

ing with true greatness in the kingdom. And the humble, teachable spirit of the child stands as a type of the one who described himself as meek and lowly. That is why Jesus can say that to receive such a little child is to receive Christ himself.

3. *The spirit of intolerance*, vs. 38-42. Christ's use of the expression "in my name" in v. 37 reminds John of the incident which

he proceeds to relate. Make clear the principle involved in Jesus' rebuke. If a man is actually producing results for Christ, are we to condemn him because "he followeth not with us?" (Luke 9:49.) In condemning such a person, what terrible sin may we be committing? (See vs. 41, 42.) How does the spirit of intolerance contradict Christ's principle of service?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Quote the man who said that he would give all that he possessed if he could find some means of knowing what he ought to do and what he ought to say; and remind the class that in the teaching of Jesus we have the clearest light in the world to aid us in these matters. The more we take the teaching to heart the fewer mistakes we shall make. In this lesson we have a good illustration of how the teaching of Jesus corrects some false conceptions of life which we are prone to cherish.

1. *Selfishness Rebuked*, vs. 33-37. Ask one of the scholars to describe the scene,—to tell about the dispute, and about how ashamed the disciples were of themselves when the master questioned them about it. Note that the way to silence many disputes is to bring them to Jesus. His very presence makes many seemingly great matters look pitifully small and mean. Tell of two men in a congregation who were at variance, whom the minister invited to the manse to see if he could settle the matter. After he had prayed with them he asked them to state their case. Instead of doing so one of them rose and, approaching his neighbor, held out his hand, saying, "There is not much to tell, is there?" What had Jesus to say to the disciples? Self-seeking is slavery: service is greatness.

2. *Bigotry Condemned*, vs. 38-40. What illustration of bigotry have we here?—How does this spirit of intolerance manifest itself in the world to-day? Show how the War is

making the denominational bigotry of the past impossible in the future. A Canadian Baptist chaplain, a man of the finest type, says that his being a Baptist did not count for anything at the front. A man must be a man, with the spirit of Christ in him,—that was the only thing that counted. Note how broadminded and large-hearted Jesus was.

3. *Life Interpreted*, vs. 41, 42. Everybody cannot do what the world calls great deeds, but everybody can do little deeds of kindness, and these are very precious in God's sight. Some one has said that the lowest duty counts as the highest in God's sight, that the intimate and homely things count most. This is a most encouraging interpretation of life. Note that God has eyes for little deeds of unkindness, as well as for little deeds of kindness. It is an awful thing for a person to be alive who takes pleasure in causing weak ones to stumble and fall. A temperance application of this part of the lesson may be made.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Is it right to cherish a desire for greatness?
2. Which is the more injurious to a good cause, indifference or active opposition?

Prove from Scripture

That service merits the highest honor.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Refer to the natural desire to be great,—a great soldier, missionary, business man, etc. This lesson teaches us what is true greatness.

Ask why the disciples did not answer the question of Jesus, vs. 33, 34. Picture the walk along the road to Capernaum with Jesus

going on in front of his disciples, and their discussion of which was the greater among them, provoked perhaps by the privilege Peter, James and John had enjoyed on the Mount of Transfiguration, which had made the rest jealous. Jesus overheard parts of