he for all his strange wives. There would have been trouble in that household if he had not. And to offend three or four hundred wives at once Solomon did not dare. **Burnt incense and sacrificed unto their gods.** Solomon built the altars; his wives worshiped. "No hill about Jerusalem was free from a chapel of devils."—Hall.

9. The Lord was angry with Solomon. (4) *God's indignation at sin is in proportion to the advantages and opportunities for virtue given to the sinner* (Amos 3. 2; Luke 10. 12-15). **The Lord God of Israel, which had appeared unto him twice.** (See 1 Kings 3. 5; 9. 2.)

10. And had commanded him concerning this thing (1 Kings 9. 6). That he should

not go after other gods, to any degree, or to please anybody. **He kept not that which the Lord commanded.** As a steward, he was unfaithful to his trust.

11. Wherefore the Lord said unto Solomon. Whether by a third vision or by a prophet, we know not. **Thou hast not kept my covenant.** But Solomon's wisdom and fame, his wealth and splendor, every loyal subject, every shekel of gold, was an evidence that God had kept his covenant. **I will surely rend.** "Despite thy great power and magnificence, thy fortifications and munitions of war."—*Dr. Hammond.* **Will give it to thy servant.** Thine employee. After all, this vast treasure which had made Jerusalem an immense treasure-box had been gathered together for a servant, a hireling. (See Eccles. 2. 18.)

12. Notwithstanding. Here comes a merciful limitation of the punishment. It should not be inflicted until after Solomon's death. (See 1 Kings 21. 29; 2 Kings 22. 20.) **For David thy father's sake.** God had made a covenant with David also (2 Sam. 7. 13), and David had been faithful on his side.

13. Howbeit. Here is a second merciful limitation. **One tribe to thy son.**

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

If God had not taken part of the kingdom away from Rehoboam there is reason to believe that he would have been less faithful, and that the whole nation would have sunk deep into idolatry. But if, on the other hand, he had not reserved one tribe for Rehoboam, Jerusalem would have ceased to be the religious capital, and that would have brought more ill consequences than we can well outline.

CRITICAL NOTES.

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

There is no sadder chapter in the annals of history than the last one in the life of Solomon. It is therefore not strange that the chronicler passes it over in utter silence. How different were his last days from those of his royal father, whom Farrar compares to an April morning, which, if temporarily beclouded, still constantly showed the clear shining after the rain! "The story of Solomon," says the same author, "is the story of one whose heart was perverted and his will enervated by luxury and pride."

Verse 4. When Solomon was old. Assuming that Solomon became king when twenty, and knowing that he reigned forty years (verse 42), he could not have been much over sixty when he died. It is not possible to say how old he was at

the time spoken of here, but it was probably within five or ten years of his death. No attention should be given to the conjecture of Josephus, who says that his reign lasted eighty years. **His wives.** According to the preceding verse he had seven hundred wives and three hundred concubines. The number is very large, but not without parallel in both ancient and modern history. It is said that even in this century the Turkish sultan had no fewer than one thousand three hundred women in his harem. (See Lange's Commentary, *in loc.*) It is possible, however, that the text is corrupt, as it often is in the case of numbers. **Turned away his heart.** At first sight it is a mystery how such a wise and devoted man could so utterly fall into apostasy; how he, who could offer the dedicatory prayer,

could fall away so far from God, and become attached to idol worship. It was, however, a gradual process. So deceitful is sin that we are its slaves before we think, unless constantly in the path of righteousness. "At first we permit in others, through complaisance, sin, which we could and should have checked; and thus we actually assist ourselves to sin."—*Oviander*. What men call toleration is often nothing but the profoundest sympathy with sin, and has its origin in a corrupt heart. The warnings which he received from time to time show clearly that his lapse was not sudden. (See 3. 14; 6. 12; 9. 3.) He disobeyed the law in three different ways—he multiplied wives, horses, and wealth (Deut. 17. 16, 17). Polygamy, luxury, and despotism have been the ruin of the most powerful monarchs. **His heart was not perfect with the Lord his God.** The word rendered "perfect" implies entire consecration or integrity. His devotion to Jehovah was half-hearted. It is not said that he entirely abandoned Jehovah, but that he tolerated and sanctioned other forms of worship. This was the same in that age of intolerance as to acknowledge the equality of the various religions. He who thinks that one religion is as good as another can have no lofty idea of any. **As the heart of David.** David, though a man of like passions with Solomon, and who had sinned most flagrantly, was never guilty of idolatry. He never swerved from the worship of Jehovah. It is as such he is regarded as perfect.

5. Ashtoreth. She was the chief goddess of the Phenicians, just as Baal was their chief god. Some connect the name with Astarte (Venus) of the Greeks, others with the moon:

"Astarte, queen of heavens, with crescent horns,
To whose bright image, nightly by the moon,
Sidonian virgins paid their vows and songs."

As Baal was the sun-god, so Ashtoreth represented the moon, or, according to others, the personification of the feminine principle of nature. There were immoral and highly indecent rites connected with her worship, which was widespread among the various tribes in and around Canaan, and extending even to Carthage. **Milcom.** This is also called Molech (verse 7) and Malcham (Jer. 49. 1). The name is derived from a root, meaning to rule or be king. **The abomination.** That which was detestable to a good Hebrew. The exact form of worship paid the idol is not positively known, but it is commonly thought that it was accompanied with much cruelty. As the worship of Ashtoreth was characterized by impurity, that of Milcom was with lasciviousness and cruelty. "Lust," says Farrar, "as in all forms of pagan idolatry, stood hard by hate." We read in 2 Chron. 28. 3, that Ahaz burnt his children as an offering to this god. Some, however, claim that the passage cannot be understood literally. According

to tradition the image of Molech was hollow, and in this a fire was kindled, and children were thrown into the red-hot arms of the idol. It is not probable that Solomon would tolerate such ceremonies within sight of the temple.

6. Did evil. This phrase is often used, and is equivalent to saying that he worshipped idols (see 15. 26, 34; 16. 25), and often **went not fully.** Solomon did not utterly forsake Jehovah, but in order to gratify his desires for glory and empire he formed alliance with all the surrounding countries, and became gradually used to the various heathen practices then in vogue, all more or less immoral and degrading in their tendencies. It is now, as then, next to impossible to associate with irreligious and immoral people, unless it be with the avowed purpose of helping them to the Lord, without sooner or later partaking of their indifference to holy things, and indeed becoming contaminated with gross worldliness and disloyalty to God.

7. Then did Solomon build a high place. High places were altars; indeed, "altar" means "a high place." It was a common belief that the gods could be most acceptably worshipped on lofty eminences and hills, for it was believed that the hills or mountains were nearer the sun or heaven, the dwelling-place of God. Even in modern times, in many parts of Europe, the church will be found on the highest spot in the town or village. High places were at one time quite common in Palestine, notably in the days of Samuel, but it seems that most priests and prophets did not regard them with favor, inasmuch as Jehovah was to be worshipped in one place, and one only (Deut. 12. 13, 14). The high places which existed alongside of the tabernacle or temple were evidently irregular places of sacrifice and worship, and as such the objects of condemnation. These high places were often nothing more than rude altars, yet sometimes there were sanctuaries connected with them (chap. 13. 32; 2 Kings 17. 29, and 23. 19). These irregular sanctuaries were not fully destroyed till the days of Josiah (2 Kings 23. 19). **Chemosh.** About all we know of this god is that he was worshipped by the people of Moab. The name occurs several times on the famous Moabite stone, one of the oldest and completest monuments found near Palestine. We read in Judg. 11. 24, that the Ammonites also paid adoration to Chemosh. We are totally ignorant as to the nature and character of his worship. Keil has the following, which the reader may take for what it is worth: "Chemosh was a *sun-god*, who was worshipped as a king of his people and as a god of war, and as such is depicted upon coins with a sword, lance, and shield in his hands, and with two torches at his side." **The mount that is before Jerusalem.** This without doubt was the southern crest of the Mount of Olives, and this peak has been called the "mount

of corruption" (2 Kings 23. 13). The Vulgate has "mount of offense."

8. And so he did for all his strange wives. Doubtless many of these worshipped the same god or goddess; thus it is not necessary to suppose that he erected a sanctuary for every one of the seven hundred women in his harem. Though high places to Ashtoreth, Molech, and Chemosh are the only ones mentioned, it is reasonable to think that there were others besides these. It has been suggested that these high places were designed not only for Solomon's wives, but for their servants, and the foreign merchants who frequented the great Hebrew metropolis for commercial purposes.

9. The Lord was angry with Solomon. God is a jealous God, and cannot accept divided worship. **Turned away from the Lord God of Israel.** It is very unfortunate that the original word "Jehovah" has been rendered "Lord" in this clause, for it is as much of a proper noun as Milcom or Chemosh. In short it is always a mistake to translate the word. The reader, however, may easily know when the Hebrew has "Jehovah," for then **Lord** is always printed in small capitals, as here. **Which had appeared unto him twice.** Once at Gibeon and once at Jerusalem. (See 3. 5, and 9. 2.) The enormity of Solomon's sin and the wickedness of his apostasy appear when we consider that Jehovah himself had appeared to him, not once, but twice. How inexpressibly sad it is to think that he who had reached the pinnacle of fame, had been so prosperous and successful in all his undertakings, and who had not only been the favorite of men, but had also enjoyed such intimate communion with God, should so utterly turn away; there is not the shadow of a reason for supposing that Solomon ever repented and returned to God. Those who appeal to Ecclesiastes in proof of his conversion toward the end of his reign have studied that wonderful book to little or no purpose, for they have utterly failed to grasp its meaning and object. To quote Farrar once more, Ecclesiastes "does not contain a single expression of shame or repentance." It has nothing against idolatry.

11. The Lord said unto Solomon. Not in a vision; he was too far gone for this mode of communication, but probably through one of the prophets (verse 29). **Thy servant.** Do not fail to read the last part of this chapter (verses 26-40).

12. In thy days I will not do it. As God works often by natural means, it required time for the evil to develop. Let us not forget that the evil as well as the good which we do, lives after us, and in due time the seed sown will bear fruit.

I know of no more fitting words with which to close the study of Solomon's life than, "Let him who thinketh he standeth take heed lest he fall."

Thoughts for Young People.

Lessons from the Time of Solomon's Sin.

1. Solomon did not sin in "hard times." There was "rest on every side," "eating, drinking, and making merry," "neither adversary nor evil occurred." This most terrible example of apostasy is furnished by a prince who luxuriated in peace and prosperity; from which fact we learn that comfort is not always best for us. We are to rejoice in tribulation also.

2. Solomon did not sin in passion. No terrible rush of temptation, no sudden guilty love, as when Samson met Delilah, or David saw Bathsheba. Turn to Matt. 4. 3, and read how Jesus, after fasting forty days and forty nights, hungered, and how he was tempted; then turn to 1 Kings 4. 22, 23, and read what Solomon's provision for one day was. It was not that that tempted Solomon. Turn back to Matt. 4 and think how the kingdoms of the world and the glory of them must have dazzled the eyes of the young Nazarene who had not where to lay his head; and then read 1 Kings 4. 21, 24, and notice how supreme was Solomon's dominion. Most of the temptations which beset our Lord would not have been temptations to Solomon at all; but there is one devil that is always at every man's elbow—he who tempts by spiritual pride; by him Solomon fell.

3. Solomon did not sin through ignorance. At least, he was old enough to have known better. Just when the oak of his wisdom was ripest, folly, like a parasite, grew up about it and sucked forth its vitality. Remember the story of the castle of Edinburgh, which was sealed on its "inaccessible" side. Many a strong city, many a strong man, has fallen by neglecting to fortify his strongest side. It was the meek Moses who was excluded from the promised land for presumption; it was the patient Job who sinned by impatience; it was the brave Peter that fell through cowardice. Self-confidence is always dangerous; and many a man, after preaching to others, has himself become a castaway. Knowledge, of itself, will not save.

4. Solomon sinned in the midst of luxury. "When thou hast eaten and art full beware that thou forget not the Lord thy God, his commandments, his judgments, and his statutes." Happy are those who have neither poverty nor riches. We may all join in the Litany of the Prayer Book of the Church of England and say, "In all time of our wealth . . . good Lord, deliver us."

5. Solomon sinned after repeated warnings. "He that being often reproved hardeneth his heart shall suddenly be destroyed, and that without remedy." Warnings had come down to Solomon from the time of Moses, others from his father David, others from God in special dream and vision. He himself had repeatedly and emphatically warned others. And yet he sinned. Let us beware.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Ashtoreth belonged to the Pantheon of the Phenicians. The religion of the Phenicians centered in the worship of the sun as the giver of life and light, and as the stern god of fire and of summer heat who must be appeased by human sacrifice. The sun-god had many representative forms, and by the side of each stood the female double or reflection—the masculine and feminine elements appearing in most of the mythologies of Asia. Baal, “the Lord” had Baalath, “lady,” commonly called, however, by a distinct name, Ashtoreth, who was also identified with the moon. Reference to this survives in Greek literature—the Phenicians colonized in Accadia. Ashtoreth appears in Greek mythology as Iō and Europa.

Milcom was Moloch or Molech, another form of Baal. Molech is the same as Malik, the common Semitic term for king. Molech was fierce and cruel, and demanded the best and dearest the worshiper could grant, and parents were required to sacrifice their firstborn son, though it were the only son. The cries of the victim were drowned with the noise of drums and flutes. Sayce, in *Ancient Empires of the East*, reminds us that “when Agathokles defeated the Carthaginians, the noblest of the citizens offered in expiation three hundred of their children to Baal-Moloch.” He says, too, that “in later times a ram (or hart) was substituted for the human offering, as we learn from the Phenician tariffs of sacrifices found at Marseilles and Carthage. The priests scourged themselves, or gashed their arms and breasts to win the favor of the god, and similar horrors were perpetrated in the name of Ashtoreth. To her, too, boys and maidens were burned.” . . . “The character of Phenician religion and of the people who held it was at once impure and cruel. It reflected the sensualism of nature. Intoxicated with the frenzy of nature-worship under the burning sky of the East the Canaanite destroyed his children, maimed himself, or became the victim of consecrated lust.”

Solomon's sin was in allowing the erection of “high places,” with his sanction to these abominations. They did not originate in his time, nor did Israel have its first connection with them in his day, but Israel had always combated them. Solomon caused these “high places” to be erected to Molech on the Mount of Olives. The image of Molech was heated redhot, it being a brazen statue of the god, and the child brought for sacrifice was laid on its outstretched arms, when it fell into the fire in the furnace beneath, amid great noise of shoutings and instruments. The image was set within seven chapels; those offering fine flour were only admitted to the first of these chapels; those bringing turtle doves and young pigeons were allowed to enter the second chapel; those offering a lamb

entered the third chapel; those bringing a ram did so in the fourth chapel; those offering a calf entered the fifth; those bringing an ox were admitted to present it in the sixth chapel; but the seventh chapel was reserved for those bringing their sons for sacrifice. It is supposed that the secret shrine in which the god was concealed contained the bones of the children sacrificed, and that these bones were used for magic arts.

Chemosh, too, required human sacrifices as god of war. He is depicted on coins with shield, lance, and sword, and also two torches at his side. According to Jerome his symbol was a black star. A black stone was his symbol in Arabia. At Dibon an inscribed black stone has been recently discovered, which is full of the praises of Chemosh as the giver of martial success against Israel. “Ashtar Chemosh” is mentioned on the Moabite stone, and thus connects the Moabite and the Phenician worship.

By Way of Illustration.

BY JENNIE M. BINGHAM.

The influence of Solomon's wives. Solomon gave to each wife the privilege of worshiping the god of her own country; a privilege which made these women mightier for the propagating of their various religions than the combined power of each nation represented. One woman as Solomon's wife did more to establish her nation's peculiar faith than all the men and women of her land. Esther at Ahasuerus's court saved all her people from the sword, while the wives of Solomon turned away the king's heart from Jehovah, and made the builder of God's temple a worshiper of Baal and Molech and Chemosh. A terrible apostasy, second only to that of Judas—to use his influence against the One who had made him what he was.—S. C. Bushnell.

“His heart was not perfect.” A physician says that two characteristic symptoms of an imperfect heart are continual weariness and low vitality, which render the patient a prey to every passing disease, and so reduces the power of resistance that every evil germ finds congenial soil in which to grow. So it is with him whose spiritual heart-life is imperfect. He grows weary of good works and drops his duties one by one, “tired of going to church and Sunday school and prayer meeting.” And his vitality is so low that he catches every contagion of doubt and disloyalty that is in the air about him. His resisting power is gone.—C. S. Schofield.

Solomon's sin. A sad ruin in Athens is a beautiful Corinthian pillar of the temple of Jupiter which lies prostrate on the ground. Around it stand fourteen of its fellows, which have stood temple and war and earthquake. What caused the downfall of this one? An insidious foe; namely, a little ant which worked in the cement between the pedestal

and base, and with the branching corridors of its nest, weakened the structure so that it fell. Beautiful it must have been. Now it is a sad ruin. Solomon was a Corinthian pillar of rare beauty. An insidious foe opened the way for the succeeding sins and downfall which followed.

Punishment extended to Solomon's son. An ancient sage illustrated the consequences of sin in this parable: A vessel sailing from Joppa carried a passenger who, beneath his berth, cut a hole through the ship's side. When the men of the watch expostulated with him, the offender calmly replied, "What matters it to you? The hole I have made lies under my own berth." No man perishes alone in his iniquity; no man can guess the full consequences of his transgression.—*Spurgeon.*

Many a child suffers in consequence of his father's and mother's sin. And yet this law is the strongest incentive to right-doing, for many a man will be pure for his children's sake, when no other power could restrain him.

The Teachers' Meeting.

I. Solomon's rise, a noble example: (1) Holy opportunities; (2) Secular glory; (3) Endowment of wisdom; (4) Steady endeavor; (5) Earnest prayer; (6) Choice of God. II. Solomon's fall, an awful warning: (1) Holy opportunities; (2) A divided heart; (3) Sensual lusts; (4) Wicked companionship; (5) Religious indifference; (6) Loss of privilege.... I. The height of privilege from which Solomon fell: (1) He was a wise man; (2) He was the inheritor of the covenant; (3) He was rich, famous, powerful; (4) He was under the direct counsel and advice of God. All these privileges were God-given. In return for this wisdom, and inherited covenant, and prosperity, and revelation Solomon built the idol temples. II. The steps of Solomon's downward course: (1) A divided heart; (2) Irreligious companionship; (3) Secular estimates; (4) Laxity in religion. III. The results of Solomon's sin: (1) God was angry; (2) Solomon received rebuke; (3) Solomon lost his privilege; (4) Solomon's people were corrupted.

OPTIONAL HYMNS.

No. 1.

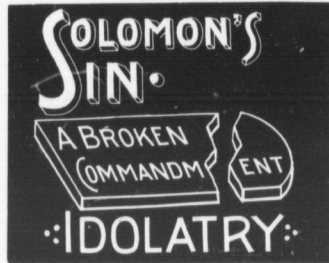
Deep are the wounds.
I'm poor, and blind, and wretched.
Hasten, sinner, to be wise.
I lay my sins on Jesus.
Lord Jesus, I long to be perfectly whole.

No. 2.

I bring my sins to thee.
Saviour, I come to thee.
Come, every soul by sin oppressed.
I bring to thee.
How can a sinner know.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

A CLOSING RECORD.

SOLOMON WAS | SHALL I BE
TURNED ASIDE
FROM
THE WAY OF WISDOM
INTO
THE WAY OF FOLLY
BY
HIS WIVES. | ANYTHING?
TAKE HEED! WATCH!

VIGILANCE AND VICTORY.

WATCHFULNESS
THE
SECRET SURETY OF SUCCESS.
BE NOT SOOTHED TO SLEEP. | BE ROUSED TO ACTION.

"Let him that thinketh he standeth take heed lest he fall."

Before the Class.

BY GEORGE W. PEASE, ESQ.

Introduction. We now come to the closing scene in the life of Solomon—a clouded sunset after a most brilliant sunrise. Review the class very briefly upon the life of Solomon as shown in the lessons of the last two months, dwelling especially upon his wise beginning, and the abundant blessings showered upon him by God. Show the growth of the kingdom both in extent and in wealth, giving two brief word-pictures of the state of affairs at the time of the lesson of to-day, presenting in the first picture the bright side of things: (a) The extended territory of the kingdom; (b) the great internal prosperity; (c) the extended commercial relations of the kingdom. In the second picture present the darker side: (a) The dissatisfaction of the people because of forced labor; (b) the polygamy of Solomon; (c) the state of religion—formal and external.

All of God's promises to Solomon had been kept to the smallest detail, but the king had not been so faithful to his part, and in this lesson we have the culmination of a series of broken promises and disregarded covenants.

Development of the text. Present to the class the following outline, considering the points in their order: (a) the king's weakness; (b) the king's wickedness; (c) the king's punishment.

Solomon was old before his time. He had spent his life too fast, and when he should have been in his prime he was old and weak.

The king's weakness is shown: 1. In his yielding to that which he knew to be wrong. Solomon had abundant opportunity of knowing the right. (See verses 9, 10.) 2. He was weak in that he desired to please man rather than God. (See verse 1.) 3. He was weak in that he did wickedly for selfish ends—the strengthening of his political relations. We need men to-day, strong men, who will do what they know to be right, who will strive to please God rather than man, and who will work unselfishly for the upbuilding and advancement of others.

The king's wickedness consisted either in actual idol worship or in the sanctioning of such worship. We should be liberal and tolerant toward others and toward their views, but there is a point where liberality and tolerance become sinful. Gently constrain the sinner, but condemn the sin. If Solomon was actually led into idol worship, the lesson is very plain before us. At a time of weakness his wives turned him away from the true worship. Impress here the need of constant watchfulness that nothing turns us away from keeping our hearts "perfect with the Lord . . . God."

Lastly, we note *the king's punishment*. The sure result of broken law now came upon Solomon. As he had failed to fulfill the conditions attached to God's promises, he failed to receive the fulfillment of those promises. But even here note that justice was tempered with mercy, and that the punishment did not come in Solomon's days, but was deferred until the time of his son, and even then one tribe was left for David's sake.

So to-day punishment inevitably follows the failure to keep the statutes of the Lord, but mercy in large measure tempers the justice and severity of the sentence.

Specific application. The Golden Text suggests the specific application of the lesson: "Let him that thinketh he standeth take heed lest he fall." It is only by constant vigilance that victory can be assured. Watchfulness, especially when we think we are strong, is the true secret of success. So the life of Solomon, with its brilliant opening and its dark ending, should be an example to us of the need of being constantly on the alert, watching for the beginnings of sin, of weakness, of decay within, which beginnings being early discovered may be easily crushed. If we allow these beginnings of sin to grow into evil habits we may find that, in a time of weakness, they are too strong for us, and we shall fall as did Solomon.

References.

FREEMAN'S HANDBOOK. Ver. 5. Ashtoreth and Milcom, 304. Ver. 7. Chemosh, 183; Molech, 163.

LESSON XI. CAUTIONS AGAINST INTEMPERANCE. [Dec. 13.]

GOLDEN TEXT. For the drunkard and the glutton shall come to poverty.

Prov. 23. 21.

Authorized Version.

Prov. 23. 15-25. [Commit to memory verses 19-21.]

[Read Prov. 23. 1-35.]

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long.

Revised Version.

- 15 My son, if thine heart be wise,
My heart shall be glad, even mine;
- 16 Yea, my reins shall rejoice,
When thy lips speak right things.
- 17 Let not thine heart envy sinners:
But be thou in the fear of the Lord all the day long;
- 18 For surely there is a reward;
And thy hope shall not be cut off.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

22 Harken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

HOME READINGS.

M. Cautions against intemperance. Prov. 23. 15-25.

Tu. "Who hath sorrow?" Prov. 23. 29-35.

W. Woe to the drunkard. Isa. 5. 11-19.

Th. God's anger against sin. Isa. 5. 20-25.

F. Wine a mocker. Prov. 20. 1-11.

S. Avoiding evil doers. Psalm 26.

S. Be separate. 2 Cor. 6. 11-18.

LESSON HYMNS.

No. 333, New Canadian Hymnal.

Homes there are of want and sorrow.

No. 339, New Canadian Hymnal.

Give thanks unto God, who is able and willing.

No. 338, New Canadian Hymnal.

See, the Church of Christ arises.

QUESTIONS FOR SENIOR SCHOLARS.

I. **The Road to Poverty**, v. 15-21.

What is meant by "heart" and "reins"?

How can youths most delight their loving older friends, especially their parents?

What does James say about the control of the tongue?

Is it wrong to look half-longingly at the prosperity of evil doers?

Of what does Solomon elsewhere tell us "the fear of the Lord" is the beginning?

What sort of a man is he who disregards the future?

Is it safe to do right in every case and trust God for the sequel?

What is the difference between true happiness and pleasure?

19 Hear thou, my son, and be wise,
And guide thine heart in the way.

20 Be not among winebibbers;
Among gluttonous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty:

And drowsiness shall clothe a man with rags.

22 Harken unto thy father that begat thee,
And despise not thy mother when she is old.

23 Buy the truth, and sell it not;

Yea, wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice:
And he that begetteth a wise child shall have joy of him.

25 Let thy father and thy mother be glad,
And let her that bare thee rejoice.

What are "winebibbers"?

Can you suggest any reason for the prevalence of the sin of gluttony in ancient times?

What sin is now far more prevalent?

What peculiar power have intoxicating drinks over body and mind?

What two forms of evil directly destroy reputation and tend to waste? GOLDEN TEXT.

What does John (in Revelation) say concerning the drunkard?

Has a healthy person any right to be lazy?

Which is the easier prey to temptation, an idle man or a busy man?

What wise advice does Solomon give about wine? Prov. 23. 31.

2. **The Road to Glory**, v. 22-25.

Is it ever justifiable to regard aged persons as burdensome?

Is it ever right to hold the weakness of advanced age in contempt?

Repeat the commandment concerning honor to parents.

What purchase should be made and held?

What is the price of truth?

What father will have joy?

Who will share the father's joy?

What son makes his father glad? Prov. 10. 1.

How can one become thus wise? Prov. 4. 7-9.

Practical Teachings.

By what words does this lesson emphasize—

1. The duty of filial reverence, of content, of eager scholarship; of fear of the Lord, of purity and temperance?

2. The hope of genuine earthly delight and heavenly reward?

3. The horror of the drunkard's fate, the glutton's fate, the shiftless person's fate?

Where are we taught—

1. Whom we ought to fear?

2. Whom we ought to shun?

3. Whom we ought to obey?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Verses 15-21.**

15. How was the heart regarded by Hebrew writers? When do teachers rejoice?

17. What should we not envy that sinners have? How can we be kept from coveting wrong things?

18. For what do the righteous look forward?

19. Why should we be careful about the way we choose?

20. What does the habit of drinking involve?

21. Name the three evils that ruin character. What other vices are we to avoid?

2. Verses 22-25.

22. What does a father stand for? To whom should we hearken? What kind of spirit should young people cultivate? Why should a mother always be respected?

23. What must we pay for the blessings of temperance? How much is truth worth? Should we part with it?

24, 25. How do parents sacrifice for their children? What causes the deepest sorrow to a parent? Who are the happiest parents? Who the happiest children?

Teachings of the Lesson.

If we knew the end of sinful prosperity we would not envy its possessor. Looking to the end will

help us to bear trial bravely. Poverty, disease, and trouble follow the use of strong drink. Our respect and tenderness for parents should increase as age creeps over them.

QUESTIONS FOR YOUNGER SCHOLARS.

What great evil is in our land?

Is it a new thing?

Who told Solomon to write about it? **The Lord.**

What two kinds of intemperance are spoken of here?

When is a man a drunkard?

When is he a glutton?

What is the road to drunkenness?

Whom should we not be among?

What is the only safe way?

How may we hear God's warning voice?

Through his word.

Who will obey it?

Who come to poverty?

When is poverty something to be ashamed of?

What is the very best thing we can do?

How to Please God.

Take very good care of your body.

Find what God thinks, and try to do it.

Think how much greater the soul is than the body.

LESSON OUTLINE.**Traits that will make Parents Happy.****I. A WISE HEART.**

If thine heart be wise. v. 15, 16.

Wise son . . . glad father. Prov. 10. 1.

Open thou mine eyes. Psalm 119. 18.

II. A CONTENTED MIND.

Let not thine heart envy. v. 17, 18.

Fret not thyself. Psalm 37. 1-6.

I was envious . . . until. Psalm 73. 3, 17.

III. A TEMPERATE LIFE.

Be not among winebibbers. v. 19-21.

Walk honestly. Rom. 13. 13, 14.

Be not drunk with wine. Eph. 5. 18.

IV. FILIAL OBEDIENCE.

Hearken unto thy father. v. 22.

Honor thy father. Exod. 20. 12.

Commandment with promise. Eph. 6. 1, 2.

V. A LOVE FOR TRUTH.

Buy the truth. v. 23-26.

Seeking goodly pearls. Matt. 13. 45, 46.

The truth shall make you free. John 8. 31, 32.

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

The book from which our lesson comes takes its general title from the words with which in the Hebrew it opens—"the Proverbs of Solomon." But it professes itself to be composed by at least three authors, Solomon, Agur, and Lemuel; besides which there are two appendixes containing "The Words of the Wise," which seem to be compilations of sayings of many forgotten sages. One important section was copied by Hezekiah's friends between two and three hundred years after Solomon's day, and if we may venture to attach a Jewish tradition to the record of 2 Kings 18. 18, the men who gathered and perhaps remodeled these words of wisdom were Isaiah, the prophet; Joah son of Asaph, the chronicler; and Shebna, the secretary. A careful comparison of these various sections shows that they were made in widely differing environments, and that the controlling ideals of practical wisdom, or pious shrewdness, differed somewhat when the different compilations were made. So that the Book of Proverbs is of very composite character. From the first of the two appendixes which we have mentioned (Prov. 22. 17, to 24. 22) our lesson is taken. It has been well entitled by the Lesson Committee "Cautions against Intemperance." While its verses, like all the verses from the section from which they have been selected, are written with

a very broad view of a holy life—of an intelligent thoughtful temperance which goes much further than mere abstinence from intoxicating liquors—the vices which have come to the front in modern times as the result of indulgence in alcohol are directly antagonized by these counsels, and it is perfectly legitimate to use these verses as a text for most earnest reasoning and appeal against modern intemperance.

Verse 15. The sage has been giving various maxims, some apparently addressed to a man of talent who, because of his talents, had been made a royal guest. He now turns from that and other special cases to address his disciples especially, and **my son** is to be regarded as the utterance of the philosopher to his pupils. **If thine heart be wise.** The wise man has no faith in natural wisdom. He has already taught that "foolishness is bound up in the heart of a child." Folly is natural, but by discipline wisdom can be acquired. "The rod of correction" is of value (Prov. 13. 24; 22. 15; 19. 18; 29. 15, 17). Just before this lesson begins we are told not to withhold correction from children, and that beating them with the rod shall become to them a most salutary means of discipline. These repeated counsels to inflict punishment upon erring children are not to be taken as arguments of a pedagogue against modern views of training, and in favor of corporal punishment at home and in school. In Solomon's day, and centuries after, no one had so much as dreamed of bringing up children without the "rod." The sage is not arguing about any system of teaching or training; he is arguing in favor of training and against its neglect; and while unquestionably modern times have planted many moral hedges around the youth, which keep even the worst of the community from committing sins that some of the best of people committed a century and a half ago, we ourselves believe in "the rod" as much as Solomon did; only a superior civilization has taken it out of the hand of the parent and teacher, and put it in the hand of the more remote officer of the law. Without doubt he is the wisest parent, the wisest teacher, who can bring up children aright without whippings or other inflictions of physical pain. But they are no teachers at all, they are a disgrace to fatherhood and motherhood, who neglect discipline. Discipline must to-day be as strict as it was a thousand years before the Christian era. There is no civilization without discipline. It is as necessary for the making of bookbinders and shoemakers and lawyers and physicians as it is for the making of soldiers. There is an awful danger that in getting rid of some outworn types and methods of discipline we may get rid of the discipline itself. **My heart shall rejoice, even mine.** The last two words give rhetorical emphasis to the statement. The happiness of others depends on us; our deflection from the path of duty brings daggers and scorpions to many loving hearts; no man liveth to himself. He who is most loved has simply most hearts in his keeping. You cannot do right without gladdening somebody and

making it easier for others to do right. You cannot do wrong without saddening some one. That is a noble aspiration in William Cullen Bryant's hymn:

"Amid the snares misfortune lays
Unseen, beneath the steps of all,
Blest is the love that seeks to raise,
And stay, and strengthen those who fall;
"Till, taught by Him, who for our sake
Bore every form of life's distress,
With every passing year we make
The sum of human sorrow less."

But the Wise Man here teaches another lesson, more profoundly wise than even his words—a lesson in the art of teaching. Immeasurably better than whips and rods is the sentiment of this verse, that the heart of the teacher is bound up in the success of the scholar. The best influence that can be exerted upon the mind of a scholar is that which comes from love.

16. My reins shall rejoice. A strange phrase to our notions, for if it was literally translated it would be "kidneys;" but in reality it is little stranger than our own phrases about the "breaking of the heart." Bowels and kidneys were regarded in antiquity much as we now regard the heart, as centers of affection, sentiment, passion. **When thy lips speak right things.** For "out of the abundance of the heart the mouth speaketh." "If any man offend not in word the same is a perfect man, and able also to bridle the whole body."

17. Let not thine heart envy sinners. Perhaps the most insidious of all temptations. When we see men who deserve less than we secure the luxuries by manifestly wrong methods (which nevertheless seem to be justified by public opinion) we are strongly tempted to envy them. **But be thou in the fear of the Lord all the day long.** This is the antidote to foolish and sinful envy. Dr. W. J. Deane thus paraphrases the proverb, "Show your heart's desire not by envy of the sinner's fortune, but by zeal for true religion, that 'fear of the Lord' which leads to strict obedience and earnest desire to please him."

18. For surely there is an end. Notice the close connection of this verse with the preceding verse. "The prosperity of sinners is not to be envied, for it is transitory and deceptive, but for the righteous, however depressed at times, there is a happy end in prospect."

19. Hear thou. Here begins the Wise Man's special exhortation to temperance. **Guide thine heart in the way.** In the way of duty. Care for thy heart especially, for out of it are the is-

sues of life. "Right thoughts lead to right actions."

20. Winebibbers. Those who of purpose intoxicate themselves. **Riotous eaters of flesh.** Gluttons. Banquets in the East were often prepared for on the plan of our modern picnics, each participant bringing his own contribution of food and drink. Consequently there was a rivalry which often led to excess. This verse is a prohibition of all actions which make indulgence of appetite the end rather than the means to help. Meat is a rare article of diet in the East, and when it is indulged in is often indulged in to an extreme, so that a meat dinner and a riotous feast might become almost synonymous terms.

21. The drunkard and the glutton shall come to poverty. As true in A. D. 1896 as in

B. C. 1000. **Drowsiness shall clothe a man with rags.** Luxury tends to excess, excess to idleness, idleness to poverty.

22. A verse that needs to be practiced upon, rather than commented upon.

23. Buy the truth, and sell it not. No price is too great to expend for truth. No price is great enough to accept for it. **Also.** Should be omitted. **Wisdom.** Practical knowledge. **Instruction.** Moral culture and discipline. **Understanding.** The faculty of discernment.

24. The two members of this verse tell the same story. It is a poetic repetition.

25. She that bare thee. This matches with verse 22, "He that begat thee," and a repetition of the perennial truth that wise and good children are the profoundest source of joy to their parents.

CRITICAL NOTES.

This is a temperance lesson. Though verses 29-33 are not included, they should be read by every scholar. The chapter was written way back in the ages when liquor was purer and less injurious, if not less intoxicating; when the habit of drinking was almost universal; when it was regarded with more favor than in our day. Indeed, it is doubtful whether total abstinence was at all practiced in those days, except by the very few; or whether our author intended to condemn anything but excessive drinking. Be that as it may, our duty is clear. Whether Solomon or other Old Testament characters used wine or not is of comparative unimportance to us. An age or man that would tolerate polygamy is no standard for us on the liquor question. Let no one waste time in discussing the two-wine theory; it is a question which will not be settled in a Sunday school class. Men became intoxicated in Bible times; for this they were denounced. A total abstainer can never become intoxicated, will never get drunk; therefore, if we want to be perfectly safe, let us be total abstainers. Even though, with moderate drinking, we might be strong enough to remain sober for eighty years, let us for the sake of the vast majority abstain from the accursed stuff which has caused, and is still causing, more misery than war, famine, and pestilence combined.

Verse 15. My son. This was the usual way of addressing a pupil. Here, however, as in other passages, the father might have been the teacher and his son the pupil. **Thine heart.** Hebrew psychology differed from our own, for according to the former the heart, not the brain, was the seat of the intellect or knowledge (Deut. 29. 4), of the understanding (Isa. 32. 4), and of thinking in general (Gen. 17. 17). The sentiment is: "The son who will act according to reason will not only be happy himself, but will render his parents happy also." What heartlessness, bordering upon insanity, must pos-

sess a boy intent upon doing what he knows will not only ruin him, but utterly destroy the peace of those he should obey and love. What an array of fathers and mothers this day suffer untold agonies on account of the intemperance of the boy.

16. My reins shall rejoice. "Reins" is an old word for kidneys, the most concealed organs of the body, so surrounded with fatty substances as to be entirely out of sight; therefore naturally regarded as the seat of feeling and longing (Job 19. 27), and especially of desire and passion (Psalm 16. 7).

When thy lips speak right things. "Out of the abundance of the heart the mouth speaketh" (Matt. 12. 34). No stream can be pure when the source is impure (James 3. 11). Therefore take care of the heart.

17. Let not thine heart envy sinners. Desire not to be like those who are openly or secretly transgressing the law of God in order to attain wealth, reputation, promotion, luxury, or ease. Those addicted to the use of liquors seem to have much enjoyment; but, after all, what people on earth have or cause so much sorrow? (See verses 29, ff.) **In the fear of the Lord.** In the enjoyment of the religion of Jehovah, who offers one incessant feast to all who may come. It will be noticed that there is only one verb in this verse. The *be thou* of our version is not in the Hebrew. For that reason the following rendering has been proposed: "Let not thy heart press on eagerly after sinners, but much rather after the fear of Jehovah all the time."

18. There is a reward. "Reward" is not a literal rendering. *Acharith*, so translated, denotes "issue" or "future." The idea, therefore, is that there is to be an end to the prosperity of the wicked and to the calamities of the righteous. Some, however, have seen in this passage at least a hint at the doctrine of rewards and punishment in a future life. **Thy hope shall not be cut off.** Hope of

what? Of God's blessing and deliverance. The ancient monuments of Egypt and Babylonia show clearly that the belief in an existence beyond the grave is a very ancient one. We have no reason for thinking that Israel, with its advanced thought, knew less of immortality than the inhabitants of the surrounding countries. (See 11, 17, and 14, 32.)

19. Guide thine heart. Be sensible, control your passions and emotions. **The way.** Life is often compared to a journey from one place to another. Thus, the word "way" refers to our manner of acting in this world (Psalm 2, 12; Isa. 55, 8; Jer. 32, 19, and Acts 9, 2; 19, 9).

20. Be not among winebibbers. A winebibber is one who is greatly addicted to the use of wine, a hard drinker. The Hebrew word means "to swallow greedily, to gulp." It is also used in the sense of being drenched or soaked (Nahum 1, 10).

Gluttonous eaters of flesh. Or, as Stuart renders, "those who are prodigal of flesh for their own gratification." Those who eat meat in large quantities, for mere pleasure, not to strengthen the body (Eccles. 10, 17). Ewald and some others give it a different turn, referring the phrase to debauchees, to the voluptuous and licentious. This is clearly wrong, for the author evidently refers to excesses in eating and drinking.

21. For the drunkard. The excessive drinker. **Glutton.** The gormandizer. The one who eats voraciously. **Shall come to poverty.** This is a truth so evident as to require no proof nor illustration. **Drowsiness shall clothe a man with rags.** The meaning of the word rendered "drowsiness," though occurring only here, is clear; it is from a verb meaning "to slumber, to be inactive." What a lifelike picture of the stupid, listless devotees of the saloon, of those who spend their time, chiefly the night, in revelry and carousal!

22. Harken unto thy father. As long as a boy or a girl will confide in father and mother, and accept the advice of these, there is generally little danger of falling into sin. For even when a parent is not good himself, he will seldom counsel his child to do wrong. In case a parent is so degraded as to tempt a child to sin, it is the solemn duty of every such child manfully to disobey such unnatural parents. **Despise not thy mother when she is old.** The mother sustains the same relation to the child as the father, therefore is entitled to the same respect and obedience. Happy is the man who is not too wise or too old to listen to the teachings of his mother. How many might have been saved, not only from the demon of rum, but from all manner of sin, had they listened to the kind warnings and sincere entreaties of a loving mother!

23. Buy the truth. Get possession of truth at any price, no matter what sacrifice it may require. **Sell it not.** Hold on to it under all circum-

stances. Be true at all hazards. Have convictions; fight and die for them, if necessary. Be not like a disreputable politician who will sell his influence and power to the highest bidder; or the selfish citizen who will buy and sell votes as if they were ordinary articles of commerce; or like many a modern newspaper which sells space to the whisky power, regardless of the public welfare, at so much a line or column. Said Dr. Chalmers: "Give up everything for truth, and let no bribery of any sort induce you to surrender it." When ministers, church members, Sunday school teachers, to say nothing of the average voter, will open their eyes, fully realize the havoc caused by the liquor traffic in this beloved land, and then stand like a solid phalanx for what they know to be right, it will not be long till King Bacchus or Gambreinus shall have been dethroned. May God hasten the hour when every Christian in this land shall believe that the liquor traffic "cannot be legalized without sin," and having believed, act in the fear of God and for the good of his fellow-man!

25. Let thy father and thy mother be glad. Live in such a way as to bring no mortifications to those who love you most. Make those who have toiled, suffered, and labored for you happy and glad that they have such noble children. Whoever would do this successfully must take the Lord Jesus Christ into his counsels, for he is the way, the life, and the truth.

Thoughts for Young People.

Six Common Errors.

1. *That sinners are to be envied.* Never. Sin is always despicable, and the sinner is always pitiable. It is true that sins that are not unwholesome sometimes lead to an immediate harvest of secular advantage; they make a man rich—if you exclude heavenly riches. They make a man powerful—if you forget that he has put himself where the omnipotent God must always be against him. They make a man fortunate—if you stand away from God's point of view. But he who looks through the eyes of angels and of godly men, even he who participates in the common sense of this world, knows that sinners are not to be envied; that dishonesty, even on a magnificent scale, is bad policy; that he who lies digs a pit under his own feet; and that no two human lovers were ever wedded so closely as sin and sorrow.

2. *That the poor good man is to be pitied.* "There is an end;" there is a consummation; a day when all wrong shall be righted. Of good men as well as of bad our Saviour speaks, "Verily I say unto you, they shall have their reward."

3. *That a man can be spontaneously good and wise.* No amount of piety will suffice without constant watch-care, and personal guidance. "What I say unto one I say unto all, Watch." Not simply

outward actions either; deportment is the least serious part of life; an evil heart inevitably will lead to ruin. "Be wise, and guide thine heart in the way."

4. *That conviviality can be innocent or prosperous.* Luxury leads to the poorhouse. It is never safe to be idle.

5. *That anything but wisdom is needful.* Money is not absolutely needful; reputation can be done without; men have done wonderful things without health; men and women have even lived bravely and dutifully and triumphantly without love; but nobody can live without wisdom. "Buy the truth, and sell it not."

6. *That solid comfort for ourselves or our friends can be produced by anything but piety.*

Orientalisms of the Lesson.

Verse 16. "My reins shall rejoice," recalls the diversity in human notions of the various organs as the seat of intellect and emotions. The Chinese, for instance, locate the intellect in the stomach. Among the Jews the heart was often used for the intellect as well as the emotions, and in English and other translations the word "heart" is often used where the "mind" would be used by modern English writers. Old English often used "heart" such as the Hebrews used it, for love, pleasure, grief, mind, or understanding. The reins (*kelayoth*), or the kidneys, were also supposed to be the seat of the affections and desires. Hence we have the affections rejoicing under the term "kidneys," or "reins," and in the next verse the "heart" envying, and also in the next verse after that the "heart" used for understanding and wisdom.

Verse 20. "Be not among winebibbers." Drunkenness from the use of intoxicating liquors is not nearly so common among oriental nations as it is among European and American peoples. It is a rare thing in India, for instance, to meet an intoxicated person. There are certain castes who indulge at a given time of the year in connection with sundry festivals of a religious character, when nearly the whole population does just what is described here—indulges in riotous drunkenness. But even these castes are in the main total abstainers the rest of the year. It is becoming more and more common, however, to use intoxicating liquors throughout Bengal, because the British government has introduced what is known as the "Out-still" system for manufacture and enforced sale of intoxicating liquors. The natives have hitherto known little of the poisonous drinks known to Europeans, the decoctions sold as brandy, gin, and rum. The native drink of the toddy juice is intoxicating but not poisonous in any such sense as are the adulterated intoxicants sold in India, and worse in Africa, which maddens and murders the people. The Mohammedans are restricted by their

religion from the use of intoxicating drinks of any kind at all times, and if it were not that they indulge in other drugs, as hashesh, they would furnish to so-called Christian nations a noble example in temperance. The Jews knew a mixed wine which was compounded with inebriating and disgusting drugs—drugged wine. Bishop Southgate, in his *Narrative of a Tour*, etc., says: "The reason why the Persians adulterate their wines is because in their natural state they are too weak to produce the desired effect. Hence," he says, "it has been the custom in Persia to fortify their wines by an infusion of *nux vomica* and lime, in order to increase their inebriating power, which a hard drinking Persian is apt to esteem."

Verse 21. "Drowsiness shall clothe a man with rags" has immediate reference to the poverty which comes from drunkenness and riotous living. No people have ever taken such care of their honest poor as the Hebrews. The very laws provided for those less fortunate than others: the corners of the field were not to be reaped, nor all the grapes to be gathered, nor the olive trees to be shaken a second time, all being left for the stranger, the fatherless, and the widow. They were to share in the Sabbatic year's crops, and no interest, much less usury, was to be taken of a Hebrew by a Hebrew. Nevertheless, they recognized that through accident and calamity and unequal chances there would always be poor people. For those made poor by wasteful, gluttonous, and intoxicating habits there was but scant sympathy. "Riotous eaters of flesh," violated the provisions for the meats to be eaten, while flesh did not enter into the common diet of the people in ancient Palestine. The whole temper and tendency of the Mosaic ritual was to produce habits of thrift and good order. Hence the Jews when not robbed or mobbed rapidly rise in wealth. They are not guilty of "drowsiness" from any cause. The pious Jew begins his religious observances early in the morning. In winter and summer he leaves his bed soon after midnight, for it is his belief that the midnight hour is the especial hour of grace. His religion makes him thrifty, and hence he accumulates wealth.

Verse 22. "Despise not thy mother when she is old," points to a reverence for age which is far greater in the East than with us. The Chinese greatly esteem age, and if you wish to compliment them, you do so by presuming their age to be as great as you reasonably can take it to be. With us the custom of complimenting a man of seventy as looking only to be fifty-five would be strangely offensive to any man of age in China. Wisdom and weight of opinion are ascribed and accorded to aged persons, and they are revered accordingly. Among the Egyptians young men arose before the aged and yielded them the first place. The youth of Sparta were renowned for a similar custom. In Athens and other Greek States old men were

treated with the highest regard, and the Moslems to this day show the same appreciation of seniority as obtained among the Hebrews. Lane tells us that among Arabs it is seldom a youth can be permitted to eat with men; while other authors speak of the Turks paying deference to degrees of age among brothers. Job was astonished at the respect shown to him as he passed through the streets (Job 29. 8), that even old men stood up as he passed by. The Hebrews looked upon it as the reward of filial obedience, according to the fifth commandment. Some writers refer to the permanence of the Chinese empire in their own land as a reward for their profound respect for parents, which not only continues during their life, but is extended to worship of them after their death. Under Moses age was required as a qualification for office. Hence, even when young men came to be admitted to office in apostolic times, they were spoken of as "elders."

By Way of Illustration.

A wise heart. "Keep thy heart with all diligence; for out of it are the issues of life." When the water in your well gets impure, you do not remedy it by painting the pump. No, you purify the spring which supplies the well. A sick man had a sore on his arm which refused to heal with plasters and salves. When a physician was called, he said, "Plasters will not help this case; the heart action is such that it does not purify the blood, and the sore will never heal until the heart action is right." Imperfect heart life is the source of soul-sickness, and all the plasters and salves of self-righteousness will never heal it. You must purify the fountain.—*Moody.*

The Christian's heart should be like those fair lakes of our land, greened around with meadows, of translucent depth and silver sand, on whose surface armies of white lilies, golden-crowned, unfold to the sun. All its feelings and affections should open into life like those white lilies, and deep amid the blossom petals should be seen the golden crown of love.

Drunkenness brings poverty. A patient confessed to his physician that he drank twelve glasses of brandy a day, to which the doctor said, in surprise, "Have you any coat at all left to your stomach?" "I don't know about that," was the answer, "but I know I haven't a coat left to my back."

To advertise a certain brand of whisky, a Scotch distiller propounded the following conundrum with the offer of a prize to the one who first reported an answer: "Why does whisky resemble a certain bridge across the Ayr?" A poor boy who knew by sad experience sent in this answer, "Because it leads to the poorhouse, the lunatic asylum, and the cemetery."

Travelers say that Absalom's pillar is taken notice of to this day. And it is common for passengers to

throw a stone to this heap, saying: "Cursed be the memory of wicked Absalom, and cursed forever be all wicked children that rise up in rebellion against their parents."

The Teachers' Meeting.

The opening words of our lesson are: "My son, if thine heart be wise." A Wise Son, therefore, is the theme; and we find the traits of such a character in these verses. I. Godliness, verses 17, 18. Every character has its ruling principle, the power to which it gives its highest allegiance. "Be thou in the fear of the Lord," is the counsel of the wise man. Youth more than any other period needs the restraining and guiding influence of reverence for God. II. Temperance, verses 19-21. If this warning against strong drink was needed in Solomon's age—when people drank pure wine—how much more is it needed now, when whisky runs riot? Let it be whispered of a young man, "He drinks," and his doom is sealed. The youth whose father rejoices in him is a total abstainer from every intoxicant. III. Obedience, verse 22. The family is the unit of society, and the parents are the united head of the family. Filial love will inspire filial obedience, which is another trait of the wise son, in whom his father rejoices. "What would my mother like to have me do?" is a test which will preserve a youth from many mistakes. IV. Intelligence, verses 23-25. The Book of Proverbs in no place inculcates a blind, ignorant, doglike fidelity. It urges upon youth knowledge, thought, intelligence. It bids the young man to "buy the truth, and sell it not." In this age of books and newspapers, of public schools and colleges, everyone can have knowledge who wills to have it.

OPTIONAL HYMNS.

No. 1.

I need thee every hour.
Yield not to temptation.
Dare to do right.
Rescue the perishing.
Gushing so bright.

No. 2.

I want to be a worker.
Go forward, Christian soldier.
Rally for the cause of temperance.
Help the erring.
Ready to follow God's command.

Before the Class.

Introduction. This lesson needs but few words in the way of introduction, as it is taken from Proverbs, from which book a number of lessons within the last few months have been chosen. It might be well to bring before the class, through a few review questions, the plan, purpose, and authorship

of the book, and the nature of the proverbs which it contains. The words of our lesson are spoken out of a loving heart, and a full knowledge of the evils warned against. The evils spoken of still exist to-day in great strength, for human nature is the same the world over, and the results warned against then, are just the results which will come to-day to those who refuse to heed the wise words.

Development of the text. Place upon the blackboard the following outline: (a) The Voice of Rejoicing; (b) The Voice of Assurance; (c) The Voice of Warning; (d) The Voice of Exhortation.

In the first two verses of the text we find the conditions which bring rejoicing to the hearts of parents and friends of the young people. In the fifteenth verse we see that rejoicing is conditioned upon the wise purposes of the children, and in the sixteenth verse it is conditioned upon wise speaking. *The Voice of Rejoicing* would be far oftener heard to-day if the young men and women would see to it that their purposes and words were wise ones. Right inner life, right outer actions: these two cause the voice of rejoicing to be heard in the homes and throughout the land.

In the eighteenth and nineteenth verses we hear the *Voice of Assurance*, assuring us of an end of all those things upon which our eyes look, and then cometh the reward. In view of the sure reward which is before those who do "not . . . envy sinners" but who are "in the fear of the Lord all the day long," and with the assuring words, "Thine expectation shall not be cut off," ringing in our ears, let us heed the injunction, "Be wise, and guide thine heart in the way."

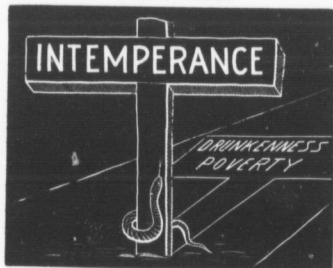
In verses twenty to twenty-two we hear the *Voice of Warning*, warning us against intemperance in eating and drinking, and plainly setting before our eyes the sure result of such intemperance.

In verses twenty-three to twenty-five we have the *Voice of Exhortation*. The precious gem which we are exhorted to buy is the truth, the truth which shall make us free. It is not truth in the abstract that we are to seek, but wisdom or practical truth, instruction or moral discipline, and understanding or the power of discernment. Those who gain these precious things bring rejoicing to the father's heart, and joy to the heart of the mother.

Specific application. Use the thought of the Golden Text for the specific application. Intemperance in eating and drinking brings us to poverty in

temporal, mental, and spiritual things. Such intemperance ends in a diseased body, a dwarfed mind, and a destroyed soul. Impress the thought that these ends are bound up in a life of intemperance, and to one who pursues such a life these results will inevitably come. The only way to avoid the results is to avoid that which causes the results—intemperance. The safe road is that of total abstinence. "Be wise and guide thine heart in the [this] way."

Blackboard.



WISE WORDS.

INTEMPERANCE

IN
EATING AND DRINKING

BRINGS

POVERTY IN TEMPORAL MENTAL SPIRITUAL THINGS.

SURELY THERE IS AN END!

A BODY DISEASED.
MIND DWARFED.
SPIRIT DESTROYED.
LOOK WELL TO THE END.

"Be wise . . . guide thine heart in the way."

B. C. 4.]

LESSON XII. THE BIRTH OF CHRIST.

[Dec. 20.]

GOLDEN TEXT. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. Luke 2. 10.

Authorized Version.

Revised Version.

Matt. 2. 1-12.

[Commit to memory verses
10, 11.]

1 Now when Je'sus was born in Beth'le-hem of Ju-de'a in the days of Her'od the king, behold,

1 Now when Je'sus was born in Beth'le-hem of Ju-da'a in the days of Her'od the king, behold, wise men from the east came to the Je-ru'sa-lem,

there came wise men from the east to Je-ru'-sa-lem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Her'od the king had heard *these things*, he was troubled, and all Je-ru'-sa-lem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Beth'le-hem of Ju-de'a: for thus it is written by the prophet,

6 And thou Beth'le-hem, *in* the land of Ju'dah, art not the least among the princes of Ju'dah: for out of thee shall come a Governor, that shall rule my people Is-ra-el.

7 Then Her'od, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Beth'le-hem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Ma'ry his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Her'od, they departed into their own country another way.

2 saying, Where is he that is born King of the Jews? for we saw his star in the east, and are

3 come to worship him. And when Her'od the king heard it, he was troubled, and all Je-ru'-

4 sa-lem with him. And gathering together all the chief priests and scribes of the people, he

5 inquired of them where the Christ should be born. And they said unto him, In Beth'le-hem of Ju-de'a: for thus it is written by the

6 prophet,

6 And thou Beth'le-hem, land of Ju'dah,

Art in no wise least among the princes of Ju'-dah:

7 For out of thee shall come forth a governor,

Which shall be shepherd of my people Is-ra-el.

7 Then Her'od privily called the wise men, and learned of them carefully what time the star

8 appeared. And he sent them to Beth'le-hem, and said, Go and search out carefully concern-

9 ing the young child; and when ye have found *him*, bring me word, that I also may come and

10 worship him. And they, having heard the king, went their way; and lo, the star, which

11 they saw in the east, went before them, till it came and stood over where the young child

12 was. And when they saw the star, they re-

joiced with exceeding great joy. And they

came into the house and saw the young child with Ma'ry his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankin-

12 cense and myrrh. And being warned of God in a dream that they should not return to Her'od, they departed into their own country another way.

TIME.—B. C. 4. **PLACE.**—Jerusalem; Bethlehem. **ENVIRONMENTS.**—Old King Herod sat on the Jewish throne. Brainy, magnificent, tyrannical, perfidious, morbidly suspicious, his was a reign of gold and iron. By the date of Herod's death, which is definitely known, it has been ascertained that the birth of Jesus occurred at least as early as B. C. 4. The wise men seem to have come from the East several months (perhaps a year) after the birth of Jesus.

HOME READINGS.

- M.* The Birth of Christ Matt. 2. 1-12.
Tv. The sojourn in Egypt. Matt. 2. 13-23.
W. The angel choir. Luke 2. 8-20.
Th. Simeon's prophecy. Luke 2. 25-35.
F. Filled with wisdom. Luke 2. 36-40.
S. Sent to save. 1 John 4. 7-14.
S. The incarnate God. John 1. 1-14.

LESSON HYMNS.

- No. 301, New Canadian Hymnal.
 Hark! the herald angels sing,
 "Glory to the new-born King,
 Peace on earth, and mercy mild;
 God and sinners reconcil'd."

No. 304, New Canadian Hymnal.

Joy to the world! the Lord is come;
 Let earth receive her King;
 Let every heart prepare Him room,
 And heaven and nature sing.

No. 296, New Canadian Hymnal.

Angels, from the realms of glory,
 Wing your flight o'er all the earth;
 Ye who sang creation's story,
 Now proclaim Messiah's birth.

QUESTIONS FOR SENIOR SCHOLARS.

1. The King Sought, v. 1-8.

What is the story of the wise men as told in legend?

What was the course which they had taken?

How long would a journey from Persia to Judea take?

For what had the East for centuries been famous? (1 Kings 4. 30.)

If these men were led by a star, why did they, uncertainly, go to Jerusalem?

Where was Jesus born?

Who was now ruler of Judea?

What question did they ask?

To what public official announcement did this question lead?

Whose prophecy was thus quoted?

How many distinct announcements were thus made that Jesus had been born?

What classes of the world's society were thus informed that the King had come?

Who were alarmed by the coming and question of the wise men?

What message would have quieted their fears? (GOLDEN TEXT.)

What are the supernatural elements in this story?

Where did the magi find the King they sought?

What command did Herod give the wise men?

2. The King Found, v. 9-12.

How were the seekers guided to the King?

How did the sight of the star affect them?

Were they disappointed in finding only a child?

Do the circumstances afford any hint as to his age?

What was the supreme act of these men's lives?

Was the child ever worshiped again in his life?

Of what was this first worship typical?

What gifts did the wise men present to him?

What prophecy was thus fulfilled?

What warning did the men receive?

Where did they then go?

How was the star itself an illustration of Christ's work for men?

What did Jesus call himself when, years afterward, he taught in the temple?

How is Christ the Light of the world?

What is the true title of this King? (Rev. 19. 16.)

What other title does Paul give him? (1 Tim. 1. 17.)

Practical Teachings.

1. These wise men sought the King where they supposed the King would be, in Jerusalem. He was not there. We often think we see God when we go where earthly wisdom prompts, and fail to find him?

2. These wise men gave the best they had to give—gold, frankincense, myrrh. And we give—what?

3. These Eastern heathen, we should say, told the Church that the King was born. The Church gave answer where he should be born; the heathen sought him, the Church forgot him. Whom are we imitating to-day—the Church or the wise men?

Where in this lesson are we taught—

1. That we should seek Jesus?
2. That we should worship Jesus?
3. That we should offer our best gifts to Jesus?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 1-8.

1. What Herod is mentioned here? Who were the wise men? From what country did they come? What did their seeking Christ show?

2. How did they find Jerusalem? Will God guide all earnest seekers? Why did they seek Jesus? How would people regard such a journey?

3. Why was Herod troubled?

4. Whom did he call together?

5. What prophet had spoken of Bethlehem?

6. How does Christ rule?

7. What should we learn from Herod's cunning?

8. What did he try to make the people believe?

2. Verses 9-12.

9. Why may the wise men have lost the star?

10. At what did they rejoice?

11. Where did they find Jesus? What three kinds of worship did they offer?

12. How could they avoid Herod?

Teachings of the Lesson.

Our need of forgiveness and help in trouble is as a star to lead us to Christ. The highest wisdom is in seeking Christ. All honest seekers will be guided. Wicked men are troubled by that which brings hope to the world. The presence of Jesus glorifies the lowliest heart or home. Giving should be a part of our worship.

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Jerusalem long ago?

For whom were they looking?

What had they seen in the east?

Who had sent them to look for Jesus? **The great God.**

Who was king at this time?

Why was he troubled?

What did he ask the priests to do?

What did they say?

Where did they go to find out?

What did Herod tell the wise men to do?

What did he mean in his heart?

How did the wise men find the place in Bethlehem?

What gifts did they offer to the young child?

Why did they offer gifts to him? **Because he was a king.**

Why did they not go back and tell Herod?

What gifts may we offer to our King?

Good News for You.

Jesus came to be our King.

He was a child so that he might help children.

He will help and bless the child who trusts him.

LESSON OUTLINE.

The Spirit That Finds Christ.

I. THE OBSERVING SPIRIT.

We have seen his star. v. 2.
Gentiles....to thy light. Isa. 60. 5.
Having seen them afar off. Heb. 11. 13.

II. THE SEEKING SPIRIT.

Where is he...born king? v. 1, 2.
Seek ye the Lord. Isa. 55. 6.
We would see Jesus. John 12. 21.

III. THE PERSEVERING SPIRIT.

In the east... are come. v. 2.
They departed....went. v. 9.
Search....all your heart. Jer. 29. 13.

IV. THE REJOICING SPIRIT.

Saw the star, they rejoiced. v. 10.
Gladly received the word. Acts 2. 41.
Be glad in the Lord. Psalm 32. 11

V. THE WORSHIPING SPIRIT.

Fell down and worshiped. v. 11.
Angels of God worship him. Heb. 1. 6.
Every knee should bow. Phil. 2. 10.

VI. THE GIVING SPIRIT.

Presented unto him gifts. v. 11.
Kings....shall offer gifts. Psalm 72. 10.
A living sacrifice. Rom. 12. 1.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

All human history is sacred history, for it is the history of redemption. Greece and Rome were as important to the plan of salvation as was Judea. Through forty centuries God was preparing the world to receive its Saviour; and for twenty centuries he was training a people to give the news of salvation to men. For this purpose the family of Abraham was chosen and set apart; for this purpose they received the oracles of God and the instructions of the ritual service and the messages of the prophets; for this purpose, when trained, they were scattered abroad among the nations, that they might prepare the world for the Redeemer's coming. At last, when the nations were ready, and peace reigned throughout the lands, and all the peoples were under one rule; when among the Jews a part of the race had been trained up to fitness for the reception and promulgation of the Gospel—then the long-promised, long-expected Messiah came. Men looked for a king; they saw a babe in a manger, and surrounded by plain people. Shepherds on the mountainside heard the angels' song and hastened to the stable to offer their homage; wise men from the East, led by a star, brought their gifts to Bethlehem; a young mother bent over her babe and rejoiced in the assurance that he was the consolation of Israel. But the scribes who coned the prophetic scroll and knew well the place of his coming cared not to seek him; and the king who disgraced the throne of Judea sought him only to slay.

Verse 1. Now when. This may have been when Jesus was a few weeks or a few months old. The star probably appeared some months in advance of his birth, giving time for the preparation and journey of the wise men. **Jesus was born.** "Jesus" is a Hebrew word, modified from the word Joshua, meaning "help, deliverance, and salvation." Mary, his mother, and Joseph, her husband, were both descendants of David. They lived at Nazareth, but Jesus was born at Bethlehem, to which place they had gone for registration under the Roman law. **Bethlehem of Judea.** So called to distinguish it from another Bethlehem in northern Palestine. It is situated six miles south of Jerusalem, on the road to Hebron. It was the home of Boaz and Ruth and the birthplace of David, at present a town of four thousand inhabitants, mostly Greek Christians. The traditional birthplace of Jesus is shown in a cave. **Herod the king.** Three Herods are referred to in the New Testament, and each in connection with a martyrdom: this, Herod the Great, the slayer of the innocent children of Bethlehem; his son, the slayer of John the Baptist; and his grandson, the slayer of the apostle James. Herod the Great was the son of Antipater,

an Edomite. He was made king of all Palestine by the Romans, and reigned thirty-eight years. He was the ablest man of his time, but was unscrupulous and cruel, the murderer of even his own wives and children, and a tyrant over his people. The events of this chapter took place in the last year of his life. **There came wise men.** "Magi." These were a learned class among the Persians, much given to astrology and other kindred studies. They worshiped one God, of whom the sun and fire were the representatives; and they doubtless received some token of the Saviour's coming. (1) *God has many sincere seekers outside of his visible Church.* **From the east.** The word "east" is here different in the original from that in verse 2. Here it should be translated "the far east;" there, "the east" simply. **To Jerusalem.** They came to the capital, as the place in which the king might be found. It was a journey of at least twelve hundred miles. (2) *Those who would find Christ must be willing to face difficulties.* (3) *How much easier it is for us to go to Christ than it was for the wise men!*

2. Where is he. They expected that all of the Jews would know of the king whom they had come

so far to seek, for they were his own people.

(4) *"Of times those who are nearest in place are furthest in affection."*—*M. Henry.* **Born king of the Jews.** They looked for one who, of Jewish race, should become the ruler of all the nations. The secular historians of that time say that there was an expectation over all Asia that one coming from Judea should rule the world. This probably arose from the Jews, who were dispersed everywhere, and who cherished the hope of Messiah's coming to deliver their nation. **His star in the east.** There are two theories concerning this star. One is that it was a luminous, starlike body, of miraculous origin, seen, perhaps, by the magi alone; the other (first suggested by the astronomer Kepler), that it was a conjunction of three planets, Jupiter, Saturn, and Mars, which took place about that time and formed an appearance as of one heavenly body. This would receive special notice from a people who were students of the heavens, and were wont to interpret their appearances as prophetic. **To worship him.** To do him homage as a prince, and perhaps to adore him as God. There is no warrant for the current tradition that these magi were three kings, named Gaspar, Melchior, and Balthazar, and that they came from Europe, Asia, and Africa. The tradition is wrought into a fascinating story in the book *Ben-Hur*.

3. Herod the king had heard. Either the magi came directly to him or the report of their inquiries reached his ear. **He was troubled.** He was an old tyrant, hated by his people, tormented by a remorseful conscience, and in dread of approaching death. As a foreigner and usurper, too, he naturally feared one who was born king. **All Jerusalem with him.** The court and the capital alike dreaded the disturbance of a revolution and feared the justice of a heavenly king even more than Herod's cruelties. (5) *Kings have greater troubles than cottagers.* (6) *If men knew that Christ was coming now would they not be troubled?* (7) *Christ will come at some time, and may come at any time; let us make friendship with him!*

4. Gathered all the chief priests and scribes. The great council of the Jews, containing the heads of the twenty-four priestly courses and the leading teachers of the law. **Demanded of them.** His object was to ascertain where the one born king was to be looked for, that he might destroy him. **Where Christ should be born.** The prophecy of "the Christ," or the Messiah, was the great thought of the Old Testament, and was the confident expectation of all the Jews. That he was coming none doubted, and that he was near at hand many believed.

5. And they said. Without hesitation, as it was well understood by the interpreters of prophecy. But notice how different was their spirit from that of the magi. They had knowledge, but at heart were indifferent, while the magi were earnest seek-

ers after the truth. (8) *One man may perish with the Bible, and another may find God without it.*

In Bethlehem. The prophecy is found in Micah 5. 2. **Written by the prophet.** The prediction is not quoted precisely, but as was usual among the Jews, when citing well-known Scripture, with such a variation as would present more clearly the speaker's purpose in the quotation.

6. Bethlehem in the land of Judah. "In" is not a part of the original, which is "Bethlehem, land of Judah," as we say, "Toronto, Ont." **Princes of Juda.** In Micah 5. 2, "thousands of Judah." The "thousands" were the divisions of the tribe, corresponding to our townships, and each had its prince or ruler. **A Governor.** Jesus Christ, the Ruler of the world. **Rule my people.** Revised Version, "Shepherd of my people Israel;" one who feeds as well as governs his people.

7. 8. Privily. Secretly, so that his purpose might not become known. **What time.** He wished to know as nearly as possible the age of the child he purposed to slay. **The young child.** Perhaps he was unwilling to give him his royal title. **That I may come and worship him.** To his crimes he adds hypocrisy. He would kiss, like Judas, that he might betray. (9) *There is no villainy so great but that it will mask itself under a show of piety.*

9, 10. They departed. Taking their journey in the night, perhaps because cooler than in daytime, perhaps because they could not wait for the morning. (10) *The king's business requireth haste.* **Lo, the star.** It had disappeared after starting them on their journey, but now it appeared once more. **Went before them.** Seeming to travel through the heavens. **They rejoiced.** How different their enthusiasm from the cold scholarship of the Jewish rabbis, who knew but cared not to seek the birthplace of their king!

11. Into the house. The temporary shelter of the stable had been exchanged for a more permanent home. **Mary his mother.** She was a maiden of Nazareth, of lowly station, though a descendant of King David. **Presented unto him gifts.** The orientals always bring gifts when they visit kings or great personages. Some have found symbolical meanings in these gifts: "as to a king, the gold; as to one who was to die, the myrrh; as to a God, the frankincense."—*Origen.* **Frankincense.** A fragrant gum, used in sacrifices. **Myrrh.** A gum obtained by cutting a thorny tree in Arabia; used for incense, as an anodyne (Mark 15. 23), and in embalming the dead (John 19. 39).

12. Warned of God in a dream. When men were without the light of Scripture, God gave to some on important occasions the guidance of a supernatural dream or vision. **Into their own country.** Probably Persia, beyond the Persian Gulf. **Another way.** Perhaps they went directly to the Jordan, leaving Jerusalem to the north,

CRITICAL NOTES.

Verse 1. Jesus. "Jesus" means Saviour, and "Christ" is the Greek equivalent of the Hebrew "Messiah." **Bethlehem.** That is, "house of bread," doubtless from the fertility of the region. It is six miles south of Jerusalem. **Of Judea** is added to distinguish it from another Bethlehem in Zebulun, some six miles west of Nazareth (Josh. 19. 15).

In the days of Herod. This was Herod the Great, son of Antipater, who through the influence of Mark Antony had been appointed king by the senate about 41 B. C. Being a very successful ruler, more and more territory was given to him, till in 31 B. C. he ruled over a large portion of the countries around Judea. He died within a few weeks after the birth of our Lord. Five other Herods are mentioned in the New Testament; three of them his sons: Herod Antipas, who murdered John the Baptist (Matt. 14. 1-11); Herod Philip I (Mark 6. 17), who had but little to do with public life; Herod Philip II., also a tetrarch (Luke 3. 1). Herod Agrippa I (Acts 12. 1, ff) was a grandson of Herod the Great, and Herod Agrippa II (Acts 25. 13) was a son of the former, thus a great grandson of Herod the Great. Anyone interested in the genealogy of the Herodian family should consult any Bible dictionary or cyclopedia. **Wise men.** Literally, magi. These were scientific men, who devoted their time to the study of astronomy or astrology, medicine, etc. Though generally believed to belong to the priestly class of Persia, followers of Zoroaster, yet nothing is definitely known of them. Tradition gives not only their number, but also their names. It is needless to say that this is only tradition. **The east.** Somewhere east of Judea; Persia, Babylonia, Parthia, Arabia, and even Egypt have been mentioned as the starting place of the magi. It is all guesswork, no one knows whence they came nor whither they went on their return.

2. Where is he? We know from Josephus and several Roman authors that the Eastern nations were at this very time looking for a great deliverer who was to appear in Palestine. The Jews scattered throughout the nations would communicate their Messianic hopes based on the prophecies (Num. 24. 17; Dan. 11. 24). **His star.** Volumes have been written on this subject, but no light has been given which authorizes anyone to speak dogmatically. Whether it was a natural star, a conjunction of Jupiter and Saturn, or a supernatural appearance, let those who know answer. Suffice it to say that the wise men, following the light they had, found the Christ, and were well repaid for their journey.

3. He was troubled. He was afraid of being dethroned, or that the kingdom should pass from his family. So great a tyrant had he been that it was quite natural for him to feel disturbed. More-

over, he was not a Jew, but an Idumean (Edomite), and he well knew the national Jewish sentiment. **And all Jerusalem.** The people knew well that no change of dynasties could take place without much bloodshed.

4. Gathering all the chief priests and scribes. Though many think that this was a formal gathering of the Sanhedrin, it is more probable that he summoned together a number of priests and those learned in the law. The words "high priest" refer to the high priest proper and those who had filled the office, but were now deposed, and perhaps to the heads of the twenty-four courses (1 Chron. 24. 6.) The scribes were those learned in the rabbinical law, the lay theological teachers who busied themselves in studying and copying the Old Testament. Luke calls them lawyers or doctors of the law. **Where the Christ should be born.** His object was to get at the newborn king and kill him.

5. Thus it is written by the prophet. What follows in the next verse is not a literal quotation, either from the Hebrew or Greek, but a free paraphrase, from memory, of Micah 5. 2. Even the enemies of Christ, those who put him to death, acknowledged the prophecy as referring to this babe of Bethlehem.

6. Least among the princes of Judah. The Hebrew (Micah 5. 2) reads: "Which art little to be among the thousands of Judah." The tribes were subdivided into thousands (Judg. 6. 15); each thousand had a ruler or prince over it (Exod. 18. 21; Num. 1. 16). The word "prince" could thus have been easily substituted for "thousands;" besides, there is a remarkable resemblance between the two words in Hebrew. **Shepherd of my people.** This phrase might have been taken from 2 Sam. 5. 2, which see. The Messiah was to be not only a governor, but much more, a shepherd, one who would provide and care for his subjects. "Rule" in the Authorized Version is quite misleading.

7. Then Herod privily called the wise men. Wicked men do much in a secret way. They are continually planning and scheming, not for the public good, but for their own selfish interests. **Learned of them carefully.** He ascertained the exact particulars. The object of Herod must be judged from verse 16. To make sure of this new king he was willing to murder every other innocent babe under a certain age. What will an ambitious man, thirsting for power or office, not do?

8. He sent them to Bethlehem. He wanted these who had been divinely led so far to assist him in finding the Messiah, so that he might thwart the plans of God. Bad men often make use of the simple and pious to further their wicked plans. **May come and worship him.**

This is not the first lie nor the last told in the name of religion under the cloak of hypocrisy.

9. Lo, the star. They were probably called to Herod after nightfall, so as to arouse as little suspicion as possible. On being dismissed they once more notice the star. Though not explicitly stated, it is reasonable to infer that they had, for the time, lost sight of the light which had guided their way. This fact also favors the conclusion that the star was a miraculous light made for the occasion. Had they followed the star they might have found the Christ without inquiring at the royal palace of Herod. It is never safe to forsake the light of God, no matter how plausible an excuse one may have for so doing. **Went before them.** That is, the star which had brought them westward, now changes its course and points them to the south. **Till it came and stood over where the young child was.** Such language could not have been employed of an ordinary star. "The going and standing of the star is miraculous; hence also the manner in which the particular house is indicated is left undetermined."—*Meyer.*

10. They rejoiced with exceeding great joy. And well they might, for their conversation with Herod, the high priest, and the scribes gave them no satisfaction whatever.

11. They came into the house. Though our Saviour was born in a stable it is not necessary to think that he remained therein more than a short time, until Mary could be removed with safety to the house of some kind friend or relative of herself or husband. It is impossible to say how long Joseph and Mary remained in Bethlehem or how long after the birth of our Lord the wise men made their visit. Forty days after Mary had been delivered we find her, in obedience to the law regarding purification (Lev. 12. 1-8), in the temple at Jerusalem (Luke 2. 22, 39). We have no evidence that she returned to Bethlehem. Indeed, it is a remarkable fact that there is no record that our Saviour ever returned to the town in which he was born. We may therefore conclude that the magi visited our Saviour within seven weeks of his birth. **Saw the young child with Mary his mother.** It is singular enough that Joseph is not mentioned. One commentator naively remarks that he might have been away from home when the wise men arrived. **They fell down and worshiped him.** This does not necessarily mean that they paid divine adoration to the infant child or that they regarded him as superhuman. The word "worship" is constantly employed in the Bible in the sense of obeisance paid by an inferior to a superior. (See 1 Sam. 25. 23, 41; 28. 14; 2 Sam. 18. 21, and very often.) It would be therefore evidently wrong to say that the magi recognized the divinity of our Lord. **Opening their treasures.** Or rather the cases or boxes in

which the treasures were carried. It was in perfect accord with Eastern customs that they should bring gifts to the young King (Gen. 43. 11; 1 Sam. 10. 27; 1 Kings 10. 2; compare also Psalm 68. 19, and 72. 10). **Frankincense.** A resinous substance very fragrant, prepared from balsam plants. **Myrrh.** This was obtained from a thorny tree or shrub resembling the acacia. Both frankincense and myrrh are often mentioned in the Bible along with other articles used in the altar offerings. Myrrh was also used medicinally. Though the fathers have grown eloquent on this passage, it is doubtful whether we are justified in finding in it any symbolical reference. Lange referring to this says: "Thus the myrrh, as precious ointment, may indicate the prophet and the balm of Israel; the incense, the office of the high priest; the gold, the splendor of royalty. In expatiating, however, on supposed symbolical meanings great care is required to avoid mere trifling." The three articles brought and offered by the magi were such staples in the commerce of all nations of antiquity that there is no reason whatever to conclude that they came from Egypt where gold, myrrh, and frankincense were found.

12. Warned of God. "Of God" is wanting in the best texts. **Another way.** If they crossed the Jordan at or near Jericho, they could have avoided the usual road and thus reach the Jordan without passing through Jerusalem; for there at least were two other roads over which they might have gone.

Thoughts for Young People.

The Faith of the Wise Men.

1. It was faith. Not among Jews, taught by the Scriptures and the services; but among Gentiles, people outside of the Church of that time; among men of science, who in the reverent study of nature found God (verse 1).

2. It was faith which led to action. The scribes believed the Scriptures, but did not seek the Saviour, of whom the Scriptures taught. Those men believed, and journeyed a thousand miles to find the object of their faith. To what action has your faith inspired you?

3. It was a faith which overcame all obstacles. The length of the journey, the jealousy of the king, the indifference of the priesthood, the selfishness of the people. Does your faith move such mountains? It was a faith which accepted humbly and gratefully the plan of God. They sought a prince, and found a baby surrounded by poor people; yet their faith did not waver!

4. It was a faith which offered not only formal honor, but also practical gifts, to Christ. They gave their best to Jesus. What do we offer to him?

Orientalisms of the Lesson.

The rabbinical writers among the Jews recognize as truly Messianic the prophetic features of many passages, which Christians say apply to the Messiah by anticipation. The Targum of Jonathan ben-Uzziel, for instance, interprets Isaiah 52: 13 as properly descriptive of the Messiah. It reads: "Behold my servant the Messiah shall prosper; He shall rise, and shall increase, and shall be exceeding powerful: inasmuch as the house of Israel have expected him many days, during which their look and their splendor were eclipsed among the nations above those of other men, so shall He disperse many nations. Kings because of Him shall be dumb; they shall lay their hands on their mouths, for what had not been related to them they shall behold, and what had not been heard of them they shall contemplate. Who hath credited this our news, and on whom is the mighty arm of the power of Jehovah now displayed?" Then follows what might be called a paraphrase of the chapter in which occurs, "He is delivered up through our iniquities, but by His Doctrine [not by his death, as we would say] peace will increase among us; and as soon as we shall attend to His words our sins shall be forgiven us." So much for the Chaldee paraphrase just before the birth of Christ. Thus, too, Solomon ben-Isaac Jarki, who lived in the twelfth century, says of verse 5: "And King Messiah was among the generation of the wicked, and He applied His heart to find out mercy for them when they sin, as it is written, 'and by His stripes we are healed; and He bore the sin of many, and made intercession for the transgressors.'"

Thus once more Bereshith Rabba, on Genesis 1:1, in the *Midrash*: "Messiah endured all tribulation voluntarily, as it is written, He was oppressed, and He was afflicted."

These are remarkable words on the office of the Messiah to have been written by learned Jews, widely separated from each other in place and time. These all represent the persistence and permanence of the great "expectation" which the magi in our lesson exhibited when they came seeking Messiah whose star they had seen in the east.

This "expectation" has never died out among the Hebrew people, and they have been repeatedly led by it to follow all sorts of false Christs. Only a few of them have been led to see in Jesus of Nazareth the Messiah of their ancient prophets and of their symbolic history.

A writer in *Danskereen*, a periodical published at Copenhagen, Denmark, gives an account of twenty-five so-called Messiahs who have arisen mostly among the Jews, who will not, as the magi did, see the Messiah in the Babe of Bethlehem: Simeon, surnamed Bar-Cochba, "Son of a Star," claimed

(in A. D. 130) to fulfill the prophecy of Balaam. He took Jerusalem A. D. 132. Another false Messiah (Moses Cretensius, A. D. 434) claimed to be a second Moses, sent to deliver the Jews of the island of Crete. Another, Dunaan, called himself a son of Moses, in the reign of Justinian, and was put to death by an Ethiopian general. In the twelfth century large numbers of Jews followed respectively so-called Messiahs in Persia, in Spain, and in France; also one in Arabia, who claimed to work miracles; also among the Jews beyond the Euphrates, who claimed to have been cured of leprosy in one night; also a cabalist named David Almasser arose in Moravia. In the sixteenth century false Messiahs were many, among them a German rabbi, who promised to lead the Jews to the Holy Land. Thus also did David Reubeni in the reign of Charles V. The most successful of all these impostors was Sabbathai Zebi, who led what were claimed to be the ten lost tribes from Arabia. He claimed to be "King of the Kings of the Earth." The Turkish government seized him and put him to death. The last important "Messiah" (?) was Jakuthiel, "King of Israel," who obtained a following in Berlin in 1872. All these are illustrations of the permanency of the old Hebrew "expectation" of a Messiah, which these magi so forcibly expressed in their journey to find Jesus.

The expectation of men of a great Deliverer from the present evil state of the world widely found over the earth is very ancient. The Rev. J. A. Davis, writing in the *Christian Intelligencer*, summarizes some of these thus: "Of course many profess to believe that no Redeemer has or will come, and that none is needed. But that does not seem to have been the case with those who held the ancient nor yet modern religions. Virgil tells of some great expectation. The ancient magi looked for a mighty One whose coming would be heralded by a star. Parseeism taught of Zosiosh, who would come with miraculous power, destroy evil, deliver captives, and raise to life the dead. The Karen expected the White Brother with his Book to teach him how to regain the favor of the great God. The Scandinavian hoped that the lamented Baldur would return, and then a new heaven and a new earth would become the abode of the just. The early races on this continent expected a mighty One, born of a virgin, who, with supernatural power, would redeem the world from evil. The ancient Mexicians expected the Fair God, born of a virgin, to come and bring back the golden age. Many of their sacrifices, especially human sacrifices, looked forward to this Coming One."

Whatever may be the explanation, this passion for a Saviour who shall redeem mankind from ills seems to be ingrained in human nature by the very constitution of the race. Those who have not ac-

cepted Jesus, as the wise men did, are frequently falling back on the great Jewish expectation of a coming Christ, while many others claim to be the Christ on his "second" coming and find followers.

By Way of Illustration.

The wise men. In this Bible night scene God honored science. Who are the three wise men kneeling before the divine infant? Not boors nor ignoramuses. They were the Isaac Newtons and Herschels and Faradays of their times. In this I see the prophecy of the time when all the telescopes and microscopes and all the observatories and universities shall bow to Jesus. It is much that way already. Where is the college that does not have morning prayers? Who have been our greatest scientists? Joseph Henry, who lived and died in the faith of the Gospel, and Agassiz, who, standing with his students among the hills, took off his hat, and said, "Young gentlemen, before we study these rocks let us pray for wisdom to the God who made the rocks."—*Talmage.*

The Star of Bethlehem. Some astronomers conjecture that Aleyone is the center around which the whole star system revolves. Whether that be true or not, it is undeniably certain that the Star of Bethlehem is the center of this world's spiritual astronomy. If that star had never risen on a dark and sin-cursed world, how differently its history would read! With Christ came the gospel of human brotherhood, the elevation of woman, the highest civilization, and the purest philanthropy; with Christ came atonement for sin and victory over the grave. Herod has many followers. The curse and crime of infidelity is that it aims to extinguish the Star of Bethlehem. A band of wreckers who should extinguish the great lantern on Fire Island, and then hoist a false light elsewhere to decoy New York bound vessels to destruction would be merciful in comparison with the skeptics who are trying to destroy man's faith in his only Saviour.—*T. L. Cuyler.*

The Child-king. When Columbus discovered America he merely touched a few islands. The great continent he never saw. And the king and people who praised him did not know a thousandth part of the great discovery he had made. Beyond the little islands that Columbus saw lay America, with its great rivers and mountains and prairies, its Niagara and Yellowstone and Yosemite. Neither the wise men nor the shepherds dreamed of the empire over which that little Child-king in the Bethlehem manger was to rule through the ages; the great soul of Paul that was to be swayed by him; the great man that he was to inspire; the institutions and schools and colleges and nations that were to spread his fame. The blessed song was to all people.—*Bishop Vincent.*

Before the Class.

Introduction. Present to the class some of the conditions existing in Judea at the time of our lesson story. Picture to them the character of King Herod—cruel, crafty, suspicious, unscrupulous, but masterful in many ways, who did not hesitate at murder to accomplish his purposes. (Witness the murder of his beloved wife, his sons, and many of the leaders of the Jews.) He was now old and hated by all, courtiers and people alike. The lesson shows his craftiness, and also his cruel nature.

The "fullness of time" had now come, and the world was ready for its Saviour. Bring out the following points, showing that the time was a favorable time for the advent of the Messiah: (a) Rome ruled the world, and the stability of government was favorable to the spread of the Gospel; (b) The Greek language was everywhere spoken; (c) There was a widespread conviction that a great prophet was soon to arise who should rule the world; (d) There was a widespread knowledge of the Old Testament prophecies through the preaching and teachings of the scattered Jews.

Development of the text. Take up the following outline, point by point, developing the outline by questioning the class: (a) Seeking; (b) Finding; (c) Worshipping; (d) Honoring.

In verses one to eight we find the wise men from the East seeking the young babe, born King of the Jews. Question the class upon the following: (a) The journey of more than twelve hundred miles; (b) The definite purpose the magi had in mind—finding the young king; (c) The king's trouble because he feared for his throne; (d) The king's crafty plan for finding out the dwelling-place of the babe; (e) The inquiry concerning the birthplace of the Christ, and the answer; (f) The king's command to the wise men.

In verses nine to eleven (first part) we have the story of the finding. Bring before the class from these verses: (a) The miraculous guidance; (b) The magi's joy; (c) The finding of the child with Mary the mother.

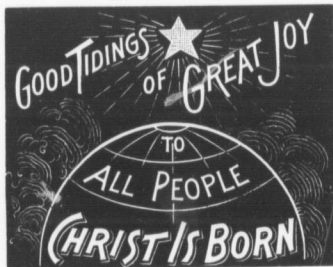
Lastly, in verse eleven we find the wise men worshipping the king, and honoring him with their gifts of gold, frankincense, and myrrh. They probably worshipped him not as the Messiah of God, but as a great future king whose coming had been revealed to them. In accordance with the custom of the East they honored the new-found kingly babe with their precious gifts.

Specific application. The specific application is the old, old story of the Gospel of love.

The Gospel of Jesus Christ is the Gospel of pardon for the past, and peace and power for the present and future. This was the message which was brought to the earth by the Christ-child. Salvation is free to all and intended for all, and the first step toward the obtaining of this salvation is the step of repentance which brings the pardon of God, and

then comes the "peace of God which passeth all understanding." But with the pardon of the past, power for the future is given us, that we may be able successfully to resist the influences of evil. Pattern, then, after the magi, and seek the Saviour, securing his pardon, his peace, his power.

Blackboard.



THE GOSPEL
OF
PARDON—PEACE—POWER
BROUGHT TO EARTH
BY THE
CHRIST CHILD. | BABE OF BETHLEHEM.

THE WISE MEN
SEEK—FIND—REJOICE
AND
WORSHIP.

"Worship the Lord in the beauty of holiness."

SALVATION
FOR FREE TO ALL MEN.
SEEK AND YE SHALL FIND.

"I AM NIGH THEE."

The Teachers' Meeting.

Draw a map of Palestine, locate Nazareth, Jerusalem, Bethlehem.... Give account of Joseph and Mary, the purpose of the journey to Bethlehem, and the birth of Jesus.... Show who Herod was, and his character.... The wise men, who they were, from what land they came, how guided.... What the star was.... How they found Jesus, and how they showed honor to him.... Take the wise men as examples of faith, and show how they illustrated it. (See Thoughts for Young People.).... Find in the lesson four classes of people and their various attitudes toward Christ: (1) The earnest seeker; (2) The indifferent church member; (3) The man of the world; (4) The hypocrite. Who in this lesson may stand as a type of each of these classes? To which class would you prefer to belong?... Do not waste time over fruitless discussion and conjectures about the wise men, but seek the practical truths of the lesson.... Like the wise men was the Chinaman who found a tract, and walked two hundred miles to a mission station to learn about Jesus. That tract was his star which led him to Christ.

OPTIONAL HYMNS.

NO. 1.

Calm on the listening ear.
Joy to the world.
While shepherds watched their flocks.
Hark! the herald angels sing.
This is the winter morn.

NO. 2.

Hark! what mean those holy voices.
Prince of peace.
The joyful morn is breaking.
Glory to God.
Once in Bethlehem.

References.

FREEMAN. Ver. 1: The magi, 650. Ver. 2: The star of the King, 631. Ver. 11: Presents, 64.

FOURTH QUARTERLY REVIEW.
December 27.

HOME READINGS.

- M.* Solomon anointed king. 1 Kings 1. 28-39.
Tu. Solomon's wise choice. 1 Kings 3. 5-15.
W. Building the temple. 1 Kings 5. 1-12.
Th. The temple dedicated. 1 Kings 8. 54-63.
F. The birth of Christ. Matt. 2. 1-12.
S. God's blessing upon Solomon. 1 Kings 9. 1-9.
S. Solomon's sun. 1 Kings 11. 4-13.

GOLDEN TEXT.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. (Eccles. 12. 13.)

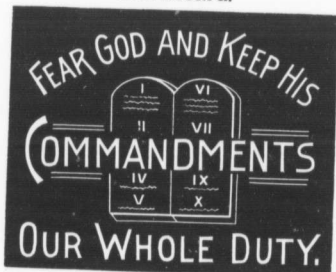
LESSON HYMNS.

No. 311, New Canadian Hymnal.
Eternal source of every joy.

No. 342, New Canadian Hymnal.
Conducted by thy hand.

No. 343, New Canadian Hymnal.
Sing to the great Jehovah's praise.

Blackboard.



MAN'S WHOLE DUTY.

WALK IN WISDOM'S
AYS. FEAR AND FOLLOW
GOD.

ACKNOWLEDGE
HONOR
OBEY THE LORD.

CARE FOR CONSECRATE OUR TEMPLES.
LIVES.

A WISE CONCLUSION:

"Fear God, and keep his commandments: for
this is the whole duty of man."

Before the Class.

THE lessons from this quarter have been lessons drawn from the life of one of the greatest kings of olden times. These lessons give us a picture of certain qualities which we should expect to find in an ideal Christian character. It behooves us to endeavor to actualize the picture, as far as possible, in our own lives.

LESSON I. *Faithfulness* in carrying out all that one promises to do is an essential quality in a developed Christian character. The faithfulness of David in this lesson might well be imitated by all to-day. A Christian should reflect the character of Christ, and he is faithful to the smallest detail in fulfilling all his promises to man.

LESSON II. *Decision* of character is another quality for which we should strive. We must make decisions almost daily, and we should endeavor so to develop this side of our character that our choices constantly shall be in line with God's will.

LESSON III. *Spiritual sight* is needful to those who walk by faith. We need to have practical wisdom that we may walk in the way of blessing. Our prayer, then, should be that our spiritual eyes might be opened that we might rightly behold His law.

LESSON IV. This lesson shows us that we ought to have the *spirit of teachableness*. We should heed the exhortations of those who are older and wiser than we, and profit by their wise and warning words. Let us then be *teachable*, that the will of God may find free course in us.

LESSON V. In the building of our spiritual temples we must have in mind a great and dominant purpose—that of building an acceptable dwelling-place for the Lord—and be *thoughtful* in the selection and use of the materials which enter into its construction.

LESSON VI. This lesson sets forth very strongly the *spirit of consecration*, which should be a controlling force in all our lives. We should esteem it not only a duty but a privilege to give up all for the Lord, and to be accepted and acknowledged by him.

LESSON VII. In this lesson we are plainly told the results of obedience to law—God's blessing. God reigns, and one of the first things demanded by him of his loyal subjects is unquestioning *obedience*. God's laws are all beneficent, and blessings always follow the keeping of them.

LESSON VIII. Several qualities not spoken of in other lessons are dwelt upon in this one. Note two—the *spirit of trust* and the *spirit of searching*. In our walk through life we must put our trust in the great Lawgiver, and at the same time put forth effort in searching out divine truth, which truth, when found and followed, will bring the blessings of long life, riches, pleasantness, and peace.

LESSON IX. This lesson teaches us many things. We note one especially, the thought that God is waiting for us to bring to him those gifts which are so acceptable to him—the gifts of loving hearts, loving words, and loving deeds. It is this *spirit of love* which should actuate us during all the days of our earthly lives.

LESSON X. This lesson impresses us with the thought of *humility*, combined with constant watchfulness. We must not think that we are stronger or better than we are, but constantly watch that we

fall not by the wayside. Let us also be charitable to the failings of others.

LESSON XI. Another quality in a rounded Christian character is that of *temperance*. If we are to become victors in the great struggle of life we must as the apostle tells us, "be temperate in all things."

LESSON XII. Here we have the old, old story of wonderful love. One thought for those who have accepted of this love is this, that they pattern after the magi and render homage unto the Lord their God at all times and in various ways.

REVIEW SCHEME FOR SENIOR SCHOLARS.

I. TITLES AND TEXTS.

TITLES.

GOLDEN TEXTS.

1. S. A. K. **Keep the charge of—**
2. S. W. C. **The fear of the Lord—**
3. S. W. and W. **Them that honor me—**
4. The P. of S. **My son, if sinners—**
5. B. the T. **Except the Lord build—**
6. The T. D. **The Lord is in his—**
7. G. B. upon S. **The blessing of the Lord—**
8. R. of O. **In all thy ways—**
9. The F. of S. **Behold, a greater—**
10. S. S. **Let him that thinketh—**
11. C. A. I. **For the drunkard and—**
12. The B. of C. **And the angel said—**

II. LESSON FACTS.

1. What promise did David make, and to whom? What three officers did he summon? Where were they to anoint Solomon? What response did the people make? What charge did David give to his son? GOLDEN TEXT.

2. Who appeared to Solomon? How? Where? What was the king bidden to do? What was Solomon's choice? What was given to him that he did not ask? What is the first in true wisdom? GOLDEN TEXT.

3. What is said of Solomon's possessions? What of his wisdom? How many proverbs and songs

did he write? Of what subjects did he speak? How can one be sure of real honor? GOLDEN TEXT.

4. Why were the proverbs spoken? To whose counsel should one give heed? To whom should one never yield? GOLDEN TEXT. Whose way should we avoid? What will befall such sinners?

5. What king helped Solomon with the temple? What help did Solomon ask? What did Solomon give in return? Who was the real builder of the temple? GOLDEN TEXT.

6. How much of God's promise failed? What did Solomon desire of the Lord? What did he exhort the people to do? What offering did Solomon make? Who dwelt in the temple? GOLDEN TEXT.

7. Who again appeared to Solomon? What promise was made to the obedient? What penalty was declared for disobedience? To whom would Israel become a byword? What effect has God's blessing? GOLDEN TEXT.

8. What good is promised to the obedient? What guide should we choose? GOLDEN TEXT. Whom should we honor? how? and why? What is the best possession one can secure?

9. Who came to test Solomon's wisdom? What did the queen see? What did she say? What did she give? Who is greater than this king? GOLDEN TEXT.

10. Who turned Solomon to sin? What was his sin? Who was angry at this? What penalty was pronounced for this evil? What warning should we heed? GOLDEN TEXT.

11. Whose fear is a prevention of sin? Whose company should be shunned? What will overtake the drunkard? GOLDEN TEXT. What wise purchase should be made? Who then will rejoice?

12. Who journeyed far to seek Jesus? For whom did they inquire? Where was Jesus born? How were the wise men guided to Jesus? What did they give to him? What said an angel about his birth? GOLDEN TEXT.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

LESSONS.	GOLDEN TEXTS.	TITLES.	TEACHINGS.
1 Kings 1. 28-39.	Keep the charge—	S. A. K.	God will give us the right place.
1 Kings 3. 5-15.	The fear of the—	S. W. C.	Choose! Choose Christ!! Now!!!
1 Kings 4. 25-34.	Them that honor—	S. W. and W.	What we are we owe to God.
Prov. 1. 1-19.	My son, if—	T. P. of S.	Seek best things first.
1 Kings 5. 1-12.	Except the Lord—	B. the T.	Meet difficulty with firm purpose.
1 Kings 8. 54-63.	The Lord is in—	T. T. D.	Pray. Praise. Give.
1 Kings 9. 1-9.	The blessing of—	G. B. upon S.	We decide our own destiny.
Prov. 3. 1-17.	In all thy—	R. of O.	Religion secures best of both worlds. Only Christ can satisfy.
1 Kings 10. 1-10.	Behold, a greater—	T. F. of S.	Prosperity brings perils.
1 Kings 11. 4-13.	Let him that—	S. S.	Abstain personally; win others.
Prov. 23. 15-25.	For the drunkard—	C. A. I.	Jesus for all; all for Jesus.
Matt. 2. 1-12.	And the angel—	T. B. of C.	

QUESTIONS.

LESSON I. What promise had David made about his successor? Where was Solomon made king? Who anointed him?

LESSON II. Where did the Lord appear to Solomon? What offer was made him? What did he choose? What else was promised him?

LESSON III. Tell of Solomon's riches, of his wisdom, of his fame.

LESSON IV. Why was the Book of Proverbs written? Is fear useful? Whose advice should we heed? What does sin lead to?

LESSON V. Why was David not permitted to build the temple? Who sent a message to Solomon? What bargain did they make?

LESSON VI. How had God shown his presence with the Hebrew fathers? What did Solomon value more than wealth? Should our zeal be steady?

LESSON VII. When did the Lord appear to Solomon the second time? How did God testify his

acceptance of the temple? What warning did he give Solomon?

LESSON VIII. Does religion tend to secure long life? Why should we trust in God? On what condition will he guide us? How are we to honor God? Of what is correction a proof?

LESSON IX. How far did the Queen of Sheba come? What convinced her of Solomon's greatness? What did she say about the report she had heard? What presents did she make?

LESSON X. What led Solomon to sin? Which commandment did he break? What did his sin lead to?

LESSON XI. Why should we look to the end? What three evils ruin character? What must we pay for the blessings of temperance? Who are the happiest parents?

LESSON XII. From where did the wise men come? Why was Herod troubled? Who had prophesied about Bethlehem? What did the wise men do when they found Jesus? Why did they not return to Herod?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSONS.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	LESSONS FOR ME.
I.	S. A. K.	Keep the charge—	A great day.	God calls me too.
II.	S.'s W. C.	The fear of—	A happy dream.	Put God first.
III.	S.'s W. and W.	Them that honor—	A wise king.	God's riches last.
IV.	The P. of S.	My son, if—	Golden words.	Hear and obey.
V.	B. the T.	Except the Lord—	A work for God.	I too may build.
VI.	The T. D.	The Lord is in—	Given to God.	To give myself.
VII.	G.'s B. upon S.	The blessing of—	A visitor from heaven.	God speaks to us.
VIII.	R. of O.	In all thy ways—	Obeying God.	God ever near.
IX.	The F. of S.	Behold, a greater—	A royal guest.	My King's glory.
X.	S.'s S.	Let him that—	A sad fall.	Watch and pray.
XI.	C. Against I.	For the drunkard—	A great evil.	Shun little sins.
XII.	The B. of C.	And the angel—	A glorious day.	Christ for me.

Will you, dear Beginner, begin now to study your Review just as carefully as any lesson you have? If you review two lessons each day of the week you will have it well learned by the Sabbath.

If you think it does not make much difference about the Review, ask your teacher to tell you why it is important to take a backward look at the lessons of the quarter and of the year.

Salt and Light.

THEY were twelve simple people, sons of fishers and peasants, and other children of the poor. Jesus stood among them and said, "Ye are the salt and the light of the world." Those who heard him must have wondered at his strange exaggeration; must have marveled to hear such great things spoken of a few poor men; but the centuries have gone by, and Christ's words are fulfilled; the twelve Galileans were indeed salt and light. Christ has far-seeing eyes, and expects us to see far. The Christianity of the apostles had a wide outlook. They hastened from Jerusalem

to Rome, they believed in the regeneration of peoples, they conquered the narrowness of Judaism, and went boldly to the philosophers of Athens and the artisans of Corinth. They went out into the wide unknown world, keen as salt and clear as light. Our words, too, should be as the sharp salt wind of the northern seas. We must be salt, but also light. Do you know what is the course of light? The lights say, "Lo, we are dying as we shine." As they burn they consume their own strength and being. Such a light was Jesus Christ. Rightly did he say of himself, "I am the light of the world." And he seeks to make us, his disciples, into lights which shall consume themselves in brightening the darkness of earth. All earthly light is from the sun. Once the forests shut up the light, and now they are sending it forth in burning rays. So all the light of earthly souls comes from one heavenly light, the light of God, which was revealed in Jesus Christ. Nothing shines, unless that Sun has lightened it.—*Pastor Naumann, in British Weekly.*

Responsive Review Service for the Fourth Quarter.

Superintendent. Give Title and Golden Text of First Lesson.

Boys. Solomon Anointed King.

Girls. "Keep the charge of the Lord thy God, to walk in his ways."

Supt. Second Lesson.

Boys. Solomon's Wise Choice.

Girls. "The fear of the Lord is the beginning of wisdom."

Supt. Third Lesson.

Boys. Solomon's Wealth and Wisdom.

Girls. "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

Supt. Fourth Lesson.

Boys. The Proverbs of Solomon.

Girls. "My son, if sinners entice thee, consent thou not."

Supt. Fifth Lesson.

Boys. Building the Temple.

Girls. "Except the Lord build the house, they labor in vain that build it."

Supt. Sixth Lesson.

Boys. The Temple Dedicated.

Girls. "The Lord is in his holy temple: let all the earth keep silence before him."

Supt. Seventh Lesson.

Boys. God's Blessing upon Solomon.

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

Supt. Eighth Lesson.

Boys. Rewards of Obedience.

Girls. "In all thy ways acknowledge him, and he shall direct thy paths."

Supt. Ninth Lesson.

Boys. The Fame of Solomon.

Girls. "Behold, a greater than Solomon is here."

Supt. Tenth Lesson.

Boys. Solomon's Sin.

Girls. "Let him that thinketh he standeth take heed lest he fall."

Supt. Eleventh Lesson.

Boys. Cautions Against Intemperance.

Girls. "For the drunkard and the glutton shall come to poverty."

Supt. Twelfth Lesson.

Boys. The Birth of Christ.

Girls. "And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people."

LESSON I.

Supt. Give the Lesson Story of the First Lesson.

First Single Voice. King David sent for his wife Bathsheba and reminded her that he had declared that Solomon her son should sit on the throne of Israel. Then he called his council of three men, one of whom

was Zadok the priest, and one of whom was Nathan the prophet, and told them to cause Solomon to ride on his own mule, and to anoint him king, and blow the trumpet and say, God save the king. So Solomon was anointed and all the people said, God save King Solomon.

LESSON II.

Supt. Second Lesson.

Second Single Voice. The Lord appeared to Solomon in a dream by night and asked what he should give him. And Solomon said he was as a little child and needed an understanding heart to judge his people. This pleased the Lord, and he said, "Behold, I have done according to thy word: . . . so that there was none like thee before thee, neither after thee shall any arise like unto thee." Also God gave him riches and honor, which he had not asked.

LESSON III.

Supt. Third Lesson.

Third Single Voice. During Solomon's reign Judah and Israel dwelt safely. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. "And God gave Solomon wisdom and understanding exceeding much." "And he spake three thousand proverbs: and his songs were a thousand and five." And there came kings of the earth and all people to hear the wisdom of Solomon.

LESSON IV.

Supt. Fourth Lesson.

Fourth Single Voice. The proverbs of Solomon are intended to make the hearer wise, and a wise man will listen and increase learning. The fear of the Lord is the beginning of knowledge, which fools will despise. Solomon compares the instruction of a father and the law of a mother to "an ornament of grace unto thy head, and chains about thy neck." He warns against the enticement and snares of bad men and those who are greedy of gain.

LESSON V.

Supt. Fifth Lesson.

Fifth Single Voice. Hiram, King of Tyre, was a lover of David. And when Solomon purposed to build the temple he sent word to Hiram, asking him to get Sidonian servants to hew cedar trees from Lebanon. Hiram replied that he would secure timber of cedar and fir, and would convey them by sea in floats unto the place appointed. Solomon paid Hiram by giving him twenty thousand measures of wheat and twenty measures of pure oil year by year. And there was peace between Hiram and Solomon.

LESSON VI.

Supt. Sixth Lesson.

Sixth Single Voice. When Solomon had finished his prayer of dedication he blessed the congregation, saying that not one word of God's good promise had failed. He prayed that God might not forsake his people, but would incline their hearts to keep his commandments; and that all the people of the earth might know that the Lord is God. Solomon and the people offered sacrifices, Solomon offering two hundred and twenty thousand oxen and one hundred and twenty thousand sheep.

LESSON VII.

Supt. Seventh Lesson.

Seventh Single Voice. When the temple and Solomon's house were finished the Lord appeared to him and told him that he had hallowed the temple, "to put his name there forever." And if Solomon would walk before him in integrity of heart and keep his judgments, his throne should be established forever. But if he or his children should turn from him and serve other gods Israel would be cut off, and become a byword among all people, and all who passed the temple would be astonished and hiss.

LESSON VIII.

Supt. Eighth Lesson.

Eighth Single Voice. Solomon urges the keeping of God's commands because they bring length of days and peace. He urges trusting in the Lord instead of trusting to our own understanding. He says that prosperity comes to those who honor the Lord with their substance. The Lord loves those whom he chastens. He declares that "the merchandise of wisdom is better than the merchandise of silver, and the gain thereof than fine gold."

LESSON IX.

Supt. Ninth Lesson.

Ninth Single Voice. The Queen of Sheba, hearing of Solomon's fame, came to prove him with hard questions. And Solomon answered them all. And when she saw the splendor of his palace she said that his wisdom and prosperity exceeded his fame—the half had not been told her. She declared that his very servants were happy who had opportunity to hear his wisdom, and that the Lord must love Israel to give it such a ruler. She presented Solomon with "a hundred and twenty talents of gold, and spices of very great store, and precious stones."

LESSON X.

Supt. Tenth Lesson.

Tenth Single Voice. When Solomon was old his wives turned his heart after other gods, and he built high places for their worship and worshiped these "abominations." And the Lord was angry and said that he would rend the kingdom from him. For David's sake he would not do it until his son came to the kingdom, and for David's and Jerusalem's sake he would leave him one tribe.

LESSON XI.

Supt. Eleventh Lesson.

Eleventh Single Voice. Solomon warns his son against envying sinners, whose reward is sure. He warns against winebibbers, "for the drunkard and the glutton shall come to poverty." He counsels hearkening to thy father, and despising not thy mother. He advises us to "buy truth and sell it not."

LESSON XII.

Supt. Twelfth Lesson.

Twelfth Single Voice. When Jesus was born in Bethlehem wise men came from the East, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." When Herod heard it he was troubled, and he inquired of the scribes where Christ should be born. They told him in Bethlehem. Then Herod called the wise men and told them that when they had found the wise man child to bring him word, that he might worship him also. The wise men, led by the star, came to the house and saw the young child and its mother; and they worshiped him and presented him with gifts. And being warned of God not to "return to Herod, they departed into their own country another way."

LESSON XIII.

Supt. What is the teaching of the First Lesson?

School. As the Lord was with our fathers, so will he be with us.

Supt. Second Lesson.

School. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."

Supt. Third Lesson.

School. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Supt. Fourth Lesson.

School. Choose good people for associates.

Supt. Fifth Lesson.

School. The Lord's cause should have the best of everything.

Supt. Sixth Lesson.

School. God's promise never fails.

Supt. Seventh Lesson.

School. God rewards faithfulness and punishes sin.

Supt. Eighth Lesson.

School. That wisdom, which leads us to trust the Lord, is the most precious possession.

Supt. Ninth Lesson.

School. The wisdom which God gives grows more desirable as we know more about it.

Supt. Tenth Lesson.

School. God punishes sin as he had declared he would.

Supt. Eleventh Lesson.

School. "Be not among winebibbers."

Supt. Twelfth Lesson.

School. The birth of Jesus Christ was a message of good tidings of great joy which reaches even to us.

Lessons and Golden Texts for 1897.

NOTE.—The parallel and related passages mentioned in connection with the assigned lessons will, it is hoped, be studied in connection with the lessons, to give a better understanding of their force and meaning.

STUDIES IN THE ACTS AND EPISTLES.

First Quarter.

LESSON

- I. Jan. 3.—CHRIST'S ASCENSION. Acts 1. 1-14. *Commit vs. 7-9.* (Read the remainder of the chapter.) GOLDEN TEXT: While he blessed them, he was parted from them, and carried up into heaven. Luke 24. 51.
- II. Jan. 10.—THE HOLY SPIRIT GIVEN. Acts 2. 1-13. *Commit vs. 1-4.* (Study also vs. 14-31.) GOLDEN TEXT: They were all filled with the Holy Ghost. Acts 2. 4.
- III. Jan. 17.—A MULTITUDE CONVERTED. Acts 2. 32-47. *Commit vs. 38, 39.* GOLDEN TEXT: The promise is unto you, and to your children, and to all that are afar off. Acts 2. 39.
- IV. Jan. 24.—THE LAME MAN HEALED. Acts 3. 1-16. *Commit vs. 13-16.* GOLDEN TEXT: His name, through faith in his name, hath made this man strong. Acts 3. 16.
- V. Jan. 31.—THE BOLDNESS OF PETER AND JOHN. Acts 4. 1-14. *Commit vs. 10-12.* (Read also vs. 15-31.) GOLDEN TEXT: There is none other name under heaven given among men, whereby we must be saved. Acts 4. 12.
- VI. Feb. 7.—TRUE AND FALSE GIVING. Acts 4. 32, to 5. 11. *Commit vs. 32, 33.* GOLDEN TEXT: Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.
- VII. Feb. 14.—THE PRISON OPENED. Acts 5. 17-32. *Commit vs. 29-32.* (Read vs. 12-32.) GOLDEN TEXT: We ought to obey God rather than men. Acts 5. 29.
- VIII. Feb. 21.—THE FIRST CHRISTIAN MARTYR. Acts 6. 8-15; 7. 54-60. *Commit vs. 57-60.* (Read chaps. 6 and 7.) GOLDEN TEXT: Be thou faithful unto death, and I will give thee a crown of life. Rev. 2. 10.
- IX. Feb. 28.—THE DISCIPLES DISPERSED. Acts 8. 1-17. *Commit vs. 5-8.* (Read also vs. 18-25.) GOLDEN TEXT: They that were scattered abroad went everywhere preaching the word. Acts 8. 4.
- X. March 7.—THE ETHIOPIAN CONVERT. Acts 8. 26-40. *Commit vs. 29-31.* GOLDEN TEXT: Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. Acts 8. 35.

LESSON

- XI. March 14.—SAUL, THE PERSECUTOR, CONVERTED. Acts 9. 1-12, 17-20. *Commit vs. 17-20.* (Read vs. 1-31.) GOLDEN TEXT: This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 15.
- XII. March 21.—CHRISTIAN SELF-RESTRAINT. 1 Cor. 9. 19-27. (May be used as a Temperance Lesson.) *Commit vs. 25-27.* GOLDEN TEXT: Every man that striveth for the mastery is temperate in all things. 1 Cor. 9. 25.
- XIII. March 28.—REVIEW. GOLDEN TEXT: The word of God grew and multiplied. Acts 12. 24.

Second Quarter.

- I. April 4.—PETER WORKING MIRACLES. Acts 9. 32-43. *Commit vs. 32-35.* GOLDEN TEXT: Jesus Christ maketh thee whole. Acts 9. 34.
- II. April 11.—CONVERSION OF CORNELIUS. Acts 10. 30-44. *Commit vs. 36-38.* (Read chap. 10.) GOLDEN TEXT: Whosoever believeth in him shall receive remission of sins. Acts 10. 43.
- III. April 18.—GENTILES CONVERTED AT ANTIOCH. Acts 11. 19-26. *Commit vs. 21-24.* (Read chap. 11.) GOLDEN TEXT: Then hath God also to the Gentiles granted repentance unto life. Acts 11. 18. Or, THE RESURRECTION. 1 Cor. 15. 12-25. *Commit vs. 20-23.* (Read chap. 15.) GOLDEN TEXT: Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15. 20.
- IV. April 25.—PETER DELIVERED FROM PRISON. Acts 12. 5-17. *Commit vs. 7-9.* (Read the whole chapter.) GOLDEN TEXT: The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34. 7.
- V. May 2.—PAUL BEGINS HIS FIRST MISSIONARY JOURNEY. Acts 13. 1-13. *Commit vs. 2-4.* GOLDEN TEXT: Go ye into all the world, and preach the gospel to every creature. Mark 16. 15.
- VI. May 9.—PAUL PREACHING TO THE JEWS. Acts 13. 26-39. *Commit vs. 38, 39.* (Read chap. 13. 14-43.) GOLDEN TEXT: Through this man is preached unto you the forgiveness of sins. Acts 13. 38.
- VII. May 16.—PAUL PREACHING TO THE GENTILES. Acts 14. 11-22. *Commit vs. 21, 22.* (Read chap. 13. 44, to 14. 25.) GOLDEN TEXT: I have set thee to be a light of the Gentiles. Acts 13. 47.
- VIII. May 23.—THE CONFERENCE AT JERUSALEM. Acts 15. 1-6, 22-29. *Commit vs. 3, 4.* (Read chap. 15. 1-35, and Gal. 2. 1-10.) GOLDEN TEXT: Through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15. 11.

LESSON

- IX. May 30.—CHRISTIAN FAITH LEADS TO GOOD WORKS. JAMES 2. 14-23. *Commit vs.* 14-17. GOLDEN TEXT: I will show thee my faith by my works. James 2. 18.
- X. JUNE 6.—SINS OF THE TONGUE. JAMES 3. 1-13. *Commit vs.* 11-13. (Read chap. 3.) GOLDEN TEXT: Keep thy tongue from evil, and thy lips from speaking guile. Psalm 34. 13.
- XI. JUNE 13.—PAUL'S ADVICE TO TIMOTHY. 2 TIM. 1. 1-7; 3. 14-17. *Commit vs.* 3. 14-17. (Read Acts 16. 1-5.) GOLDEN TEXT: From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation. 2 TIM. 3. 15.
- XII. JUNE 20.—PERSONAL RESPONSIBILITY. ROM. 14. 10-21. (May be used as a Temperance Lesson.) *Commit vs.* 19-21. (Read chap. 14.) GOLDEN TEXT: It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14. 21.
- XIII. JUNE 27.—REVIEW. GOLDEN TEXT: This gospel of the kingdom shall be preached in all the world for a witness unto all nations. Matt. 24. 14.

Third Quarter.

- I. July 4.—FIRST CONVERTS IN EUROPE. ACTS. 16. 6-15. *Commit vs.* 13-15. (Read chap. 15. 55, to 16. 5.) GOLDEN TEXT: The entrance of thy words giveth light. Psalm 119. 130.
- II. July 11.—PAUL AND THE PHILIPPIAN JAILER. ACTS 16. 22-34. *Commit vs.* 28-31. (Read vs. 16-40.) GOLDEN TEXT: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16. 31.
- III. July 18.—PAUL AT THESSALONICA AND BEREA. ACTS 17. 1-12. *Commit vs.* 10-12. (Read 1 Thess. chaps. 1 and 2.) GOLDEN TEXT: They received the word with all readiness of mind, and searched the Scriptures daily. Acts 17. 11.
- IV. July 25.—PAUL PREACHING IN ATHENS. ACTS 17. 22-34. *Commit vs.* 24-27. (Read vs. 13-21.) GOLDEN TEXT: God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4. 24.
- V. Aug. 1.—PAUL'S MINISTRY IN CORINTH. ACTS 18. 1-11. *Commit vs.* 8-11. (Read vs. 12-22 and 1 Cor. chaps. 1, 2, and 3.) GOLDEN TEXT: Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3. 11.
- VI. Aug. 8.—WORKING AND WAITING FOR CHRIST. 1 THESS. 4. 9, to 5. 2. *Commit vs.* 16-18. (Read 1 Thess. chaps. 4 and 5.) GOLDEN TEXT: If I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also. John 14. 3.

LESSON

- VII. Aug. 15.—ABSTAINING FOR THE SAKE OF OTHERS. 1 COR. 8. 1-13. (A Temperance Lesson.) *Commit vs.* 12, 13. (Read chaps. 8, 9, and 10.) GOLDEN TEXT: For none of us liveth to himself. Rom. 14. 7.
- VIII. Aug. 22.—THE EXCELLENCE OF CHRISTIAN LOVE. 1 COR. 13. 1-13. *Commit vs.* 4-7. (Read chap. 12.) GOLDEN TEXT: And how abideth faith, hope, charity, these three: but the greatest of these is charity. 1 Cor. 13. 13.
- IX. Aug. 29.—PAUL OPPOSED AT EPHESUS. ACTS 19. 21-34. *Commit vs.* 24-26. (Read chap. 19. 1, to 20. 3.) GOLDEN TEXT: Take heed, and beware of covetousness. Lu'te 12. 15.
- X. Sept. 5.—GENTILES GIVING FOR JEWISH CHRISTIANS. 2 COR. 9. 1-11. *Commit vs.* 6-8. (Read chaps. 8 and 9.) GOLDEN TEXT: Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8. 9.
- XI. Sept. 12.—CHRISTIAN LIVING. ROM. 12. 9-21. *Commit vs.* 16-18. (Read chaps. 12 and 13.) GOLDEN TEXT: Be not overcome of evil, but overcome evil with good. Rom. 12. 21.
- XII. Sept. 19.—PAUL'S ADDRESS TO THE EPHESIAN ELDERS. ACTS 20. 22-35. *Commit vs.* 22-24. (Read vs. 3-38.) GOLDEN TEXT: Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20. 35.
- XIII. Sept. 26.—REVIEW. GOLDEN TEXT: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5. 16.

Fourth Quarter.

- I. Oct. 3.—PAUL'S LAST JOURNEY TO JERUSALEM. ACTS 21. 1-15. *Commit vs.* 12-14. (Read vs. 1-17.) GOLDEN TEXT: I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21. 13.
- II. Oct. 10.—PAUL A PRISONER AT JERUSALEM. ACTS 22. 17-30. *Commit vs.* 22-24. (Read chap. 21. 18, to 23. 9.) GOLDEN TEXT: If any man suffer as a Christian, let him not be ashamed. 1 Peter 4. 16.
- III. Oct. 17.—PAUL BEFORE THE ROMAN GOVERNOR. ACTS 24. 10-25. *Commit vs.* 14-16. (Read chap. 23. 10, to 24. 27.) GOLDEN TEXT: Fear thou not; for I am with thee. Isa. 41. 10.
- IV. Oct. 24.—PAUL BEFORE KING AGRIPPA. ACTS 26. 19-32. *Commit vs.* 22, 23. (Read chaps. 25 and 26.) GOLDEN TEXT: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10. 32.

- V. Oct. 31.—PAUL'S VOYAGE AND SHIPWRECK. Acts 27. 13-26. *Commit vs.* 21-25. (Read chap. 27.) GOLDEN TEXT: Be of good cheer: for I believe God, that it shall be even as it was told me. Acts 27. 25.
- VI. Nov. 7.—PAUL IN MELITA AND ROME. Acts 28. 1-16. *Commit vs.* 3-5. GOLDEN TEXT: We know that all things work together for good to them that love God. Rom. 8. 28.
- VII. Nov. 14.—PAUL'S MINISTRY IN ROME. Acts 28. 17-31. *Commit vs.* 30, 31. GOLDEN TEXT: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1. 16.
- VIII. Nov. 21.—THE CHRISTIAN ARMOR. Eph. 6. 10-20. *Commit vs.* 13-17. (Read the whole chapter.) GOLDEN TEXT: Be strong in the Lord, and in the power of his might. Eph. 6. 10.
- IX. Nov. 28.—SALUTARY WARNINGS. 1 Peter 4. 1-8. (May be used as a Temperance Lesson. Nov. 28 will be observed as "Temperance Day" in England.) *Commit vs.* 7, 8. GOLDEN TEXT: Be ye therefore sober, and watch unto prayer. 1 Peter 4. 7.
- X. Dec. 5.—CHRIST'S HUMILITY AND EXALTATION. Phil. 2. 1-11. *Commit vs.* 5-8. GOLDEN TEXT: Let this mind be in you, which was also in Christ Jesus. Phil. 2. 5.
- XI. Dec. 12.—PAUL'S LAST WORDS. 2 Tim. 4. 1-8, 16-18. *Commit vs.* 6-8. (Read vs. 1-22.) GOLDEN TEXT: I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4. 7.
- XII. Dec. 19.—JOHN'S MESSAGE ABOUT SIN AND SALVATION. 1 John 1. 5, to 2. 6. *Commit vs.* 8-10. GOLDEN TEXT: If we confess our sins, he is faithful and just to forgive us our sins. 1 John 1. 9.
- XIII. Dec. 26.—REVIEW. GOLDEN TEXT: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3. 16. Or, (A Christmas Lesson) God's LOVE IN THE GIFT OF HIS SON. 1 John 4. 9-16. *Commit vs.* 9-11. (Read Luke 2. 1-22.) GOLDEN TEXT: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.

Thoughts for the Quiet Hour.

—God grant that, as our horizon of duty is widened, our minds may widen with it; that, as our burden is increased, our shoulders may be strengthened to bear it.—*Dean Stanley.*

—As amber attracts a straw, so does beauty admiration, which only lasts while the warmth continues; but virtue, wisdom, goodness, and real

worth, like the loadstone, never lose their power.—*Barton.*

—Wealth is a rank soil, in which, unless carefully managed, the weeds will quickly spring up, overtop the plants, and choke the grain.—*Collier.*

—Most beautiful when the strength is one of humility instead of pride, and the trust no more in the resolution we have taken, but in the hand we hold.—*Ruskin.*

—He who sins against men may fear discovery, but he who sins against God is sure of it.—*Jones, of Nayland.*

—Idleness is the Dead Sea that swallows up all virtues, and the self-made sepulcher of a living man.—*Barrow.*

—If you would not be foiled by temptation, do not enter into a dispute with Satan.—*Anon.*

—A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

—A godly man's comforts and grievances are alike hid from the world.—*Sibbs.*

—Almost all that we do for the creature is lost, unless love is blended with it. Love is the salt that preserves affections and actions from the corruptions of life.—*Guérin.*

—We are to keep the heart pure, by keeping it in fellowship with Christ; to keep the tongue pure, by using it only for Christ; to keep the life pure, by living in all things for Christ. In thought, word, feeling, action, we should aim at that purity which may make us like Christ.—*Smith.*

—He that doeth a thing well doeth much.—*Thomas à Kempis.*

—Buried alive! What precautions are not taken against this peril! But there are souls buried alive, hearts buried alive, intellects buried alive—and who is disquieted for them?—*Roux.*

—We are not to carry others' burdens that they can carry as well as ourselves. True helpfulness consists in giving comfort; and comfort means giving strength to those who are weary by inspiring them when they hesitate or fail.—*Mears.*

—Our desires are the presentiments of our capabilities.—*Carlyle.*

—O Blessed Day, which giv'st the eternal life
To self, and sense, and all the brute within,
O come to us amid this war of life!
To hall and hovel come! to all who toil
In senate, shop, or study! and to those
Ill-warned and sorely tempted—
Come to them, blest and blessing, Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds and the Babe divine,
And keep them men indeed, fair Christmas Day!

—*Kingsley.*

PRIMARY TEACHERS' DEPARTMENT.

The Class Collection.

THE collection is a matter of importance. Some thoughtful words follow which all teachers of children would do well to heed:

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

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

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

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

Little children love variety. The wise teacher studies to give it to them, varying the stated exercises from time to time.

The collection is often enlivened by a march. Sometimes the children simply sing in their seats as the baskets are passed.

A pretty song to be used at such a time is the following:

"Little givers, come and bring
Tribute to your heavenly King;
Lay it on the altar high,
While your songs ascend the sky."

Chorus.—

"Cheerfully, cheerfully, then we'll give,
Thankfully, thankfully, while we live,
For the Holy Scriptures say
Give my Gospel, give to day."

If children pass the baskets, let them stand

before the teacher after gathering the offerings, and lead the school in the recitation:

"Small are the gifts that we can bring,
But thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward."

As the teacher receives the baskets, let all pray, with heads bowed:

"Dear Lord, our little offerings take,
And bless them for the Saviour's sake.
Amen!"

Or the following, from the *Canadian Hymnal* No. 115:

Take my life and let it be
Consecrated, Lord, to thee:
Take my moments and my days,
Let them flow in ceaseless praise.

Take my silver and my gold—
Not a mite would I withhold:
Take my intellect and use
Every power as thou shalt choose.

One with Them.

MRS. LUCRETIA MILLARD TREAT, a well-known kindergartner, says: "Be sure your stories bring before the children healthy, happy, noble ideals of character."

Again, Mrs. Treat writes: "Enter into sympathy with the children you teach." She tells an incident of a little boy who had not seen her for two years. He was going to have a birthday party, and when asked whom he would like to invite he answered: "Mrs. Treat and some other boys." The teacher had been one with the children until age and sex were for the time forgotten.

Physical Conditions in the Primary Class.

BY JUDIA E. PECK.

WHEN the wind is in the east, a certain well-trained primary teacher makes changes in her lesson plan.

"The weather affect the children? What nonsense!" some one remarks. But it is even so, as

anyone who teaches nine months in the year, including Sundays, can testify. We primary teachers have learned to look first at the weather vane, and then at our lesson text. If the weather is fair, we plan a lesson in which the children are to give close attention to an explanation of the text, and to have a good deal of memory drill besides. If, however, the children have been housed for a day or two on account of the weather, and are to appear in Sunday school, trailing behind them heavy, wet umbrellas, we may prepare for a restless season, in which the children, set loose from the bondage of those cumbersome umbrellas, are going to find at once a safety valve for long-pent-up spirits, and unless hands and feet are kept quite busy, they will probably make a general disturbance.

I have found it a good plan to arrive early on a rainy day, and at once set the children to work arranging chairs, cleaning blackboards, etc. Seating the "bad boys" on the front seats, not for punishment, they clearly understand, but telling them they must be ready to jump up and help to take umbrellas from the babies, to pass books, etc., and hearing that they are expected to "fly to the rescue" at a moment's notice, they are on the alert and watchful.

We have on such a day marching and motion songs, interspersed judiciously with memory drill and lesson text. Another thing we have to be careful about, especially in mission classes, and that is to watch the children closely, for they often arrive feeling out of sorts; but lacking the judgment of older members they come in spite of a threatening attack of illness, and this because their parents have heard no complaint, and have been too busy to note their appearance. For instance, a disorderly little squeal came from one corner of a certain classroom—the cause, a pin prick. No incident is unimportant in a primary class. That pin was fastened in a boy's pocket; the reason of it being there, mamma wrote a note to "teacher" and pinned it in for safety. Although it was nearly time to close, the teacher stopped to read the note at the risk of losing the force of her application: "Dear Miss A: My three youngest children all have the measles. If you think best, send J. home, etc."

In a round of visits among primary Sunday schools in a certain county, I noted that well-prepared lessons on the part of the teacher were the rule; but there were instances where the teacher was so absorbed in the lesson that the physical condition of the children passed entirely unnoticed. In one room, a conscientious teacher, who had

studied her lesson thoroughly, stood before her class, determined to teach and apply every word. In this small room, overcrowded with children, the windows were all closed, and as a matter of course attention lasted until the air became vitiated, and even then there were several eager to listen, but their poor little heads felt so badly they could not. "My child is used up all day Monday from the effects of Sunday school. Why is it?" says one mother.

In another primary class, the teacher is all animation and interest, enthusiastic to a degree. It happened on this occasion that the weather was cool, and doors and windows were opened on three sides of the room. The visitor, intensely interested, stayed just as long as she could bear the draught. The order here was perfect. All were taking active part, for questions by this expert teacher called for correct answers from thoroughly taught children. Here, too, the lesson held the teacher. Her loud voice, not otherwise disagreeable, was tiring the more delicate children. They were growing nervous under the strain of close attention, which from the very nature of teacher and lesson they could not fail to give. The visitor saw signs of two headaches and a sore throat among these attentive children. These children, though, were scarcely conscious of discomfort—they hadn't time to feel it, but the visitor from long experience with such babies, watched anxiously the little hands pressing tired heads, and the child who swallowed frequently with an unmistakable effort and a twist of his little neck.

It is a bitter cold day when we visit another class, room, but the ventilation here is good. One chilly babe sits in the teacher's lap, nestling against her warm fur coat. This teacher remains quite placid though interruptions are many, for this is a mission class. One child is out of order; he is dividing candies with his mates, but the teacher sees more than this, she sees at a glance that one child declines the candy. This is a most alarming symptom, and will bear close investigation. The child is discovered to be quite flushed and feverish, and is led home at once in the care of an older sister. The Bible lesson goes on, but the cold are warmed and comforted, ventilation is studied, and health conditions closely watched. There are countless interruptions, of course; but what can you expect in a primary mission class?

A primary teacher is not only a teacher, but she must make up her mind to be a nurse, a sister of mercy, and a mother, all in one.

How We Spell Christmas.

BY OLIVE E. DANA.

[THIS Christmas Exercise is intended for twenty children. The letters forming the acrostic may be of evergreen, and may be hung on hooks set for them in a small gilded board. Or, if preferred, the letters may be placed beforehand, and indicated by the children as they come forward. Or the word may be lettered upon the blackboard in colored crayons. Any familiar songs of Christmas time may accompany the exercise, but they would best come before and after it. No. 2 should begin to speak, in each case, as soon as No. 1 finishes.]

I.

1. Perhaps you think there is only one way to spell Christmas? We used to think so, too. It took just nine seconds, unless you left out the T, and didn't remember you were forgetting! But we have found out another way. It takes a little longer, but we like it better. All the old letters are in it. We want you to hear us spell it in our way, now.

II.

1. C—for the Christ-Child, who, long ago
Lay in a manger, rude and low.
2. C—for the children, one and all,
On whom the gifts of his coming fall.

III.

1. H—for the heaven whence he came,
With angels his advent to proclaim.
2. H—for the homes that grow glad and bright,
And the happy hearts, on Christmas night.

IV.

1. R—for his reign on the earth alway,
For his royal reign in men's hearts to-day.
2. R—for the royal deeds of love we do,
You to me, and I to you,
And both of us to our neighbor, too!

V.

1. I—for the inn that no room could make
For him who gave that we all might take.
2. I—for the ills he bore at last for our sake.

VI.

1. S—for the shepherds' and angels' song,
Strains that to all the years belong.
2. Glory to God in the highest, and then,
Peace upon earth and good will to men!

VII.

1. T—for the tender hearts we keep,
While the Christmas snows are drifted deep.
2. T—for the Christmas tree and the fruit it
lifts,
With the loving hands behind the gifts.

VIII.

1. M—for the magi, the wise men, who
Brought gold and frankincense and rue.
2. M—for the Merry Christmas time,
With the gift and glee, the carol and chime.

IX.

1. A—for the angels who sang of him,
To the shepherds three, in the midnight dim.
2. A—for the answer, in homely speech,
Of the gifts of love our hands may reach.

X.

1. S—for the Saviour, who long ago
Laid in a manger, rude and low.
2. S—for the service of true, kind deeds,
Day by day, as the Christ-Child leads.

XI.

This is the way we spell it. We don't mean to forget it. And we think that maybe, if we spell it so, some child who doesn't know what it brings will learn about it. It will take candy and picture books, and dolls and sleds, and maybe hoods and mittens, to tell them. And very likely it will take some of the pennies we meant to spend for our own selves to get the things. But they will know what it means, then! We wish you a Merry Christmas!

Building Character.

BY BERTHA F. VELLA.

To do it is necessary to be. One has said that "the only way for a child to know a Christian is to see one." This is true, and leads us to realize that the little people need models rather than critics. So let us be ever mindful that "the highest path is pointed out by the pure ideal of those who look up to us, and who, if we tread less loftily, may never look so high again." As Ruskin has said: "It is the character of children that we want, and must gain at our peril;" let us see briefly in what it consists.

The first character of right childhood is that it is modest. A well-bred child does not think he

can teach his parents, or that he knows everything. Then the second character of right childhood is that it is faithful. Perceiving that his father knows what is best for him, and having found always, when he has tried his own way against his, that the father was right and he was wrong, a noble child trusts him at last wholly. Then the third character of right childhood is love. Give a little love to a child and you get a great deal back. And because of all these characters, lastly, it is cheerful. Putting its trust in its father, it is careful for nothing; being full of love to every creature, it is happy always, whether in its play or in its duty. So we are to have the child's character in these four things—humility, faith, charity, cheerfulness. If we would win the children we must cultivate these characteristics, becoming as a little child.

O, may power be given us to so teach the great truths of God to these little thinkers, and to so live before, no, with them, that when we dwell yonder with "Christ and the children" we may welcome every little one who has ever been within the reach of our influence!

A Plea for Simplicity.

BY MRS. GEORGE ARCHIBALD.

Do not try to teach a little child a mystery. It is worse than no teaching. The child cannot understand mysteries, and becomes hopelessly entangled in things beyond its grasp. Time is wasted and religious growth checked. We need constantly to keep in mind that priceless motto, "From the known to the unknown."

One has but to question a dozen average children to find that at least three fourths of them have vaguest ideas of God, of true repentance, of forgiveness of sins, of practical righteousness. Their understanding of Jesus is better, because he is blessedly presented to them as real—a God-man, who loved them enough to die for them. Yet they have rarely learned how to apply his holy and divine life to their own without pretense, or abnormal sanctity.

About everything else we talk to the child intelligibly, but when we speak of the soul-life the tones of our voices are altered and our phrases are such as carry no vital thought to the young mind. An everyday voice and everyday common-sensible language are good enough for Sunday work if we are what we should be in everyday life. If we are not, no solemn intonations, no deft use of sound-

ing, figurative expressions will lead the young to love God and keep his commandments.

We fit our missionaries to speak to the heathen in their own tongues, but too often we speak to our precious children with a strange speech which conveys to them no knowledge of the things that might early lead to their soul's salvation.

Shall we not adapt to the child's thought the truth we undertake to interpret? Is there any duty more pressing in the Sunday school than the duty of simplicity? Are we sure we know a truth which we cannot make our pupils understand?

A Christmas Cradle Song.

OVER the hills of Bethlehem

A white star hung one night;
The low, gray walls of the little town
All lay in a silvery light.

OVER the hills of Bethlehem

Three wise men came from afar;
"Where is the baby King," they said,
"Who leadeth us by his star?"

OVER the walls of Bethlehem

The great, white star hung low;
And they found the King on a manger throne,
And the kine in a kneeling row.

AND gentle shepherds were at his feet

And over the manger throne—
A pale and radiant star of love—
The face of the mother sheone.

AROUND the Baby of Bethlehem

The heavens once touched the earth,
And choirs of angels came thronging down
To carol the Saviour's birth.

O, where is the cradle of Bethlehem?

And where is the baby King?
Thy heart, dear child, is the cradle throne,
And round it the angels sing.

AND the King—the stars are under his feet,

All worlds are within his hand,
And when thou art grown in the grace of him,
Thy heart—it shall understand.

—Mary A. Lathbury.

Sermons Without Words.

FRANCIS of Assisi one day stepped down into the cloisters of his monastery and said to a young monk, "Brother, let us go down into the town to-day and preach." So they went forth, the venerable father and the young man, conversing as they went. Along the principal streets, around the lowly alleys, to the outskirts of the town, and

to the village beyond, they would their way, returning at length to the monastery gate. Then spoke the young monk, "Father, when shall we begin to preach?" "My child," said Francis, looking down kindly upon the young man, "we have been preaching as we walked, and those who have seen and heard us are the people we have met."

INTERNATIONAL BIBLE LESSONS. FOURTH QUARTER.

LESSON X. (December 6.)

SOLOMON'S SIN. 1 Kings 11. 4-13.

GOLDEN TEXT. "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. 11. 12).

Primary Notes.

BY MRS. J. H. POLHEMUS.



There was once a beautiful tree that for many years stood straight and strong, but one day it fell to the ground. Why do you suppose this happened? If you had looked at the inside of the trunk, into what we call the heart of the tree, you

would have seen that it was not perfect; small insects had gotten in and eaten so much of the wood that the tree became weak and rotten; it could no longer stand straight and strong, it could no longer bear the wind and storms, and had fallen.

Such a tree makes me think of a man of whom you and I have learned much together; we have seen him strong and handsome, rich, wise, and powerful; we have heard how his fame reached far beyond his own land and people, and how no other man could compare with him in greatness; what was his name? [Print "Solomon" with a large "S," leaving room for other words beginning with the same letter beneath the name.]

What was it made Solomon so great? Who was with him? How was his heart in the early part of his life? Right with God. A right heart, a heart that loved and honored made Solomon stand true and strong. [Print "Stand" at the left of a heart that will be drawn around "Solomon."] The first part of Solomon's life is like the tree when it stood strong and beautiful, but what happened to the tree? What made it [print "fall?"] The heart of the tree did not keep perfect, and so the whole tree became weak, and one day fell.

I'm so sorry that we must learn to-day of an-

other part of Solomon's life, that reminds us of the fallen tree. Can you think of anything that would change Solomon from being strong and true to being weak? Anything that would make him fall? Not as the tree fell, but something that changed him, so that instead of standing true and straight in his life, made him fall from right ways? [Print "Sins" under "Solomon's."] Where does sin begin? [Draw a heart around the words.] We learn that there came a day when his "heart was not perfect with the Lord." [Print "Not perfect" at right of the heart.]

[Show an apple cut so that the beginnings of decay can be seen, and explain how it is not perfect.]

Something had come into Solomon's heart that was spoiling it; it was no longer perfect; he fell from the right; he fell into sin. Adam's heart was perfect when God put him into the garden; but what sin made him fall from the right and showed that his heart was no longer perfect? Solomon's heart "was perfect before God" when he said (1 Kings 3. 9), but now it was not so, because sin had come into his heart. Let us see what his sin was. The Bible says, "Solomon loved many strange women," and made them his wives; "strange women" means heathen women who worshiped idols; was that right? Then his first sin was in having [print "Strange wives"].

Let us find out what these strange or heathen wives made Solomon do. [Read 1 Kings 11. 4.] They turned his heart after whom? Then his heart was turned away from whom? [Print "Was turned from God."] Hear what he did [Read or tell verses 5-8]. Because Solomon built altars and offered sacrifices to these idols, he broke the first and second commandments and served idols. [Print "Served idols" and repeat one or both commandments.]

O! how Solomon had fallen from the right! How would God feel? [Read verses 9, 10.] Because Solomon turned from God to idols, hear how he was punished. [Tell what is found in verses 11-13.]

Who could have kept Solomon's heart perfect? [Print "God" at left of the heart.] Neither Solomon nor you and I can stand alone, but there is a beautiful promise for us in the Bible. [Print "Is able to make us" under "God" and over "Stand" (Rom. 14. 4).]

If Solomon had asked God to keep his heart from turning away, and had obeyed God's commands, God would have kept him from falling to the end of his life. If Solomon had been asked, when he was first made king, if he would ever turn from God, what do you think he would have said? [Repeat Golden Text and print "Take heed" above the heart.]

Perhaps you think you could never be as wicked as Solomon. I know you would not do just what he did; but if any sin turns your heart from God

then it will not be perfect before him, and you will fall from the right.

[Repeat the Golden Text and urge that no sin be allowed to creep into the heart. Close with an earnest prayer.]

SUGGESTIONS FOR BLACKBOARD COLORING.

Heart, white; "Solomon's sins," dark red; "Stand," yellow; "God is able to make us," yellow; "Fall," green; "Not perfect," "Turned from God," green; "Take heed," white.



Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Solomon's Sin. 1 Kings 11, 6-10; Prov. 3, 13; 4, 7.

GOLDEN TEXT. "The way of the Lord is strength" (Prov. 10, 29).

AIDS TO THE KINDERGARTNER. Holy Bible, Prov. 4; *A New Life in Education* (Durell), pp. 114-118; *The Ascent of Man* (Drummond), p. 135, "The Dawn of Mind" (commencing at Mental Pathology, "Mental progress downward," etc.); *The Mind of the Master* (Watson), pp. 162-165, "The law of spiritual gravitation."

ATTENTION STORY.

We have talked of the wonderful life of Solomon, his good ways and good works. Our lesson to-day tells us that he was just like some of us. Do you wonder how? It was not because he was a king and wore a crown. For we are not kings and queens. We do not have real crowns. We have not forty thousand horses and chariots. So we are not like him in that, either.

We will see that this king, who lived long ago, knew how to be good, and yet was naughty sometimes. Is that not like us? He wrote about wisdom, goodness, and seeing God; but, after all this, he listened to the people who prayed to idols, and he did just as they did. The Book says that he did not follow in God's ways as his father David had done. How sorry we are? The heavenly Father was sorry, even more sorry than fathers are now when their sons do naughty acts. Solomon had written about wisdom and understanding; therefore, we wish that he had remembered this always and

had been good. Let us read about it. The large boys and girls may find the place and read aloud all the words they can. [We find them in 1 Kings 11, 6-10; Prov. 3, 13; 4, 7.]

Explain unusual words: "Evil," "concerning," "wisdom," "principal," "understanding."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the story.

Monday. Talk about verse 6, impressing upon the children the thought that, though Solomon had been taught by his father just how to work in the right way, he chose to be naughty.

Tuesday. Study the last clause of verse 10, and connect it with Exod. 20, 3. Explain with simplicity the unity of God, one God over all.

Wednesday. Talk of wisdom. What is it? Who are wise? Refer to the Queen of Sheba, who came to visit the king, because he could teach her much. He could tell her of what would make her wise. Solomon had wisdom given to him of God.

Thursday. Talk of understanding, learning how to think, how to do. After seeing a thing, or observing with attention, a child is able to describe what has been seen, thus showing that he has an understanding of the object or action observed.

Friday. The Golden Text refers to the "way," or the "path," as it is written sometimes. Walking in the right path makes a boy and a girl strong in body, in mind, in heart. This Golden Text is very like the one we had September 13. Look on your card for that Sunday, and see the picture of a large stone which you have colored gray, with green grass around it. Read what Solomon's father David said about the Lord being to him a rock, a fortress, a deliverer, a shield, a high tower, a refuge, and a Saviour. (2 Sam. 22, 2, 3.)

NATURE TALK. Speak of the seasons, and explain to the children that this is the first winter month. Read to them the promise found in Gen. 8, 22, that winter "shall not fail," and here it is with us again. The winter air and winter sports delight all children. Lead them to speak of snow, and they will be interested to know of this form of water. Ice is water, too. How pretty icicles are! How are icicles formed?

ART WORK. Show them some picture of a snow-storm, or of a farmhouse and barnyard, with the animals in it.

HAND WORK. Let the children draw and sew snow crystals.

THE TRANSITION CLASS may outline or sew the words, "He giveth snow like wool," and commit this text to memory. (Psalm 147, 16.)

SCIENCE AT HOME WITH MOTHER. Talk of obedience and walking in the right way. Father, mother, and all may be helpful to each other, as all try to find wisdom's ways. Review what God has put into the home and in our life for our good.

LESSON XI. (December 13.)

CAUTIONS AGAINST INTEMPERANCE.

Prov. 23. 15-25.

GOLDEN TEXT. "For the drunkard and glutton shall come to poverty;" (Prov. 23. 21).

Primary Notes.



I want to tell you to-day a kind of fairy story or fable—a story that is not really true, but is very interesting, and that can teach us something.

It is about a man named Ulysses, who was a great traveler. In one of his journeys he had to pass that part of the shore of Italy where the sirens lived. The sirens were a kind of mermaid, very beautiful to look at, and with lovely voices, but really they were very bad, hateful creatures. They used to sing so sweetly on the shore as ships were passing, that the sailors would let their ships sail upon the rocks in order to come to them; the rocks would destroy the ships and the sailors would be drowned, which the sirens did not mind.

Ulysses was a wise traveler, and knowing the danger determined to be ready for it. Calling his sailors together he told them of the sirens, and that they must row past the dangerous spot for their lives. Then he put wax in their ears so they should not hear the singing, but put none in his own. Instead, he made the sailors bind him to the mast, and in this way they reached the spot. The sirens came out and sang their sweetest songs, but the sailors couldn't hear, and Ulysses, though he would like to have gone to them, could not because he was tied fast, and so they got by safely.

That was a very good plan, wasn't it? But the story tells of a better. Some other travelers had to pass this spot, but in their ship they carried a wonderful singer named Orpheus. Every day he sang for them, and when they passed the sirens singing on the shores they only laughed, for they had a sweeter singer right on the ship with them, and in listening to him they had no wish to listen to the sirens. This was a better way, because it left the sailors free and took away the sirens' power—put something better and stronger in its place.

I want to talk a little now about something that is like the sirens in the way it attracts people; like them in the way it draws many to destruction. For fear this siren might some day attract and harm you, I want to tell you how you can be kept safely.

This danger lies in a great many places—in gay and beautiful houses; in wretched, miserable rooms; in elegant dining rooms; in cellars and attics; in city and country. O, you can find it everywhere! Let me tell you how it attracts people. A poor, tired man comes near, and it whispers, "I can rest and comfort you, only come to me." To the man or woman in trouble it says, "Come, and you will

forget all your troubles and be happy." To the boys it says, "Come, I will make men of you." To every kind of people it knows how to speak so as to draw, not as it promises to what is good, no—listen to what those find who are drawn away from the right.

Instead of joy and happiness they find wounds, quarrels, darkened eyes, dizzy heads, poverty, rags, and sorrow. [Print "Brings Sorrow, Poverty (Prov. 23. 21, 29)."] What name shall we give this siren? [Print "Drink."] [Tell how rocks wrecked the ships that run upon them, and then show how drink wrecks and spoils human lives, illustrating by some known example. Print "A wrecked Body and Soul."]

You and I want to know how to live so that drink will have no power over us. There are two ways. Solomon says, (Prov. 23. 31); that is a good way. If you would be safe, touch—taste—handle not. [Show a pledge and explain its use.] These ways remind me of how Ulysses and his sailors went safely by the sirens. The pledge and the promise are good ways to keep from drink; but there is a better.

You remember the other ship that carried the sweeter singer with the men. If we fill our hearts and lives with something better, if we have some one stronger with us all the time, drink will lose its power. Who will stay with us? [Print "Jesus brings Joy, Comfort, Safety for."] How can we have Jesus all the time? We can carry him in our—[make a heart around Jesus].

Drink is, O! so strong, but Jesus is stronger; with him to help and his work to keep us busy, our bodies and souls will be safe from the power of drink.

SUGGESTIONS FOR BLACKBOARD COLORING. Heart, white; "Drink brings Sorrow, Poverty, A wrecked," orange; "Jesus brings Joy, Comfort, Safety for," blue; "Body and Soul," white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. A Temperance Lesson, Prov. 23. 21; Matt. 6. 31, 32, last clause. GOLDEN TEXTS. "I will give them water" (Num. 21. 16). "Give us this day our daily bread" (Matt. 6. 11).

AIDS TO THE KINDERGARTNER. Holy Bible, Prov. 24; *The Four Pillars of Temperance* (published by National Temperance Society, New York).

ATTENTION STORY.

Solomon had written many wise words, and sometimes he talked about people eating, drinking, and sleeping so much that they made themselves poor and ragged. Long before Solomon's time, God had given to the people in the wilderness the bread and the water that they needed. The clear, sparkling water is a gift of God which will do good to us, and will build us up, and refresh us. How thankful we all are for water! Even little birds and chickens are thankful for a drink of this water which God has given to people, to animals, and to every living thing. Water is one of the greatest and best gifts of God to us, for we have more air, light, and water than anything else in this world. We will read what King Solomon said about this. [Read Prov. 23, 21.] Long after that these words were written, which Jesus had spoken. [Read Matt. 6, 31, 32, last clause.] Over here in the first part of this wonderful book a promise is written. [Read Num. 21, 16.] And here in Matt. 6, 11, is the prayer which we will repeat together, "Give us this day our daily bread." [These two verses about water and bread the children may write upon the blackboard.]

Explain unusual words in these passages.

OUTLINE.

Sunday. Attention Story, Bible lesson, and conversation.

Monday. Lead the thoughts of the children to an admiration of industry, and explain simply how industry and temperance are like brothers, but illness goes with drinking and eating what we should not touch.

Tuesday. Have the children understand that clothing comes from God. He provides the clothing of feathers for the birds, wool for the lambs, and hair and soft fur for other animals; but he gives the materials only for man's clothing, and he allows people to make their own clothes. Then they are working with him. He knows that we have need of these things, and he would not have us think too much of what we shall eat and drink and wear. Let us not think very much about these things, but do our work whatsoever it may be.

Wednesday. When many of God's people were wandering about in the wilderness, and could not buy bread or find water, he gave both to them. Let us repeat together the promise written in Num. 21, 16.

Thursday. Talk of bread. We have it every day. No one could starve if he have bread and water every day. Jesus taught this prayer to those who followed him, and it is for all people.

Friday. One wiser than Solomon came into this world to show people just how to be good, and he was not like these kings, David and Solomon. They were good for a long time, and then gave up trying to be good, and were naughty. The perfect

one who was to come was God's Son, and this book is full of promises of his coming. By and by the promise came true, just as all God's promises do. Jesus the good and the perfect one came. Our next lesson will be about him.

NATURE TALK. There are many topics suggested by this lesson. The uses of water. The need of bread. Describe its preparations for food, first coming from the wheat, and being made ready for the table. Materials for clothing will be an interesting topic, for one may talk of what our clothing is made. How are different animals clothed? Some of them furnish clothing for us.

ART WORK. Show a large and good picture of Niagara Falls to illustrate abundance of water; also show a sea view, if possible. Tell the children of Raphael, who painted the picture of angels like these upon the card of to-day.

HAND WORK. The little children may choose which they will picture: a loaf of bread in clay, a head of wheat on the blackboard, or the outline of a river or brook in the sand table.

THE TRANSITION CLASS may outline the words of the lesson card.

SCIENCE AT HOME WITH MOTHER. Talk of God's care in providing for us in our homes. Allow children to talk of that passage, "Your heavenly Father knoweth." He knoweth all about the home life and the home love.

LESSON XII. (December 20.)

THE BIRTH OF CHRIST. Matt. 2, 1-12.

GOLDEN TEXT. "And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2, 10).

Primary Notes.



I read in the newspaper one day of a man who received word from England that a great deal of money had been left him. What kind of news or tidings were they? [Print "Good" on the left side of the board and "Tidings" on the right.] He had been a poor man, who had had a hard time to get along, so these good tidings would give him much what? [Print "Joy" under "Tidings."] I am sure his heart would rejoice. [Make a heart in the center of the board, and print "Rejoice" inside of it.] How many would rejoice because of these "good tidings?"

There was once a city that was in great trouble. A great army had come against it, and had camped outside of the wall that was all around it; no one dared go in or out. The enemy had kept the people shut up so long that the food had given out, and

many were dying of hunger. But one day a messenger came with the news that all the soldiers in the enemy's camp had gone, and outside of the city's gates was plenty of food. What kind of tidings were these? The hungry, starving people were filled with great joy. [Print "Great" below "Glad."] I am sure many hearts in that city rejoiced; this time not only one family, but a whole city full, were made glad; these good tidings were for many (2 Kings 6. 24-33; 7. 1-16).

On Friday we are to celebrate the bringing of "good tidings of great joy"—tidings that were brought many years ago, and yet they seem as good to-day as when they were first told. What day will we call Friday? Christmas Day. Why does it give you joy to have Christmas come? To-day we are to tell again the story of the first Christmas. We will think again about the "glad tidings" that came that day, and why they were "good tidings of great joy."

Let us think first about the Garden of Eden. Who lived there? Why did Adam and Eve have to leave the garden? In the midst of their troubles was there anything to make them glad? What promise did God give them. That one day he would send the world a—[print "A Saviour," below the heart]. We have studied a great deal about these years after Adam sinned, and we have found that men and women, instead of being good and obedient, were what? The world was full of sin, but in the midst of the sorrow and sadness sin made, every now and then, would come a new promise of a Saviour who would save from sin. These promises were like sweet bells ringing out "good tidings of great joy." [Repeat a few of the promises in words the children can understand (Isa. 7. 14; 9. 6; Mal. 3. 1; Zech. 9. 9; Micah. 5. 2).]

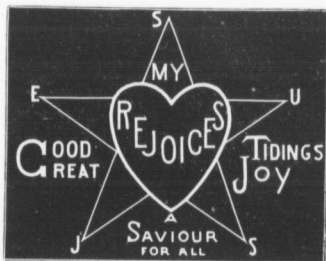
The years rolled away, and at last the time had come for God to keep his promise. [Now tell briefly but vividly the story in Luke 2. 1-20, having the children repeat the Golden Text at the right place in the story—then give the account found in Matt. 2. 1-12. When talking of the star, make one that has been previously outlined behind the heart, with rays of light streaming from it.]

What a glad day that was for the shepherds and wise men! Why? Who had come? [Print "Jesus," a letter at each point of the star.] For what had Jesus come? A Saviour for only the shepherds and wise men? For whom? [Print "for all" below "Saviour."] Then for whom were these good tidings the angels brought so long ago?

Many years before Jesus came, a good woman sang a sweet song. The first words of that song were, "My heart rejoiceth in the Lord, . . . because I rejoice in thy salvation" (1 Sam. 2. 1). Just a little while before Jesus was born, Mary, Jesus's mother, sang almost the same words. [Repeat Luke 1. 46, 47.] You and I ought to sing the same song to-day, because of the "good tidings of great joy;" because

the Saviour "for all" people has come. Has Jesus forgiven your sins? Is he your Saviour? He is my Saviour, and at this glad Christmas time my heart rejoices. [Print "my" over the heart.] Can you say so too? If so, we can sing with glad voices our Christmas carols, and on Christmas Day, when your presents and good times make you happy, remember that all the good times come because Jesus was born a Saviour "for all" people.

SUGGESTIONS FOR BLACKBOARD COLORING. Heart, white; Star-rays, "Good Tidings, Great Joy," yellow; "Jesus, a Saviour for all," white; "Rejoices," bright red.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Birth of Christ. Luke 2. 8-20.

GOLDEN TEXT. "Behold, I bring you good tidings of great joy" (Luke 2. 10).

AIDS TO THE KINDERGARTEN. Holy Bible, Matt. 2. 1-12; *City of David* (Andrews); *In a Manger* (Farrar); *Oratorio of the Messiah* (Handel); "For unto you a child is born, . . . and the government shall be upon his shoulders. . . . Wonderful! Counselor! The Mighty God! The Everlasting Father! The Prince of Peace!"

ATTENTION STORY.

Here is the dear old story, but the only old story that is new every time we tell it. From it we hear of the field, the shepherds, the angels, glory, good tidings, a multitude of angels all singing, Bethlehem, the same city where David lived, and the manger, and, best of all, the little Christ-child who came to our earth and to our life. We all like to look at a little baby, do we not, little people? In our lesson to-day we are asked to think of Jesus, the most wonderful baby ever born into this world. At the beautiful Christmas time we remember his birthday, and how glad we are to have it come! It is the day of joy and gladness to everybody who has read the wonderful Christmas story. We wish that all people in this world had heard it, and we will always tell it to as many people as we can.

One night, long ago, some shepherds were out in a field watching their flocks of sheep, when an angel came near to them, and the whole place became light and beautiful. The shepherds were afraid, but the angel said, "Fear not!" How many

times those words are written in this Book! Surely we will never be afraid if we remember that God's word says to us all, "Fear not!" The angel made them very happy by saying, "I bring you good tidings!" That means something beautiful which you will be glad to hear, and it is a story for everybody—"all people." Then the angel told them that the baby Jesus was in Bethlehem, and "suddenly"—that means like a surprise—they heard many voices singing about praise, and peace, and kindness to others. The shepherds said one to another, "Let us go over to Bethlehem and see this that has been told to us;" and they started off to the little town of Bethlehem. Now let us read about it. [Read Luke 2. 8-29.]

Explain unusual words: "Abiding," "shone," "tidings," "swaddling clothes," "multitude," "hest," "abroad."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. It was while the faithful shepherds were busy at their work, watching the flocks, that the glory and the light and the song came to them. Sometimes it is when people are busy and alone that God's sweet messages come to them.

Tuesday. If we could hear the angels sing, how pleasant it would be! We shall hear them some day, because God has some beautiful surprises for us; more beautiful than anything we have ever seen or heard. We shall be about our work, doing it well each day, and when the work is all done, the "beautiful Zion built above" will be ready for us. Let us be sure that we are ready, with our work well done.

Wednesday. "They made known abroad"—that is, the shepherds told everybody as soon as they could. We tell good news very quickly; we can tell this same story to the children who have not heard about it.

Thursday. Everyone who heard the story "wondered" (verse 18). It seemed too good to be true, but how glad we all are that it was true and that it is true!

Friday. The Golden Text means that Jesus came to show his love for you, little people, and to bring peace and love to your homes and to your hearts. This is the message to you of "good tidings of great joy."

NATURE WORK. You may study horses, their appearance, and some things concerning them spoken of in the Bible. Although a horse knows very much, yet he has not understanding, as we have (see Psalm 32. 9; James 3. 3). A red horse is spoken of in Zech. 1. 8, a white one in Rev. 6. 2, and a black horse in Rev. 6. 5.

ART WORK. The teacher may, from multiplied Christmas pictures, choose a representation which will carry its lesson to her little ones.

HAND WORK. Let the kindergarten children build a little city in the sand table, putting mountains back of it.

The **TRANSITION CLASS** may outline the words on the card.

SCIENCE AT HOME WITH MOTHER. Explain that Santa Claus means anyone who gives. He is anyone who forgets himself and is busy trying to make others happy. Any one of the little people may be Santa Claus, for there is not any real Santa Claus, except as it is some one who gives to others. Do not talk, dear little people, of what "Santa Claus is to bring me," but think, "I am a Santa Claus, and I am thinking of what I will give, not of what I shall get." God's word says it is more blessed to give than to have things given to us.

LESSON XIII. (December 27.)

REVIEW.

GOLDEN TEXT. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man (Eccles. 12. 13).

Primary Notes.



[Have drawn on the board a large wheel with twelve spokes, and in the beginning of the lesson, as you let the children count them, place the number at the outer end of the spoke; show them that the hub is the center of the wheel from which the spokes radiate, and that the tire holds and binds all together.]

Can anyone think why I have put this wheel on the board? Because it is to be a lesson-wheel; how many lessons have we had this quarter? Then the twelve spokes are to stand for the twelve lessons. Have you noticed that every Sunday this month we have drawn the same picture on the board? Each Sunday we have drawn a heart. Why? Because the lessons were heart lessons. Indeed, all Bible lessons should be hidden in our hearts, and work out from our hearts into our lives, and so instead of a hub to this new kind of a wheel we will make a heart. [Rub out the hub, and in its place make a heart.] Now let us print in the center of the heart "12 lessons" learned, because we are to talk over twelve lessons and see what heart lesson we can learn from each. Against each spoke we will print the lesson we have learned and are going to practice in our lives.

We have still another part of the wheel. What is it? You remember we said the tire bound the spokes together and held them in their places. The Golden Text is to be the tire of our lesson wheel, for we shall find, when we learn the words of it, that if we do what it says, we shall be sure to keep every one of our twelve lessons, not only in our hearts, but will obey them in our lives.

What great man have we been studying about

this quarter? Whose son was Solomon? When David was too old to rule his people well, whom did he make king in his place? What was the first lesson we had about Solomon? [Have the title recited.] Who can tell me what was done when Solomon was anointed king? [Choose some child to tell the story of 1 Kings 1, 32-40.] Just before David died he gave a charge to Solomon; he told him to be strong and show himself a man, and what else? [Repeat the Golden Text.] In whose ways was Solomon to walk? Then the first lesson we learned this quarter was, that not only Solomon, but you and I, are to walk in God's ways; that means to obey and follow him. [Print "Walk."]

[As the lessons are reviewed, bring out the truth that was taught from each one, printing it against the numbered spoke. For the second lesson, print "Be wise;" for the third, "Honor;" for the fourth, "Say No," and sing "Yield not to temptation."]

Review the fifth and sixth lessons together, reminding the children that we are building our characters and lives every day, and that as Solomon gave God the temple he built we should give our lives, ourselves, to him. Print "Build," "Give," and sing in connection the "Building Song," used when the lesson on building the temple was taught.

[For the seventh lesson print "God Blesses;" for the eighth, "Obey;" for the ninth, "Serve;" for the tenth, "Take Heed;" for the eleventh, "Jesus Saves;" and for the twelfth, "Rejoice," singing one of the Christmas carols used the Sunday previous.]

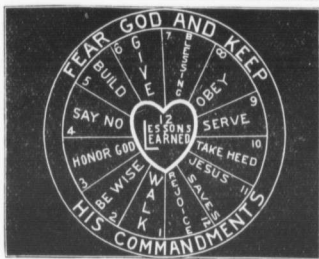
Our lesson-wheel is full of lessons, but as we finish the story of Solomon's life we want to repeat some very nice words he once said. [Repeat the Golden Text, and print "Fear God and keep his commandments" in the tire of the wheel.] If we fear or honor God we shall surely do every one of these things that Solomon's life and words teach us we should. Will you "Fear God, and keep his commandments?"

Perhaps you may forget some of the stories we have listened to together, but if these lessons have fallen into the right kind of hearts, they will be like the seed Jesus told about—seed that "fell into good ground and brought forth much fruit." These lessons, if your heart is like the "good ground," will not only stay in your hearts, but will be seen in your lives by the beautiful fruits of obedience. Service for God, hands, feet, and lives given to God, you will "walk in the ways of the Lord."

When you go home, make a wheel, and see how many of these lessons you can remember and print.

SUGGESTIONS FOR BLACKBOARD COLORING. Wheel, brown; Golden Text and "12 LESSONS LEARNED," orange;

heart, white; numbers, white; each lesson a different color.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Review.

GOLDEN TEXT. "If ye love me, keep my commandments (John 14, 15).

ATTENTION STORY.

You remember, dear children, that all summer, and during the vacation Sundays, we were talking about some one who had been a shepherd boy once. He was obedient to his father's message, and he had gone home to find the good minister Samuel there ready to put the oil upon his head. This was to show that he was chosen to be the king. We remember that he wished to build something. What was it, children? Did he build it? No! After David had gone from the kingdom his son was king, and then it was built. We will talk of this son to-day.

When the leaves were red, and the apples ripe last October, we commenced to study about this man. What was his name? Yes, Solomon! He once chose what he would rather have than anything else. Children often do that, do they not?

Can you tell what he chose? It was wisdom. He did not care so much to be rich or great, as he did wish he might know a great deal.

God gave him more than he asked for, just as he has given to us many things we did not expect, and your fathers and mothers give to you more than you ask.

He had money, and wisdom, and the love of the people who knew him. He remembered his father's wish about the temple, and he built it.

We will read about the time when it was finished, and the people gave it to God, with prayer and singing. [Read 1 Kings 8, 54-56.]

Explain unusual words: "Supplication," and other words new to the children.

OUTLINE.

Sunday. Attention Story, Golden Text, and conversation.

Monday. Suggest the choice of knowledge which Solomon made, and afterward he wrote the Proverbs, and spoke of fathers, mothers, children, and animals, even tiny little ones. In one song or proverb he said that four little things upon the earth are very wise: the ants, rabbits, locusts, and spiders. [Read Prov. 30, 24-28.] He knew something about nature.

Tuesday. Talk of the temple, of Hiram, and of the princes who helped the workmen to build it. (1 Kings 5, 5-11.)

Wednesday. (Read 1 Kings 10. 1-19.) Explain this wonder story, allowing the children to talk about this visit of the queen who took so much trouble to come that she might learn something. The children may draw upon the blackboard a picture of the throne, with six steps.

Thursday. Talk of obedience.

Friday. Dwell upon the promise of a coming Saviour, and try to connect the last lesson with the preceding one. Jesus is the one perfect life, and He is King over all kings, forever.

NATURE WORK. Name the different materials which were put into the temple. They will suggest many topics, such as stone, iron, nails, brass, cedar, fir, gold, and silver. Also show pictures of lilies, lions, and oxen. (1 Kings 7. 26, 29.)

ART WORK. Show pictures of the temple, and of kings, queens, and priests.

HAND WORK. The numerous nouns and scenes suggest opportunity for various picturing of windows with sticks and rings; also, the children may draw pictures of animals. Many fertile subjects abound in this review.

The **TRANSITION CLASS** may cover the beautiful little holly branch upon the lesson card.

SCIENCE AT HOME WITH THE MOTHER. Talk of the Golden Text. It was Jesus who said, "If ye love me!" For the sake of love we can, in the home, do, say, and bear very much. For love's sake we can follow Jesus and keep his commandments.

His word says to parents, "Provoke not your children to wrath." To children it says, "Obey your parents," "Honor thy father and thy mother." The home life and the home love were dear to Jesus when he was on the earth, and he watches tenderly each home now.

Lead the children to admire him as the one King who never failed to be good and to do good.

Whisper Songs for December.

TENTH LESSON.

Help us, Lord, each little one,
Thee to worship, thee alone;
May we ever love to be
Where thou leadest, close to thee.

ELEVENTH LESSON.

God has given me, his child,
This fair temple undefiled;
Little temple of the soul!
I must keep it clean and whole.

TWELFTH LESSON.

"Bright and joyful is the morn,
For to us a Child is born:
From the highest realms of heaven,
Unto us a Son is given."

Order of Service

FOR THE PRIMARY DEPARTMENT.

Fourth Quarter.

GREETING.

OUR SUNDAY SONG. (From *Canadian Hymnal*, pages 79 to 85.)

Teacher. Who loves little children?

Class. Jesus Christ, the same yesterday, to-day, and forever.

Teacher. What did Jesus say about children?

Class. Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.

Teacher. When should children come to Jesus?

Class. Behold, now is the day of salvation.

SINGING. "Come to Jesus."

Teacher. What is it to pray?

Class. To ask God for what we want, and to thank him for what he has sent to us.

Teacher. Why may we pray to God?

Class. He is our Father in heaven.

Teacher. How should we pray?

Class. With earnest, believing hearts.

[Prayer by teacher, followed by Lord's Prayer, all joining.]

A CHILD'S CREED.

I believe in God above,
I believe in Jesus' love;
I believe his Spirit, too,
Comes to teach me what to do;
I believe that I must be
True and good, dear Lord, like thee.

BIRTHDAY SERVICE.

OFFERINGS.

PRAYER HYMN from *Canadian Hymnal* pp. 85-86.

REVIEW FROM THE BOARD.

GOLDEN TEXT taught and explained.

SUPPLEMENTAL LESSON.

MOTION PRAISE SONG. From the *Canadian Hymnal*, pages 86 to 88.

THE LESSON TAUGHT.

ECHO PRAYER.

[While heads are still bowed teacher repeats:]

"Remember God is watching you;
For whether wrong or right,
No child in all this busy world
Is ever out of sight.
Yes, he who blessed the little ones
Is marking all you do,
Then let each word and thought and deed
Be honest, brave, and true."

PARTING SONG. "God be with you"

Teacher. The Lord bless thee and keep thee.

Class. The Lord watch between thee and me when we are absent one from another.

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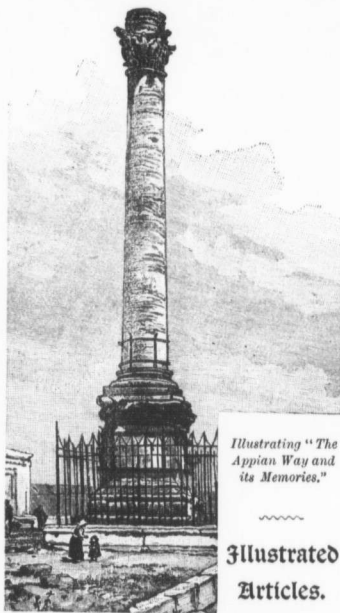
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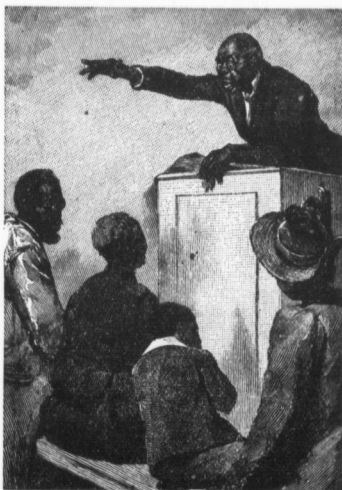
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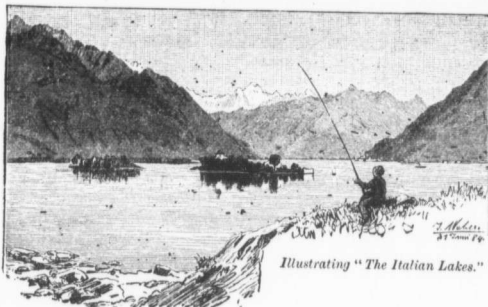
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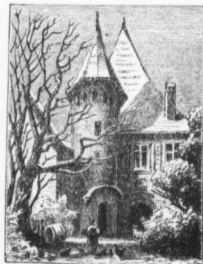
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