

Vol. XI. No. 7

July, 1905

Yearly in Advance, 60c.
Two or more 50c. each.

*Records of writers
Copies sent to contributors*

THE

Bookman, June 11

TEACHERS MONTHLY



Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building, Toronto

Please mention "The Teachers Monthly" when writing advertisers

THE
ACME
LOAN
 AND
SAVINGS
COMPANY

HEAD OFFICE
 77-80
 Confederation Life Building
 Toronto - Ontario

Authorized Capital - \$5,000,000.00
 Subscribed Capital - 900,000.00
 Assets - - 250,000.00

PERMANENT STOCK CLASS "A," may participate in surplus profits. Dividends payable half yearly, at 6 per cent. per annum.

FULLY PAID STOCK CLASS "B," Dividends payable half yearly at 6 per cent. per annum.

INSTALLMENT INVESTMENT STOCK CLASS "M," payable monthly. Dividends half yearly at 5 per cent. per annum.

WRITE FOR PROSPECTUS

THE CANADIAN BANK
OF COMMERCE

Paid-up Capital, \$8,700,000 - Rest, \$3,500,000.

HEAD OFFICE - TORONTO

HON. GEO. A. COX, President.
 ROBERT KILGOUR, Vice-President.

B. E. WALKER, General Manager. ALEX. LAIRD, Asst. Gen'l Manager.

117 Branches in Canada, the United States
 and England.

BANK MONEY ORDERS

ISSUED AT THE FOLLOWING RATES:

\$5 and under.....	3 cents
Over \$5 and not exceeding \$10.....	6 cents
" \$10 " " \$30.....	10 cents
" \$30 " " \$50.....	15 cents

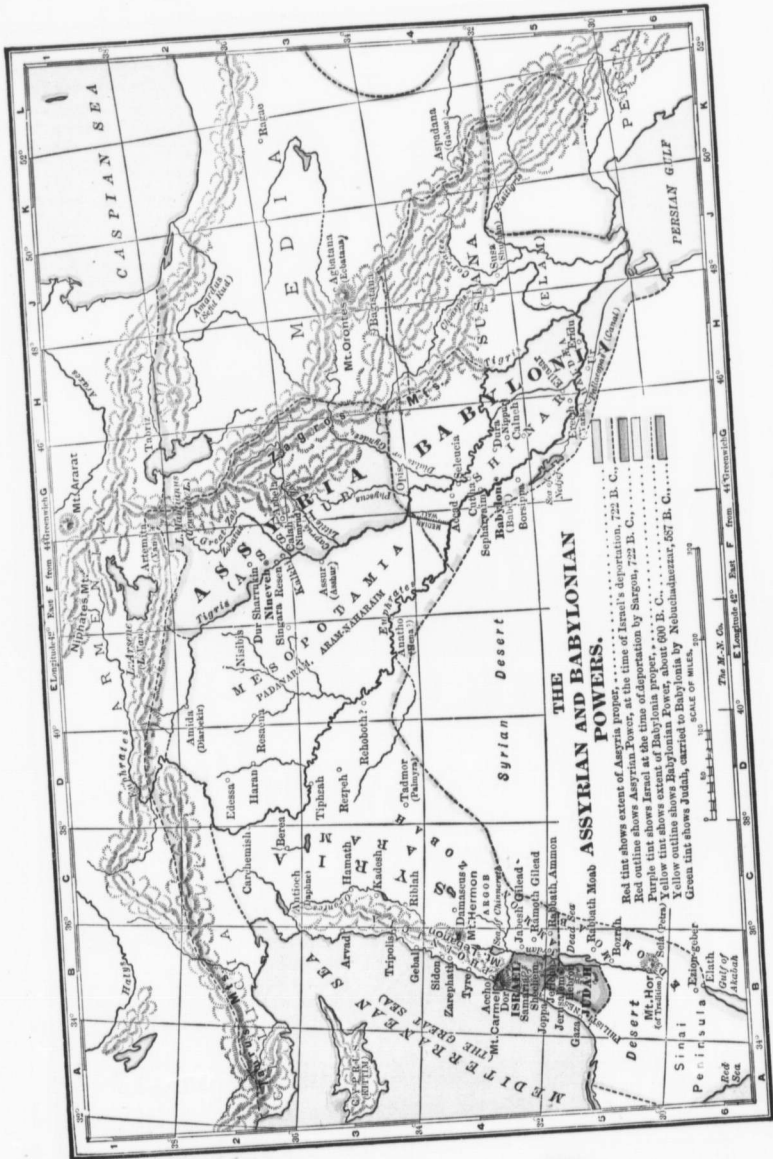
These orders are Payable at Par at any office in Canada of a Chartered Bank, (Yukon excepted), and at the principal banking points in the United States.

NEGOTIABLE AT A FIXED RATE AT

THE CANADIAN BANK OF COMMERCE, LONDON, ENG.

They form an excellent method of remitting small sums of money with safety and at small cost.

Please mention "The Teachers Monthly" when writing advertisers





*Article
turned
Aug. 2, 1*

Following our **Summer Session** JULY and AUGUST
we again enter upon the **Fall Term** from Tuesday, September 5th,
under better conditions than ever. We have enlarged our premises, improved our
equipment, and revised our courses—all with a view of doing better work for our
patrons.

1904-5 has been our banner year for placing graduates in good positions at good
salaries. We have been quite unable to supply the demand, and we know 1905-6 will
bring still greater opportunities for our well-trained students.

Our large staff, (20 teachers) our excellent courses, our modern equipment
combine to enable us to do for students what no other Business School can attempt.
If interested, write for our new catalogue. Address

W. H. SHAW, Principal

Central Business College, Toronto
Yonge and Gerrard Streets

Please mention THE TEACHERS MONTHLY when writing to advertisers

We Have Just Opened Up

A LARGE CONSIGNMENT OF NEW BOOKS SPECIALLY SELECTED FOR

Sabbath School Libraries

NOW is a good time to overhaul the library and freshen it up by a substantial addition of bright, new, up-to-date books.

The scholars will appreciate this by showing renewed interest in the library and the results are sure to be satisfactory.

We offer our out-of-town patrons the privilege of personal selection. Inquire about it.

We quote the largest discounts and the easiest terms. Write for our 56-page catalogue and terms. Mailed free to any address.

Here is a short list of good ones to choose from,—

DUNCAN POLITE, Marian Keith.....	\$1.25
THE PROSPECTOR, Ralph Connor.....	1.25
MARJORIE'S CANADIAN WINTER, Agnes M. Machar.....	1.00
GREAT FACTS FOR CHRISTIAN LIVING, Rev. Geo. B. McLeod, M.A.....	1.00
PRIVATE JAMES' FIFE, a story of the Boys' Brigade, Herbert Reid.....	.50
PLAY THE MAN, Herbert Reid.....	.70
THE OLD ORCHARD, Mack Cloie (A Canadian Temperance Story).....	1.00
THE HOUSE THAT JACK BUILT, Wesley Johnston.....	.75
DR. LIKE OF THE LABRADOR, Norman Duncan.....	1.50
DR. GREENFELL'S PARISH, Norman Duncan.....	1.00
THE HARVEST OF THE SEA, Dr. W. T. Grenfell.....	1.00
A DAUGHTER OF THE SEA, Amy LeFeuvre.....	1.00
PRINCESS SUKEY, Marshall Saunders.....	1.25
ON LIFE'S THRESHOLD, Chas. Wagner.....	1.00
STORY OF THE GRAVELEYS, Marshall Saunders.....	1.25
BELLE OF BOWLING GREEN, Amelia E. Barr.....	1.25
BOY TRAMPS ACROSS CANADA, J. Macdonald Oxley.....	1.25
WOODMYTH AND OTHER WORLD, Jos. Hamilton.....	1.25
OUR OWN AND THE LABRADOR WILD, Dillon Wallace.....	1.50
LIFE OF THE LABRADOR WILD, Dillon Wallace.....	1.25
REBECCA OF SUNNYBROOK FARM, Kate Douglas Wiggin.....	1.25
HEART OF THE WORLD, Chas. M. Sheldon.....	1.25

LIBERAL DISCOUNTS

WILLIAM BRIGGS, PUBLISHER AND BOOKSELLER

29-33 Richmond St. West, TORONTO

The Teachers Monthly

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

Vol. XI.

July, 1905

No. 7

It is well worth while to keep in touch with vacation scholars. Postage is cheap; but how highly valued is the teacher's letter. Perhaps the answer will be brief. Never mind; it is because there is so much fun going. The Quarterly put in the scholar's hand before he goes away and the Illustrated Paper mailed to him every week; the experiment is easily made and will pay.

Increases and Decreases, 1904

The reports of the Sabbath School and Sabbath and School Publications Committees to the General Assembly last month announce important gains,—on the part of the Publications a very decided advance in circulations, which means a larger number of teachers and scholars and homes reached by our Lesson Helps and Illustrated Papers; and on the part of the Sabbath School Committee increases in the number of schools—there are now 2,873; in the average attendance, which is now 127,142; in givings, which are now \$132,000, being an advance of \$10,000 on last year; in the givings to the Schemes of the church alone the advance amounts to about \$4,000. There have been decreases in the number committing scripture and Shorter Catechism to memory, which is greatly to be deplored; and in the number on the roll,—which falling off seems to be owing to some error in reporting, as the average attendance has increased by no less than 1,397.

It is a disheartening fact,—but one which can and ought to be remedied, and that without delay,—that only 925 schools out of a total of about 3,000 have sent in contributions to the great missionary Schemes of

the church. The sum is a fairly large one, \$31,856; but it is inconceivable that only about one school in three should remember missions, since missions is the very reason of the existence of the church itself—that Christ's blessed gospel should be given to all the world. Let the other two-thirds wake up, and in a single year the contributions can be doubled. 1,383 schools were faithful to Children's Day. Every school should be on the list of givers to the Children's Day Fund. It is the fund which supports the Sabbath School Committee in its rapidly increasing work of Teacher Training and Supplemental Lessons, and in aid in supplying Lesson Helps and Papers to new and needy schools, French and English, as well as in the general extension and development of Sabbath School work.

Some Summer Sundays

I can feel the sweet calm of them still, those summer Sunday mornings of my boyhood, with the dew sparkling on the grass—for we were up betimes, and the whole air fragrant with the breath of flowers. The very insects in the air—there was little else of life astir—seemed to hum more quietly. The spirit of rest and of worship held the whole countryside in its spell.

It was a long forenoon: for the Sabbath School was not till two o'clock with the church service an hour later. But it was length that had no weariness. There was the "verse-about" reading of the scriptures, when the eight boys and girls gathered in the cool parlor—there was no mother, and the father was ten miles away at his morning

"appointment." Seven chapters was the rule, one for each day of the week. It was a sacred task, for it had been the mother's custom to lead in it, when she was with her flock, before she had gone to the home above.

The orchard, with its great spreading shade, was a great resource. Each one had his or her favorite tree; and with a shade tree and a book, and the summer breeze making its soft music in the branches above, the hours fly, as if on wings. And very close to heaven it often seemed. Talk of the immaturity of children! I wonder have any of us ever seen further into God's heart, or had truer desire to do valiantly in His service, than in those same golden days of childhood?

The Sabbath School was primitive enough in its methods. The teachers might all take their lesson from the same chapter and book, or, again, they might not, and the superintendent did his part at the close chiefly by reading long extracts from a tedious "commentary"; but oh! the joy of "saying verses"—fifty or a hundred of them at a time. That was where the rivalry came in. It was for who would say the most; and to wholesome children, wholesome rivalry is meat and drink.

There was no stint to the sermon or the prayers, and the singing took full time, as well; so that it was well nigh five before church was "out." Perhaps the children did not understand very much, for the sermons of our fathers were solid, packed full of doctrine, and some of the words were hard; but the solemnity of the service,—the careful reverence of the minister, the devoutness of the worshippers,—left its effect. It was God's house; God was there; it was He who spoke. It was for those who heard, reverently to obey.

There was a sharp appetite for "tea"—always some extra delicacy on the table on Sunday evening, and the very prettiest china brought out; then the walk to the woods in the cool of the evening—it was not permitted to go off the farm on that day; and then, as twilight fell, the gathering in the parlor again—there was a hush upon it that had not been in the morning, for the weary minister was resting after his day's work, as, stretched upon the couch, and with his eyes closed, he asked the questions of the Shorter Catechism.

It was from the beginning to the middle, one Sabbath, and from the middle to the end, the next. And it was no hardship to answer, for the boys and girls "knew their questions" well by heart. Nor has the evening hymn ever seemed more sweet, nor prayer more touching, than the few sentences with which all was closed. It had been a day well spent. There was a long night of dreamless sleep ahead, and the heartily-greeted tasks, or the merry play, of a new morning.

R. DOUGLAS FRASER

Was it Worth While?

They came in hundreds and thousands, not only from every part of the Province, and of the Dominion, but there were full delegations from every state in the Union, and some even from across the sea. It was at no small outlay of time, and money, and toil, that these multitudes came together. Was it worth while? What are the net results? When the enthusiasm of the great International Sunday School Convention, which stirred the city of Toronto to its centre last month shall have passed away, will there be anything tangible left?

Let the answer be a simple recital of a few, a very few, points.

And, first, the devotional feature of the Convention. Every day had its half-hour of prayer, specially set apart. It was the scriptural preparation for Pentecost, "all with one accord in one place," waiting, pleading. And assuredly the Holy Spirit was there, and His presence and power will abide with many who shared in those rare opportunities.

The emphasis laid on the *child* was memorable, even for a Sunday School gathering. The adults had their share of discussion, and the course of instruction suited to their special needs was closely canvassed. Nor were the older boys and girls forgotten. But the yearning enthusiasm of the Primary workers in their three days preliminary Institute, passed over into the great Convention itself. The little child was in the midst. It has taken a long time even for child lovers and workers among the children to realize, that it is easier to train little ones

into Christ, than to win back one older boy or girl—not to speak of man or woman—to Christ. This Convention clarified the sight of many on this vital point.

"For 'thoroughly trained teachers'—might have been taken as the Convention motto, so thorough and practical were the discussions and the plans in this branch of the Sunday School enterprise. The different denominations are at work, have been at work, on this problem, our own church not less zealously than others. The International recognition of Courses and granting of Diplomas cannot fail to give further impetus to this most urgent matter; and he must have been a dull delegate, indeed, who went away from the Conference on this subject, led by our own Principal Falcouer, without perceiving that no time is to be lost, and no effort spared, in securing the better training of every teacher and every one who seeks to become a teacher in the Sunday School.

The Exposition of literature and appliances was unique. Dr. Blackall, who had this in charge, has blazed out a new pathway, giving dignity to what had been like to degenerate into a keen bid of publishers for patronage. And the missionary portion of the exhibit had special significance. Join to this, the discussions on how missions may be taught in the Sunday School, and the scholars trained to be givers and workers in the great cause, and the holy enthusiasm of the missionary evening, and you have a force that will not expend itself in a day. The most characteristic new departure in Sunday School plans is the effort to develop the spiritual activities of the children, that their growth in Christian service may keep step with their increase in Christian knowledge; and the recent Convention struck true to the call of its constituency in helping forward this most promising movement.

"Worth while?" A thousand times, yes.

Patsy's Bear

OR

HOW THE CHILDREN'S PERIL AWAKENED SOME INDIFFERENT PEOPLE TO A SENSE OF THEIR RESPONSIBILITY

By Rev. J. J. Wright, B.A.

One of the chief gamblers and saloon men of W. was Patsy R., and he had pitched his living tent on a vacant spot adjoining the Presbyterian Mission. His "fad" was a pet bear that he had raised from a cub, and now sometimes hitched to his sled together with a young dog. The dog was put in the lead, and his one business in life seemed to be to keep out of the reach of the bear, while the bear's one purpose seemed to be to catch the dog, and so Patsy had a swift team.

One day, however, Bruin showed such an ugly temper that he was quickly unhitched, and was never driven again. He was chained to a stake behind the tent, and such time as he was not being teased by the men who came up from the saloons, he spent in shuffling restlessly round and round a well beaten path—his beady eyes watching everything that came near. One day a little child tod-

died confidently within reach, and quick as a cat the bear took her in his grasp, and it was not till the little one's flesh was torn and her clothing soaked with blood, that the men could get the child away.

Then arose a great discussion as to what should be done with the bear. Patsy said that his pet would not hurt anyone—might be a little rough, but never really meant any harm. The condition of the child, however, made acceptance of this plea impossible. Some argued that, if parents or guardians were careless enough to let children wander round without protection, they must just abide the consequences. Such talk was plausible, but did not really convince. Most agreed that Patsy should be compelled to place a proper barricade around his pet, and an officer in scarlet conveyed to him this decision. Accordingly, spruce logs several tiers high were built up about the bear,

To Develop Giving

giving to the people a welcome sense of security, and giving to the bear's eyes a more wicked gleam than ever.

About this time a public school was begun in the mission, and again and again before recesses the children were warned to keep away from the pen. The spirit of adventure, however, was strong, and familiarity bred contempt for danger; so that it was not at all unusual to find youngsters climbing the log barricade to take a rise out of Bruin.

At last the folly of it all dawned on those most interested. Surely, they said, if there be any rights in the case, the children's are superior to the bear's, and if there is to be any interference, it should be with the liberty of the bear, and not with the liberties of the children. The result was that Patsy was compelled to put away his bear, and it was taken out of the camp and shot.

Now, it may be that in this case high legal points were involved that should have been argued with becoming dignity and leisure, but it seemed a case that could be dealt with just as safely and far more quickly in the court of Common Sense, and that court has large jurisdiction in the north country.

Whitehorse, Yukon

To Develop Giving

AN EXPERIENCE

By Rev. R. J. Miller, D.D.

Editor S. S. Periodicals, United Presbyterian Church of North America

I have been requested to present in a few words an outline of the method used by one denomination in seeking to develop the grace of giving through the Sabbath School. I can only tell of the plan adopted by our church (the United Presbyterian Church of North America), with some of the results.

Nearly twenty years ago an appeal was made to our Sabbath Schools for money to repair a missionary boat used by our missionaries in their evangelistic tours up and down the Nile. The results were so encouraging, that our General Assembly from that time made provision to set before our schools a specific object for contributions for each Quarter of the year. The general schedule followed for many years has been: First

Quarter, Church Extension (the erection of church buildings for needy mission stations); Second Quarter, Freedmen's Mission (the support of missionary operations among the colored people of the South); Third Quarter, Foreign Missions; Fourth Quarter, Home Missions. The General Assembly also recommended that each Board having the oversight of the foregoing enterprises, name a specific object for each quarter's contributions.

The one named first in the foregoing schedule has responded every year, by naming one or two churches to be erected by the offerings of that year. Our Sabbath Schools have already contributed a large portion of the money necessary to erect twenty-five churches in various parts of the country, all of which are called "Sabbath School Memorial Churches." During the present Quarter our schools are contributing towards the erection of a building for a new mission in Oklahoma City, and another for an Italian Mission in Pittsburg, Pa. Our schools have never contributed the entire amount of money necessary for the erection of these buildings, but only such portion as was necessary to be raised outside of the community in which the mission was located.

The other Boards named have not named a specific object every year, but, when they have done so, it has always resulted in increased liberality among our schools. For example, our Board of Freedmen's Missions at one time requested our schools to supply the means necessary to erect a boys' dormitory in Knoxville, Tenn., where our most extensive educational plant among the Freedmen is located. The result was exceedingly encouraging. A large portion of the money raised for foreign missions has been devoted to the support of the educational work of our church in Egypt and India. Our Home Mission Board has usually hesitated to name specific objects, through fear of the charge of favoritism, but the need of the evangelizing, leavening power of the Gospel in our own country has been kept prominently before the schools, appealing both to patriotism and piety as reasons for increased liberality. Thus there have gone hand in hand an educational influence with reference to our

missionary operations and the stimulation of the spirit of liberality.

Very frequently the missionary feature has been added to our special services in the Sabbath School. Children's Day, Rally Day, and the Christmas anniversary, are made occasions for special ingatherings. Frequently the Boards named send out missionary boxes, sometimes with maps and pictures illustrating the object for which special appeal is made. This also has had its educational value.

I am much pleased with the Missionary Catechism presented in your series of Lesson Helps, and am inclined to adopt something after the same order in our line of teachers' and scholars' helps. Whatever teaches our people, young and old, to recognize and respond to the Master's call, "Go teach all nations," is a helpful feature of the Sabbath School work.

Pittsburg, Pennsylvania

Sunless Cities

By Rev. W. G. Brown, B.D.

Have you heard of the "sunless city" of Sandon in British Columbia?

Let me explain. Sandon is a small mining camp lying in the very heart of the mountains, which rise so high and so steep on either side, that from the month of November till the month of February the sun's rays strike only the mountain tops.

In reviewing the Lesson in the Presbyterian Sabbath School here one day, the superintendent asked the question, "Can any of you boys or girls suggest a way by which we might make the sun shine in Sandon?" The answers came in rapid succession, "Raise up the sun," "Cut down the mountain"; while one boy, whose experiments had doubtless made it unpleasant for his fellows, said, "Put a mirror on top of the mountain, and turn the light into the town."

These suggestions were, of course, impracticable, so far as the solution of the problem contained in the question was concerned; but they are worth considering in the struggle to overcome darkness, in which every Sabbath School teacher is engaged. It is our business to see that the light from the great

"Sun of Righteousness" shines steadily and clearly into the lives of the scholars.

There is a useful hint for us in the proposal to "raise up the sun." We have in Jesus Christ the sweet and gentle innocence of the child, the growing strength and hopeful promise of the boy, the strength and energy of the man. We should strive to feel in every fibre the charm, so strange and powerful, of His matchless life. Then in every lesson we teach, we shall lift Him up in His wondrous grace and winsomeness.

"Cut down the mountain," this, too, we must do. Most of us feel, at times, that our light is like a candle in a mine, still shining, but very feeble. What we need is to get every barrier out of the way that hinders our direct communion with Him who is "the true Light, which lighteth every man that cometh into the world." What the mountain may be, a straight, honest look will soon discover. One thing is certain, if we are to reflect the true light, we must ourselves live constantly under the inspiration of it.

And there is point, as well, in the mirror proposition. Are we placing ourselves at the right angle, so that the rays of reflected light from us will reach the boys or girls who sit about us Sabbath by Sabbath, and as we meet them during the week? Those faults and imperfections, which, like specks on the mirror, mar the reflection, how constantly we need to be on our guard against them.

There may be "sunless cities." We cannot help it. But there is no good reason why there should be sunless lives. We have only to place ourselves in right relations to our Lord, and we shall send out a heavenly radiance that will illumine all about us.

New Denver, B.C.

Off and On

By Rev. F. W. Murray

"Twenty years, off and on," replied a man, who was asked how long he had been a total abstainer. The liquor problem is a heavy one to solve, but it is no harder than the off and on habit. In fact, the liquor habit could not last, were it not that so many people have the off and on habit. Men fight the traffic with earnestness—off and on.

Off and on invades the Sunday School. How many superintendents are vigorous—off and on? In the country, many schools hibernate, in the city they estivate. Is it that the off and on habit has got a hold of the superintendents? The waxing and waning of enthusiasm in a church that teaches the perseverance of the saints, surely ought not to be a common phenomenon.

Have teachers ever the off and on habit? Is any lagging to be noted at certain seasons of the year? Are the teachers as sure to be in their places on rainy days as on rally days?

Does the habit penetrate the home, as well? Are parents zealous and faithful—off and on: intent now, and careful that the boys and girls have their lessons prepared and are in their places in the school every Sabbath; and again slack and indulgent, allowing any petty whim or excuse to serve for non-attendance or for tasks neglected?

Steady schools, and sturdy, steadfast Christian character are not so attained. The off and on habit is catching, and like all infectious disorders, finds its readiest victims in the young. Fashion travels downward. Off-and-on-ness passes with fatal certainty and swiftness from parents and teachers to the boys and girls; whilst, on the other hand, the children are proud and eager to keep pace with their seniors who show by an all the year round and every Sunday devotion to the Sunday School and its work, that they think this worth while.

Upper Musquodoboit, N.S.

A Bible Class With a History

Dr. Donald Fraser, in his autobiography, tells how deeply he was impressed, at the beginning of his ministry in Coté Street, with the sage counsel of a friend who held to the opinion that a young man taking a city charge should not "put up all his sails at once." His successor, already conscious of reserve power, lost no time in putting up at least one sail that carried him steadily into channels where his strongest life-work was to be accomplished.

He organized a Bible Class.

This, though there have been larger since,

speedily became the largest in the Canada Presbyterian Church at that time. Several hundred, including not simply young people, but prominent citizens, gathered at this class from Sunday to Sunday with an enthusiasm that did not succumb even to the languors of midsummer heat.

His unabashed purpose was to treat the Bible as a source of delight, a source of wisdom, a source of safety, and a guide to God. At every meeting he exalted it to that unique supremacy which it had long obtained in his own settled convictions, and from which, to his dying hour, it was never to be dashed down. The hop-step-and-jump method received absolutely no favor with him. Toilsome, patient, consecutive mastery of the contents and interpretation of entire books was aimed at: a course that involved constant and severe critical, exegetical and homiletical study.

The class was organized, and always conducted, with a view to practical action. It was the regular feeder of the working forces of the congregation: and nothing used to delight him more in ensuing years than to trace definite results, especially in the development of the spirit of liberality, back to the hard work bestowed on this class.

He held that if the people are to form generous habits they must be trained in them. Accordingly he planned, and carried out, a series of studies on that all-absorbing topic, Money. The class was never better attended: in some instances, by people who were in the habit of daily handling large sums in the transaction of their business. The course swept the Old and New Testaments with an overwhelming cumulative impression of scriptural principle that brought direct financial benefit to more than one of the public institutions of the city. He used to say that among the most regular attendants at the class were men like Peter Redpath and Joseph Mackay, one of whom, besides endowing a chair in McGill University and enriching its library, as well as the library of the Presbyterian College to which he donated Abbé Migné's *Patrologia*, built those chaste structures, the Peter Redpath Museum and the Peter Redpath Library, and the other of whom built and endowed that ad-

mirable educational and benevolent institution, the Mackay Institute for Deaf Mutes. A broad stream of liberality flowed from this congregation towards the endowment and equipment of the Presbyterian College.—From the Life of Principal MacVicar.

Few things are more touching, and at the same time more encouraging to instructors

of the young, than to find how the lessons learnt at Sunday School and Bible-classes are valued and remembered in later life. Quite recently an old woman wrote down for me from memory a religious poem which had been taught to her nearly seventy years before, and which she said she "had always thought of."—M. Loane, Superintendent of District Nurses, in Contemporary Review.

Lesson Calendar: Third Quarter

STUDIES IN THE OLD TESTAMENT FROM ISAIAH TO MALACHI

- | | | |
|------------------|----------------------------------|--------------------------|
| 1. July 2 | Sennacherib's Invasion. | 2 Chron. 32 : 9-23. |
| 2. July 9 | Hezekiah's Prayer. | Isa. 38 : 1-8. |
| 3. July 16 | The Suffering Saviour. | Isa. 52 : 13 to 53 : 12. |
| 4. July 23 | The Gracious Invitation. | Isa. 55 : 1-13. |
| 5. July 30 | Manasseh's Sin and Repentance. | 2 Chron. 33 : 1-13. |
| 6. August 6 | Josiah's Good Reign. | 2 Chron. 34 : 1-13. |
| 7. August 13 | Josiah and the Book of the Law. | 2 Chron. 34 : 14-28. |
| 8. August 20 | Jehoiakim Burns the Word of God. | Jer. 36 : 21-32. |
| 9. August 27 | Jeremiah in the Dungeon. | Jer. 38 : 1-13. |
| 10. September 3 | Jeremiah in the Dungeon. | Jer. 38 : 1-13. |
| 11. September 10 | The Captivity of Judah. | 2 Chron. 36 : 11-21. |
| 12. September 17 | The Life-Giving Stream. | Ezek. 47 : 1-12. |
| 13. September 24 | Daniel in Babylon. | Dan. 1 : 8-20. |
| | REVIEW. | |

OUR PUBLICATIONS

Lesson Helps

THE TEACHERS MONTHLY—44 to 52 pages a month, 60c. a year; 2 or more to one address, 50c. each.

THE HOME STUDY QUARTERLY—Each lesson illustrated, 20c. a year; 5 or more to one address, 10c. each. Largely used also in the Home Department.

THE PRIMARY QUARTERLY—A picture and a drawing for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—Each lesson illustrated; 5 or more to one address, 5c. each a year.

THE PRIMARY LEAFLET—A picture and a drawing for each lesson; 5 or more to one address, 5c. each per year.

Illustrated Papers

EAST AND WEST—A Paper for Young Canadians—Treats Young People's topic; articles on our own Missions. 75c. a year; 2 or more to one address, 50c. each per year. May begin at any date.

THE KING'S OWN (continuing *The Children's Record*)—For the Boys and Girls; every week, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each; months not broken.

Other Supplies

TEACHER TRAINING HANDBOOKS—Prof. Murray's ONE TO TWENTY-ONE : Studies in Mind Growth, 10c. Dr. Tracy's SABBATH SCHOOL METHODS : Studies in Teaching and Organization, 10c. Principal Scrimger's BOOKS OF THE OLD TESTAMENT, 10c. Principal Falconer and Prof. Ballantyne's LIFE AND TIMES OF JESUS CHRIST, 10c.

SHORTER CATECHISM, per doz. 20c.; 100, \$1.25. SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75. Both our own revised editions.

CARSON'S PRIMARY CATECHISM, doz., 35c.; 100, \$2.50. THE BIBLE CATECHISM : The Bible in Question and Answer for Children, 10c.

LESSON SCHEME—Schedule of Lessons for the year with Topics for Proof, Catechism, etc., 50c. per 100. MEMORY PASSAGES—For Diplomats, 50c. per 100. SUPPLEMENTAL LESSONS—Booklet for teachers, 2c. Leaflet for scholars, 6c. per doz.

PROVIDENCE COLORED LESSON PICTURE ROLL, \$3.00 per year, 75c. per quarter. (S.S. SUPERINTENDENT, a quarterly publication, with each roll free.) PROVIDENCE COLORED PICTURE CARDS, 10c. per year, 24c. per quarter.

S.S. CLASS REGISTER (our own) 5c. each; BIBLE CLASS, 20c.; PRIMARY, 20c. S.S. SECRETARY'S RECORD (our own) 20 classes, 30c.; 40 classes, 40c. S.S. SUPERINTENDENT'S RECORD, very useful, 10c. REWARD CARDS AND TICKETS; CLASS ENVELOPES; LIBRARY CARDS. WILD'S BIBLE PICTURES (6 by 8 inches) 1c. each. (No orders taken for less than 10 pictures.)

OXFORD TEACHER'S AND SCHOLAR'S BIBLE; BOOK OF PRAISE; BIBLE AND BOOK OF PRAISE. Send for list and prices.

FOR THE HOME DEPARTMENT—Membership Cards, per 100, 50c.; Quarterly Report Envelopes, 40c. per 100; Canvasser's Report, per 100, \$1.00; Descriptive Leaflet, per 100, 50c.; Class Record, 2c. each. Sample of descriptive Leaflet free.

CRADLE ROLL—FRAMES "FLINT" CRADLE ROLL—With space for 60 names, \$1.00; 100 names, \$1.35. Fine slits are cut on the surface to receive the name cards; a supply of cards goes with the roll. Add express charges to above prices. "FLINT" CRADLE ROLL—Ready to hang up, with gilt stick on top and bottom, 25c. less than above prices. Add postage to above prices. APPLICATION CARD—6c. per dozen; printed form on back to be filled out. ENROLLMENT CARD—6c. per dozen. CRADLE ROLL CERTIFICATE—Printed in gold and two colors, 25c. per dozen. BIRTHDAY CARDS—Of various sorts; all pretty, 18c., 25c., 35c. per dozen.

Add postage in case of Bibles and other books

ADDRESS REV. R. DOUGLAS FRASER,

FEDERATION LIFE BUILDING, TORONTO

Mr Duncan

BIBLE DICTIONARY FOR THIRD
QUARTER

A'-haz. An idolatrous king of Judah, father of the good king Hezekiah. He became tributary to the king of Assyria.

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

Ba'-al-im. The plural of Baal, the name of a sun-god. The setting up of his worship in Judah was one of the sins of Manasseh.

Bab'-yl-on. The capital of the Babylonian empire, a city on the river Euphrates, 500 miles east of Jerusalem.

Ba'-ruch. A friend of Jeremiah, who wrote out his prophecies (Jer. 36: 1-8) and read them before the people (v. 10), and afterwards before the princes, vs. 14 to 20.

Chal'-de-ans, or Chal'-dees. A people dwelling originally on the shores of the Persian Gulf, who conquered Babylonia, and afterwards gave their name to the whole of that country.

Dan'-iel. A Jewish youth carried captive to Babylon by Nebuchadnezzar. He rose to one of the highest positions in that kingdom.

E'-bed-mel'-ech. The Ethiopian servant of King Jehoiakim, who rescued Jeremiah from the dungeon.

E-li'-sha-ma. A scribe in whose chamber Jeremiah's prophecies were placed for safe-keeping.

En-eg'-la-im. Meaning, "fountain of two calves." A place on the Dead Sea.

En-ge'-di. A fountain and town in the wilderness on the western shore of the Dead Sea. It was in the strongholds of this vicinity that David took refuge from Saul (1 Sam. 23: 29). In one of the caves where he was hiding he cut off the skirt of Saul's robe, ch. 24: 1-22.

E'-phra-im. A name given to Israel, the Northern Kingdom, from its chief tribe. Josiah's officers went thither to gather money for repairing the temple.

Ged'-al-i'-ah. One of the four princes who sought the life of Jeremiah. The others were Sheph'-a-ti'-ah, Ju'-cal and Pash'-ur.

Hez-ek-i'-ah. King of Judah, from 726 to 697 B.C., a devoted servant of God, who began his reign by cleansing and repairing the temple.

Hilk-i'-ah. The high priest who found the book of the law in the reign of Josiah. He greatly aided King Josiah in his reformation of religion in Judah.

Hul'-dah. A prophetess to whom Josiah sent for instruction.

I-sai'-ah. A prophet of Judah, from about 760 to 720 B.C.

Je-hoi'-a-kim. Son of Josiah, who was made king of Judah in 609 B.C., by the king of Egypt in place of his brother Jehoahaz who was dethroned, 2 Kgs. 23: 31-34.

Je-hu'-di. The messenger sent by King Jehoiakim to ask Baruch for the roll of Jeremiah's prophecies and afterwards employed to read it.

Jer-em-i'-ah. A great prophet of Judah, from about 629 to 588 B.C.

Jo-si'-ah. King of Judah, 640 to 609 B.C. He destroyed idolatry in his land and repaired the temple.

Ju'-cal. See Gedaliah.

Ko'-hath-ites. The Levite family whose duty it was to carry the sanctuary and its vessels in the wilderness.

La'-chish. A fortified town, 16 miles east of Gaza. It was besieged by Sennacherib, and it was from the camp in front of it that Assyrian officers were sent to demand the surrender of Jerusalem in the days of Hezekiah, 2 Kgs. 18: 14, 17.

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

Ma-nas'-seh. King of Judah, 697 to 642 B.C., son and successor of Hezekiah.

Mel'-zar. From a Persian word meaning "steward." It is a title, not a proper name.

Me-ra'-ri. Son of Levi, and founder of one of the great Levitical families.

Naph'-tal-i. A tribe of Israel, whose territory lay in Northern Palestine. Josiah's religious reform extended thus far.

Neb-u-chad-nez'-zar. The king of Babylon who carried the people of Judah captive to Babylon in 587 B.C.

Pash'-ur. See Gedaliah.

Per'-sia. A country in Western Asia, whose king, Cyrus, conquered Babylonia in 539 B.C.

Sen-nach'-e-rib. King of Babylon from 705 to 680 B.C. He threatened Jerusalem with a siege in the reign of Hezekiah, but his army was destroyed. Twenty years later, he was himself slain by his two sons, Adrammelech and Sharezer, who were, perhaps, excited against him because his favorite in the family was another brother, Esar-haddon, 2 Kgs. 19: 37; 2 Chron. 32: 21.

Sha'-phan. A scribe in the reign of Josiah. To him Hilkiah gave the book of the law. He read it privately, and afterwards to the king.

Sheph-at-i'-ah. See Gedaliah.

Zed-ek-i'-ah. The name given by Nebuchadnezzar to Mattaniah, one of Josiah's sons, when he made him king of Judah in the room of his nephew Jehoiachin, 2 Kings 24: 17. He reigned from about 598 to 587 B.C., when Jerusalem was destroyed and the people of Judah were carried captive to Babylon. Zedekiah's eyes were put out, and he was taken to Babylon in chains, Jer. 39: 6, 7.

Lesson I.

SENNACHERIB'S INVASION

July 2, 1905

2 Chronicles 32 : 9-23. Study the chapter. Commit to memory vs. 19-21 (a).³⁸
Read Isaiah, chs. 36, 37.

GOLDEN TEXT—With us is the Lord our God to help us, and to fight our battles.—2 Chronicles 32 : 8.

9 After this did Sennacherib king of Assyria send his servants to Jeru'salem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezeki'ah king of Ju'dah, and unto all Ju'dah that were at Jeru'salem, saying,

10 Thus saith Sennach'rib king of Assyria, Whereon do ye trust, that ye abide ¹⁰ in the siege in Jeru'salem?

11 Doth not Hezeki'ah persuade you to give ¹¹ over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezeki'ah taken away his high places and his altars, and commanded Ju'dah and Jeru'salem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the ¹³ people of other lands? were the gods of the nations of ¹³ those lands any ways able to deliver ¹³ their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezeki'ah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the Lord God, and against his servant Hezeki'ah.

Revised Version.—now he was before Lachish; ⁹ they cried; ¹⁰ their land; ¹¹ believe ye him; ¹² which; ¹³ And ¹³ men's hands; ¹⁴ Omit for this cause; ¹⁵ because of this; ¹⁶ peoples of the lands; ¹⁷ omitted; ¹⁸ you ever to die; ¹⁹ of ¹⁹ peoples; ¹⁹ are; ²⁰ language; ²¹ of ²¹ things; ²¹ exalted.

LESSON PLAN

- I. The Boastful Invader, 9-19.
- II. The Great Deliverance, 20, 21.
- III. The Prosperous Kingdom, 22, 23.

DAILY READINGS

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

- M.—Hezekiah's preparation, 2 Chron. 32 : 1-8.
T.—Sennacherib's invasion, 2 Chron. 32 : 9-15. W.—Sennacherib's invasion, 2 Chron. 32 : 16-23. Th.—Seeking the Lord, Isa. 37 : 1-13. F.—Earnest prayer, Isa. 37 : 14-26. S.—The answer, Isa. 37 : 27-38. E.—Refuge in God, Psalm 27.

EXPOSITION

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

Time and Place—B. C. 701; Jerusalem.

Connecting Links—From the writings of John, we return for six months to the Old Testament. Lesson XI., Fourth Quarter, 1904 (2 Kings 17 : 6-18), described the fall of Israel, the Northern Kingdom, in 722 or 721 B. C. and the carrying of its people to captivity in Assyria. Judah, the Southern Kingdom, stood for about a century and a half longer, before a similar fate befell it at the hands of the same powerful foe. The Lessons for the present Quarter cover this period.

When Hezekiah (726-697 B. C.) came to the throne of Judah, his country was in vas-

salage to Assyria, and to fight our battles.—2 Chronicles 32 : 8. 17 He wrote also letters to rail on the Lord ¹⁷ God of Is'rael, and to speak against him, saying, As the gods of the nations of ¹⁷ other lands ¹⁷ have not delivered their ¹⁷ people out of mine hand, so shall not the God of Hezeki'ah deliver his people out of mine hand.

18 ¹⁸ Then they cried with a loud voice in the Jews' ¹⁸ speech unto the people of Jeru'salem that were on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake ¹⁹ against the God of Jeru'salem, as ¹⁹ against the gods of the ¹⁹ 12 people of the earth, which ¹⁹ were the work of ¹⁹ the hands of man.

20 And ²⁰ for this cause Hezeki'ah the king, and the prophet Isai'ah the son of A'moz, prayed ²⁰ and cried to heaven.

21 And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders ²¹ of the camp in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22 Thus the Lord saved Hezeki'ah and the inhabitants of Jeru'salem from the hand of Sennach'rib the king of Assyria, and from the hand of all other, and guided them on every side.

23 And many brought gifts unto the Lord to Jeru'salem, and ²³ presents to Hezeki'ah king of Ju'dah; so that he was ²³ magnified in the sight of all nations from thenceforth.

Shorter Catechism—*Ques. 84. What doth every sin deserve?* A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

The Question on Missions—25. When did our Church first enter upon Foreign Mission work? Our Church began its Foreign Mission work in 1844, when the Synod of Nova Scotia appointed a Committee on Foreign Missions. A year later Rev. John Geddie was chosen as its first missionary. He reached his field in 1848.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (from Supplemental Lesson); 273; 263; 34 (Ps. Sel.); 256 (from PRIMARY QUARTERLY); 262.

salage to Assyria, and to fight our battles.—2 Kings 18 : 17. Hezeki'ah revolted against Assyria (2 Kings 18 : 7); but when he saw Sennacherib moving against him with a great army, he lost courage, changed his mind, and paid a heavy fine (see 2 Kings 18 : 13-16). Not satisfied with this, Sennacherib demanded the surrender of Jerusalem and the acceptance of an Assyrian garrison. (See also Light from the East.)

I. The Boastful Invader, 9-19.

V. 9. (Read the account in 2 Kings 18 : 17-37.) After this; Hezekiah's preparations

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those given here Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflet.

to resist a siege by hiding the springs outside the city from the besiegers, and conveying the water underground into the city, to increase his own supply (vs. 3, 4); strengthening the walls (v. 5); and heartening his army, vs. 6, 7. *Sennacherib*; the son of Sargon, who captured Samaria, 2 Kings 17 : 6. (See also Light from the East.) *Send his servants*. Their titles are given in 2 Kings 18 : 17 : Tartan, "commander-in-chief"; Rabсарis, "chief of the heads, lieutenant-general"; Rabshakeh, "chief of the officers"—he was the principal speaker. *Laid siege against Lachish*. See Light from the East. Sennacherib's campaign was directed mainly against Egypt, Hezekiah's ally, 2 Kings 18 : 21. Lachish lay in his path, so had to go. *Hezekiah*. His name means "Jehovah strengthened." Though somewhat vacillating and undecided, easily discouraged and dispirited, he was, nevertheless, a great contrast to his father, Ahaz, and his son, Manasseh. His great work was a reformation in religion (see 2 Chron, ch. 29).

Vs. 10-12. *Whereon do ye trust?* The parley took place outside the city, between the Assyrian messengers and Hezekiah's three officers (2 Kings 18 : 18), but in the hearing of many of the people of Jerusalem, who crowded the walls and housetops. Egypt, in which Hezekiah trusted for help, is contemptuously likened to the tall "reed of the Nile bulrush," apparently making a brave show of strength, but easily broken, see 2 Kings 18 : 21.) The speaker took no account of unseen hosts (compare 2 Kings 6 : 17; Neh. 4 : 3). *Abide the siege* (Rev. Ver.). The Taylor Cylinder in the British Museum, dug up from the royal library at Nineveh, gives Sennacherib's own account of the case, in part as follows : "As for himself (Hezekiah), like a caged bird in Jerusalem his capital city, I shut him up." *Doth not Hezekiah persuade you?* The idea is, that he is deceiving them, making them believe they will be delivered, while they are certain to be destroyed. The real deceiver is the one who tries to persuade us that we are being deceived (compare Gen. 3 : 5). *To die by famine and by thirst*; a hint of the awful horrors of a siege, of which the world has recently witnessed so terrible an example

at Port Arthur. *Saying, the Lord our God shall deliver us*. Hezekiah had destroyed the "high places" and "altars" (v. 12), which were originally places for the worship of Jehovah, but had mostly become identified with heathen worship. Hence they were removed, and Jehovah's worship centralized at Jerusalem. Sennacherib's messenger appeals to the superstitions of the people, trying to convince them that Hezekiah's conduct would offend, and not please, God. *Out of the hand*; used as the symbol of power. Sennacherib thinks the victory will always be to those of the big battalions.

Vs. 13-15. *Know ye not, etc.?* It is characteristic of the East for contestants to hurl at each other the most elaborate messages of defiance. *The people of other lands*; named in 2 Kings 18 : 34. *That your God should be able to deliver you*. The Assyrians "did not understand that their successes hitherto had been allowed by this very God, Jehovah, against whom they were now boasting themselves." (Cook.) (See also Isa. 10 : 5-19.) *How much less . . . your God?* Sennacherib means to say, "If these great nations, with their many gods, could not stand against me, what can you do with your little band of people and one God?" He did not know the meaning of Zech. 4 : 6.

Vs. 16, 17. *He wrote also letters*; or "a letter" (Rev. Ver., Margin). This is the letter which Hezekiah spread before the Lord, 2 Kings 19 : 14. *To rail on*; a suggestive word in the Hebrew, meaning, first, to pluck fruit from, then, to reproach. He who reproaches and falsely accuses, steals not trash, but plucks the real fruit of life.

Vs. 18, 19. *They cried . . . in the Jews' speech, etc.* Their purpose was to excite a revolt among the Jews against Hezekiah. (Compare 2 Kings 18 : 26.) *Against the God of Jerusalem*; putting Him on a par with other gods. Many people do the same thing, forgetting what the first and great commandment is. *Work of the hands, etc.* Compare Ps. 135 : 15-18 and Isa. 40 : 18-24.

II. The Great Deliverance, 20, 21.

Vs. 20, 21. *Hezekiah . . . and . . . Isaiah . . . prayed*. For the king's prayer see 2 Kings 19 : 15-19. They both naturally turned to God in their trouble. *Cried to heaven*; recog-

nizing, as all true prayer must, that God alone rules. *An angel . . . cut off . . . mighty men*; 185,000, according to 2 Kings 19 : 35; Isa. 37 : 36. *So he returned . . . to his own land. And . . . they . . . slew him there.* Thus he was doubly punished for his proud blasphemy, first by the destruction of his host, and then by death at the hands of his own sons. The murder took place twenty years after the date of this Lesson.

III. The Prosperous Kingdom, 22, 23.

Vs. 22, 23. *Thus the Lord saved Hezekiah.* What clear light the Lesson incident throws upon God's protection of His servants! *Guided them on every side.* Psalm 23 : 2, using the same verb, says, "He leadeth me." *Many brought gifts unto the Lord;* in token of gratitude, to replace the ornaments of the temple taken to pay the Assyrian fine, 2 Kings 18 : 16. *Presents to Hezekiah;* as a mark of appreciation, and perhaps to recoup him for the enormous peace offering he had been forced to send to Sennacherib. *Was magnified.* Integrity, courage and faithfulness bring their reward.

Light from the East

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

LACHISH—Was an important fortified town in the south of Judah. Its site is now gen-

erally identified with the mound Tel-el-Hesi, 16 miles east of Gaza, which has been pretty thoroughly dug over. The remains of eight different cities, which had been built of mud bricks, were found one on top of the other, and dated roughly from 1700 to 400 B.C. by the scarabs, the pottery, and the many bronze implements and tablets which have been found in the ruins. The city besieged by Sennacherib, was the sixth in order. There is an Assyrian sculpture in the British Museum representing the siege of Lachish, and the fortress there outlined has a striking resemblance to the plan of the sixth city in the ruins.

SENNACHERIB—Succeeded his father Sargon as King of Assyria in 705 B.C., and in 701 began his campaign against Palestine, which had rebelled at his father's death. The Egyptians under Tirhakah came to the help of Hezekiah, but were defeated and driven back. The Assyrians then swept Judah, capturing 46 fortresses and carrying into captivity 200,000 persons, when the catastrophe occurred which compelled him to withdraw. Some think that his army was smitten by the plague which often breaks out in that region. Herodotus says a multitude of field mice ate the bowstrings and shield handles of the invaders, and they fled.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg, Man.

Whereon do ye trust ? v. 10. Around Sennacherib were the flashing cohorts of the victorious Assyrian army. Hezekiah's capital was the poverty-stricken, hill-girt fortress of Jerusalem. To worldly eyes it was madness for the few to resist. Those rocks could afford no nourishment, and those walls no protection against famine. To the unbeliever the Christian's confidence is ever a perplexity. He cannot grasp the miracle of faith. He is amazed to see his friend walk out on the apparently thin air of his belief, and expects every moment to see him fall. He keeps asking, "Whereon do ye trust?" What should be our answer? When the attendants at John Wesley's sick bed inquired, "What are your hopes for eternity?" he might have pointed to his character, his

record, his sermons, his fifty years of toil amid scorn and hardship. Yet thus he spake. "My hopes for eternity? My only hopes rest on Christ :

"I the chief of sinners am,
But Jesus died for me."

Know ye not what I and my fathers have done ? v. 13. We know, Sennacherib, that you have won many battles, and conquered many peoples, and destroyed many pagan gods, but one thing also we know, you never captured Jerusalem. Sin and infidelity and pride have shown their scornful faces in many an unexpected place. They have sat on thrones and swayed empires; they have mocked justice and laughed at the Almighty; they have written great books and framed brilliant epigrams; but for all that, the citadel

What
Unbelievers
Cannot Do

of a trusting heart they could never subdue. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isa. 26 : 3), is good scripture now, as it was when Isaiah wrote it twenty-five centuries ago. Nor can it ever be broken.

Let not Hezekiah deceive you, v. 15. It is an old cry. The religious teacher is a deluder! Preachers are fanatics! Religion is priestcraft! Do not believe it! "You may visit my home as often as you please, and welcome," said a rich man to his new minister, "but I wish to tell you once for all that, personally, I have no need of a Saviour." Some time afterwards, when the blinds were drawn and the attendants moved with softened footstep through the elegant apartment, in the awful pause that awaits the last stroke of death, that poor, rich man was heard to murmur, "Ah, who is there to carry me over the river?" Worlds, now, for the Saviour and Guide to whom the ministers of God's grace and power point.

He wrote also letters, v. 17. Great is the power of the pen; and a hundredfold greater the printing press has made it. The sceptic has seized this weapon, and wielded it boldly against the Christian's faith. There are honest books of questioning which may help to weed out the errors in our minds; but there is a book that no one should touch, that of the mocking infidel. The book may be very humorous and entertaining, but it is like a caged leopard, whose soft, glossy back an innocent visitor was tempted once

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

For Teachers of the Older Scholars

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

In beginning these studies, it is urged that every teacher prepare an outline and use the blackboard or a drawing pad. The map also should have its place. It would be helpful to make beforehand a study of the whole Quarter, as thereby a general plan could be followed, which will strengthen the teaching of the individual lesson. It is always important

to stroke. In an instant the fierce animal had turned, and the visitor drew back a mangled hand. One cannot play with scoffing literature. The hand that touches it will be maimed. Beware of Sennacherib's letters that "rail on the Lord God of Israel."

The Lord sent an angel, v. 21. Like the pillar of the cloud that was darkness to the Egyptians, but light to the Israelites, the mission of every divine messenger is twofold. He comes to bring blessing upon all those who humbly put their trust in God, and to destroy all the devices of those who defy Him. The angel of the Lord, who encamps round about them that fear Him, turns a front of terror against those who seek their hurt. It is an all-important question, Are we on the Lord's side? Then, and then only, will He be on our side.

Many brought gifts unto the Lord, v. 23. Great deliverance, great gratitude. As natural as that the waters flow in torrents, when the bands of winter are broken by the warm breath of spring. But the small deliverance, and the little, common, every day blessings which come from the hand of the same Almighty God and Redeemer demand their gift, as well. And gifts in no stinted measure; for, how these daily mercies bulk the penny deposit in the little savings bank soon becomes the pound. He who will take pains to keep tally of the goodness of the Lord to him, day by day and hour by hour, will count no gift to God's worship or work too frequent or too large.

Why Always
Great Gifts?

TEACHING HINTS

that the historical setting be understood. In presenting this Lesson, historical charts, shewing the chronology of the kings in both kingdoms, and also the Assyrian rulers, will greatly assist in making clear the bearing of the conditions of the period.

Trace briefly the history from Rehoboam. How did Assyria get the supremacy? (See Connecting Links.) Where do we read of Hezekiah's throwing off the yoke? Note the greatness of Sennacherib, his wars and conquests, and the progress he had already made against Judah (compare 2 Kgs., ch. 18).

The testimony of the monuments can be used here with good effect. (See Exposition, Light from the East, and From the Library.) Sennacherib had promised to abstain from further hostilities on payment of a large tribute (compare 2 Kgs. 18 : 14-16). He had broken faith and his armies attacked Jerusalem. His aim was conquest and deportation, 2 Kgs. 18 : 32.

1. Set forth vividly the attack of Sennacherib, the strength of his army (v. 9), his victories (vs. 13, 14), his method with the people (vs. 10, 11, 15), and his blasphemous insult concerning God's name (vs. 11, 12, 14, 17). Picture the dramatic incidents of the embassy and the blatant orator (compare 2 Kgs. 18 : 17-37 and Isa., ch. 36). What is the point in his reference in v. 10 (compare 2 Kgs. 18 : 21)? Note Isaiah's opinion of this Egyptian alliance, Isa., chs. 18-20. Bring out clearly that the Assyrian was the dominant military power of the world.

2. Turn to a study of Hezekiah and Isaiah. Hezekiah was almost ruined. He held only Jerusalem (see Light from the East). Eschewed the sacrifices he had already made (2 Kgs. 18 : 14-16), and the spoliation of God's house. The people were disheartened and the condition of the kingdom very critical.

3. Contrast the resources of Sennacherib and of Hezekiah. Sennacherib trusted in himself and his army. Hezekiah and Isaiah go to God in prayer. Study Isa., ch. 37. Bring out Isaiah's strong faith. Note his reply, Isa. 37 : 6. Study Hezekiah's prayer : his view of God's nature (Isa. 37 : 16); his desire for God's vindication before the Assyrian (Isa. 37 : 17-19); and the request for deliverance, Isa. 37 : 20. Note Isaiah's reply as God's messenger, 2 Kgs. 19 : 20-34. Consider the retribution. Was it by natural or supernatural means ?

This Lesson illustrates the triumph of faith in God. Bring out the contrasts, and have the class understand that the victory was by God's providence. Cite other instances of the victory of faith and God's help in the hour of distress (compare Ex., ch. 14; Josh., ch. 6; 1 Sam., ch. 7; Heb., ch. 11). The special application is the value of faith and prayer on behalf of nations. The enemy is ever attacking—unbelief, mammon-wor-

ship, passion, vice in many forms. To save the nation demands that the people of God make faith and prayer real, and fight and watch unceasingly. Emphasize the principle of true prayer, and seek to have the scholars trust in God in every hour of trial or temptation.

For Teachers of the Boys and Girls

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

A disheartening plunge! possibly for the teacher, certainly for the ordinary class, from the familiar highway of our Lord's life into the thickets of Jewish history seven centuries earlier. But once find the road and get the bearings, and the interest becomes intense.

Perhaps you may go about it thus. What were the two kingdoms? Israel, representing the ten tribes, and Judah, the two. What had happened to the kingdom of Israel? 2 Kings 17 : 6-18; or more briefly vs. 6, 18 only.

What had brought this disaster? Sin. What about Judah? Read 2 Kings 17 : 19 for the answer. What then will likely happen them also? But it is not likely to come for well nigh 150 years still. The lessons of this Quarter give some glimpses of what the kings and the peoples of Judah were doing, and what God was saying and doing, during that century and a half.

Now, about the kings. The lesson leads us right into the middle of Hezekiah's reign. He had a bad father (2 Chron. 28 : 1-22), and a wicked son, (ch. 33 : 1, 2); but he himself did not forget God, (ch. 29 : 1, 2).

Hezekiah did many good things. He repaired and cleansed the temple, ch. 29; summoned the people to a great passover feast, and destroyed the idols, ch. 30; and set in order the worship of God, ch. 31.

But now he has to fight. It is delightful to worship and serve God in quiet and peace; but sometimes it is necessary to fight for the privilege of so doing. Draw upon the historical knowledge of the class. They will cite the Waldenses, the Hollanders of William of Orange's time, the Covenanters.

Who was the foe? v. 1; the great king of the greatest kingdom on earth. It was like big Russia and little Japan, for Judah was

very small, only two tribes and one big city. A siege was threatened. Do not prolong the description of the preparations to withstand the siege—vs. 3-8 deal with these—; but be sure to ring out the last words of v. 7, and the first of v. 8, and show how strong they were, who trusted in God. There is no conquering nation that does not believe in a divine Being and trust in Him.

Now you are ready for the first words of the Lesson. "After this";—when Sennacherib saw how thoroughly he was blocked out. What does he do? A bold scheme it was—to shake the men of Judah's faith in their own country.

The scholars will not have much patience with the crowd of words which Sennacherib's messengers use. They remind one of the long, wordy speeches of the politician who has a bad case. Let them into the heart of Sennacherib's wily message—"Will the Lord God deliver you? Why, Hezekiah has

already been discounting God by taking away some of his worshipping places, vs. 11, 12. Besides, what could God do against the great king of Assyria, anyway?" vs. 13-15. How did they get this message in? By letters, v. 17, and by shouting it out (the messengers had come very close up to the walls), vs. 18, 19. For the three speakers on each side, see 2 Kings 18 : 17, 26.

So much for the would-be besiegers. How was the perilous situation met? Does it seem a strange way? What if, by a touch, there shall be lifted up a sluice that will sweep the foe to swift destruction? Have the class read v. 20. "Prayed"; what better can be done? For if God be for us, who can stand against us?

What then? They prayed; and—see 2 Kings 19 : 35, for the story; and vs. 36, 37 also of that chapter. Who saved them? v. 22. Close with two verses, Psalm 135 : 1; James 5 : 16.

ADDED HINTS AND HELPS

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

Lesson Points

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

It is the house built on a solid foundation that withstands the storm. vs. 9, 10.

Venture means victory, when we depend upon divine aid. v. 11.

The righteous man must reckon on being misrepresented. v. 12.

We should not boast, lest we should be beaten. vs. 13, 14.

God's strength is not measured by worldly standards. v. 15.

History is heaven's answer to human predictions. v. 17.

No work of men's hands is worthy of the homage of men's hearts. v. 19.

The prayers of His people have their place in the purpose of God. v. 20.

We do not all need deliverance from some great danger, but we all need guidance in small duties. v. 22.

It is the good who alone are truly great. v. 23.

From the Library

Fear of the lustre of my sovereignty overwhelmed him (Hezekiah). . . thirty talents of

gold and eight hundred talents of silver, . . . great stores of lapis-lazuli, couches of ivory . . . an immense treasure . . . to Nineveh my capital I made him bring; and for the rendering of the tribute and making homage, he sent his ambassador.—From Sennacherib's account of his invasion of Syria on the Taylor Cylinder. "The Assyrian came down like the wolf on the fold, And his cohorts were gleaming in purple and gold;

Like the leaves of the forest when summer is green That host with their banners at sunset were seen.

Like the leaves of the forest when autumn hath blown, That host on the morrow lay withered and strown.

For the angel of death spread his wings on the blast, And breathed in the face of the foe as he passed.

And the tents were all silent, the banners alone,

The lances uplifted, the trumpet unblown, And the might of the Gentile unsmote by the sword, Hath melted like snow in the glance of the Lord."

—Byron.

So, in the flight of Napoleon from Russia in 1812, 30,000 horses perished in a few days, and only 20,000 men without arms remained alive out of 500,000.—Geikie.

Prove from Scripture

That God is stronger than our foes.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Into how many kingdoms had Solomon's kingdom been divided? Name them.

9-19 Who was Sennacherib? What city was he besieging? Whom did he send to Jerusalem? What did they try to persuade the people of the city to do? Who did Hezekiah say would deliver His people?

20, 21 What great prophet lived at this time? What did the king and he do? Whom did God send to their help? How many of the Assyrians did the angel destroy? Whither did Sennacherib go? How did he die?

22, 23 Who saved Hezekiah and his people? How did He guide them? Who became great?

Seniors and the Home Department—Give the date of Israel's downfall. How much longer did the kingdom of Judah endure?

9-14 How had Hezekiah offended Senna-

cherib? What amends had he made? What did Sennacherib now demand? On what ground did the Assyrian messengers argue that God would not now protect His people?

15-19 How had the Assyrians shown their power? What was their opinion of Judah's God?

20, 21 What apostle was delivered in answer to prayer? (Acts 12 : 5.) At what time of peril did an angel appear to Paul? (Acts 27 : 23.)

22, 23 Show that God is the Protector of His people. (Ps. 34 : 7.)

The Catechism

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

Ques. 84. *God angry with sin.* We know that God is a loving Father, far more loving than any earthly father can be. Does it seem strange, then, that He can be angry? It will not seem so if we think for a little. Would not any true father be angry if he saw a wicked man trying to injure his child. Now, there is nothing that can do us nearly so much harm as sin. Our loving Heavenly Father sees that sin is spoiling His children's happiness and peace. Is it any wonder, then, that He is angry? Would He really love us if He were not? We should always remember that it is with sin, not the sinner, that God is angry. The sinner He loves and is eager to save.

FOR TEACHERS OF THE LITTLE ONES

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

Introduction—In our Lessons for the Quarter we are to hear about God keeping His people through all kinds of trouble and danger. Print the Golden Text for the Quarter

—THE LORD IS THY KEEPER.

A Keeper of Jewels—Do the children know about the "crown jewels" (the King's jewels), that are so carefully guarded in a great glass case in a room in the Tower of London? There are several crowns of gold, sceptres, etc., all covered with precious jewels. An iron railing surrounds the glass case, to keep strangers from getting too near, and possibly stealing, these precious jewels, and a Keeper is constantly by to keep guard over them.



Mrs. G. R. Johnston

Our Lesson stories are to be about a King who owns many precious jewels, and is Himself the Keeper of them. These jewels are not precious stones, but precious souls. Sing v. 3 of Hymn 591, Book of Praise.

Repeat the Golden Text for the Quarter (right hand pointing up). In our Lesson we shall hear how God was the Keeper of His own people, the children of Israel (recall history briefly), just as He is our Keeper now.

Lesson Subject—God keeping His people by defeating their foes.

Lesson—We are going to hear about soldiers. (As you introduce the Lesson, place on your table some toy soldiers and some paper tents, or use a sand tray and locate Jerusalem. Place these soldiers and tents outside the city or use blackboard outlines.)

News has come to one of the kings of God's people, that a mighty king of another nation is coming with his soldiers, to fight and make himself king of their country. Good King Hezekiah does all he can himself to guard his people. Can you tell me something all people need to keep them alive? "Water!" King Hezekiah said to his people, "We'll fill in all the wells of water outside the city so that the enemy cannot get water to drink," vs. 4-6. He repaired and built walls, made darts and shields in abundance, set captains

over the people, and gathered the people together and cheered and encouraged them, vs. 7, 8.

Golden Text—Repeat. Tell of the message sent by Sennacherib to Hezekiah and his people, vs. 10-20.

Our God's Power—A Chinese boy used to say to his teacher, "A whole lot of gods no good. One God good." Sennacherib found out that our "one God" was able to defend His people: all his gods were "no good."

The Power of Prayer—Hezekiah and the prophet Isaiah prayed to God. Tell how God defeated their foes, vs. 21-23; Isa. 37: 33-36.

Our Foes—Here are some foes we all have to fight—

BAD	{ THOUGHTS WORDS DEEDS

Who will help us? We get help in the same way in which Hezekiah got it, by praying to God.

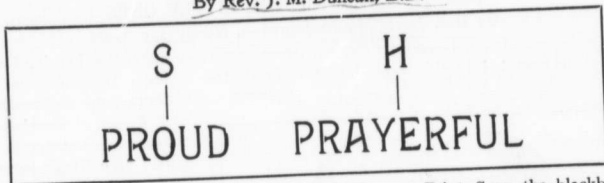
"Bad Thought's a thief, he acts his part,
 Creeps through the window of the heart:
 And if he once his way can win,
 He lets a hundred robbers in."

Something to Draw at Home—Draw a sword and a heart, with a door to it.

Something to Remember—God fights for me.

SUPERINTENDENT'S BLACKBOARD REVIEW

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



Ask for the names of the two kings in the Lesson. Print S on the blackboard for Sennacherib and H for Hezekiah. By questions or description get the scene outside the walls of Jerusalem very clearly before the minds of the scholars—the three Assyrian officers, doubtless with a large following of soldiers, and the three officers of Hezekiah sent out to meet them, the people on the walls listening in terror to the threats of the terrible king of Assyria. Bring out the fact that Sennacherib was trusting in his mighty army. He was PROUD (Print). Now turn to Hezekiah. Was there any one to help him? Tell the story of Elisha and his servant at Dothan, 2 Kings 6: 15-17. So Hezekiah had an unseen Helper, God. And help was given in answer to prayer. Hezekiah was PRAYERFUL (Print). Draw from the outcome, the truth that the prayerful man, with God on his side, is stronger than the proud man who trusts in his own might.

July 9, 1905

Lesson II.

HEZEKIAH'S PRAYER

Isaiah 38 : 1-8. Study vs. 1-22. Commit to memory vs. 4-6.

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

1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amos came unto him, and said unto him, Thus saith the Lord, Set thine house in order : for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord.

3 And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4 Then came the word of the Lord to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the Lord, Revised Version.—1 to ; 2 the ; 3 cause the shadow on the steps, which ; 4 steps on the dial whereon.

the God of Da'vid thy father, I have heard thy prayer, I have seen thy tears : behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria : and I will defend this city.

7 And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken ;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of A'has, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 And the shadow on the steps, which ; 10 on the dial ; 11 with the whereon.

require of us, that we may escape his wrath and curse due to us for sin ? A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

The Question on Missions—20. What was our first foreign mission field ? Our first foreign mission field was Aneiteum, the most southerly of the New Hebrides, a group of about 30 inhabited islands in the Southern Pacific, some 1,400 miles from Australia.

Lesson Hymns—Book of Praises, Ps. Sel. 97 (Supplemental Lesson) : 297 ; 278 ; 29 (Ps. Sel.) : 513 (from PRIMARY QUARTERLY) ; 320

LESSON PLAN

I. The Prayer, 1-3.

II. The Answer, 4-6.

III. The Sign, 7, 8.

DAILY READINGS

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

M.—Hezekiah's prayer, Isa. 38 : 1-8. T.—Thanksgiving, Isa. 38 : 9-20. W.—Another record, 2 Kgs. 20 : 1-11. Th.—Encouragement to pray, Matt. 7 : 7-12. F.—The Lord heareth, Psalm 34 : 11-22. S.—Prayer of the afflicted, Psalm 102. S.—A present help, Psalm 46.

Shorter Catechism—Ques. 85. What doth God

EXPOSITION

Time and Place—B.C. 701, just before Sennacherib's invasion (see last Lesson); Hezekiah's palace in Jerusalem.

Connecting Links—Read the fuller account of Hezekiah's sickness in 2 Kgs. 20 : 1-11; also the short reference in 2 Chron. 32 : 24. For an account of Isaiah, from whose prophecies this and the two following lessons are taken, see Light from the East.

I. The Prayer, 1-3.

V. 1. *In those days*; a general expression, meaning "about that time" (see Time and Place). Chapters 38, 39 should be placed before the account of the Assyrian invasion, for v. 6 implies that the city was at the time of Hezekiah's sickness dreading an attack by the fierce and powerful foes from the north-east. *Was Hezekiah sick*. The sickness appears to have been of the nature of a boil or carbuncle. One of the plagues of Egypt is called by the same name (Ex. 9 : 9), and so is Job's disease, Job 2 : 7. V. 21 shows that it could be locally treated by the application of a fig poultice. *Unto death*; fatal if not checked. *Isaiah the prophet . . . came unto him*. Isaiah had constant access to the presence of the king, and never shrank from doing his duty, however difficult. He was, besides, as we see, not only the busy

statesman and religious reformer; but also the sympathetic pastor. *Thus saith the Lord*. The prophet was a medium for the expression of God's will. *Set thine house in order*; "make thy will" (Duhm); "give thy last orders for thy house" (Marti). (Compare 1 Kgs. 2 : 1-9.) There were many things to be provided for in the kingdom. The religious reformation begun by him (2 Chron., ch. 29) was not completed. Then he was, as yet, childless, and so must name a successor. Besides he must prepare himself to meet his God, for though Hezekiah had been a conscientious man, there were many defects and weaknesses in his character that needed to be remedied. *Thou shalt die, and not live*. And yet Hezekiah did not die. How is this to be explained ? God's messages are conditional. Such and such results will follow, if the conditions remain unchanged. If the conditions are changed, the results are also different (compare Jonah 3 : 4, 10).

V. 2. *Turned his face to the wall* (Rev. Ver.); to be alone with God, not in childish petulance, as Ahab, 1 Kgs. 21 : 4. "The effect produced on Hezekiah by the prophetic announcement . . . illustrates his tender and emotional nature." (Hastings' Bible Dic-

tionary.) He was still a young man, probably about thirty-nine, and since one of the blessings in the Old Testament was long life (Ex. 20 : 12; Job 5 : 26), the announcement was a heavy blow to him. Besides, he had not before him the clear prospect of immortality given in the gospel. *Prayed unto the Lord*; as Jesus would have men pray, Matt. 6 : 5, 6. (See Jas. 5 : 14, 15.) We can well believe he prayed as he had never prayed before. "Death, who herds all men into his narrow fold, has crushed this Hebrew king so close to us, that we can feel his very heart beat." (George Adam Smith.)

V. 3. *Remember now*, etc. Hezekiah did not regard himself as sinless, but he did believe he had tried to live as a God-fearing man. According to the judgment of 2 Kgs. 18 : 3, he was a good man, though Isaiah did not always approve of his actions (see, for example, Isa. 30 : 1-5; 31 : 1-3). He was inclined to forget himself in prosperity and was "one of those characters which shine brightest in adversity." (Cambridge Bible.) *Walked before thee*; a common phrase to express life and conduct (compare Gen. 17 : 1). *Wept sore*; literally, "wept a great weeping." In the East feelings are but little restrained (compare 2 Sam. 1 : 12; 19 : 1, etc.).

II. The Answer, 4-6.

Vs. 4-6. According to 2 Kgs. 20 : 4, Isaiah had not reached the middle court of the palace, when he received a new message for Hezekiah : so soon was the prayer answered. *Go, and say*. The man who lives near God will constantly be hearing new messages for His people. A comparison of this verse with 2 Kgs. 20 : 5, 6, shows three reasons for the answer to Hezekiah's prayer : (1) He was the "captain" of his people, and they still needed his leadership; (2) For the sake of *David his father*. (3) Because of his own *prayer and tears*. *I will add . . . fifteen years*. Since Hezekiah reigned twenty-nine years (2 Kgs. 18 : 2), the sickness must have been in the fourteenth year of his reign. There is, however, a difficulty in the chronology, for Samaria fell in the fourth year of his reign, 2 Kgs. 18 : 9. This event we know to have occurred in 722 or 721; hence he

would begin to reign 726 or 725. But 2 Kgs. 18 : 13 tells us that in the fourteenth year of his reign, Sennacherib invaded Judah. The Assyrian army must, therefore, have been destroyed about 712 or 711, whereas we know the date to be about 701. The difficulty may be due to the mistake of a copyist. *I will deliver*, etc. God answered his prayer and gave him more than he had asked for. Not only is his own life to be spared, but also the lives of his subjects, and his beloved city is to be delivered.

III. The Sign, 7, 8.

Vs. 7, 8. *Shall be a sign*. The sign is represented in 2 Kgs. 20 : 8 as a proof that he shall go up to the house of the Lord. See also Isa. 38 : 2. According to Kings, Hezekiah was given the choice of two signs, and chose the more difficult. *I will bring again the shadow of the degrees* (Rev. Ver., "steps") . . . *in the sun dial* ("step-clock") of Ahaz. Sun-dials were invented by the Babylonians, from whom they no doubt passed to the Assyrians, thence to Ahaz, who was fond of introducing novelties (see 2 Kgs. 16 : 10). For description of Hebrew sun-dial, see Light from the East. "It is possible to explain the deflection of the shadow, as the result of a partial eclipse of the sun, or of refraction of light by the atmosphere." (Hastings' Bible Dictionary.) "The miracle in that case was in the timing of the natural phenomenon to meet the need of the king and the prediction of the prophet." (Peloubet.)

Light from the East

ISAIAH—The greatest of the Hebrew prophets, exercised his office for forty, perhaps fifty years, from 740 B.C. to 700 or 690. He was a man of literary culture, a citizen of the capital, who had constant access to the court, and for whom Jerusalem was the centre of the earth. He was the wisest statesman and the strongest personality of his day, a man of deep spirituality and keen poetic insight. He lived through a succession of Assyrian invasions, and saw Israel and Judah developing tendencies which doomed them to perish. Tradition says he was sawn asunder under Manasseh for speeches on God and the holy city con-

trary to the law. The place of his execution was near an old mulberry tree that long stood on the slope of Ophel, near the Pool of Siloam.

SUN-DIAL.—The Babylonians divided the day into twelve hours, which were marked off on a concave dial by the shadow of a rod in the centre. But, as there is no evidence

that the Hebrews had hours then, and as the word for degrees literally means steps, it is very probable that this device for measuring time was a pillar on a platform surrounded by steps. As the sun rose, the shadow would creep up the steps, and as it declined, the shadow would go down.

APPLICATION

Thou shalt die, v. 1. In the old morality play called "Everyman," the hero, Everyman, young and merry, comes singing across the stage of life. Suddenly Death

A Sure and Certain Hope meets him, and warns him that his time is short, and that soon he must go on a long journey into the unknown world, "there to give a reckoning." Everyman begs for a respite, but in vain, and he is assured that he will never return. Who will go with him? Fellowship or Kindred? These both refuse. Goods? He, too, turns away. At last Everyman finds that he can depend on Good-deeds alone to support him in the dread hour. Now, we are not to suppose that our good works can earn heaven for us. Only through simple trust in Christ can we enter the pearly gates. But if we have faith, we shall have good works, as surely as the tree bears fruit. And this faith, proving itself by its works, drives away all fear of the unknown future, and fills our hearts with a sure and joyful hope.

Then Hezekiah turned his face toward the wall, and prayed, v. 2. How frequently have we seen the father, the bread-winner, stricken

The Bell Rope down when least he could be spared, or the great reformer checked suddenly in the midst of his noble career, or the general shot when leading his soldiers to victory; and we have been made to feel the pathos of our human helplessness. But, though every earthly source of strength and comfort be cut off, we need not despair. God still lives, and there is no limit to His resources, or bounds to His love. There is a rope in the belfry, and when we pull it, the bell rings in heaven; and that rope is prayer, and He that answers it is God. His ear is ever attentive to the summons of His children's need, and His hand ever ready to bring timely and sufficient help.

Remember now, O Lord, v. 3. It was an Old Testament prayer, pleading the king's own merits. We would plead in our prayers only the merits of our blessed The Comfort of Lord Jesus Christ. Nevertheless, Goodness Hezekiah's prayer held that comfort, common alike to Israelite and Christian, the consciousness of a life-long friendship with God, and of an endeavor to do His will; and how much better on a death bed is this than the hideous record of a life misspent in defiance of Him, to trouble one's memory and to haunt one's dreams. "Now, the river at that time overflowed its banks in some places; but Mr. Honest in his lifetime had spoken to one Good-conscience, to meet him there; the which also he did, and lent him his hand, and so helped him over."

And Hezekiah wept sore, v. 3. But Stephen said, "Lord Jesus, receive my spirit"; and Paul declared, "I am now ready to be offered"; and Samuel Rutherford

Death Transformed exclaimed from his dying bed, "O for a well-tuned harp!"

What had transformed the Old Testament deathbed from a couch of tears into a gate of heaven? Christ had come and brought "life and immortality to light." Now, "to live is Christ, and to die is gain." There is a window for us opening into the joys of heaven.

I have heard thy prayer, I have seen thy tears, v. 5. Many prayers are like arrows drawn but a little way on the bow and that will carry only a short distance.

The Arrow That Reaches Draw the arrow to the head, and it will reach the mark. Demosthenes gave a listless ear to his client's story while he told it without spirit. His client, observing this, exclaimed hotly, "But the tale is true." "Now," said Demosthenes, "I believe you." When we mean what we ask, God hears us.

And, v. 6. This is God's addition. He ever gives full measure and running over. We hold out our hand for a single gift, and He fills our lap. We cry out to Him in one sorrow, and He crowns our lives with loving-kindness and tender mercies, and thus proves Himself both willing and "able to do exceeding abundantly above all that we ask or think."

And this shall be a sign, v. 7. Human faith oftentimes feels the need of a crutch. It looks about for some marvel that forcibly

demonstrates the working of the divine power. God does not always give a natural miracle like that of the turning back of the shadow on the dial. But the "signs of the times" are never lacking. God ever works His miracles of grace. What greater proof of His presence could we ask than the revival in Wales, or the numerous other revivals on a smaller scale so often seen? What greater "miracle" than a life once plunged in the degradation of sin, and now washed and clothed and in its right mind?

Present Day Miracles

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

For Teachers of the Older Scholars

In order to understand this lesson, study carefully all parallel passages.

1. Note the illness of Hezekiah, v. 2. (Compare Ex. 9 : 9; Job 2 : 7.) Picture the effect of Isaiah's message to him. Discuss the reason why he was not willing to die at that time. (a) These were critical times for the nation. He had no successor. Manasseh was not born till two years later (compare Exposition on v. 5 with 2 Kgs. 21 : 1). (b) The reformation (2 Chron., ch. 29) was not complete and the Assyrian would yet give much trouble. He regarded himself as God's agent in this work (see v. 3; 2 Kgs. 20 : 3). (c) He had a gloomy view of death, vs. 18, 19. His great mental distress shews the agony of soul. It was not so much the idea of death, as the idea of a vision unfulfilled and work undone.

2. Study his approach to God. Note the fulness of his prayer. It has three elements. He had walked in truth, he had done so with a perfect heart, and he had pleased God, v. 3. For independent testimony, see 2 Kgs. 18 : 3-6; 2 Chron. 29 : 2; 31 : 20, 21. Having walked with God, he feels he can unburden his soul before God. He only asks for God's remembrance.

3. Study the answer. God revised Isaiah's prophecy, and added fifteen years to Hezekiah's life. Note the reasons for this extension : (a) He was a true leader of Israel, 2 Kgs. 20 : 5. (b) It was a recognition of

TEACHING HINTS

the promise to David (compare ch. 37 : 35; 2 Kgs. 20 : 6). (c) God had regard to his own prayer and great distress.

What was the sign given as an encouragement? The place of tokens is worth noting (compare Judg. 6 : 17, 37, 39). Was this effected by a solar eclipse, refraction of light or other natural means? Show that the use of natural means does not destroy its divine use for moral ends (compare Josh. 10 : 12-14 and the Book of Jonah).

The truth to be taught is, that God has regard to individual life, and hears prayer. Hezekiah cast his burden upon God, who heard and helped him. Be careful to discriminate between the help God gives, and what we desire. Is every sick one who prays healed? Is every wish gratified as we desire? If not, may not the answer come in another way? Hezekiah's prayer shows that God sympathizes with us in our distress, that He considers our case and answers. With some, the answer is definite—so Hezekiah; with some, grace is given to bear—so Paul, 2 Cor. 12 : 8, 9. To all there come faith, courage, endurance. The application of this truth to personal experience should be made prominent. Every soul has its burden, sorrow, struggle with sin, disappointed hopes, unfulfilled ideals. The only remedy is the help of God. Enlarge on the privilege of prayer. Discuss the effect answered prayer should have on experience.

Note what Hezekiah did, Isa. 38 : 9-22. We should see that every blessing contributes to a richer spiritual history. Contrast Hezekiah's view of death and the hero after

with the Christian view and note the secret of the progress thereby disclosed. This should greatly encourage us to commit our lives to God's keeping.

For Teachers of the Boys and Girls

Don't trouble much about the dates. The chronology here is like a wire fence (see EXPOSITION, v. 5). Enough that "in those days" of v. 1 was either before or on the edge of the threat of our last Lesson (see v. 6), and that King Hezekiah was still a young man probably under forty. There is abundance of movement in the story, which may be brought out in six points. *

I. THE SICK KING, v. 1. Yes, kings, as well as common people, have their troubles. Don't imagine, if you were somebody else, that life would be all holiday. What a sensation the news would cause—"sick unto death"! (See Exposition for nature of the sickness.) Recall King Edward's sickness just before the coronation date. How the whole empire prayed! But we are ahead of our story.

II. HIS VISITOR, v. 1. Light from the East tells of this great prophet, one of the greatest of God's messengers to any age or people. What wonderful visions he had! (See ch. 6.) How clearly he saw Christ's day, ch. 9 : 6, 7, and ch. 53 will show. Like a good minister or teacher, he was very attentive to the sick. He was quick to go to the king with sympathy and help.

III. THE MESSAGE, v. 1. Isaiah spoke it. Who sent it? What is a prophet? God's spokesman. What was the message? It came crashing like a thunder clap. Impress the thought that this message comes to everyone that the only certain thing in our lives is that those lives must end. When

the message comes, it will be from God, and we can but hear.

IV. HOW THE KING TOOK IT, vs. 2, 3. Was he a coward? How then explain his turning his face to the wall and his weeping? We learn two things—fight for life to the last inch; and be sure to take God into account in the battle, for He alone has the power of life and death in His hands.

In, "For Teachers of the Older Scholars," good reasons are given why Hezekiah did not want to die then, and why God should spare his life. Bring these out briefly. Your scholars will appreciate every point in the fight the king is making. Was he wise thus to risk all on an appeal to God? Matt. 8 : 2, 3 supplies the answer.

V. GOD'S NEW MESSAGE, vs. 5, 6. It came promptly (see 2 Kgs. 20 : 4, and compare Isa. 65 : 24). Why did God spare him? (a) Because God was pledged to David, his great ancestor, to show mercy to his descendants. How a godly parentage pleads for us! (b) Because he had been penitent and earnest—"I have seen thy tears." How long was he to live? "Fifteen years," whether at the beginning or the end of life, is long enough to make or mar all. "Which is it doing for your life?" ask the scholars. What more? V. 6 is the reply. No better thing could a king wish. God answers according to men's needs.

VI. THE WONDERFUL SIGN, vs. 7, 8. Be ready for the many questions the scholars will ask. (See Exposition, and Light from the East.) The miracle was like that of the shoals of fish being at the unlooked-for place and the unheard-of hour, just because Christ brought them there, John 21 : 3-6.

Try this verse as the summing up and closing—Psalm 37 : 5.

ADDED HINTS AND HELPS

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

Lesson Points

Death for the godly is not doom, but deliverance. v. 1.

Prayer brings up the reinforcements that win the victory in the battles of life. v. 2.

The best plea for the continuance of life is its purity and usefulness. v. 3.

Sickness and death are only messengers; God is the Master. v. 4.

God's knowledge and power are like two hands which move at the bidding of a loving heart. v. 5.

The gifts of heaven are measured, not by our requests, but by our requirements. v. 6.

Nature is a mirror reflecting the character of its Creator. v. 7.

In God's book of nature there are many mysteries. Why should we be surprised if we find mysteries in His book of revelation? v. 7.

Prove from Scripture

That God answers prayer.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—What prophet tells of Hezekiah's sickness and recovery? Where else do we find the story?

1 How sick was Hezekiah? What message was brought to him? Who brought it? Who sent it?

2, 3 How did the king receive the message? To whom did he pray? What does God promise to the righteous? (Ps. 91: 16.) How old was Hezekiah? What kind of man had he been? Had he a right to ask for a longer life? How did he show his grief?

4-6 How soon was Hezekiah's prayer answered? How many years added to his life? From whom was he promised deliverance? What was the king of Assyria's name? In what Lesson did we read of him? What happened to his army? To himself?

7, 8 What two signs offered to Hezekiah? Which did he choose? Did the shadow turn back?

Seniors and the Home Department—Give the date and place of the Lesson. In the reigns of what four kings did Isaiah prophesy?

1-3 How did Isaiah say the king's sickness would end? How do you explain this? Why was Hezekiah so sorely grieved? What was Paul's wish in regard to death? (Phil. 1: 23.) How does John describe the blessedness of the redeemed in heaven? (Rev. 7: 13-17.)

4-6 Quote from Isaiah an assurance of immediate answer to prayer. (Isa. 65: 24.) How does Christ teach us to spend our life? (John 9: 4.)

7, 8 Describe the dial here spoken of. In what did the miracle consist? What sign was given to Gideon that God had called him? (Judg. 6: 36-40.)

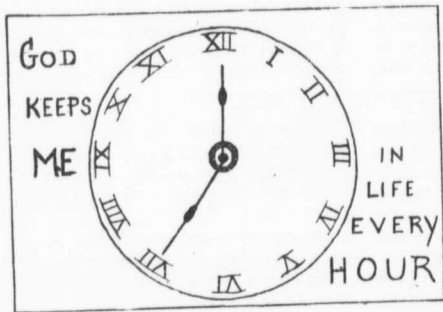
The Catechism

Ques. 85. How to escape the punishment of sin. In Old Testament times there were six cities set apart, called cities of refuge. If a man had killed another he might flee to one of these cities and be safe until he had a fair trial. Now the Question tells us that Jesus Christ is like a city of refuge. We deserve to be punished, for we have sinned. But if we come to Him, and give up our sin, we shall be safe from punishment. And coming to Him just means trusting Him with all our hearts. To every one who seeks Him, He gives many helps, such as His own Word, prayer, the church, and His own blessed Spirit, that they may live a holy life.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God keeping His people by healing their sickness.

Introduction—Draw a picture of a clock, or show a clock face, or a watch. Listen to



its "tick-tick." It says to us, "The minutes are flying away! Tick-tick, there they go! We cannot hold them back. We may stop the clock, but the minutes still are going, going." People did not always have clocks and watches. Long ago they told the time of day by a sun-dial. (Explain, and draw outline.)

Lesson—What do you remember about King Hezekiah? (Recall Lesson I.) King Hezekiah became very sick.

A Message from God—Isaiah,

the prophet, came to see him with a message from God. The message was, "Get ready to die." Then Isaiah went away

Hezekiah's Grief—The king was so sorry when he heard Isaiah's message. He wanted very much to finish his work of bringing his people back to the service of God. Besides, he had at this time no son to take his place on the throne. And he did not know as well as we do, what a bright and happy place heaven is.

Hezekiah's Prayer—Hezekiah remembered how God had answered his prayers before; so now, in his sickness and grief, he turns his face to the wall, as he lies in his bed, and he prays, oh, so earnestly to God to let him live.

A Second Message—Isaiah returns with another message to the king from God, "I have heard thy prayer," etc., v. 5. (Repeat.)

Golden Text—Repeat and explain.

God's Sign to Hezekiah—Have you ever watched "the sun going to bed" (as a little boy calls it)? Lower and lower it sinks, till it disappears, and we say, "The sun is gone down and it is dark." God promised Hezekiah that He would make the shadow on the sun-dial turn back fifteen degrees, as a sign that He would let the king live fifteen years more. The shadow on the sun-dial went back, and the king knew that he was to live fifteen years longer. What a lot of

good things we would do, and what a lot of bad things would we leave undone, if we knew we had just, say, a year more to live!

What the Clock Says to Us—It is said that every time the clock ticks, a little life is born into the world, and also someone dies. Let us remember, as we listen to the clock "tick-tick":

1. It is God who gives us health and strength and keeps us alive.

2. Now is the time to give our hearts to Jesus; the next hour may be too late.

3. God wants us to make good use of the minutes and hours and days and years. He wants us to fill all the time with good deeds and words.

Repeat—(Move the arms back and forth, to represent the pendulum of a clock):

"Sixty seconds make a minute;

How much good can I do in it?

Sixty minutes make an hour:

All the good that's in my power.

Twenty hours and four, a day!

Time for work and sleep and play.

Days three hundred, sixty-five

Make a year in which to strive.

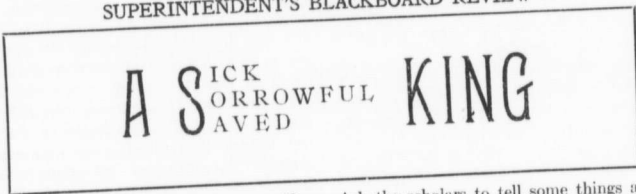
Every moment, hour, and day

My dear Jesus to obey."

Something to Draw at Home—Draw a clock face.

Something to Remember—God gives me health.

SUPERINTENDENT'S BLACKBOARD REVIEW



Print on the blackboard, A ——— KING. Ask the scholars to tell some things a king possesses—power, wealth, honor, etc. Then have them name some things he cannot keep away—sickness, sorrow, death. Hezekiah at the time of the Lesson was a SICK (Print) king—so sick that he was about to die. We are told that he wept sore at this. He was SORROWFUL (Print). Bring out the thought that our great comfort in sickness and sorrow is, that Jesus has gone to prepare a home for us in heaven. But Hezekiah did not know this, and so he was all the more sad. He knew, though, that God was his Friend, and so he turned to Him in prayer. And what was the result? He was SAVED (Print). Impress the lesson, that in sickness we should pray to God. He will always hear us, and will either make us well, or take us to a land where there is no sickness or death.

Lesson III.

THE SUFFERING SAVIOUR

July 16, 1905

Isaiah 52: 13 to 53: 12. Commit to memory vs. 4-6. Read chs. 42: 1-12; 49: 1-13; 50: 4-11; 61: 1-3.

GOLDEN TEXT—The Lord hath laid on him the iniquity of us all.—Isaiah 53: 6.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Ch. 53: 1 Who hath believed our report? and to whom? is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and as one that were our faces from him: he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows; yet we had esteemed him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have

turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep dumb before her shearers is dumb, so he opened not his mouth.

8 He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

13 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

14 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

15 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

16 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

17 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

18 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

19 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

20 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

21 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

22 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

23 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

24 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

25 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

26 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

27 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

28 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

because he hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

29 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.

LESSON PLAN

- I. The Saviour Exalted, ch. 52: 13-15.
- II. The Saviour Rejected, ch. 53: 1-3.
- III. The Saviour Suffering, 4-9.
- IV. The Saviour Triumphant, 10-12.

DAILY READINGS

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

M.—The suffering Saviour, Isa. 52: 13 to 53: 12.
 T.—Acquainted with grief, Heb. 4: 15 to 5: 9. W.—
 For the unjust, 1 Pet. 3: 12-18. Th.—A prophecy
 of Christ, Acts 8: 26-35. F.—The silent Sufferer,
 Mark 14: 55-65. S.—The rich man's tomb, Matt.
 27: 54-60. S.—The victory, Heb. 10: 1-13.

EXPOSITION

Time and Place—More than 700 years before Christ; Jerusalem.

Connecting Links—The Lesson is a study of one of the four famous "Servant" passages in the book of Isaiah. The other passages (which should be read) are chs. 42: 1-4; 49: 1-13; 50: 4-11. Who is the "Servant of Jehovah"? "In whom have the prophet's ideas of the Servant, His sinlessness, vicarious suffering and spiritual power, been verified in history? The answer of all interpreters is, In Jesus the Messiah." (Dr. A. B. Davidson.)

I. The Saviour Exalted, 13-15.

V. 13. Behold, my servant. Jehovah points to the increasing greatness of His Servant and the path of suffering by which it is reached. Shall deal wisely (Rev. Ver.). Seeing

the end from the beginning, the Servant moves on with a world-conquering confidence.

Shall be exalted, extolled, very high; three verbs describing the beginning, the progress, and the climax of His exaltation, a description historically fulfilled in the resurrection, ascension and sitting at God's right hand of Jesus (see Phil. 2: 6-11). In ch. 57: 15, a like description is used of Jehovah, and in ch. 6: 1 of His throne.

Vs. 14, 15. Many, astonished (astonished). This clause "expresses the blank amazement, mingled with horror, excited in the minds of beholders by the spectacle of the Servant's unparalleled sufferings." (Cambridge Bible.) It seems as if the prophet had an insight into the feelings of those who saw Jesus hanging on the cross. His visage was so

marred. The meaning is, that the Servant is so disfigured by suffering that He is no longer human in appearance. *So shall he sprinkle.* If we translate thus, the reference is to purification from sin. But perhaps we should translate "startle" (Rev. Ver., Margin). Those who were thrilled with a shock of horror at the Servant's sufferings, now stand up in reverent silence at the sight of His greatness (compare ch. 49 : 7 and Job 29 : 8). *Kings shall shut their mouths;* "in reverent acknowledgment of His superior dignity" (see Job 29 : 9; 40 : 4). *That which had not been told them.* So wonderful is the outcome of the sufferings of the Servant, that no one could have thought of it, much less talked of it.

II. The Saviour Rejected, ch. 53, 1-3.

Ch. 53 : 1. *Who hath believed?* No one would believe Jehovah's testimony to His Servant. We have here a foreshadowing of the unbelief of the Jews when Jesus came. *Our report;* the prophecies relating to the Servant. *Arm of the Lord;* that is, His power, which has always been working in the history of His people, and most manifestly in the life and deeds of Christ.

Vs. 2, 3. *A tender plant;* quite insignificant in the eyes of the onlookers. *Root out of a dry ground.* Christ, born in a despised town, of a humble family, of an enslaved race, was like some mean or lowly shrub, struggling to maintain itself in an arid soil. Men dazzled by outward splendor could not see the loveliness of the Saviour's character, or the grandeur of His mission. *Despised and rejected of men.* All the great and powerful of His nation turned away from the Saviour. His only followers at first were a few poor fishermen. *Esteemed him not;* reckoned not on Him, held Him of no account. Our Lord's sorest trial was not the opposition He met with, but the rejection of His message.

III. The Saviour Suffering, 4-9.

Vs. 4-6. *He hath borne our griefs,* etc. The emphasis is on "He" and "our." The prophet plainly declares that the Servant endured the punishment of His people's guilt. *Stricken;* as if for some heinous offence of which He was guilty. *Afflicted.* "There is more than 'afflicted' in this word. There is the sense of being humbled, punished for His

own sake." (George Adam Smith.) *Our transgressions.* Ours was the rebellion : He endured the penalty. *Our peace;* peace with God, whose anger against sin fell upon our Substitute Saviour. *Healed;* brought back to spiritual health, as well as saved from punishment. The meaning of v. 6 is unfolded in the parable of the Lost Sheep, Luke 15 : 4-7.

Vs. 7-9. *Oppressed.* The word denotes a slave driver's harsh, cruel treatment, Ex. 3 : 7; Job 3 : 18. So cruel and unjust were the Saviour's sufferings. *As a lamb.* "Everything that is said of the Lamb in the New Testament has its origin in this prophecy." (Delitzsch.) *He was taken,* etc. "By tyranny and law was He taken," (George Adam Smith); that is, by a form of law that was tyranny,—a judicial crime. *As for his generation,* etc. (Rev. Ver.). "Not one of the Servant's generation 'meditated' on the truth that the divine Messenger's thread of life was cut off and that the 'stroke' of God came upon Him for the sins of 'my (the prophet's) people.'" (Cheyne.) *Grave with the wicked, and with the rich.* "While the Jewish authorities designed for Jesus the same dishonorable burial as for the two malefactors, the Roman authorities gave up the body to Joseph of Arimathea, 'a rich man' (Matt. 27 : 57), who laid it in the tomb in his garden." (Delitzsch.)

IV. The Saviour Triumphant, 10-12.

Vs. 10-12. *It pleased the Lord.* It was men who crucified the Saviour, but God made their sins to carry out His will to constitute Him the world's Redeemer. It is in this blessed result that the Lord has pleasure. *When his soul* (that is, Himself) *shall make an offering for sin* (Rev. Ver., Margin). Sin is viewed as a sacrifice, an invasion of God's honor. The "offering" is the satisfaction paid for it, namely, the innocent life of the righteous Servant. *Shall see his seed . . . prolong his days.* The prophet has in mind the figure of a patriarch blessed with longevity and numerous descendants, Gen. 50 : 22, 23. So Christ shall be gladdened by the multitudes to whom He has given life. V. 11 represents Christ as satisfied with the result of the travail (suffering) of his soul. And what a vast throng of saved ones it will take

to satisfy His loving heart! *Therefore will I divide.* "The figure is that of a victor receiving from Jehovah and dividing with his peers the spoils of a successful war." (Driver.) *Because.* No conflict, no triumph; no death on His part, no life for the world. *Poured out. remembered with. bare. made intercession.* The thought is of substitution—one for all; it is emphasized by re-iteration.

Light from the East

SHEEP—Israel was originally a pastoral and nomadic people, whose wealth consisted largely in their flocks. The place occupied by sheep in the thought of the Hebrews is indicated by upwards of five hundred references to them in the Old Testament. The whole country still swarms with them, es-

pecially northward and eastward, to the deserts of the Euphrates. The species most common, then and now, is the broad-tailed kind, that have an enormous deposit of fat in the tail, which is counted a great delicacy, and tastes something like marrow. The wool was at first plucked from the back of the sheep, and as it was a painful process, it is most probably referred to here. At a later period it was cut with a shears, after the sheep had been washed, and the fleece allowed to dry. The sheep shearing was one of the festive seasons of every pastoral people, when their friends gathered from all quarters, and when they sent portions to those in the neighborhood. Not only were sheep prized for their wool and flesh, but ewes' milk was very generally used on the table.

APPLICATION

Behold my servant shall deal wisely (Rev. Ver.), ch. 52 : 13. But not as the world counts wisdom. For then the Saviour had taken His place among the rich and great and powerful. Instead, He chose the poor as His friends, He lived in poverty and toil, He died at last on the awful cross. A foolish choice? So the most of men in His day thought. But it was thus that He won His kingdom. And the glory and the greatness of it are beyond compare. There is a kingdom for His followers also. But, like their Lord, they can reach it only by the path of self-sacrifice. This path lies open before us. With the splendid prospect in view, the man who really knows what he is about will not hesitate to enter upon it.

That which had not been told them, v. 15. The astronomer turns his telescope on the heavens, and reads their secrets like an open book. The chemist in his laboratory analyzes each substance into its elements. But no man of science would ever have discovered the greatest secret in the universe, the secret hid in the heart of God, of His love to men. It was at the cross that this love was revealed in all its ocean fulness. Every drop of the precious blood shed there has a thousand tongues, and each of these proclaims the love that longs to save and bless.

Despised and rejected of men, ch. 53 : 3. Imagine a hungry man turning away from one who offers him food, or a sick man from his healer, or a blind man from one who can give him sight. Think of this planet of ours refusing the rays of the sun that alone can make it the abode of life and beauty. Far greater is the folly of those who will not have Christ as their Saviour. With their own hands they shut up the only enduring fountain of happiness for this world and the next.

Borne our griefs, v. 4. Our troubles, as well as our sins, He has come to carry. Shall we be like that weary and footsore traveller on whom a compassionate charioteer took pity and invited into his chariot, but who, after he had accepted the invitation, still bent under his burden, until the charioteer asked, "Why do you not put it down? The chariot can carry both you and it." We can lay our cares and griefs on Jesus, for He has borne them too.

With his stripes we are healed, v. 5. Every blow that fell upon Christ cuts down to the root of our dearest sin. Who can be impure in the presence of that spotless Sufferer? Or selfish, when he looks upon Him giving Himself without stint for others? Or ambitious, who has beheld Him putting away a crown

The Wisest
Choice

and great and powerful. Instead, He chose the poor as His friends, He lived in poverty and toil, He died at last on the awful cross. A foolish choice? So the most of men in His day thought. But it was thus that He won His kingdom. And the glory and the greatness of it are beyond compare. There is a kingdom for His followers also. But, like their Lord, they can reach it only by the path of self-sacrifice. This path lies open before us. With the splendid prospect in view, the man who really knows what he is about will not hesitate to enter upon it.

The Greatest
Secret of All

That which had not been told them, v. 15. The astronomer turns his telescope on the heavens, and reads their secrets like an open book. The chemist in his laboratory analyzes each substance into its elements. But no man of science would ever have discovered the greatest secret in the universe, the secret hid in the heart of God, of His love to men. It was at the cross that this love was revealed in all its ocean fulness. Every drop of the precious blood shed there has a thousand tongues, and each of these proclaims the love that longs to save and bless.

Folly that is
Fatal

Imagine a hungry man turning away from one who offers him food, or a sick man from his healer, or a blind man from one who can give him sight. Think of this planet of ours refusing the rays of the sun that alone can make it the abode of life and beauty. Far greater is the folly of those who will not have Christ as their Saviour. With their own hands they shut up the only enduring fountain of happiness for this world and the next.

Why Carry Our
Burden?

Our troubles, as well as our sins, He has come to carry. Shall we be like that weary and footsore traveller on whom a compassionate charioteer took pity and invited into his chariot, but who, after he had accepted the invitation, still bent under his burden, until the charioteer asked, "Why do you not put it down? The chariot can carry both you and it." We can lay our cares and griefs on Jesus, for He has borne them too.

The Cure of
the Cross

Every blow that fell upon Christ cuts down to the root of our dearest sin. Who can be impure in the presence of that spotless Sufferer? Or selfish, when he looks upon Him giving Himself without stint for others? Or ambitious, who has beheld Him putting away a crown

of gold for the crown of thorns? There may be some sin that is poisoning our whole life. We can be rid of its baleful influence. We have only to come to Calvary, with its divine Sacrifice, to be freed from the blighting and blasting power of sin.

All. all, v. 6. Between the two "alls" of this verse is included the whole story of man's ruin and redemption. In the first chapter, how sad it all is—

A Story in Two Chapters we see him wilfully wandering away from all that means safety and peace and happiness. But in the second chapter, what a glorious light breaks in upon human life to illumine every part. That sin which kept driving us farther and farther from God and blessedness—why, it is all taken away by the Saviour provided for us, and we are brought back again to the fold of the divine favor and friendship.

It pleased the Lord to bruise him, v. 10. We know something of the love of an earthly father. He would not willingly permit his

child to be hurt unless he felt sure it would result in good.

Our Inheritance But a Father whose love for His Son is to an earthly father's love as the vast ocean to a tiny rivulet, sent that Son to a cruel and shameful death. What a glorious result He must have had in view! And it is

a result in which we may all share. Small may be our worldly inheritance, but the eternal riches purchased by the Saviour's pain are ours for the asking.

Shall prosper, v. 10. What sublime confidence rings out in these words. Yes, the advocates of the Redeemer's cause may be only a few poor, unlearned fishermen, and against them may be set the whole power of Rome's mighty

empire. But like an irresistible stream sweeping away the dam built to bar its progress, the divine energy working with the humblest means sweeps onward to triumphant success.

He shall see of the travail of his soul, and shall be satisfied, v. 11. Like a river inexhaustible in its source, ever widening and

The River of Salvation deepening as the centuries roll on, has been the blessing that has flowed from the cross.

Beginning with a few at Jerusalem the glad tidings have spread, until to-day translated into more than four hundred tongues, the gospel awakens the song of praise among all races of men, and under all skies; and yet this is but the commencement of that glorious redemption, whose hymn of adoration to "the Lamb that was slain" shall never cease to ascend throughout all eternity. Enough; He "shall be satisfied"!

TEACHING HINTS

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

For Teachers of the Older Scholars

The teachers of advanced classes may refer to the fact that in the opinion of many modern scholars, *Isa.*, chs. 40-66, were written not by *Isaiah*, but by certain prophets among the Jews exiled in *Babylon*, who carried on the work of the great prophet. Lay stress on the agreement of all, whatever their views regarding its authorship, as to the inspiration and prophetic character of this part of scripture. Call attention to what is said of the "Servant of *Jehovah*" (see *Exposition, Connection*). He stands out clearly as the Redeemer of *Israel*.

The Lesson is a unit. The *Rev. Ver.* prints it in five stanzas of three verses each. In the *Hebrew* the arrangement is poetical. It is

a beautiful picture of the Redeemer. Follow the main ideas in their order:

1. A vivid description of His triumph, ch. 52: 13-15. Examine the personal character. Be careful as to the meaning of terms, Note His exaltation. Why are many "astonied"? Consider the effect on the nations.

2. The rejection of the Saviour, ch. 53: 1-3. *Isaiah* here voices the experience of those who reject Him. Why was He rejected? Why did He not fulfil men's expectation of Him? Note in the Gospels how this has been fulfilled.

3. The suffering of the Saviour for human sin, vs. 4-6. This is the great Old Testament passage on the atonement. Call out the graphic terms describing human sin and want; also the terms describing the effect of the Redeemer's work. Keep clearly before the class the vicarious aspect of the work;

that is, that it was on behalf of others. Every word is fraught with meaning worthy of analysis.

4. The lowliness of the Saviour, vs. 7-9. Notice the figures of speech, especially considering the lamb, and its meaning in Old Testament thought. See also the manner of His trial and death, and study New Testament facts and fulfillments.

5. God's gracious purpose in Messiah's mission, vs. 10-12. The explanation of this event is God's desire for man's salvation. The result is according to the plan adopted. Study the New Testament, and recent history as illustrations.

Having set forth clearly the main ideas, select the truth to be emphasized—the Saviour's relation to men. Note the Golden Text. The doctrine of vicarious suffering is a fundamental conception in the Old Testament, and finds its fulfilment in the New Testament's view of Jesus. Discuss the origin and history of it in the Old Testament, as seen in type, sacrifice and symbol. With older scholars special attention should be given to the doctrine of the atonement. What is important is not a theory of the atonement, but a conviction of the fact of the atonement, and the necessity of a personal appropriation of it. The outstanding fact is the place of Jesus in human redemption. The helplessness of the sinner, the capacity of the soul, the hopelessness of other methods, all serve to exalt the prominence given to Jesus as the Saviour of the world. Seek to give Jesus His proper place before the class, and strive to have the scholars accept Him as their Saviour. To this end the teacher should seek to take advantage of every help, and the serious business of the Sunday School should be kept in view.

For Teachers of the Boys and Girls

Begin with a chat about seeing. Some eyes can see so much further than others. "Long sighted," they are called. And in the clear atmosphere of a mountain-top you can see with wondrous clearness—things very far away seem quite close at hand.

What is to be thought of a man who could see what is to happen 700 years afterwards (that is as long as from King John of England

to the present time)? "Must have wonderful eyes," you say, and "must be on some very high mountain-top." Isaiah saw thus.

What was he? "A prophet." A prophet is one who sees with God's eyes and speaks with God's mouth.

A very good way of teaching the lesson would be to have the scholars prove point by point from the New Testament that Christ was the fulfilment of what Isaiah foresaw and foretold. (Let the teacher use the marginal references of his Bible, marking down, say a dozen or score, of distinct fulfillments.) The earnest word, pleading the claims of the Saviour on heart and life, can be dropped, as the proof goes along.

Here is another method. Go into these four points about the great Deliverer, getting the class to do just as much thinking and answering as possible. Do not preach, but help them to get at the heart of the lesson.

1. *What God calls Him.* "My Servant," v. 13. John 6 : 38 explains, and John 4 : 34 tells what a joy His errand was,—like food to a healthy and hungry man. Impress upon the scholars that there is nothing lowering in service. "Minister" means servant; a "minister of the Crown," a "minister of the Gospel," these are lofty callings. We should count it our loftiest privilege to serve God. So they do in heaven (see Rev. 22 : 3).

2. *What men thought of Him.* Some of the scholars may have seen the "dry lands" of the West. All of them have seen waste and sandy ground, and hence can understand ch. 52 : 2. Question as to the lowliness of Christ's birth, and boyhood, and manhood; as to what His own townsmen (Luke 4 : 16-29), and strangers (John 1 : 46), and the rulers (John 7 : 48), thought of Him. Why did people so misunderstand Christ? It was because their eyes were blinded by prejudice and sin. They had not the Spirit of God, and so—1 Cor. 2 : 14.

3. *What He did for men.* Vs. 4-9 tell the wonderful story. From recent Sabbath School lessons the scholars will be familiar with the sufferings of the Saviour, and especially with the agonies of the cross. Question freely. The heart of it all is vs. 4-6. Have them read these verses, or say them. (They are part of the Memory Passages of

the Supplemental Lessons.) The very words will soften the hearts of the scholars. But go deeper. He died *for us*. That is the great truth to be brought out. Perhaps the most effective way to bring it out is by the "lamb" of v. 7. Explain the sacrifice of the lamb in Old Testament times, that sin might be forgiven. There was no access to God either for priest or people, and no forgiveness of

sin, without sacrifice. Then take these great sayings, Heb. 9 : 22; Heb. 9 : 27, 28; John 1 : 29. What a new meaning Hymn 46, Book of Praise, gets.

4. *The glorious end of it all*, vs. 10-12. You saved, I saved, multitudes which no man can number (Rev. 7 : 9) saved—made one with God now, and to dwell with, and rejoice in, and serve, God forever and ever.

ADDED HINTS AND HELPS

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

Lesson Points

What God purposes He is sure to perform. Ch. 52 : 13.

Our Lord's grief gives Him a claim upon our gratitude. v. 14.

There is cleansing in the blood of Christ for the sins of the world. v. 15.

The soul that rejects the Saviour is on the highway to ruin. Ch. 53 : 1.

Beauty of character is better than beauty of countenance. v. 2.

Out of the fountain of Christ's sorrows flows a stream of comfort to mankind. v. 3.

The ill-desert was ours : but the doom was endured by Him. v. 4.

In the Master there is a perfect blending of meekness and might. v. 7.

For saint as well as Saviour tears of suffering lead to songs of triumph. v. 10.

It must be a result full of blessing to His people that will satisfy the loving heart of Christ, v. 11.

From the Library

The glory of Christ is still the greatest sight which anyone can see between the cradle and the grave. And it is now as near everyone of us as it was to the crowd on Calvary. —Stalker.

Deeply marred was His appearance, out of all human likeness,

And His form out of semblance to the sons of men,

But as deep will be the obeisance of many,
Before Him kings will be awe-struck in silence.

—Cheyne's translation of Isa. 52 : 14.

So I saw in my dream, that just as Christian came up with the cross, his burden loosed from his shoulders, and fell from his back,

and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by His sorrow and life by His death.—Pilgrim's Progress.

David, Hezekiah, Jeremiah, Job, and the nameless martyred and moribund of the Psalms, all strive and are loud under pain. Why was this Servant the unique and solitary instance of silence under suffering? Because He had a secret which they had not. It had been said of Him : *My servant shall deal wisely* (or intelligently) shall know what He is about. He had no guilt of His own, no doubts of His God. But He was conscious of the end God had in His pain, an end not to be served in any other way, and with all His heart He had given Himself to it.—George Adam Smith.

The sufferings of our Saviour have moved more men to repentance and reformation than all other moral forces combined, and more than all others, have deepened throughout the world the sense of the infinite preciousness of human kindness.

"Life evermore is fed by death,

In earth and sea and sky;

And that a rose may breathe its breath

Something must die."

—Dr. George C. Lorimer.

The growth of foreign missions shows most clearly the increasing power of Christianity. Modern missions began with Carey in 1793. Now the one missionary has become over 17,000, and the missionary income of the churches in 1904 was \$18,500,000. There are more than 77,000 native helpers. Mission stations number 29,000. The 29,000 Chris-

tian schools in heathen lands are attended by 900,000 scholars. 1,500,000 have been won from heathenism to the actual membership of the Christian church, while there are 2,500,000 adherents.—Missionary Review of the World.

Prove from Scripture

That our sins caused Christ's death.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—From whose writings is the Lesson taken? To whom does it point?

Ch. 52 : 13-15 What is the Messiah here called? Where did Christ die? Where is He now? What in Him made men wonder? What is it said that kings will do? Of what is this a sign?

Ch. 53 : 1-3 Who would not receive Christ? What is "the arm of the Lord"? What did people think Christ resembled? Their feelings toward Him?

4-9 How did the Saviour treat suffering ones? For whose sin did He die? In what respect are we said to be like sheep? In what respect, Christ?

10-12 Was it any pleasure to God to permit suffering? Why did He permit Christ to suffer? Why will Christ have part with the great? (v. 12.)

Seniors and the Home Department—

How long before Christ did Isaiah prophesy?

Ch. 52 : 13-15 To what did Christ's suffer-

ings lead? (1 Pet. 1 : 11.) What Psalm most fully describes the sufferings of Christ? (Ps. 22.)

Ch. 53 : 1-3 Quote a warning against despising small things. (Zech. 4 : 10.) What parable describes the growth of Christ's kingdom from small beginnings? (Matt. 13 : 31, 32.)

4-9 Show that Christ died for our sins. (2 Cor. 5 : 21.) Could Christ have escaped death? (Matt. 26 : 53.) Why did He not so do?

10-12 Explain "it pleased the Lord." Mention another passage in Isaiah which depicts the Messiah as a Conqueror. (ch. 63 : 1.)

The Catechism

Ques. 86. What faith is. An evangelist recently speaking to a great crowd of people made this offer. He said that if anyone needed help to pay his rent, and would come to him at once, he would give five dollars towards it. For a little while no one came, but at last a poor woman came forward and got the money. She believed the speaker's promise. That is, she had faith in him and in what he said. Now, it is just in the same way that we have faith in Jesus Christ. He has promised that if we ask Him He will forgive our sins, and make us all that we ought to be. All we have to do is to take Him at His word.

FOR TEACHERS OF THE LITTLE ONES

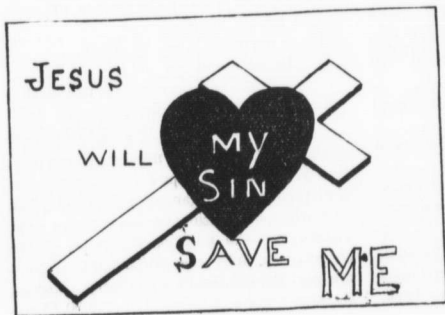
Lesson Subject—God keeping His people by sending them a Saviour.

Introduction—Print ISAIAH—TWO MESSAGES (see Lesson II).

To whom did the messages come? Who sent them? What were the messages? Tell me all you can about the king and the messages. Isaiah brings *Us* a wonderful message about Jesus, our Saviour.

Introduction—Did you ever watch anyone carrying a burden on the back? Sometimes it seems almost more than the person can carry.

A little lad, who was a messenger for one of the stores, had occasion to carry a heavy bundle of goods a long distance. As he was



going up a steep hill, a big, kind-looking boy overtook him. "Let me carry that bundle for you : it is more than you are able to carry." "How kind !" you say. Listen while we hear about a Friend who has offered to carry all our burdens, the little ones and the big ones, up the "hill of life." But the burdens He wants to carry are not bundles of goods, nor anything of that kind. What do you think they are ?

Here are some burdens : grief, sorrow (Repeat v. 4). Here is the great burden He bears for us all. Draw outline of a bundle, in the form of a HEART named SIN. This bundle is made up of all kinds of sins. Print within it the names of sins most common to little people. We all have to bear the burden of a sinful heart. Some hearts are fuller and heavier with sin than others ; but even the very smallest child has his burden of sin to carry.

Golden Text—We are all wanting to climb to heaven. None of us could ever get there if a Friend did not come and carry the sin burden. Who is this Friend ? (Repeat Golden Text.) How does He carry our sin burden ? (Draw a CROSS in such a way that the outline of the heart rests upon it.) Teacher read Isa. 53 : 3-9.

Love—Why did Jesus suffer all this for us ? A little girl went to the bedside of her sick

mother, and throwing her arms around her mother's neck, said, "I would rather be sick myself than have you sick." (Mother had often said that to her.)

Sing :

"Oh, 'twas love, 'twas wondrous love !
The love of God to me ;
It brought my Saviour from above,
To die on Calvary."

(Hymn 129, Book of Praise)

Class Repeat—

"The greatest lesson taught us,
The dearest, holiest one,
Is love, the love that bought us,
The love of God's own Son."

Teacher Repeat—

"Children, to our dear Redeemer
Yield the grateful homage due ;
And by love to every creature,
Pay the love He bears for you."

A Missionary Thought—Are we the only people Jesus died to save ? Do all people all over the world know that.

THE SAVIOUR
OFFERED TO
AVE
INNERS?

How can we help to tell them ?

Something to Draw at Home—A CROSS with a black HEART on it.

Something to Remember—Jesus will save me.

SUPERINTENDENT'S BLACKBOARD REVIEW

WHEN I SURVEY THE WONDROUS CROSS
ON WHICH THE PRINCE OF GLORY DIED,
MY RICHEST GAIN I COUNT BUT LOSS,
AND POUR CONTEMPT ON ALL MY PRIDE.

Print the first verse of Hymn 50, Book of Praise, as above. Call attention to the title given to the Saviour in the second line, "Prince of glory." Ask whence He came to earth. Picture the blessedness of heaven where He reigned with the Father. Then, ask about His life on earth. Bring out its poverty, toil, suffering. Where did He suffer most of all ? The first line gives the answer. It was on "the wondrous cross." And why is the cross so "wondrous" ? Make it clear that the Saviour died there willingly, and out of His great love to us sinners. Get the scholars to see how much He gave up and endured for us. And what does the hymn teach us we should give up for Him ? Yes, "our richest gain" and all our "pride," the things we value most and are most proud of. Surely we shall willingly give up all these, if only we can have this wonderful Saviour as our own.

THE GRACIOUS INVITATION

July 23, 1905

Isaiah 55 : 1-13. Commit to memory vs. 6-8. Read ch. 54.

GOLDEN TEXT—Seek ye the Lord while he may be found.—Isaiah 55 : 6.

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

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

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

4 Behold, I have given him for a witness to the people, a leader and a commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

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

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

Revised Version.—1 peoples; 2 a nation; 3 and

LESSON PLAN

I. A Glorious Offer, 1-5.

II. A Simple Requirement, 6, 7.

III. A Blessed Certainty, 8-13.

DAILY READINGS

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

M.—The gracious invitation, Isa. 55 : 1-13. T.—Look, and be saved, Isa. 45 : 18-25. W.—An everlasting covenant, Jer. 32 : 36-44. Th.—To-day! Heb. 3 : 7-19. F.—Return and forsake! Isa. 1 : 10-20. S.—Pleatuous redemption, Psalm 130. S.—Christ's invitation, Matt. 11 : 28-30. Shorter Catechism—Ques. 87. What is repentance unto life? A. Repentance unto life is a saving

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

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

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

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

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

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

grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

The Question on Missions—28. How long did Dr. Geddie labor in Aneiteum, and with what results? Dr. Geddie labored in Aneiteum 24 years. The words on his memorial tablet thus describe the results: "WHEN HE LANDED IN 1848 THERE WERE NO CHRISTIANS THERE; AND WHEN HE LEFT IN 1872 THERE WERE NO HEATHEN."

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 122; 130; 76 (Ps. Sel.); 560 (from PRIMARY QUARTERLY); 148.

EXPOSITION

Time and Place—Isaiah prophesied during the last half of the eighth century, B.C.; Jerusalem.

Connecting Links—Last Lesson gave us a picture of the suffering "Servant," the Messiah. Ch. 54 follows with a description of the expansion and glory of Zion, now redeemed. The present chapter contains an invitation to everyone to share the feast of salvation. Dr. George Adam Smith calls it "a last call to the busy." A fine point is given to the invitation if it be taken as addressed to the exiles in Babylon who had engaged in trade, and whose success was beginning to quench the deep longings of their souls for Zion.

I. A Glorious Offer, 1-5.

V. 1. *Ho, every one that thirsteth.* In exile the Jew longed for pardon, justice, home and God, none of which he felt he could find in a foreign land as in his own beloved Zion. The appeal is to individuals, "every one." Nowhere in the Old Testament is the freeness,

the appeal to the individual, and the satisfaction to the heart's longings, of the gospel message, more clearly set forth. (Compare John 4 : 10; 7 : 37; Rev. 21 : 6; 22 : 17.) *Come ye to the waters.* See Light from the East, "Thirsteth." *He that hath no money.* "In the East access to a well has often to be paid for." (Cambridge Bible.) *Buy;* a word strictly used only of buying grain. The commercial terms used suggest mercantile life. "It was in Babylon that the Jews formed those mercantile habits which have become their national characteristic." (Dr. George Adam Smith.) *Wine and milk;* regarded as choice commodities. This call is to all who are in danger of losing their souls through commercialism, devotion to selfish and material aims (compare Matt. 16 : 26).

Vs. 2, 3. *Wherefore . . . spend money? Literally, "weigh silver;"* money being weighed, not counted. *Labour;* literally here "earnings." *That which satisfieth not.* "The life

that disregards God is a continual spending on things that give no permanent profit or lasting satisfaction, while the religious life is a receiving without spending, and highest refreshing of the soul." (Marti.) *Hearken diligently* etc. Like every promise in God's Word, this has a condition which we must fulfil: if ye hearken, ye shall eat; only by the pathway of obedience can we reach the goal of true satisfaction. *Sure mercies of David*. The mercies promised to David and the Davidic line are, and shall be, theirs. (See 2 Sam. 7 : 8-16; 23 : 5; Ps. 18 : 50; 89 : 28.)

Vs. 4, 5. *A witness* (of Jehovah's power and glory). *leader . . . commander*. As David became a leader among nations, so will Israel be set at the head of the nations. This promise was completely fulfilled only when the Messiah appeared, a descendant of David and Israel's true King. *Behold, etc.*; a promise that other nations, as well as Israel, shall be gathered into the kingdom of God. It is a fact of history that the spiritual forces that rule the world have come through Israel, the race from which the Redeemer sprang.

II. A Simple Requirement, 6, 7.

Vs. 6, 7. *Seek ye the Lord, etc.*; a call to repentance, because salvation is near. God, through the prophet, has offered His people a free and glorious deliverance from the miseries of exile. But something is required of them. Like the prodigal in the parable (Luke 15 : 11-24), they must turn their backs on sin and *return unto the Lord*, who waits, like a loving Father, to receive them. The way to do this is for the *wicked to forsake his way*, that is, his course of life, his outward acts; and the *unrighteous man his thoughts*, that is, inner wickedness, evil desires. *God . . . will abundantly pardon*. The meaning is, that He will go a long way to pardon, do far more than we could reasonably expect, pardon to the very full.

III. A Blessed Certainty, 8-11.

Vs. 8, 9. We have heard the summons to repentance. Now the prophet presents the grand motive to repentance, and kindles the eager hope of showers of blessing. Not more certain is the rising of the sun or the

return of the seasons, than the goodness and grace of God to the truly penitent and obedient. *My thoughts . . . not your thoughts, etc.*; "not so unstable, so unreliable, so impotent as ours." Therefore we can trust Him. *For as the heavens, etc.* Modern astronomy has added immensely to the force of these words. Calculate the distance light, travelling 186,330 miles per second would go in a year; and some of the stars are at least 20,000 times that distance from the earth. So do God's thoughts of love transcend those of men at the best.

Vs. 10, 11. *The rain cometh . . . and the snow*; a thought suggested by the "heavens." How this would appeal to exiles in Babylon! —the gentle fall of rain and snow, to which they may have been largely strangers in the land of their captivity. The whole description is a beautiful picture of God's power over nature, His care for men, and His fulfilment of the promise in Gen. 8 : 22. *So shall my word be*. To the rain and snow the earth owes its fertility, and so to them, also, is man indebted for his enjoyment of the earth's fruits. In like manner the Word of God softens and quickens men's hearts, making them productive of all that is good. It is the divine Word, too, that, scattered like seed (Matt. 13 : 18-23), brings with it bread that feeds the soul, Deut. 8 : 3; Matt. 4 : 4.

Vs. 12, 13. *Ye shall go out*; in joyful exodus from captivity. *The mountains and the hills*. What a meaning this would have for those dwelling on the low sandy plains of Babylon! They had looked across the desert to the southward and said "I will lift up mine eyes unto the hills," Ps. 121 : 1. *Clap their hands*. Nature would sympathize and exult (compare Ps. 98 : 8). Those who have turned to Jehovah see a new beauty in nature and in life, because of a new power within. In this joyful picture of Israel's deliverance from captivity, we have a symbol of the greater deliverance from sin offered in the gospel. *Thorn . . . fir . . . myrtle*. See Light from the East. *It*; the renewed nation. *For a name*; promoting his glory on earth. *An everlasting sign*; or witness of God's "covenant of peace" (ch. 54 : 1-10) with His people.

The Gracious Invitation

Light from the East

THIRSTETH—One scarcely knows what thirst is until he has travelled under an Eastern sun. The extraordinary dryness of the air causes such an evaporation of moisture from the body, that thirst becomes a fierce, raging desire, and water the most precious thing in the world. When a halt is made by some spring or well, and only one vessel is available for drinking, it requires great self control to refrain from snatching it out of a comrade's hand. A touch of Syrian fever often increases the thirst.

THORN—Palestine seems to have more prickly shrubs than any other country. Nettles, great thistles, brambles, briars, box-

thorn, black-thorn, and every pernicious plant that hinders cultivation appears to flourish there. The peasants burn them down at certain favorable seasons. The scarcity of fuel has cleared the ground of these nests around every centre of population, the very roots for miles having been grubbed up and carried off for cooking food and baking.

FIR—The fir tree was used for durable timber, the resin in it being well adapted to preserve it from decay. It was also used for making musical instruments. The **MYRTLE**—is a shrub with dark green leaves, and a pretty white flower about an inch across, which grows three or four feet high, and whose dried leaves are powdered for medicine.

APPLICATION

Ho, every one that thirsteth, v. 1. "Father," said a little girl, "if you were dry, wouldn't you go and get a drink of water?" The father started. He was con-

**How Soul
Thirst is
Quenched**

scious of a deeper thirst than that which any bubbling spring of this world could allay. His troubled soul he knew could not be satisfied until it had drunk of the waters of life. He believed and found peace. What are worry, unrest, weariness of spirit, enui, ambition, strife, but so many forms of soul thirst? To every one so tormented comes the gracious invitation to find in Christ peace.

Wherefore do ye spend money for that which is not bread? v. 2. "Such goods are worth getting and owning," said Louis Baryé,

**Worth
Having**

"as will not sink or wash away if a shipwreck happen, but will wade and swim out with us." The goods of this world will assuredly not bear one up on the sea of eternity, neither can they sustain the soul even here. The gaudy attractions of Vanity Fair, its shows, its booths, its dances, its trinkets and baubles, will only allure our hard earned dollars from us, and give us no satisfaction in return.

Hearken . . . incline your ear . . . come . . . hear, vs. 2, 3. How like church bells pealing out their sweet chimes upon the air are these gracious

**Our
Part**

invitations! They call us, oh, how pleadingly. The door stands wide open, and we may enter in. Within, who can describe the feast,

so rich and abundant, that love has spread for us? There is just one thing that can possibly prevent our enjoying this wonderful provision of heaven's grace. This, we, and we only, can remove. When we say, from the heart, "I will accept God's offer," that moment the blessings of salvation are ours.

Nations . . . shall run unto thee, v. 5. Almost every nation in Europe is sending of its people to our shores, in some cases by tens

**A Great
Opportunity**

of thousands. They are coming to find homes for themselves in the vast unoccupied stretches of our Dominion, and to share the freedom which we enjoy. But has not God an even higher purpose in bringing them hither? Does He not intend that through us they shall be brought under the blessed and the pure word of God and learn the true gospel? And then, in heathen lands, how many hungry souls are looking to us for the bread of life? Can we refuse the appeal? Are we rising to our opportunities, unless we do great things in fields so plainly open?

Seek ye the Lord while he may be found, v. 6.

The egg gatherer left on the ledge under the beetling precipice, and beholding the rope that had slipped from his grasp,

Now or Never

swing far out, knew that, if he did not leap and grasp it as it swung in towards him the next time, it would be after that beyond his reach, took his chance, sprang from the rocks, and caught in his determined grip. Just when that

fatal "next time" will be, who can tell? The only thing any one is sure of is that there is a "now," and that now is God's "accepted time." God calls now; He may not call again. The door is open now; any moment it may be shut. God is waiting for you, for me, now; with our next heart beat He may have passed by. Shall we miss our chance?

For he will abundantly pardon, v. 7. When Luther in his cell was crying out in great contrition, "Oh! my sins, my sins!" an aged monk entered and told him how he himself had found such great comfort in the simple repetition of these words of the creed, "I believe in the forgiveness of sins." This

Abundantly
Pardoned

brought much consolation to Luther. What joy to a sin-sick soul to read that God has abundantly pardoned!

As the rain cometh down, and the snow from heaven, v. 10. How beautiful is a shower of snow, the soft white flakes ever falling downward, never returning to

The Rain
and the Snow

the skies from which they came, but dissolving at length in refreshing draughts for the thirsty ground, causing in the springtime the grass to grow and the flower to bloom, and, as the summer passes, the fruit to ripen. Just so has the word of God, with its rich promises and its golden hopes, fallen through prophet and apostle, but chiefly through Jesus Christ, on the thirsty heart of mankind.

TEACHING HINTS

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

For Teachers of the Older Scholars

The life and work of the Suffering Saviour has prepared the way for the Gracious Invitation. Call attention to Chapter 54, where the city and kingdom of the Messiah are painted in glowing colors. The Lesson has various elements of great beauty and power. Get the class to analyse and define these. While keeping in view the application of the passage to the Jews in exile, let the universal aspect of the invitation be clearly seen.

1. It is an invitation to satisfaction, vs. 1, 2. Note the striking imagery of need and its satisfaction; also its universality, not only including all people, but all the needs of the individual. Consider the consciousness of need as a condition of appreciation of the blessing. Bring out the failure of other means of satisfaction. Discuss the thirst of the soul, that the need may be seen and felt. Note that man must do all within his power (compare Matt. 5 : 6; John 4 : 14; 6 : 27, 35; Rev. 21 : 6).

2. It is an invitation to supremacy, vs. 2-6. Is there a reference here to the Jews' subjection to a foreign power? What was the covenant with David? (Compare 2 Sam. 7 : 8-16; 23 : 5; Heb. 13 : 20.) Note the fulfillment of this idea in the extension of Christ's kingdom in New Testament and modern times.

3. The condition of enjoyment (vs. 6, 7), search, inquiry, repentance, both the outer and inner aspects of life included. (Compare Matt. 25 : 1-2; Heb. 3 : 8, 15; 4 : 7.) Special care should be taken to emphasize this point.

4. The inducement to accept (vs. 8, 9), the abundance of pardon. It is a gift, not a purchase. (Compare Eph. 1 : 7, 8.) Note the wondrous character of God, His infinite wisdom and power. The revelations of astronomy will be helpful here. Note the assurance that God is as beneficent in the spiritual as in the material world, vs. 10, 11. Note further, Isaiah's references to natural processes.

5. The blessed consequences of acceptance, vs. 12, 13. Is there a reference to the return from Babylon (Ezra, chs. 1 : 8; Ps. 126)? Bring out the beauty of v. 13. Compare Isa. 54 : 10 for the covenant of peace.

Having brought out the heart of the Lesson and seen its fulfilment in Jesus, it remains to influence the class to accept this invitation. Bring out present day thirsts, unsatisfied or dissatisfied lives. Even Christians need to be made to feel the greatness of their heritage and to be stirred up to enjoy it fully. Turn to illustrations of what God has done and is now doing in lives surrendered to Him. Instantly a whole army from the Scriptures will speak. Refer to modern instances. Emphasize the urgency of this invitation, v. 6. Why urgent? Is it that life is un-

certain, that God may refuse to accept in later years, or that delay and indecision so blind and pervert the soul that it becomes permanent in sin? Call attention to Pharaoh, to Israel, to the impenitent ones, and to the aged confirmed in evil. Keep prominent the necessity of accepting Christ. This should be made a real "Decision Day" in all our Schools, and teachers should prepare for it.

For Teachers of the Boys and Girls

The first word of the lesson is as a peal from a silver trumpet. "Ho— —!" And the whole passage is just a Call, and The Reason Why. Take them one by one:—

I. THE CALL, vs. 1-7. A call—God's call; for it is He who speaks (see v. 3). To each soul of man,—*"Ho, every one."* Make this emphatic; as the sun's light and warmth penetrate into the heart of every flower; as every ear hears the murmur of the waters or the roar of the storm; so God's voice is for no narrow few, but for every one in all the wide world who will listen. There are four notes in this clarion call:—

"Come!" Come and drink. A common street-cry in the hot, dry east is that of the water-carriers. *"Yâ 'atschân môye!"* ("O thirsty one, water!") Show what thirst of soul means. What is the water which alone will satisfy it? (See Exposition.) What the price? (Explain.) What meant by "wine and milk"? For nourishment and cheer, according to the notion of those days. In what respects is the gospel of our Lord Jesus Christ like wine and milk? Why is labor for anything else labor lost? (v. 2.)

"Hearken!" Do the noises of the world—of the rush of work or play, or the wear of worry, drown the summons of God? Then "hearken," "hearken diligently." Show the

scholars how in earnest God is: and in earnest for their sakes. What wonderful things He has to say into the ear that is open! Pick these out of vs. 2-5.

"Seek!" Is salvation free? V. 1 answers. Is there then anything for us to do? Vs. 6, 7 reply. When is God "near"? When His Word is read or heard or learned; when some great joy comes, or some great grief; when parent or pastor or teacher or friend speaks seriously about our soul; when one's own heart speaks within him. But how are we to seek? Read on.

"Turn!" v. 7. A new word; but the face is still the same way as when seeking. For it is turned from sin to God. Apply v. 7 very closely, and show the sweet promise that is given to woo the sinner back.

II. THE REASON WHY. Why we should come, hearken, seek, turn. Two reasons:—

1. God is so high, vs. 8, 9. The Exposition gives some facts as to the height of heaven. Here is the poetry of it:—

*"And best I love of all things high
The space between the earth and sky,
For by that height beyond all ken,
God's love exceeds the love of men."*

May we not, therefore, safely trust it, and throw ourselves like happy children into the Father's arms?

2. God's word is so sure, vs. 10-13. July illustrates this. It is the harvest month. This will explain vs. 10, 11: what God says, will certainly come to pass. And vs. 12, 13 say what this is. The words are spoken about the Jewish nation, who were in captivity. The Exposition explains: they were to be brought to their fatherland again, all blessings were to come to them, and they were to be a blessing to others. All this is true of every one who listens to and seeks and finds God.

ADDED HINTS AND HELPS

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

Lesson Points

Human need is a powerful plea for heaven's blessings. v. 1.

To be good is good business. v. 2.

God persuades but does not compel us to accept salvation. v. 3.

No nation can have true glory without genuine godliness. v. 5.

To neglect is as fatal as to reject. v. 6.

The door of God's pardon turns upon the hinge of man's repentance. v. 7.

We cannot measure the extent of the heavens, but we can rejoice in the sunlight. vs. 8, 9.

All nature is a parable in which we may read spiritual truths. vs. 10, 11.

It is those who do God's will who truly enjoy God's world. v. 12.

Blessings follow in the footsteps of the people of God. v. 13.

Godliness and gladness are close companions. v. 13.

Prove from Scripture

That gospel blessings are free.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Of whom did the last Lesson tell?

1, 2 What does the prophet say to attract attention? What things are offered? How much is asked for them? How may we "buy" salvation?

3-5 What king is mentioned here? What does "sure mercies" mean? To whom does God promise lovingkindness? What greater King was descended from David?

6-7 Whom should we seek? When? How does the sinner come back to God? How does God receive him?

8-13 How much different is God from men? What does this make certain? Tell three things God does in nature. What will He do for us? What will bring us the greatest joy?

Seniors and the Home Department—What does the Lesson describe?

1-5 Show that all men need salvation. (Rom. 3 : 23.) That there is only one way to be saved. (Acts 4 : 12.) That salvation is offered to all. (Rom. 10 : 13.) That God desires all to be saved. (1 Tim. 2 : 4.) Give God's covenant with David. (2 Sam. 7 : 16.)

7, 6 What is repentance? (Shorter Catechism, Ques. 87.) Quote a promise of pardon. (1 John 1 : 9.)

8-13 In what way is it shown that God is certain to forgive? Will do for us all that we need? What is the greatest pledge of His willingness to bless us? (Rom. 8 : 32.)

The Catechism

Ques. 86. *What repentance is.* In no simpler or clearer way can the teacher explain what repentance is than by referring to the parable of the Prodigal Son in Luke, ch. 15. Picture the youth at home. How little he thought of his father's love, how irksome were the restraints of home and how fair the far country seemed! Follow him to the far country. He is happy after a fashion at first, but how great was his misery at last. Then how different things looked. Now his old home seemed the best and happiest spot on earth, and he longed for his father's love. He had changed his mind. And this change of mind is just repentance. With this story fresh before them, the scholars will repeat the answer and understand its meaning the better.

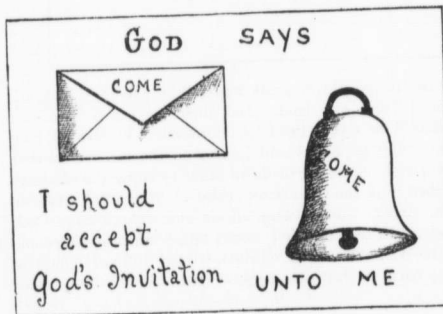
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God keeping His people by inviting them to come to Him.

Introduction—Have a pretty little envelope addressed to each child, enclosing the first

verse of the Lesson (Isa. 55 : 1), written in the form of an invitation. (These may be distributed at the close of the Lesson.) Hold up the envelopes before the class, and talk about some feast or party to which they have sometime been invited. (One envelope only may be used if preferred.)

An Invitation Refused—Some young people were invited to a feast given to all the children in the village. "We don't care to take the trouble to get washed and dressed; we'd



The Gracious Invitation

rather play and have fun," said some of the young people. The day after the feast the others told them of all the delightful things they had missed. How sorry they felt! How they wished they had accepted the invitation!

Lesson—Open one of the envelopes, and read God's invitation. Print—

To WHOM—EVERY ONE
FROM WHOM—GOD
To WHAT—A FEAST OF LOVE

God offers the most life-giving things, water, wine, milk (explain the use of wine in those days). This means that He will give everlasting life to all who will accept the invitation to take the good things He offers. God wants us to take JESUS as our Saviour. He is the Living Water. He is the strong One, life giving (like wine and milk).

Golden Text—Will it do to say, "After a while I will accept God's invitation"? Let us see at what hour God invites us to come. "Now." Repeat Golden Text.

The Call of the Bells—Draw some Bells. What are Bells for? Tell of the beautiful chimes of Westminster Abbey, or of some other chimes (or speak of your own church bell). How people stop to listen to the wonderful chimes! Every time they ring, every time our church bell rings, Stop!

Listen! It is an invitation to come to God's house. (All stand, and make the motion of ringing a bell and repeat "Come," "Come," "Seek ye the Lord," etc.)

Return to God—Repeat v. 7. Sometimes we forget God, and say and do wrong things. God will forgive us for Jesus' sake, if we return to Him and are sorry for our sin.

John was running past his church with some boys, going to play by the lake. Stop! Listen! That is his Sunday School bell! He turns back to God's house, where he learns about Jesus. He accepts the invitation.

A Missionary Thought—Many have not yet received the invitation. How can we send it to those far away? (Show a Bible.) In it they will find the invitation. Who will take it to them? You can send (give), or go, or pray.

Perhaps some boys and girls, or some big people living quite near you, may need this invitation. Take it to them. (Mention ways of inviting them to learn about and love Jesus.)

Something to Draw at Home—Draw an envelope, and a bell, and print, COME.

Something to Remember—I should accept God's invitation.

SUPERINTENDENT'S BLACKBOARD REVIEW

THE CALL CONDITION CONSEQUENCES

The Lesson opens with a picture of people in great need. Who are they? God's people in exile. They long for what? Their own land. And their longing is described how? As thirst. It is to these that THE CALL (Print) is addressed. But we all long for something, do we not? For peace and happiness and joy. And the call means that God offers these to us. Had these people anything to do in order to enjoy the blessings offered? Yes, see vs. 6, 7. This, then, was the CONDITION (Print). And what must we do, if we are to receive blessings from God? Just give up all sin and seek to serve God. There is one thing more in the Lesson. It tells us what would follow when God's people returned to Him. It describes the CONSEQUENCES (Print). How full of gladness they would be when they had come back to their own land. Picture the joy that comes from accepting the gospel offer.

Lesson V.

MANASSEH'S SIN AND REPENTANCE

July 30, 1905

2 Chronicles 33 : 1-13. Commit to memory vs. 10-13. Read the chapter.

GOLDEN TEXT—Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs 14 : 34.

1 Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jeru'salem:

2 But did that which was evil in the sight of the Lord: like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Ba'alim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, In Jeru'salem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

6 And he caused his children to pass through the fire in the valley of the son of Hin'nom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house,

Revised Version.—1 And he; 2 after the; 3 Omit had; 4 the; 5 Asheroth; 6 And he built; 7 He also made; 8 and he practised augury; 9 practised sorcery; 10 them that had familiar spirits; 11 the graven image of; 12 out of; 13 off the land; 14 if only; 15 observe; 16 even all the law; 17 And; 18 so that they did evil more than did the nations; 19 gave no heed; 20 in chains; 21 distress; 22 he.

and in Jeru'salem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from the land which I have appointed for your fathers: so that they will I take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Mo'ses.

9 So Manasseh made Judah and the inhabitants of Jeru'salem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

10 And the Lord spake to Manasseh, and to his people: but they would not hearken.

11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Baby'lon.

12 And when he was in that affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

13 And he prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jeru'salem into his kingdom. Then Manasseh knew that the Lord he was God.

Shorter Catechism.—Ques. 88. What are the outward means whereby Christ communiceth to us the benefits of redemption? A. The outward and ordinary means whereby Christ communiceth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all of which are made effectual to the elect for salvation.

The Question on Missions.—29. Who were our next missionaries to the New Hebrides? Rev. George N Gordon and his wife, who were settled on the island of Erromanga in 1857

Lesson Hymns.—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 168; 161; 23 (Ps. Sel.); 160 (from PRIMARY QUARTERLY); 217.

LESSON PLAN

- I. Manasseh's Sin, 1-10.
- II. Manasseh's Punishment, 11.
- III. Manasseh's Repentance, 12-13(a).
- IV. Manasseh's Restoration, 13(b).

DAILY READINGS

- (By courtesy of I. B. R. Association)
- M.—Manasseh's sin and repentance, 2 Chron. 33 : 1-13.
- T.—Evidences of repentance, 2 Chron. 33 : 14-20.
- W.—Grievous sins, 2 Kgs. 21 : 9-16. Th.—Consequences of sin, Deut. 29 : 21-29.
- F.—Promises to the penitent, Deut. 30 : 1-10.
- S.—A penitent's prayer, Psalm 51.
- S.—The prodigal's return, Luke 15 : 11-24.

EXPOSITION

Time and Place.—Manasseh reigned from 697 to 642 B.C.; Judah and Babylon.

Connecting Links.—Read the parallel passage in 2 Kgs. 21 : 1-16. When King Hezekiah (see Lessons I. and II.) died, after reigning for twenty-nine years, he was succeeded by his son Manasseh, who became as notorious for his wickedness as his father had been famed for his piety.

I. Manasseh's Sin, 1-10.

Vs. 1, 2. *Manasseh.* The name means "forgetting" (compare Gen. 41 : 51), and reflects like a mirror the young king's forgetfulness of his duty to God and his people. It is almost certain that Manasseh's early training had not been the best. The courtiers and court ladies of the time would doubtless endeavor to prejudice him against the teaching of such religious leaders as Isaiah, who

sternly rebuked their sins. *Twelve years old.* He had not his father long with him to steady him and lay a solid foundation of character for the future. Compare Josiah (2 Kgs., ch. 12), and Josiah (2 Kgs., ch. 22), who began to reign at an earlier age and yet did right, because they had been brought up to fear God. *Fifty and five years;* the longest reign of any king in Judah or Israel, and hence involving the greatest possibilities for good or ill. *Like unto the abominations of the heathen;* the idolatrous practices of the nations of Canaan. In him, as an Israelite, the sin was greater because he sinned against knowledge. *The Lord had cast out;* as a punishment for their own evil doings, and to give His people the opportunity of living a life separated from that of those wicked peoples.

Vs. 3-5. *High places;* that is, sites for idola-

trous worship. *Hezekiah had broken down.* See chs. 30:14; 31:1. *Altars for Baalim.* Baal, the supreme god of the Canaanites, was worshipped under various aspects or attributes; hence the plural ("Baalim") here. *Made Asheroth* (Rev. Ver.); plural of Asherah. "An Asherah was probably a wooden pole which was planted beside an altar as a symbol of deity. It appears to have been a survival of tree worship." (W. Roberston Smith.) They were connected with the vile worship of the Phœnician goddess, Ashtoreth (the Greek Venus). *Host of heaven.* "Sun, moon, planets and constellations are objects of adoration in the religion of Assyria and Babylonia." (H. P. Smith's Old Testament History.) As a vassal of Assyria, Manasseh may have thought it good policy to follow his masters in their worship.

V. 6. *He caused.* The pronoun is emphatic—"that wicked one." *Pass through the fire.* The meaning may be that the children were passed between the red-hot hands of the brazen image of the god Moloch, to signify their dedication to him, yet in such a way as to escape permanent injury. But see Light from the East. *Valley of the son of Hinnom.* See Light from the East. This place became a receptacle of all that was foul and offensive, for the destruction of which fires were kept constantly burning. Its name was modified into Gehenna and it became a symbol of eternal torment (compare Matt. 5:22; Rev. Ver. Margin). *Practised augury* (Rev. Ver.). Jewish interpreters say this means deciding what days are good for trade or travel, by observing the movements of birds or clouds, or other natural phenomena. *Enchantments* (compare Numbers 24:1); seeking signs to decide whether to do, or not to do, certain things. *Practised sorcery* (Rev. Ver.). The Hebrew means "to make a magic brew with shredded herbs" (compare the witch's brew in Shakespeare's Macbeth). *Familiar spirit*; probably means a necromancer, like the witch of Endor (1 Sam., ch. 20), who used ventriloquism in the practice of his or her art. *Wizards*; those supposed to be preternaturally wise. To resort to such persons and practices, as for example, Saul did, is a proof of decaying intelligence and lack of trust in God. For

the divine law against all these practices see Deut. 18:10, 11.

Vs. 7, 8 tell how Manasseh profaned the Lord's temple with idolatrous worship, and despised the law of God, so proving himself unworthy of the divine favor. In vs. 9, 10, we see how the people were led astray by their wicked king. Two things made their wickedness specially great: (1) Their knowledge of God's will. Because they had so much light, they were *worse than the heathen* in their sin. (2) The many warnings they had received. *The Lord spake* ("by His servants the prophets," 2 Kgs. 21:10). *but they would not hearken.* They became obstinate in their evil-doing.

II. Manasseh's Punishment, v. 11.

V. 11. *The king of Assyria.* This was Asshur-bani-pal, the grandson of Sennacherib (Lesson I). *Took Manasseh among the thorns* (Rev. Ver. Margin, "with hooks.") See Light from the East. Nineveh, not Babylon, was the capital of Assyria, but as Asshur-bani-pal spent much of his time in Babylon, it is not surprising that his prisoner was taken thither.

III. Manasseh's Repentance, 12, 13 (a).

Vs. 12, 13 (a). Manasseh had been haughty and self-reliant, but now he feels he has made a mistake. It takes such dire calamities as imprisonment or destitution to humble some people. The prodigal came to himself when reduced to the last stages of poverty. *He besought, humbled himself, prayed.* Heaven seemed far enough away from that dismal Assyrian dungeon, but the prayer of the penitent king had wings to reach the throne of God.

IV. Manasseh's Restoration, 13 (b).

V. 13 (b). *He was intreated of him.* God always regards the prayer of the penitent. (Compare Isa. 55:7; Matt. 7:7, etc.) *Brought him again to Jerusalem.* When God forgives, He forgives abundantly. He does not give us just so much and no more. (Compare the reception of the prodigal, Luke 15:22-24.) *Then Manasseh knew,* etc. He had never known before. A man only begins to know God when he is pardoned. What did the prodigal know of the generosity of heart of his father until he came home? He had

thought of home much as of a place where there was plenty to eat, but now he knows it means the very storehouse of love.

Light from the East

Hinnom—The valley of Hinnom runs down the west side of Jerusalem and along the south of it, and joins the valley of Kidron below the Pool of Siloam. From an early date it was the scene of the worship of Moloch, the god of the Ammonites, to whom children were offered. The sacrifice of the first-born, as the dearest possession, was thought the most efficacious atonement to turn away the wrath of the god. These sacrifices were multiplied in the last age of Judah, when disaster after disaster proved that Jehovah's

anger rested heavily on the nation. The image of Moloch is said to have been of hollow metal and heated by an internal fire, and when the children were placed in his arms they were consumed, amid loud, harsh music to drown their cries.

AMONG THORNS (Rev. Ver., "with chains").—On Assyrian monuments the conquerors are represented as leading their captives by chains which passed through a ring in their nose or under lip. In Turkey prisoners are often led by ropes attached to wooden handcuffs nailed upon their wrists, and sometimes the ropes are tied round their necks, and fastened to the soldier's saddle—perhaps because they have not been able to pay sixty or seventy per cent. interest on a loan.

APPLICATION

Manasseh. twelve years old. began to reign.
v. 1. A little child on its father's shoulder merrily boasts, "I'm taller than father."

Taller than Father And surely each generation ought to be better and wiser than that which has gone before.

With the experience of father and mother and a multitude of ancestors to build upon, our life should be strong and true. What a splendid reign, for example, Manasseh's might have been, had he just continued the good work begun by his father, Hezekiah. The more shame to him for his wicked waste of opportunities. And to us, also, if we allow the noble example of those who lived before us to go for nothing in our plans and doings.

Like unto, v. 2. There are insects which take on the exact appearance of the foliage or bark of the trees among which they dwell.

Insect Mimicry The writer remembers in a woodland walk coming upon a butterfly lying on the ground

which resembled as closely as possible a beech leaf. Thus the insects deceive their enemies and protect themselves from attack. Their weakness makes this their only mode of successful defence. They could not win in an open fight. Are we so weak that, when we are among wicked people, the only thing for us to do is to become like them and so save ourselves trouble? Let no one persuade you that this is true. God has made us to

wage battle boldly against evil. And He will give us the strength and courage to do it.

He set. the idol which he had made, in the house of God, v. 7. "Oh, the wickedness of it," we cry. But are our skirts clear?

Carrying Idols to Church Do we never carry our idol with us when we go to God's house?

In the midst of a solemn appeal, a church-goer shouted out, "Now I see it, I put it in the wrong column." It was not the message of salvation he saw, but an error in his cash book, which had haunted him all through the service. The man who carries his worldly ambitions, his business, his pleasures, his plans into the sanctuary, has set up his carved image in the house where God's honor dwelleth.

Worse than the heathen, v. 9. The greater the advantages which men enjoy, the more shameful and wicked is failure. This law

Privilege and Penalty applies in every part of human life. We excuse a fault in an untrained savage which we

condemn unsparingly in a civilized man. The blunders of one just beginning to study a foreign language are far more leniently criticized than those of one who has had many years of tuition. And so the scholars in God's great school who have received special care and training deserve far heavier punishment than those less highly favored.

When he was in affliction, v. 12. God has no more effective nor merciful agent than

trial. "Were it not for those three graves," said a rich man in New York, pointing to a long one and two shorter ones, "I should not to-day have known the love of God." Nor is it older people alone who are called upon to suffer. Children also have their sorrows and trials; and are they not as apt as grown people to understand what it means—"Whom the Lord loveth He chasteneth?"

Brought him again to Jerusalem, v. 13.

There is no book so radiant with hope as the Bible. It tells us the plain, unvarnished truth about the way in which men wander from God and goodness. But it always points with shining finger to the way back. And not more certain is it that from any point on the circumference of a circle a straight line can be drawn to its centre, than that the farthest strayed sinner may find a road to the pardoning Lord.

TEACHING HINTS

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

For Teachers of the Older Scholars

Study 2 Kgs., ch. 21. Hezekiah's reformation had led to the formation of a strong party which influenced the policy of the kingdom. A party, however, opposed reform. They succeeded in winning the favor of Manasseh.

Note the influences surrounding his youth (see Exposition). See Isa. 22: 15-19; 29: 14-16; 30: 9-14 for information concerning the court. See 2 Chron., chs. 29 to 32 for national influences. Now bring out the fact that Manasseh was the son of godly parents. Is this natural? Is it probable? During his minority who would lead him?

1. Bring out the fearful nature of his sin. Generally it was the restoration of heathenism in its worst colors. With vs. 3-8 compare Deut. 18: 9-14, and note the fact that God had cast out the Canaanites for these things. Consider the four forms of his sin. (a) Restoration of idolatrous worship, vs. 3-6. Note "high places," "Baalim," "host of heaven," "fire," "times," "enchantments," "witchcraft," "familiar spirits." Why were these so hideous in God's sight? Idolatry runs through the history of the people, and its nature and tendency should be carefully studied. (b) Pollution of the temple, vs. 4, 5, 7, 8. This attempt to blend the worship of God and idols was very seductive. Compare 2 Chron. 7: 16 for the sacredness of the temple. (c) Poisoning the nation, v. 9. His example and influence would do it (compare Jeremiah 7: 17, 18; 19: 1, 2). In addition, He shed innocent blood, 2 Kgs.

21: 16. (d) His contempt for God, v. 10. In this rapid survey, bring out the terrible progress of sin and its power.

2. Consider his punishment, v. 11. God used the king of Assyria as the instrument of punishment. What is the reference to "thorns" and "fetters"? The punishment was severe, for his sin was heinous. What is the law of proportion between sin and punishment?

3. Dwell on his repentance, vs. 12, 13. Bring out the psychological principle manifested. It was occasioned by affliction. What is the place of affliction in leading souls to repentance? Note his humility and his prayer. What are the evidences that it was genuine? (1) He repaired the defences of his country, v. 14. (2) He removed idols and altars, v. 15. (3) He restored the true worship, v. 16. (4) He issued a command that the people should follow his example, v. 16.

The practical bearing of this lesson is important. Make clear that God will pardon the worst sinner when he repents. Note that Manasseh's repentance did not counteract the fearful consequences of his sin, 2 Kgs. 23: 26. What a revelation of the inherent power of evil! This principle should be unfolded at length. The wider range of the lesson must be kept in view. It refers directly to rulers who propagate evils among their people. Of such a character is political corruption, the saloon, social iniquity. These are a reproach. The lesson is a call to kings, rulers, representatives and leaders to be true to God's ideal of life as the only means of blessing the people. The Golden Text is an admirable summary of this truth.

For Teachers of the Boys and Girls

The interest of the Lesson turns upon two points—the use a boy made of a splendid opportunity, and the way in which God deals with the wayward, wandering sinner. But don't announce these at the beginning. Bring them out as you go along.

Begin with the boy,—12, and a king. Old enough to have profited by the teaching of a good father. Go back to Lesson II. (Hezekiah). Old enough to understand the responsibilities of life; young enough to have all life before him.

And what a chance! 55 years,—from 12 to 67! The scholars will likely tell you what they would do in fifty-five years. Encourage them to tell. You will get many a glimpse into their hearts.

What would one with such a chance deserve—55 years—who yet made a failure? Ask the question. The answers will likely be decisive, for the child conscience is keen and a child's judgment knows no compromise. "Did Manasseh deserve punishment (v. 2a)?" Deserve? Nothing is too severe. That will be the verdict. Let it stand. God's way with the erring king will be all the greater surprise.

"Abominations of the heathen." Let that word "abominations" sink in. No teacher dare—it would serve no good purpose, if he did dare—describe the abominations of the heathen. Vs. 3-8 say enough. Go into whatever detail you think prudent—no more than is necessary. But passages like these are "danger" signs. The scholars need to know what is in them, that they may avoid sin. Vs. 4, 5 show the awful length to which this king went. Anything further? False religion makes people cruel. The first part

of v. 6 has a horrible fascination. Give the matter another turn still. If people do so much for false gods, what should we not do for the true God, our own heavenly Father? Again, what fools sin makes of people! See Exposition for the meaning of "augury" (Rev. Ver.), "enchantments," etc. V. 7 marks one step deeper down. Which two commandments were broken in this act?

"What effect has my sin on others?" The higher up one is, the more powerful his influence. Here it is a king who sins. What of his people? Read v. 9. What a dreadful use of life! To sin so terribly himself, and to lead a whole nation astray!

Has God been asleep? See end of v. 6. What does He do? V. 10—speaks through such men as the prophet Isaiah, warning them. "But they would not hearken." Again, what fools.

What next? God has many ways of reaching us. V. 11 tells of what He did now. With more mature scholars, impress the fact that national sin brings national weakness and national downfall.

Poor Manasseh! Contrast the boy king of twelve of v. 1, and the old man in chains in his enemy's capital. Was God forgetting? He had sent the punishment to bring the sinning king back to Himself; and so—

Read v. 12 and v. 13, first clause. What follows? Read to the end of the sentence. It is the parable of the prodigal in real life. Have someone read the last little sentence of v. 13, and close with the two questions: (1) When is it better to begin to love and serve God—when young, or when old? (2) Which is the better way to learn to know God—by serving Him, or by the suffering that comes through sin?

ADDED HINTS AND HELPS

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

Lesson Points

A royal robe may cover a heart enslaved by sin. v. 2.

The zeal of idol worshippers should be a stimulus to those who serve the true God. v. 3.

To defy God is to write our own doom. v. 4.

Satan requires us to make greater sacrifices than the Saviour. v. 6.

When idols come into the heart, God goes out. v. 7.

Only those who obey God obtain His favor. v. 8.

Sin, like evil seed, multiplies itself in the lives of others. v. 9.

Wise men will weigh the warnings of God. v. 10.

No life is wholly ruined so long as there is room for repentance. v. 13.

Prove from Scripture

That forgiveness follows repentance.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—Who was Manasseh's father? What kind of king was Hezekiah?

1-10 Manasseh's age when he became king? How did he act? How does the Lord regard right doing? Wrong doing? What did Manasseh worship? Who alone should be worshipped? What did Manasseh build in God's house? How was the god Moloch worshipped? Against whom did Manasseh sin besides God? How did they treat God's warnings?

11 Who took Manasseh captive? In what way may he have been led away? Whither was he taken?

12-13 (a) What did the king learn in his captivity? From whom did he seek forgiveness?

13 (b) Did God answer Manasseh's prayer? In what way? How did Manasseh now act?

Seniors and the Home Department—How long did Hezekiah reign? When did Manasseh become king?

1-10 What does Manasseh's name mean? Why was it suitable? To what is Manasseh's sin likened? Show that knowledge adds to

the guilt of wrong doing? (James 4: 17.) What evil practices in vs. 6-8? Where are they forbidden? What does Paul call covetousness? (Col. 3: 5.)

11 Describe Manasseh's treatment by the king of Assyria. Is it certain that sin will be punished? (Num. 32: 23.)

12-13 (a) The effect of Manasseh's sufferings? What is the fruit of "godly sorrow"? (2 Cor. 7: 10.)

13 (b) How was Manasseh's prayer answered? What is required besides confession? (Prov. 28: 13.)

The Catechism

Ques. 88. The outward means of salvation. From Questions 86 and 87 we have learned that we must believe and repent if we are to be saved. Faith and repentance may be called "inward" means of salvation, because they are within us. But God has appointed certain means to help us to believe and repent. These are called "outward" means of salvation. A list of them is given here, and in following questions we are told how they are to be of use to us. "The benefits of redemption" are all the blessings which Christ purchased for His people by His life and death. The "outward means" are "made effectual for salvation," that is, they actually bring salvation about. And they do this in the case of "the elect," that is, those whom God chooses for His people.

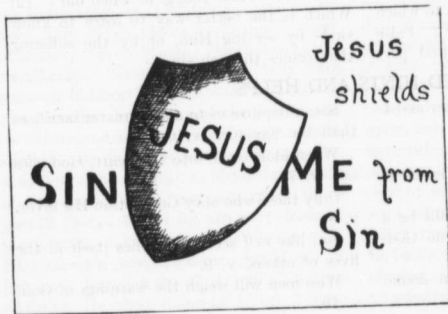
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God keeping His people by saving them from sin.

Introduction—Do you know what a king's son is called? We are going to hear about

good King Hezekiah's son Manasseh. His father died when Manasseh was only twelve years of age, and the crown was put on Manasseh's head. He became king, a boy king. Let us see if he copied the good ways of his father. No! Our Lesson tells us, "He did that which was evil in the sight of the Lord," v. 3.

Idolatry—In place of praying to God, what do you think he did? Draw outline of sun, moon, and stars. These are what Manasseh prayed to, and caused all his people to wor-



ship. He also made images (idols), and made places to worship them (as we make churches in which to worship our true God). The great, beautiful temple at Jerusalem had been built by King Solomon for God's house; but Manasseh made it a place for worshipping the sun, moon, and stars, and he put a carved image in the house of God. (Show idols or pictures of idols. As this is the first Lesson we have had on idolatry for some time, explain as fully as possible, and impress strongly the great sin of idol worship.)

Punishment for Sin—God warned Manasseh to forsake idols, but he would not, so God sent soldiers to fight him and his people, v. 11. Look at the king now!

A PRISONER {
 Caught by the soldiers.
 Bound with fetters.
 Carried away to Babylon.

Does he pray to idols now? It is of no use! He turns to the true God, v. 13.

The Ten Commandments—Do the children remember about the Ten Commandments? (Recall history, and outline the Tables of stone.)

Repeat:

1. Thou shalt have no other god but Me;
2. Before no idol bow thy knee,
3. Take not the name of God in vain,

4. Nor dare the Sabbath Day profane.
5. Give both thy parents honor due;
6. Take heed, that thou no murder do.
7. Abstain from words and deeds unclean
8. Nor steal, though thou art poor and mean,
9. Nor make a wilful lie, nor love it.
10. What is thy neighbor's, dare not covet."

Which of these Commandments did Manasseh break? Do we ever break any of them? (Give simple illustrations.) If we break any of God's Commandments, that is sin.

Golden Text—Repeat and explain. Sin is an enemy that always causes trouble and punishment. Here is a shield behind which we are safe. (Draw a shield—JESUS. Before it print SIN, behind it print ME.)

True Greatness—What makes a boy or girl truly great? Yes, following the teachings of the Bible. Without it we would not know God's will, and our enemy, sin, would have full power over us.

Missionary Thought—We should send the Bible to all nations, and peoples, who have it not. (A missionary story may here be told.)

Something to Draw at Home—Draw a SHIELD (Jesus).

Something to Remember—Sin is my worst enemy.

SUPERINTENDENT'S BLACKBOARD REVIEW

A KING SINNING
 SORROWING
 SEEKING
 SUCCORED

The Lesson contains a series of four pictures. Get the scholars to imagine these placed on the walls of the room. Make each of them very vivid by question and description. The figure of the same person appears in all the pictures. He is a KING (Print). Bring out, being careful not to dwell too long on any one feature, the nature of Manasseh's sin. Suggest as a title for the first picture, A King SINNING (Print). In the second picture the king is in a dungeon—how black and dismal it is. Describe how he was taken thither by the king of Assyria. This picture may be called, A King SORROWING (Print). But the king, sad as his condition had become, was not utterly beyond hope. He turns for help, to whom? Why, to the very God he had sinned against so sorely. The third picture, then, is A King SEEKING (Print). And the last, A King SUCCORED (Print). A closing thought—How merciful God is, and how this should make sinning against Him hateful to us!

AN ORDER OF SERVICE : Third Quarter*OPENING EXERCISES**

- I. SILENCE.
- II. *Superintendent.* I will lift up mine eyes unto the hills,
School. From whence cometh mine help.
Superintendent. My help cometh from the Lord,

School. Which made heaven and earth.

III. SINGING.

In heavenly love abiding,
 No change my heart shall fear,
 And safe is such confiding,
 For nothing changes here :
 The storm may roar without me,
 My heart may low be laid,
 But God is round about me,
 And can I be dismayed ?

—Hymn 193, Book of Praise

- IV. THE LORD'S PRAYER. Repeat in concert.

- V. RESPONSIVE SENTENCES. Isaiah 12 : 2, 5.

Superintendent. Behold, God is my salvation ;

School. I will trust, and not be afraid :

Superintendent. For the Lord JEHOVAH is my strength and my song ;

School. He also is become my salvation.

Superintendent. Sing unto the Lord ; for He hath done excellent things :

School. This is known in all the earth.

- VI. SINGING. Ps. Sel. 97, Book of Praise. (It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

VII. PRAYER.

- VIII. SINGING. Hymn selected.

- IX. Bible Drill—from the Supplemental Lessons.

- X. READING OF LESSON PASSAGE.

- XI. SINGING. Psalm or Hymn selected. (This Hymn may usually be that marked "FROM THE PRIMARY QUARTERLY.")

CLASS WORK

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

- I. ROLL CALL by teacher.

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

- III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from The Supplemental Lessons.

- IV. LESSON STUDY.

CLOSING EXERCISES

- I. ANNOUNCEMENTS.

- II. SINGING. Hymn selected.

- III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items :—Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan.

(Do not overload the Review : it should be pointed, brief and bright.)

IV. SINGING.

Zion's King shall reign victorious,
 All the earth shall own His sway ;
 He will make His kingdom glorious,
 He shall reign in endless day.
 Nations now from God estranged,
 Then shall see a glorious light ;
 Night to day shall then be changed,
 Heaven shall triumph in the sight.

—Hymn 449, Book of Praise

- V. RESPONSIVE SENTENCES. Ps. 125 : 1, 2.

Superintendent. They that trust in the Lord shall be as mount Zion,

School. Which cannot be removed, but abideth for ever.

Superintendent. As the mountains are round about Jerusalem,

School. So the Lord is round about His people

Superintendent and School. From henceforth even for ever.

- VI. BENEDICTION OR CLOSING PRAYER.

The pre-eminent position of the

Gourlay Pianos

in the estimation of our best musicians and music lovers has been attained, and is maintained by an unswerving adherence to the principle of

NOTHING BUT THE BEST

Beyond even this we have the disposition never to be content with "well enough"—we are the severest critics of our own product, assuring the purchaser the highest degree of permanent satisfaction

As an instance of the high esteem in which the Gourlay Piano is held by musicians, we print the following letter from Mr G. D. Atkinson, piano teacher and organist and choirmaster of Wesley Methodist Church, Toronto:—

March 29, 1905.

MESSRS. GOURLAY, WINTER & LEEMING,

188 Yonge Street, Toronto.

"It affords me a great deal of pleasure to add my word of appreciation of your Gourlay Pianos. Having had two of them in use for nearly two years, I have had abundant opportunity of proving their many excellent qualities. Without attempting to enumerate those in detail, I would simply say that in your piano I feel that you have been particularly happy in combining those mechanical and artistic qualities which go to make up the ideal instrument. I wish you every possible success."

Yours very truly,

G. D. ATKINSON.

WRITE FOR BOOKLET

We Ship on Approval Anywhere in Canada.

GOURLAY, WINTER & LEEMING

188 YONGE STREET, TORONTO

HAMILTON—66 King St., West

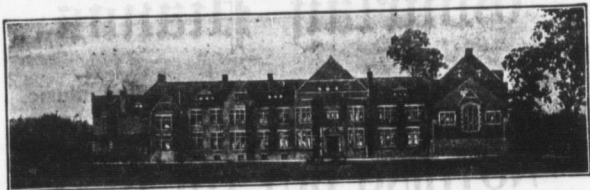
WINNIPEG—279 Donald St.

Please mention THE TEACHERS MONTHLY when writing to advertisers

St. Andrew's College

A Residential
and Day School
for Boys.

TORONTO



New Buildings to be ready for occupation in September.

Handsome new buildings, thoroughly modern in equipment. Large, airy and convenient. Situated in north Rosedale, Toronto's choicest residential district. The college property consists of 24 acres, providing ample play fields. **Separate Junior Residence. Upper and Lower School. Strong Staff, Thorough Instruction.** Boys prepared for the Universities and the Royal Military College.

Autumn Term commences Sept. 12th, 1905.

REV. D. BRUCE MACDONALD, M.A., Principal

Write for Calendar

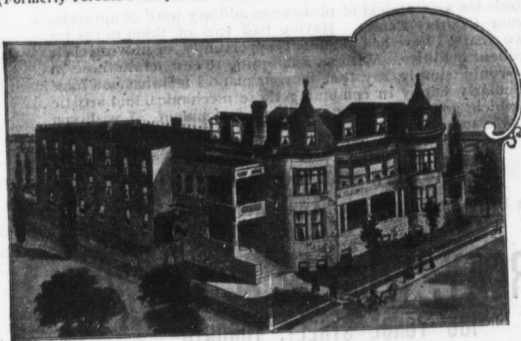
Westminster College

(Formerly Toronto Presbyterian Ladies College)

OPPOSITE
QUEEN'S PARK

BLOOR ST. WEST
TORONTO

A RESIDENTIAL
SCHOOL
FOR GIRLS



A thorough training in all work for the Universities and for examinations in Music and Art. Affiliated with the Toronto Conservatory of Music. A Primary Department for junior pupils. Teachers of character and experience in every department.

AUTUMN TERM BEGINS TUESDAY, SEPTEMBER 12TH, 1905
FOR CALENDAR AND OTHER INFORMATION, WRITE

REV A R. GREGORY, B.A.,

PRINCIPAL

MRS. A. R. GREGORY,

LADY PRINCIPAL

Please mention THE TEACHERS MONTHLY when writing to Advertisers

THE BOOK PAGE

Books for review sent to the EDITORS OF THE TEACHERS MONTHLY, Room 123, Confederation Life Building, Toronto.

A book by Dr. H. A. A. Kennedy of Callander, has a special interest for Canadian Presbyterians; for at the date of writing, Dr. Kennedy is under invitation to the late Principal Caven's chair in Knox College, Toronto. Dr. Kennedy was the Cunningham Lecturer for 1904 in the U. F. College, Edinburgh, and the lectures have been published under the title, St. Paul's Conception of the Last Things (Holder and Stoughton, London; U. C. Tract Society, Toronto, 370 pages, \$2.50). This is a book by a scholar and for scholars. It is an interpretation, based on first hand study, of the apostle's thinking on the great subjects of Life and Death, the Parousia and the Judgment, the Resurrection, and the Consummation of the Kingdom of God. The two opening lectures trace the influence on the Pauline conceptions of these subjects, of the eschatology of the Old Testament and the Judaism of the apostle's time, of his own personal experience, and of the traditions of Jesus' teaching as to the last things. A closing lecture is devoted to a discussion of the relation between Paul's eschatology and the Hellenism current in the first Christian century. The thoroughness and clearness of treatment manifest in this volume mark its author as not only a well-furnished and discriminating scholar, but as also an able teacher of the New Testament.

"A good general picture of Canada and Canadian life in readable form" is what Mr. A. G. Bradley aims at, and succeeds in giving, in his portly volume Canada in the Twentieth Century (Morang & Co., Toronto, 428 pages, 50 full page illustrations, and map of the Dominion, \$2.00). Now and then there is a touch of the condescension which some seem to think the correct attitude towards "colonials"; but these lapses are trifling, and amusing. The author has been much in Canada, knows it well, has made a study of its actual life, as well as of its institutions and resources; and writes in a free and easy style. We have not seen anything quite so comprehensive and vivid. One feels that he knows his country the better for having read this book. The account given of rural Ontario is especially fresh: it is new ground. Rural Quebec, the cities, and the West have been more frequently done. The Maritime Provinces, one regrets, have been omitted. The illustrations are unusually well chosen and executed, and on both sides of the ocean the book is sure to find a place in many Public Libraries, and amongst the general public who wish to know Canada better.

It is a strong indictment that Dr. Sidney Lewis Gulick brings against Western Nations, in The White Peril in the Far East: An Interpretation of the Significance of the Russo-Japanese War (Fleming H. Revell Company, New York and Toronto, 191 pages, \$1.00 net). The counts are the seizure of important ports, the exploitation of national resources by foreign capitalists for their own profit, harshness in treatment of the natives, and

University of Toronto

FACULTY OF MEDICINE

THE regular course of instruction consists of Four Sessions, of eight months each, commencing October 2nd. There is a distinct and separate course for each of the four years.

The degrees conferred by the University of Toronto in Medicine are Bachelor of Medicine (M.B.), and Doctor of Medicine (M.D.). Students may take a combined course in Arts and Medicine if they wish to do so. Arts students who are taking the Honor course in Natural Science are able to fulfill the requirements of the primary work in medicine during their final years in Arts, and thus it is possible to obtain the degrees of B.A. and M.B. upon six years' University training.

Attention is directed to the efficient equipment of the University laboratories for instruction in the practical subjects of the Medical curriculum. The new building of the Medical Faculty has been completed at a cost of \$175,000.00, in the Queen's Park, and affords extensive laboratory accommodation for Pathology and Physiology which is unsurpassed. The lectures in the final subjects are also delivered in the new lecture theatres. Instruction in the other subjects of the medical course are taught in the various science laboratories and lecture rooms of the University.

To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned.

Clinical teaching is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

There are special research scholarships offered to graduates in Medicine, and every opportunity is now offered for scientific research work in any of the various laboratories of the University, under the direct supervision of the Professor in charge.

The Faculty provide four medals for the graduating class (one gold and three silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

R. A. REEVE, B.A., M.D.,
Dean.

A. PRINROSE, M.B., C.M.
Secretary,
Biological Department, University of Toronto

Please mention THE TEACHERS MONTHLY when writing to advertisers

immorality. In one word, a spirit of aggression has characterized the dealings of European nations with the peoples of the East. Russia is being fought because she is the foremost representative of this spirit. Will Japan, if victorious, lead the yellow race in a conflict with the white? That is the "Yellow Peril" dreaded in many quarters. Dr. Gulick's answer is that if such a conflict is entered upon it will be an uprising against the "White Peril," which is responsible for so many evils in the East. And one cannot read his penetrating discussion of the events in Japan which led up to the War, and the problems to which it has given rise, without being deeply impressed by his view of the case. There will at any rate be general agreement with his conclusion that the way to prevent the yellow peril is for Western nations to show a spirit of fairness and justice in their Eastern policy.

Charles M. Sheldon's books have been great sellers: the vogue of "In His Steps" was phenomenal. Mr. Sheldon writes in a plain, brisk style, about average people, and for the average reader. Above all, he believes in himself. His books are his ambitions and efforts embodied. His newest volume **The Heart of the World: A Story of Christian Socialism** (Fleming H. Revell Company, New York and Toronto, 265 pages, \$1.00 net) is no exception. It is a tale of the labor question,—the greed and fraud of capital, and the tyranny of the union. His cure is the spirit of brotherhood. His gospel for society is the love that respects the rights of a fellowman

and is willing to share the gain of labor with him. There is enough of the tragic in the story, and of sentiment, to carry one on. One reads to the end, and whilst not falling in with all the author's theories, feels that he is a true man, seeking a solution for difficult problems.

Studies of Boy Life in Our Cities (J. M. Dent and Company, London, 320 pages, \$1.25 net) is a series of essays written by various authors for the Toynbee Trust, and edited by E. J. Urwick, M.A., who adds a concluding chapter. It is that ubiquitous and irrepresible item of humanity, the London boy, who is under survey, and the study is at first hand of The Boy and The Family, The Boy and His Work, The Criminal Boy, Boys' Clubs, and The Girl in the Background. Fortunately, in our newer country we have not the boy problem in its acuter forms, as yet. But it is coming; and we do well to learn as we may, how to deal with it. This book will help. It contains much curious and often saddening information as to the condition of boy life in the under strata; and its proposals for the bettering of this are sane,—better housing and surroundings, wholesome occupations, proper education, and above all, a good example of simplicity and self-restraint on the part of their natural leaders. "The door of social betterment stands open; there is no key to be searched for and found, for none is needed. The children of the poor follow where they are led; their 'betters' are the leaders, and the example of their life determines the path."

A Successful Career

Is Assured all Graduates of the

**BRITISH
AMERICAN**
Business College

Y. M. C. A. BUILDING, TORONTO, ONT.

It is connected, by means of its graduates, with 6000 of the **BEST BUSINESS HOUSES** in Canada and the United States. We are receiving daily calls from those same firms to supply them with additional help. The demand is greater than we can supply.

We have not at present a **SINGLE GRADUATE** out of a position.
Handsome Catalogue with Full Particulars FREE.

ENTER ANY TIME

G. E. WIGGINS, Principal

Please mention **THE TEACHERS MONTHLY** when writing to advertisers

DIVIDENDS

This season is one of the gladdest
of the year because it is

DIVIDEND TIME

DO YOU RECEIVE A DIVIDEND? If not, why not make an investment now, and be ready for next Dividend Day? The following investments can be made:—

6 Per Cent. Permanent Stock } Interest Payable Half Yearly
5 Per Cent. Full Paid Stock }

Canadian Savings, Loan and Building Association

ABERDEEN CHAMBERS, TORONTO

Write for Booklets

W. J. HAMBLY, Pres.

ESTABLISHED 1882

THE TORONTO GENERAL TRUSTS CORPORATION

TORONTO

OTTAWA

WINNIPEG

Paid Up Capital, \$1,000,000 - Reserve Fund, \$300,000

AUTHORIZED TO ACT AS
EXECUTOR, ADMINISTRATOR, TRUSTEE, RECEIVER,
COMMITTEE OF LUNATICS, GUARDIAN,
LIQUIDATOR, ASSIGNEE, ETC.

OFFICERS

President, John Hoskin, K.C., L.L.D.
Vice-Presidents, Hon. S. C. Wood and W. H. Beatty.
Managing Director, J. W. Langmuir. Assistant Manager, A. D. Langmuir.
Secretary, John Y. Reid.

Ottawa Branch—Chairman of Advisory Board, Hon. Senator Edwards.
Manager, James Davey.

Winnipeg Branch—Chairman of Advisory Board, Hon. Sir D. H. McMillan.
Manager, A. L. Crossin.

Please mention "The Teachers Monthly" when writing advertisers

MANY THOUSANDS

OF PEOPLE HAVE BEEN SAVED FROM POVERTY AND DISTRESS BY A POLICY OF LIFE INSURANCE.

MANY THOUSANDS

OF PEOPLE HAVE SAVED MONEY TO SUPPORT THEMSELVES IN THEIR DECLINING YEARS BY A POLICY OF LIFE INSURANCE.

THE ACCUMULATION POLICY ISSUED BY THE CONFEDERATION LIFE IS FREE FROM CONDITIONS FROM DATE OF ISSUE AND GUARANTEES MOST VALUABLE PRIVILEGES AND BENEFITS TO THE INSURED.

WRITE FOR INFORMATION.

Confederation Life Association

W. H. BEATTY, ESQ., PRESIDENT.
W. D. MATTHEWS, ESQ.,
FREDK. WYLD, ESQ., } VICE-PRESIDENTS.
W. C. MACDONALD, ACTUARY. J. K. MACDONALD, MAN'G DIR.
TORONTO, CANADA.

St. Margaret's College

TORONTO



A Collegiate School for girls in the finest residential part of Toronto. Full Academic Course, Music, Art, Elocution, Domestic Science and Physical Culture. Thorough preparation for University Examinations and for all Examinations in Music. For those who do not intend to proceed to a University a special course is arranged in English, Literature, Latin, Greek, French, German, Italian and Spanish, up to and including second year University work.

A limited number of pupils are received into the residence.

Write for Booklet

MRS. GEORGE DICKSON,
Lady Principal

GEORGE DICKSON, M.A.,
Director
Late Principal of Upper Canada College