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# The Teachers Monthly

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

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Toronto, August, 1914

No. 8

## THE NEW GRADED LESSONS

The General Assembly, and the whole church, have been delighted to learn of the issue for January 1st next of our new series of DEPARTMENTAL GRADED LESSONS ; and our Sunday Schools everywhere are already on the *qui vive* for a sight of them.

*Graded Lessons* are designed to meet the needs of those Schools which desire something other than the present Uniform Lessons in some one or more Departments, or in all the Departments. It is for each School to decide for itself, after careful inquiry and examination, which of the two series, Uniform, or Graded, it will use. We are now in a position to supply both, of our own publication ; so that no Canadian Presbyterian Sunday School need go outside its own Publishing House for any Lesson material it may require.

The cardinal difference between the Uniform and the Graded Lessons is that, in the former, every class in the School has the same Lesson ; in the latter, scholars of different ages have different Lessons, carefully adjusted to the respective ages. This plan is very strongly approved by educators, and is being more and more widely adopted.

A chief difference between the series of Graded Lessons we are now preparing to issue and the series that has been more or less in use among our Schools, is that the latter has a separate Lesson for each *year*, whilst our series is Departmental,—a Lesson for each *Department*. For the complete instalment of the former in a School, *seventeen* classes and teachers are requisite. Our Departmental Series can be wrought out perfectly in a School of only *five* classes, each class, in such case, forming a Department. This series is also equally applicable to Schools with twenty, or fifty, or a hundred classes—the classes of the same ages being grouped in Departments. The larger Schools, therefore, which have been using the present minutely Graded Lessons, will be able readily to substitute our series for these ; whilst no School is too small to use our Lessons with comfort and profit. The five Departments, for each of which a Lesson is provided, are the Beginners, the Primary, the Junior, the Intermediate, and the Senior.

Another important feature of our Graded Lessons is that they will be issued, as our Uniform Lessons now are, in periodicals, not in books. This is, by all odds, the most convenient for teachers, scholars, Sunday School officers, and the home. The present Uniform Quarterlies and Leaflets, will, of course, go on, just as they have gone on ; but, beginning with January, 1915, we shall issue an additional new series of *Graded Quarterlies and Leaflets* for the teachers and scholars of the Beginners, Primary and Junior Departments. We hope, a little later, to supply the material for the Intermediate and Senior Departments in the same form. In the meantime, we shall furnish the "little book" material for these grades, as edited by our sister Presbyterian Board of Philadelphia.

*Will ministers and Sunday School superintendents and secretaries please write us for any further information they may require ? We hope to be in a position to furnish full explanatory printed matter early in September.*

R. DOUGLAS FRASER

Rally Day and Rally Week should be a memorable time in every congregation. The enthusiasm of it should be felt in the Sunday School and Young People's work during the whole year. It is worth while to plan for this autumn muster of forces.

### Swinging the Lantern

One of our splendid lake steamers was coming into the harbor after nightfall. The wharves and buildings along the shore were ablaze with all sorts of lights in bewildering profusion. It seemed impossible for the steersman to pick his way to the spot where the big ship was to tie up. But suddenly, amidst the perplexing lights, a lantern was seen moving steadily to and fro in regular rhythm. Straight towards that light oscillating like the pendulum of a clock the vessel made its way to its accustomed berth.

The man who stood on the wharf swinging the light could not have navigated the ship. That task required the trained skill and professional experience of the captain. But the man with the lantern had his part to do, and, in his place, he was just as necessary to the safe guiding of the ship as the captain on the bridge with his charts and compass.

Our place in the great master's service may be a very lowly one. But He set us there because He needed some one in that

place and saw that it was the place where we could serve Him best.

### Keep the Channel Open

*By Frank Yeigh*

As one approaches England by way of the Mersey and the great port of Liverpool, he will observe the dredges at work in the river. These huge excavators are practically never idle, for, with the shifting sands and changing channels of the stream, constant vigilance is necessary to keep the course open for the great marine procession of craft that comes from all parts of the world.

Just as incessant labor on the part of the man is required to keep the Mersey channels open, so unremitting vigilance is required to keep the channels of one's own spiritual life open and unobstructed.

No one is immune from the danger of the choked channel, no one dare feel that watchfulness is unnecessary. The choked channel means retarded progress and thwarted growth. It is only when and as the channels are kept open that God can work out His definite purpose in the human heart. It is only as the channels of communication between man and his maker are unobstructed by worldliness and sin, that the best is had from life, and the best service rendered to the giver of life. Pray, pray earnestly and constantly, for help to keep the channels open.

## THE NEW EVANGELISM

*By Rev. Henry Dickie, D.D.*

The absence of great evangelistic crusades in the religious life of the present time leads some to declare that the church has fallen on evil days. The revival has lost its power, they tell us. And there can be no doubt that those particular religious revivals which were such a factor in the religious life of a part of the nineteenth century are not such a factor now. But if the new conditions in the midst of which we find ourselves to-day bring us something better adapted to them, why should we sigh for the old?

And is it not a fact that we are in the midst of a mighty revival suited to this age, appeal-

ing as it does to the earnest, spiritual and reliable workers of our churches, and calculated to reach the unchurched as well as to keep the young within the church?

This revival is twofold. First, it is a revival of personal work; and secondly, it is a revival of the teaching function of the church. The first transfers the emphasis from the great union meeting, for which the largest buildings were scarcely adequate, marked by great emotions, and moving communities to their depths, to the local congregation with its varied equipment, persever-



ingly and self-sacrificingly maintained, where it properly belongs.

Individual congregations are more and more welcoming for a week or two of services the minister, who, in fullest sympathy with their own minister, can give them larger visions of God and of duty, and stir the people to cooperate with their pastor. The church is thus magnified, and her people are charged with and stirred by, their responsibility to do the work of evangelists, and to so lift up Christ by word and life that He will be commended to the acceptance of associates and individuals as their Lord and personal Saviour.

The second element in the new evangelism of our day is the revival of the teaching function of the church. "Go teach," said Christ, as well as "go preach." And while we do not put teaching before preaching, yet clearly the part and prominence of teaching as set forth in the scriptures, has been lost sight of these many years. In the great revival of Bible study, however, that has marked the past decade, teaching is coming to take its rightful place. The success of Sunday Schools in reaching and holding thousands of our youth and adults is evidence of how God has empowered His Word, and has ordained that teaching as well as preaching shall have part in the progress of His kingdom.

And this revival of the teaching function of the church, being coincident with the revival of personal work, markedly shows the hand of God, for our efficiency in work with individuals depends upon our ability to meet their needs out of the marvelous riches of scripture. Let us, then, throw ourselves heartily into the new evangelism as exemplified in these two phases of its working, and we need not lament the disappearance of evangelism of the nineteenth century sort.

Chatham, Ont.

### Interest

*By Rev. A. J. Wm. Myers, Ph.D.*

Interest depends on as clearly defined laws as does the growing of plants, and whatsoever one sows that shall he also reap.

What, besides careful preparation of the lesson, are some of these laws?

1. *Motive*—Why should a child study, for example, arithmetic? It is dry, formal, and apparently quite useless. But it "changes complexion," says a recent writer, "if you have to know it in order to keep your own score in a game devised for the purpose." It is the same with finding the value of articles. If the children "keep shop," the values are found with remarkable quickness. "Why should a child be compelled to study anything before he has any interest in it or any motive for being interested? We never dream of doing such a thing ourselves."

But some one says, "This means that we must follow the child's whims. That is soft pedagogy." No, it means that what otherwise would be drudgery is done with the zest of play. There is nothing drier and more uninteresting, next to the multiplication table, than a railroad time table. But when you are just starting on a journey, it is fascinating and you study it and remember it. It is easily possible to develop the same interest in the multiplication table. A reason, a motive, is the first law. "What reason or motive has the pupil to study with avidity this lesson in religion?" is the question to which each teacher must supply a satisfactory answer. If the pupils study, is it because of the inner constraint of their own motive or from compulsion or a sense of duty? If the first reason operates, religion is attractive, Sunday School is attended from choice and there is no desire to leave as soon as possible.

2. *Vital connection with the pupil's life*—This fact must be faced,—interest cannot be artificial. This is the mistake of those who trust to devices. Entertainment may be so given,—living interest, never. What is taught must grow out of the pupil's own life experience, meet the pupil's questions and needs and find "automatic real application immediately to life." The impossibility, and the futility if it were possible, of developing the interest of young pupils in theological doctrines and abstract moral teaching is apparent. But the religious teaching which touches their life is of absorbing interest.

Compare the teaching of little children some doctrinal passage from the epistles and teaching them the glowing, living stories of the Bible. Lessons must be chosen to suit the pupils and to fit into their life.

3. *Free self-expression*—Persons gravitate to where they find congenial opportunity for self-expression. Compare the club, the Y. P. S., the social function. This holds true for Sunday School pupils. Free self-ex-

pression in their own life problems must be provided for

4. *Concrete teaching*—Use concrete, everyday terms, not abstractions, for all except older pupils. If the first three laws are observed, this will almost necessarily follow. Religious teaching is for the pupils of *to-day* first. See that every word conveys its right meaning to them.

Toronto

## SUNDAY SCHOOL PROBLEMS

By Professor H. T. J. Coleman, Ph.D.

Dean of the Faculty of Education, Queen's University, Kingston, Ont.

### V. INTERESTING THE BOY IN HIS CHURCH

When we speak of a church we may mean one or other of two things. We may mean the particular local religious organization of which the boy is actually or prospectively a member, or we may mean a particular branch of the Christian church,—a religious denomination, so-called.

No matter which meaning we have in mind the road to an abiding interest is the same,—namely, through knowledge and activity. One cannot be interested in a movement or organization of which he is ignorant, and one rarely develops an abiding interest except through some sort of cooperation.

The problem, then, is first, to teach the boy the salient facts about his church as a local and as a historic organization, and secondly, to bring him to participate in those church activities which he can understand and for which he is fitted.

One characteristic of democratic government, either in church or state, is that it encourages and necessitates the education of the individual. And one weakness of certain Protestant denominations is, that the ordinary member knows little and seems to care less about how church business is carried on, about the particular work which his church accomplishes from year to year, and about the special features and special service which give to any church, in the long run, its right to an independent existence.

No attempt has yet been made in any Sunday School of my acquaintance to organize a thorough course of instruction in the life of the church, considered both in its present and local, and its historic and world-wide aspects. Such instruction as is furnished comes incidentally through sermons and pulpit announcements and through denominational magazines, and other literature of a similar sort.

And yet, in religious biography alone, there resides a vast amount of fascinating and inspiring literature, while in the story of modern missions can be found incidents which rival in interest the books of adventure for which most boys clamor so eagerly.

The Sunday School of the future will, I believe, lay hold of the heroic and concrete elements in church history and in the local church life and use them as a means of developing an intelligent loyalty among the boys and girls of its membership. How little we know, as individual church members, of those heroic souls whose labors and whose sacrifices, whose genius and whose devotion, have given us the buildings in which we worship, the hymns which we sing and the many other religious privileges which we enjoy.

Of cooperation as a means of developing a boy's interest in his church, much might be said, and yet, in the space of a short article such as the present, little can be said. The pastor and the adult members of the church should certainly identify themselves with

the Sunday School, not only as teachers and officials, but also as fellow students with the younger generation. That admirable institution, the five minute sermon to children, should be made a permanent feature of the Sunday morning service. The scholar's attendance at church should form part of the Sunday School record. Church festivals and church anniversaries, as well as all other special occasions in church life, should be recognized in some way in the Sunday School exercises. Thus the interest of the boy in the church will follow naturally from his interest in the Sunday School, and the life of the church member seem but the inevitable complement of the life of the Sunday School scholar.

### A Sunday School of 100 Pupils

*By Rev. W. O. Rothney, B.D.*

Inspector of Schools

#### II. ORGANIZATION AND EQUIPMENT

ORGANIZATION—The School is organized in three departments namely: Cradle Roll, Home Department, and Sunday School. Every child in the congregation under four years of age is under the supervision of the Cradle Roll Superintendent, who visits him officially, and sends him Christmas and birthday cards. When children reach their fourth year, their names are handed to the teacher of the Beginners' Class, whose duty it is to get them to Sunday School, or get reasons for their not being there.

Should it be found impossible for a child to attend School, its name is handed to the Home Department Superintendent, and the child pursues the same course in the home which he would follow were he in School. In most cases the mother, or sister, becomes the teacher, and the Home Department Superintendent a kind of supervisor. The work done by adults teaching children in the home is accepted as their work in the Home Department.

Every one in the congregation (not merely those who attend School) between the ages of four and twenty is classified as indicated above, and his or her name is on the roll of the School, in the class to which he or she belongs. The teacher of the class is responsible for their

instruction in the curriculum of the School, unless they have been handed over to the Home Department, in which case they pursue the same work; but under the Home Department Superintendent. The note books and other work of Home Department pupils are handed in at the end of each Quarter for examination with the work of the other pupils of the School.

Pupils are awarded marks for their memory work each Sunday by their teachers; the illustrative work, the map work, and the written work are examined and marked, at the end of each Quarter, by the teacher of the class, and the superintendent of the School.

CERTIFICATES—At the end of the First Year Junior a "Robert Raikes Diploma" is given to those pupils who have done satisfactory work during the year; and for the next six years a seal is given each year as a recognition of successful work, which is attached to the face of the Diploma. When pupils reach the age of sixteen years, the three summer months are devoted to the study of one of the books of the Canadian First Standard Teacher Training Course. Books 3, 4 and 5 are taken up in three successive years, and certificates are awarded by the Presbyterian authorities at Toronto to those who pass the prescribed examinations. Thus, if the examining board at Toronto will accept the ordinary course of instruction as an equivalent to Books 1 and 2 of the Training Course, a pupil may secure a Teacher's Certificate at the end of his eighteenth year.

Richmond, Que.

### Attention in the Primary Class

*By Marion Wathen Fox*

Get the attention of every member of your class at the very beginning. How may you do this?

One way is by showing an interesting picture that the children have not seen before. If you use the regular Uniform Lessons with your class, perhaps the best way to do is to use the large wall picture cluster. This costs three dollars for the year, and may be ordered from the PRESBYTERIAN PUBLICATIONS. It seems expensive for our smaller Schools but it is money well spent. If the School

cannot afford this, try and persuade one or two interested persons to purchase it personally.

When you have it, look after it and, most of all,—use it. Use it every Sunday. Do not leave it lying around where the children can see it and hunt up the picture for the day before Lesson time and so spoil the effect. Get the roll ready for use before the School begins. In fact this is one of the secrets of success in every Primary Class: to have everything in readiness before the School opens—chairs in place, pictures ready for use, also blackboard, chalk, hymn books, etc.

Have a little stand made on which to hang the picture roll, two upright endpieces and a crosspiece. In the middle of the crosspiece have a nail on which to hang the roll. Hang it by the red cord placed on the roll for that purpose. Then when done with a picture you can throw it over the top of the stand without any trouble. Never have the picture for the day in view when the class begins. Arouse curiosity about the picture. Make much of the bright coloring in the picture. Remember that the child sees and is interested in the smallest detail of the picture. Distribute the questions about the picture round the class. Do not let the forward ones do all the talking. If a member of the class is inattentive, direct an abrupt question to him, such as, "John, who is the man with the red coat on?" "Mary, count and see how many persons in the picture." Remember that little children always like to count. This is a good way of regaining their attention—have them count something, even if only how many letters in a word.

Do not tell everything about the picture at the very beginning. If you do this the little ones will lose interest. Weave all the Lesson story and its teaching round the picture. Put the picture roll carefully away when the School session is over. At the end of the Quarter divide the pictures round amongst the children or send the entire roll to one of the missionaries. Use the picture roll on Review Sunday. Review the Lessons from the platform, for at least the Primary and Junior classes, by using the picture roll. In fact it is a good way to review the Lessons for the whole School.

Avening, Ont.

## On Being a Superintendent

*By A Sunday School Worker*

### VIII. THE SUPERINTENDENT AND THE ADULT BIBLE CLASS

A number of reasons make rather difficult the relation between the superintendent and the Adult Bible Class. For one thing, the Adult Class is adult. It feels it is quite independent of the superintendent and his officers. This independent feeling constitutes a real hindrance for the superintendent in dealing with the Adult Class.

Besides there are several points in regard to which the management of the Adult Class is quite liable to produce friction with the superintendent. One of these is the length of the recitation period, which the adults wish to extend far beyond what is best for the other departments of the School. Against this is the certain desire of the superintendent to keep the entire School together for the opening exercises and bring them together for the closing exercises. In addition, the Adult Class will probably wish to control its own offerings while the superintendent will want them thrown in with the general offerings of the School. Then, the Adult Class will insist, probably, on selecting its courses of study, while the superintendent will urge it to conform to the general scheme of study of the School. In the matter of orderliness and attention the superintendent is likely to have difficulty with the Adult Class, whose members will be unused to discipline.

In short, the perils of the Adult Class situation, from a superintendent's viewpoint, are many, and these are inherent in the very necessities of the case. The rise of these large, well organized, enthusiastic bodies of men and women as constituent parts of our Sunday Schools has brought serious perplexity to hundreds, if not thousands, of superintendents all over the land.

The situation calls for extreme consideration on the part of the superintendent and the leaders of Adult Classes. On the other hand, the superintendent must remember that he is dealing with adults, who must not be treated as children. He must not domineer or dictate. He must appeal to the reason. He must handle matters as he would handle

debatable affairs in a church, and not as he would handle them in a kindergarten.

On the other hand, the Adult Class leaders must sympathize with the difficulties of the superintendent. They must realize how hard it is to fuse into a manageable whole elements so diverse as grandfathers and little children. They must understand the necessity of maintaining to some extent a uniform School discipline. They must realize the importance of their example before the young folk. They must be unselfish, and, while not abandoning the welfare of their cherished Class, they must consider carefully the good of the School as well. And, in it all, they must deal courteously and in a brotherly way with the superintendent.

Solutions of the perplexities I have named will naturally differ according to various circumstances. The undoubted advantage of showing the young folk that their elders believe in the School and attend it in large numbers may be gained by their joining the School occasionally in the opening session,—

perhaps once a month.

The Adult Class should also be allowed to choose its own course of study. It should be requested to make a contribution each Sunday to the object to which the rest of the School is contributing, but it should be allowed to have its own fund for its special Class purposes.

The Adult Class must not become so engrossed in its own interesting and important affairs as to neglect the general affairs of the School, in which it should play a leading and most helpful part. To bring this about, the superintendent will take into his cabinet the teacher and president of the Adult Class, and consult them constantly.

But after all nothing will so contribute to right relations between superintendent and Adult Class as the superintendent's pride in the Class and the pride the Class takes in the School. If each rejoices sincerely in the success of the other, each will be eager to contribute to that success, and careful not to lessen it in any way.

## HOW WE OBSERVED RALLY WEEK

*By Rev. Thomas Nixon, Ph.D.*

[Rally Week begins with Sunday Sept. 27th. The following account of how the Week was observed last year in St. Andrew's Church, Kamloops, B.C., may prove suggestive of plans for making the most of it this year.—EDITORS.]

We had last year in St. Andrew's what many believe to have been a most successful Rally Week.

The first move was a consultation between the superintendent and the pastor as to the programme. Their decision was unanimously adopted by the Session. The next step was the recommendation of the plan to the officers and teachers and the formation of committees for its prosecution.

A large class of young girls and their teacher became responsible for the floral decorations, and very thoroughly they did their work. The interior of the church was made very beautiful. Two large printed notices: RALLY DAY SERVICES HERE ON

SUNDAY SEPTEMBER 28TH were placed conspicuously before each entrance to the church.

On Sabbath Sept. 21st, all the teachers and scholars were supplied with Rally Day buttons and asked to wear them until the services were over. Postcards were sent to every family, and to young persons outside of families in the congregation inviting them to the three Sabbath meetings.

Attractive notices were put in the daily papers at intervals for ten days. The members of the church who owned automobiles, were asked by the pastor to use them for carrying the aged and infirm, mothers with babies, and those at a distance from the church to and from the afternoon service. This feature was greatly appreciated and contributed much to the success of the meeting—rocking chairs were placed in the vestry for the comfort and convenience of mothers who might be obliged to retire on account of their little ones.



One week ahead every scholar was supplied with an envelope of the General Assembly's Board of Sabbath Schools and Young People's Societies for a special offering. The result was a collection of \$40 at the afternoon service alone. On Sabbath morning and evening the congregations were unusually large. Both discourses were appropriate to the thought of the day—in the morning: "The relation of the home to the Sunday School and the Church," and at night: "What more can we do for our young people?"

For the afternoon service the teachers and scholars assembled in the Schoolroom and marched reverently into the church by way of the vestry. The attendance was 268,—the best in the history of the School. A choir of juniors conducted the praise service. Our superintendent, Mr. Isaac Oakley, presided and gave a most encouraging report of the School. All who had attended every Sabbath during the year were honored, and their example commended.

For this service God's Helpers was the theme, and every item was strictly followed from start to finish.

On Monday the 29th at 8 p.m. a banquet for the young people was held—every young man and woman in the congregation was personally invited and over 100 responded. Judge Swanson and others gave splendid addresses on "The possibilities and opportunities of young people in the work of the modern church." The result was the organization of a Presbyterian Guild with 50 members that night. Officers were chosen, and all plans completed for aggressive work. Every week since the attendance has run from 60 to 125. The officers of the Guild were publicly installed at a Sabbath evening service and the right hand of fellowship given by every member of the Session.

At the Wednesday evening meeting our Rally Services were appropriately ended with many prayers for a prosperous year amongst the young.

### **The Sunday School at the Assembly**

One of the signs that the Sunday School is coming to its own, was the important place given to it in the deliberations of the General Assembly at Woodstock. Practically a whole

afternoon was given to the work of Sunday Schools and Young People's Societies.

It was an "all star" programme which had been arranged by the Board. After the presentation of the Report by Rev. W. R. McIntosh, of London, his confrere of the same city, Rev. W. J. Knox, spoke of the work of the Commission on Religious Education, dwelling on the interesting results of the investigations made by that body since its appointment by the Edmonton Assembly of 1912. The Commission will now be merged into the Board of Sabbath Schools and Young People's Societies. By courtesy of the "fathers and brethren," Mr. Taylor Statten, the well known Canadian leader in work amongst boys, was heard. Mr. Statten, young, fresh-faced, alert, modest and yet confident, because thoroughly informed and full of quiet enthusiasm, made a deep impression as he spoke of the clamant needs of the work on behalf of teen age boys. Of course no presentation of a Sabbath School Report at the Assembly would be quite complete without the appearance of Rev. Dr. Alex. Macgillivray, Joint-Convener with Mr. McIntosh of the Board, back of whose advocacy of increased attention to Sabbath School work, lies his own splendid success in this field.

Of scarcely less importance than the Assembly sederunt in the interests of the Sunday School was the supper table conference arranged by the Board on the same evening. About eighty conveners of Presbytery Committees on Sabbath Schools and Young People's Societies, and other picked workers, along with several members of the Board, discussed for a couple of hours the work for the coming year, under the guidance of Dr. Macgillivray.

Three topics received special attention. Mr. Taylor Statten spoke again on work amongst boys of the teen age. Rev. J. C. Robertson, the General Secretary, outlined the missionary policy of the Board under which the Sunday Schools and Young People's Societies will be asked to raise, during 1915, the sum of \$250,000, or one-sixth of the whole church budget of \$1,500,000. Dr. J. M. Duncan, of the Publications, explained the new series of Graded Lessons to be issued by our own church, commencing with 1915.



## A SUNDAY

The larger of these two photographs shows some of the mothers of the children belonging to the elementary grade and the Cradle Roll of the Presbyterian Church at Grand Forks, B.C., with a group of the little ones themselves. The smaller photograph is that of Ethel McKim, two years old, January 10th, 1914. She and her mother have missed only one Sunday's attendance at Sunday School since Ethel was three weeks old,—surely a record.

Mrs. McKim teaches the Beginners' Class, using the Graded Lessons. Last year there were 55 on the Class roll, several of the mem-



## SCHOOL FAMILY

bers being not much older than Ethel. One of the little ones, not long ago, when he went home from the School, kept asking his mother very persistently: "Who's Anna?" It turned out that the teacher had been telling the class of the children who cried, "Hosanna!"

Ethel's father teaches the Senior boys, and has not missed more than two or three Sundays in at least four years and a half.

This is a good Sunday School family, and their devotion and loyalty to the Sunday School cannot but have its influence on the other members.



## HOW THE WORK GOES ON

There are 18 Chinese Sunday Schools in Montreal, with 4 Bible Classes and half-a-dozen Home Departments.

A Union Teacher Training Class is held in the Y.M.C.A. building, Pictou, N.S. The Presbyterian ministers of the town take turns in teaching the class.

Our 7 Sunday Schools in Honan have 965 pupils, which, together with students in the various Mission schools, make up a total enrolment of 1,481.

Last year 4,545 Sunday School scholars

attended Communicant Classes in our churches. The total number of new communicants, 7,939, shows a gain of 1,775.

Over 500 copies of the International Sunday School Lessons are printed each week in Hindi for use in the Presbyterian Mission Sunday Schools in Trinidad and British Guiana.

In the 80 stations of the Mission to Lepers in India there are in attendance at Sunday Schools an average total of at least 2,747 adult lepers, child lepers, or untainted children of lepers.

Sunday School attendance in the district of Northern Saskatchewan has increased 100 per cent. during the past year. One Presbytery reports an increase of 120 per cent. in the number of those joining the church on profession of faith.

The native congregation at Wonsan, Korea, has provided a Sunday School building at a cost of \$1,000, through which 150 children from Christian and heathen homes are reached. A well-attended Normal Class is held weekly for Sunday School teachers.

At the closing exercises at the Girls' Boarding School at the Formosa Mission, 7 girls received the General Assembly's Diploma for repeating the 200 verses; 3 received red seals, and 2 gold. Amongst the recipients were 2 aborigine girls, who, on entering the school, were unable to speak a word of Chinese.

Modern methods of organization and training are being applied in the Sunday Schools of the Trinidad Mission, which now number 76, with an enrolment of 4,082. Teacher Training Classes, Graded Courses, and religious instruction in the day schools are features of the work in this Mission.

The Sunday School Board of the Presbyterian Church in the United States employed 145 missionaries, educational superintendents and colporteurs last year. Nine hundred and fifty Sunday Schools were organized, into which were gathered 32,512 persons. More than 102,000 visits were made to scattered homes, and more than 10,000,000 pages of literature were distributed. Upwards of 947 evangelistic services were held in the little schools and elsewhere, at which 2,516 persons professed conversion.

## A WORD FROM THE BUSINESS MANAGER

Rally Day, properly celebrated, should be the most valuable Sunday in the year. It offers an opportunity to bring in new scholars, to get hold of those that have dropped away, and to create a spirit of enthusiasm that will last throughout the year.

The Order of Service, entitled OTHERS, prepared by the Board of Sabbath Schools and Young People's Societies, and supplied free to all Sunday Schools, is particularly attractive, and should furnish material for a most helpful and enjoyable service.

The Publications have provided a number of useful Invitation Postcards, Rally Day Buttons, Silk and Cotton Flags for decorating, Book Marks, etc., which are helpful in getting a good turnout and making the church or Schoolroom particularly attractive for the day.

For a full list of these Supplies with prices drop a post card to R. Douglas Fraser, Presbyterian Publications, Church and Gerrard Streets, Toronto.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively:

### FOR THE MONTH OF MAY

#### I. FIRST STANDARD COURSE

*Glenholme, N.S.*—Rev. F. M. Milligan, Minister. *Pupil*: Mrs. Wm. N. Blanchard, E. Blanche McCulloch, Margaret A. Milligan, Harriet McNutt, Ella K. McCully, Bertha M. Brown, Gladys B. Fulton, Lewis McDorman, E. Muriel Patrequin, Wm. M. Jones.

*Sunny Brae, N.S.*—Rev. D. K. Ross, Minister. *New Testament*: Muriel M. Cameron, Flora Cameron, Ina Bousfield, Annie L. Dawson, E. Helen Thompson, Jennie MacInnis.

*M. Musquodoboit, N.S.*—Rev. M. H. McIntosh, Minister. *Teacher*: Edith M. White, Mrs. Harry McFetridge, J. Mabel White, Sadie C. Butcher, Mrs. R. H. Reid, Mary L. Archibald.

*De Bert Station, N.S.*—*Pupil*: Minerva Stevens.

*Florence, N.S.*—Rev. Harry Burns, Minister. *Old Testament, New Testament*: Mrs. Jennie L. MacKenzie.

*Rockburn, Que.*—Rev. R. McCord, Minister. *Teacher*: Gertrude I. Middlemiss, Ada L. Steele, Mrs. George A. Rennie, Maude Steele, Lulu S. Law, John Ruddock.

- Ville St. Pierre, Que.*—*New Testament* : Ida M. Huddell, Walter G. Carroll, Helen W. Hastie.  
*Aylmer East, Que.*—Rev. F. W. K. Harris, Minister. *Old Testament* : Daisy Riley. *New Testament* : Florence K. Harris, Daisy Riley, Uilila Woodburn.  
*Arthur, Ont.*—Rev. W. G. Richardson, Minister. *School* : Mrs. A. B. Brillinger, A. B. Brillinger, Jessie H. Smith, Marion Scott, Annie W. Lowden. **Diplomas**—Mrs. A. B. Brillinger, A. B. Brillinger, Jessie H. Smith, Marion Scott, Annie W. Lowden.  
*Falkenburg, Ont.*—Pupil, *School* : Annie Mason. **Diploma**—Annie Mason.  
*Cheltenham, Ont.*—Rev. H. E. Thornloe, Minister. *New Testament* : Myrtle Anthony, Fanny Smith, Grace Hunter, Ella M. Poyntz, Mary Thomson, Margaret Breadner, Nellie McCulloch, Constance Hunter, Bell McClure.  
*Laurel, Ont.*—Rev. J. R. Bell, Minister. *Teacher* : Marjorie H. Clark, Margaret J. Smith, Erulda Rintoul, Alzina Maltby, Edith C. Liddy.  
*Craigvale, Ont.*—Pupil : Beatrice Irving, Alma Ferrier, Isabel Goodfellow. **Diplomas**—Beatrice Irving, Alma Ferrier, Isabel Goodfellow.  
*Agincourt, Ont.*—Mrs. Quantz, Instructor. *New Testament* : Mrs. G. H. Mason, Hazel M. Wheler, Elizabeth Clark, Alta Chapman, Georgina B. Elliot.  
*Brampton, Ont.*—Rev. N. A. MacEachern, Minister. *New Testament* : Mary H. Beatty, Florence Early, Katie McKechnie.  
*Brandon, Man.*—Rev. R. S. Laidlaw, Minister. *Old Testament* : Janet A. Swinton, Effie G. More.  
*Winnipeg, Man.*—Rev. W. A. Maclean, Minister. *Teacher* : Gladys Anderson, Minnie Busch, Annabelle Clark.  
*Welwyn, Sask.*—Rev. F. A. Clare, Minister. *Old Testament* : Mrs. Gertrude E. Ward.  
*Kipling, Sask.*—Rev. A. Henderson, Minister. *Old Testament* : M. C. Cunningham, John Courtenay, Clarence J. Drake, James G. White.  
*Innisfail, Alta.*—Rev. J. S. Shortt, Minister. *Teacher, Pupil, School* : Euphemia McArthur, K. Mabel McGorman, Helen C. Brown.  
*Lethbridge, Alta.*—Rev. A. G. Cameron, Minister. *Old Testament* : Hannah M. Carson, Amy R. Waterman, Minnie B. Berringer.

## II. ADVANCED STANDARD COURSE

- River John, N.S.*—Rev. C. D. MacIntosh, Minister. *Books of Old Testament* : Anna M. Murray, Bessie E. Elliott, Amos C. Tattrie, Katharine Tattrie, Vens Sutherland, Florence MacLennan, Annie M. Collier.  
*Glenholme, N.S.*—Rev. F. M. Milligan, Minister. *Books of Old Testament* : Rena B. Johnson.  
*New Hamburg, Ont.*—*From One to Twenty-One* : Carrie Rennie, Grace Fraser, Mrs. Jas. Hamilton, Jessie M. Fraser, Mainie Kelly, Hazel G. Crerar, Avanel M. McTavish, Mrs. Wm. McCormac.  
*Hageraville, Ont.*—*Christian Doctrine* : Miss J. Mitchell, Mrs. J. R. Scatter.  
*Keewatin, Ont.* **Diploma**—M. Helen Haig.  
*Southside Church, Toronto.*—Rev. S. H. Pickup, Minister. *Missions* : Gertrude E. Woods, Lillian Bath, Lorna Edwards, Edna Woods, Bessie Russell, Gladys Black, Nellie Russell.  
*Winnipeg, Man.*—Rev. W. A. Maclean, Minister. *Church History* : Mary I. B. Patterson. **Diploma**—Mary I. B. Patterson.  
*Saskatoon, Sask.*—Rev. D. S. Dix, Minister. *Books of New Testament* : Margaret Cowan, M. Ruby Inmie, Margaret Sutherland, Katherine E. MacKay.  
*Turner, Sask.*—*Teacher and School, From One to Twenty-One* : Edith I. Fox.  
*Hillsdown, Alta.*—Rev. Mr. Meek, Minister. *Life and Times of our Lord Jesus Christ, Christian Doctrine* : W. Eakin.  
*Fort George, B.C.*—Rev. C. M. Wright, Minister. *Books of New Testament* : Mrs. S. J. Harms, Mrs. L. Maclean, Mrs. John P. Hand.

**N.B.**—The next regular examination will be held the end of September. Information may be had from Rev. J. C. Robertson, at address on page 364.

## Lesson Calendar : Third Quarter

1. July 5....The Laborers in the Vineyard. Matthew 20 : 1-16.
2. July 12....Greatness through Service. Mark 10 : 32-45.
3. July 19....Blind Bartimæus. Mark 10 : 46-52.
4. July 26....The Pounds and the Talents. Luke 19 : 11-27.
5. August 2....The Triumphal Entry. Mark 11 : 1-11.
6. August 9....The Barren Fig Tree and the Defiled Temple (Temp.). Mark 11 : 12-26.
7. August 16....The Wicked Husbandmen. Matthew 21 : 33-46.
8. August 23....The Wedding Feast. Matthew 22 : 1-14.
9. August 30....A Day of Questions. Matthew 22 : 15-22.
10. September 6...The Great Commandments. Mark 12 : 28-34, 41-44.
11. September 13...The Ten Virgins. Matthew 25 : 1-13.
12. September 20...The Judgment of the Nations. Matthew 25 : 31-46.
13. September 27...REVIEW—Jesus the Judge of Men. Read John 3 : 14-21.

## \* AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

## I. PRAYER.

## II. SINGING.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.  
—Hymn 474, Book of Praise

III. THE LORD'S PRAYER. In concert ;  
all remain standing.

IV. RESPONSIVE SENTENCES : Psalm 145 :  
14-18.

*Superintendent.* The Lord upholdeth all  
that fall, and raiseth up all those that be  
bowed down.

*School.* The eyes of all wait upon Thee ;  
and Thou givest them their meat in due  
season.

*Superintendent.* Thou openest Thine hand,  
and satisfiest the desire of every living thing.

*School.* The Lord is righteous in all His  
ways, and holy in all His work.

*All.* The Lord is nigh unto all them that  
call upon Him, to all that call upon Him in  
truth.

V. SINGING. Hymn 449, Book of Praise.  
(It is expected that this hymn from the  
Supplemental Lessons will be memorized  
during the Quarter.)

VI. BIBLE WORK. From the Supplemental  
Lessons.

## VII. PRAYER.

## VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn Selected.  
(This selection may usually be that marked  
"From the PRIMARY QUARTERLY." See  
each Lesson.)

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

## Class Work

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

I. ROLL CALL, by teacher or Class Secre-  
tary.

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

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

## IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Selected.

## II. PRAYER.

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

IV. REPEAT IN CONCERT : James 1 : 12.  
Blessed is the man that endureth tempta-  
tion : for when he is tried, he shall receive  
the crown of life, which the Lord hath pro-  
mised to them that love Him.

## V. SINGING.

Now to Him who loved us, gave us  
Every pledge that love could give,  
Freely shed His blood to save us,  
Gave His life that we might live :  
Be the kingdom  
And dominion,  
And the glory, evermore. Amen.

—Hymn 614, Book of Praise

## VI. SILENT PRAYER.

## Lesson V.

## THE TRIUMPHAL ENTRY

August 2, 1914

Mark 11 : 1-11. Read Luke 19 : 29-44. \*Commit to memory vs. 7-9.

GOLDEN TEXT—Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy king cometh unto thee.—Zechariah 9 : 9 (Rev. Ver.).

1 And when they <sup>1</sup> came nigh <sup>2</sup> to Jeru'salem, unto Beth'phage and Beth'any, at the mount of Olives, he sendeth <sup>3</sup> forth two of his disciples,

2 And saith unto them, Go your way into the village <sup>4</sup> over against you : and <sup>5</sup> as soon as ye be entered into it, ye shall find a colt tied, whereon <sup>6</sup> never man sat ; loose him, and bring <sup>7</sup> him.

3 And if <sup>7</sup> any man say unto you, Why do ye this ? say ye <sup>8</sup> that the Lord hath need of him ; and straightway he will send him <sup>9</sup> hither.

4 And they went <sup>10</sup> their way, and found <sup>11</sup> the colt tied <sup>12</sup> by the door without in <sup>13</sup> a place where two ways met ; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt ?

6 And they said unto them even as Je'sus had

Revised Version—<sup>1</sup> draw ; <sup>2</sup> unto ; <sup>3</sup> Omit forth ; <sup>4</sup> that is ; <sup>5</sup> straightway as ye enter into ; <sup>6</sup> no man ever yet sat ; <sup>7</sup> any one ; <sup>8</sup> The Lord ; <sup>9</sup> back hither ; <sup>10</sup> away ; <sup>11</sup> a ; <sup>12</sup> at ; <sup>13</sup> the open street ; <sup>14</sup> said ; <sup>15</sup> bring ; <sup>16</sup> on him their garments ; <sup>17</sup> upon ; <sup>18</sup> branches, which they had cut from the fields ; <sup>19</sup> Omit rest of verse ; <sup>20</sup> Omit saying ; <sup>21</sup> is ; <sup>22</sup> that cometh, the kingdom of our father David ; <sup>23</sup> he ; <sup>24</sup> Omit and ; <sup>25</sup> it being now eventide.

## LESSON PLAN

I. The Lord's Need, 1-7.

II. The Lord's Welcome, 8-10.

III. The Lord's House, 11.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The triumphal entry, Mark 11 : 1-11. T.—“Prepare ye the way,” Isa. 62 : 6-12. W.—The King cometh ! John 12 : 12-19. Th.—The King enthroned, Rev. 5 : 6-14. F.—Rejoice greatly in thy King, Luke 19 : 37-48. S.—Hosanna ! Matt. 21 : 1-17. S.—A song of exultation, Ps. 118 : 19-29.

Shorter Catechism—Ques. 97. *What is required to the worthy receiving of the Lord's supper ?* A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience ; lest, coming unworthily, they eat and drink judgment to themselves.

The Question on Missions—5. What are the

14 commanded : and they let them go.

7 And they <sup>15</sup> brought the colt <sup>2</sup> to Je'sus, and cast <sup>16</sup> their garments on him ; and he sat upon him.

8 And many spread their garments <sup>17</sup> in the way ; and others <sup>18</sup> cut down branches off the trees, <sup>19</sup> and strawed <sup>20</sup> them in the way.

9 And they that went before, and they that followed, cried, <sup>21</sup> saying, Hosan'na ; Blessed is he that cometh in the name of the Lord :

10 Blessed <sup>22</sup> be the kingdom <sup>23</sup> of our father Da'vid, that cometh in the name of the Lord : Hosan'na in the highest.

11 And <sup>24</sup> Je'sus entered into Jeru'salem, <sup>25</sup> and into the temple ; and when he had looked round about upon all things, <sup>26</sup> and now the eventide was come, he went out unto Beth'any with the twelve.

religions of the East Indians ? Most of them are Hindus, while some are Mohammedans. Hinduism teaches the worship of many gods. Mohammedanism acknowledges only one God, but denies the divinity of Jesus. Both these religions are very cruel and degrading, especially to women and children.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 90, 99, 89 (Ps. Sel.), 540 (from PRIMARY QUARTERLY), 97.

Special Scripture Reading—Psalm 24. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 327. The Triumphal Entry. For Question on Missions, I 298, Temple-Girls and Priests, Worshipers of the Savage Kali, Wife of the Great Hindu God, Siva. (These Slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Jerusalem, City of the Great King, from the Mount of Olives (Underwood & Underwood Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Five for August, 84c.; less than four in one order, 90c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

Time and Place—Sunday, April 2, A.D. 30 ; Jerusalem.

Connecting Links—From Jericho (see last Lesson, Luke 19 : 11-27), Jesus went on to Bethany, a village on the eastern slope of the Mount of Olives, arriving there at evening on Friday, March 31. The next evening, He was entertained at supper in the house of Simon, the leper, where the anointing by Mary took place. (See Matt. 26 : 6-13 ; ch. 14 : 3-9 ; John 12 : 1-8.)

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

## I. The Lord's Need, 1-7.

V. 1. *Nigh unto Jerusalem* (Rev. Ver.). It is first stated generally that our Lord and His disciples were approaching Jerusalem, the goal of the journey from Galilee, through Perea, lasting three or four months, which we have been following in the Lessons since the beginning of the year. *Unto Bethphage and Bethany*. Next, we are told that, in their journey, they had reached these two places, which were not far apart. “Bethphage” (the

name perhaps means "the House of Unripe Figs") is supposed to have been an outlying suburb of Jerusalem, on the west side of the Mount of Olives, though this is uncertain. "Bethany" (perhaps meaning "the Place of Dates"), the home of Martha and Mary and Lazarus, at the southeast base of the Mount of Olives, about two miles from Jerusalem, and separated from the city by the Valley of the Kidron. *Mount of Olives*; the range lying to the east of Jerusalem, named from the orchards of olive trees on its slopes. *Two .disciples*. One may have been Peter, from whom Mark is supposed to have received the materials for his Gospel; if so, the other was probably John.

V. 2. *Village over against you* (opposite you). Bethany is the village meant here. *Colt*; the foal of an ass (see Matt. 21 : 2). The ass in the East is in high esteem. Stalier, livelier and swifter than the ass known to us, it was by the Jews equally valued with the horse as a beast of burden and for work in the field or at the mill and for riding. In contrast with the horse, which was used specially for war, it was the symbol of peace. *Never man eat*; and therefore specially fit for sacred use (see Num. 19 : 2; Deut. 21 : 3; 1 Sam. 6 : 7). We have here an instance of Jesus' supernatural knowledge.

Vs. 3, 4. *The Lord*; a title of courtesy given to a great rabbi or teacher by his pupils. The owners of the colt would understand by it the wonderful rabbi of whom every one was speaking. *Hath need of him*; not only to make the journey to Jerusalem less toilsome, but also in order to fulfil prophecy (see Matt. 21 : 4, 5; Zech. 9 : 9). *Send him back* (Rev. Ver.); a promise from Jesus to return the colt. *At the door without* (Rev. Ver.); outside the door leading from the street into the court round which an Eastern house would be built. *Where two ways met*; Rev. Ver., "the open street," perhaps a rounded road on which the village stood.

Vs. 5-7. *Certain .that stood there*; Luke says the owners of the colt (see Luke 19 : 33). *Said, etc.*; as Jesus had foreseen. *Let them go*. The owners may have been secret disciples of Jesus, and therefore glad to serve Him. At any rate the claims of so great a

teacher would readily be honored. *Cast on him their garments* (Rev. Ver.); supplying the lack of a saddle by their cloaks. This is frequently done to-day by the rider for himself, but for the people in Jesus' company to do it for Him was a mark of highest respect and honor.

## II. The Lord's Welcome, 8-10.

V. 8. *Many*. Attention is now turned to the crowds from Jerusalem who thronged to do honor to the Messiah entering His capital city. *Others branches .cut from the fields* (Rev. Ver.); literally, "layers of leaves." Likely the people brought enormous palm leaves, which were sometimes 12 to 16 feet in length, and strewed them in layers, perhaps twisting the stems. All this was done to smooth the road as part of the homage offered to Jesus.

Vs. 9, 10. *They that went before*; the crowds who came out from Jerusalem to meet Jesus (see John 12 : 12). These met the procession from Bethlehem (*they that followed*), and turning round, formed the advance guard. *Hosanna*; the Hebrew of the words "Save now," the opening words in Ps. 118 : 25, a verse which was always sung during the procession round the altar at the most important feasts. "The word seems to have lost its original signification of a prayer and to have become an ejaculation of prayer or rejoicing, an Hurrah." *He that cometh*; from Ps. 118 : 26, a recognized title of the Messiah. *In the name of the Lord*. The kingdom of the Messiah is to be one in which the Messiah represents and takes the place of Jehovah. *The kingdom of our father David*. The king was to be of David's line and to succeed to his spirit. The kingdom was to reproduce, after a long collapse, the splendors of David's reign. *Hosanna in the highest*. "The highest" is a translation of the Hebrew word for heaven. This is a prayer of the people that God would save them in the heavens where He dwells.

## III. The Lord's House, 11.

V. 11. *Jesus entered into Jerusalem*. This entry, amidst the shoutings and homage of the multitudes, was Jesus' public announcement of Himself as the Messiah. He now publicly accepted that title. *Into the temple*. He went straight on through the streets of the Holy City to the Holy Place, the house of



His Father, where His claims were to be tested. *Looked round about*; a solemn, searching look, which saw all the evils that profaned the Holy Place. *Went out unto Bethany*; doing nothing that day. So God sees all the evil in the world and in our hearts, though He does not at once cast it out.

### Light from the East

By the late Rev. James Ross, D.D.

KINGDOM—To an Oriental, parables and symbolic actions are often much more comprehensive and expressive than literal speech, and the prophets of Israel often adapted their instructions to this peculiarity of their people. Ezekiel besieged a tile, ate offensive food, removed his stuff through a hole in the wall, went round sighing when all was well, and refrained from any sign of mourning when his wife died. Jesus had admitted to His dis-

ciples, and to others privately, that He was the Messiah, and much of His teaching indicates that He believed Himself to be the promised one; but up to this time He had never publicly and explicitly made this claim. Now He made a public and formal proclamation of His Messianic kingship in this symbolic manner, and gave Israel and the world a definite opportunity to accept Him or reject Him. He accommodated Himself to the prophetic description which they all knew, took off the restraint which He had formerly imposed on the enthusiasm of His Galilean followers, and in the guise of the Prince of Peace He entered the capital and temple of Judaism and performed specially predicted Messianic acts there. His disciples did not take in the meaning at the time; they walked in the procession as in a dream, but they saw its bearing afterwards.

### THE LESSON APPLIED

By Rev. J. W. Little, B.D., Shoal Lake, Man.

Jesus is king. As king He has a right [to command. His is royal authority, and His word is law to His subjects. As the unnamed disciple gave up his colt at the master's bidding, without hesitation or question, so when Jesus asks anything of us, we should remember that He has the right to ask and we should immediately honor His request. "If we begin by delaying, we may end by declining."

It was a lowly service on which the disciples were sent. Yet it meant something to the king. Without the colt His triumphal entry would have lacked an important factor. "The Lord hath need" of many things both great and small for the doing of His work, and however humble the task He bids us accept, He has a place for it in His plan. Every tiny twig and trembling leaf forms an integral part of the symmetry and beauty of the perfect tree. And every response we make to a command of Jesus contributes something vital to the perfecting of His kingdom. This thought raises our meanest task into a glorious privilege. As the angel sent by God, according to the Koran, to save King Solomon from committing a sin, and to help a little yellow ant with its burden up a hill, did both tasks with equal alacrity, so the thought of the inherent dignity of all service rendered

for the king lifts the least errand we run for Him above drudgery into delight.

Not every king is kingly. The trappings of power may be worn by those who are the least worthy of high place and great authority. The very absence of the usual signs of royalty in the triumphant entry of the Christ brings out in clearer relief this inherent royalty of His nature. He was every inch a king in character. The sense of mastery on His part is everywhere apparent, yet how gentle and meek and compassionate He is. Because the king is so kingly, He inspires confidence and devotion. His commands are not arbitrary. All His dealings with us accord with His character. He is worthy whom we serve.

The supreme concern of our king is the welfare of His subjects. He is devoted to our interests. When at a turn of the road, at the crown of the Mount of Olives, Jerusalem burst upon the sight of Jesus, He bowed His head in sorrow and weeping. The beauty of the scene, and especially the glory and splendor of the temple, did not concern Him greatly. Not even the hosannas of the multitude absorbed His attention. His subjects, His people, the men and women He came to save, they were first in His thought. That they should miss the way, that they should

reject salvation, that they should be blind to their own real blessedness, this was the thought that overshadowed all else. The king covets the best gifts for us all, and our failure to hold up our cup of life for Him to fill with blessing brings anguish to His heart. As David Brainerd felt the need of the American Indians among whom he labored so keenly, that the agony of his long periods of prayer on their behalf frequently left him physically exhausted, so our king longs so intensely to promote our good that any refusal or failure on our part is felt by Him as a personal loss and grief.

The king received a mixed reception. The common people greeted Him as their Messiah, and ran wild with enthusiasm. Jesus received their devotion. However superficial their knowledge of the real character of His claims and fickle their emotional outburst of fervent homage, their praises were precious to Him. They made Him king of their hearts that day at least, and that is a throne Jesus delights to occupy. He is always on the side of those who give Him a place of supremacy in their affections. But their zeal soon spent itself. Feeling ebbs and flows. Conviction grips and holds. When good impulses stir our souls, it is well to act at once and decisively upon them ere they pass. Unless they are translated into some form of definite committal to Christ, some public stand from

which there can be no honorable retreat, they are apt to die away and leave us enervated rather than enriched. Too often the story of Robert Browning's *The Patriot* is repeated "It was roses, roses all the way,

With myrtle mixed in my path like mad ;  
The house roofs seemed to heave and sway,  
The church spires flamed, such flags they had."

And in a year this was changed for binding ropes, stones and a scaffold.

The rulers rejected their king. Their utter inability to appreciate the Christ baffles explanation. But the tragedy of their moral blindness is evident to all. There is a painting in the Louvre which depicts a string of blind men who, with evil, sensual faces and stumbling steps, are leading and following one another into a deep, dark place of ruin. In the background is a scene of exquisite beauty and peace, a village church encircled with meadow and stream and human homes and bathed in a tranquil light. All around God is breathing peace in the calm, sunlit atmosphere and revealing His beauty and love in hill and tree and flower, but to this eyeless comradeship of evil all is darkness. They perversely stagger on, with heads to the earth, into the ditch which opens at their feet. Christ delights to reveal Himself to us, but we may stand in His very presence and not recognize Him.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Begin by calling attention to the fact that the triumphal entry holds a very important place in the Gospels. Each gives it in considerable fulness, Matthew giving 11 verses, Mark 11, Luke 16, and John 8. Take up these accounts and show what is distinctive,—as Matthew's quotation from the Old Testament, Luke's account of the Pharisees' opposition and Jesus' lament over the city, and John's fuller interpretation. Lead the class to discuss:

1. *Jesus' deliberate offer of Himself as the Messiah to Jerusalem.* Dwell upon the messengers He sent, the selection of the manner

of His entry. Take Matt. 21 : 4, 5 and John 12 : 15 to show Jesus' purpose in this. Place the whole scene in relation to Isa. 62 : 11 and Zech. 9 : 9, which were regarded as Messianic, especially the latter passage. To get the full understanding of Jesus' entry, bring out the prophetic viewpoint and Jesus' determination to fulfil the prophecy and so announce His proper character to the nation. To get the full value of this, contrast it with Jesus' previous desire to have Himself known as the Son of man. Now go on to show, that this was preparatory to His assertion of the claim to be the Messiah, the Christ. Point out that He accepts their use of Messianic titles (Luke 19 : 39, 40) as in keeping with His plan. He deliberately offers Himself to every soul.

2. *The people's recognition of His claim.* Take up two points: first, their action as worthy of royalty in their joy and acclamation. Emphasize the great enthusiasm, the outcome of the Galilean ministry, for the crowd consisted largely of Galileans. To show the wave of popular feeling, refer to Matthew's account. Second, His defence of their loyalty and their ascription of divine attributes. Bring out how definitely Jesus accepted this homage. It was the manifestation of His kingship. Now show that the kingship of Jesus was destined to be the great moving conception in the church. The idea of Christ as master of all the soul's powers, claiming undivided allegiance, is vitally essential. It has been well said, that the whole fabric of Christianity rests on the monarchy of Christ. There is not a man bearing the Christian name who does not in some form acknowledge Him to be the ruler of his soul.

Gather up the main thought of the Lesson as the actual presentation of Jesus asking admission to every heart as king. The battle is fought around this principle, and the decision decides the destiny of the soul.

### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Have a talk with the class about some triumphal processions which they have read about, such as those of the Romans, or the Durbar at Delhi, the most magnificent of modern ceremonials, and lead them to feel that we have in the Lesson to-day the greatest triumphal procession in history, for it was simple, spontaneous and heartfelt. The Lesson may be viewed as three scenes:

1. *The First Scene: On the Mountain-top,* vs. 1-7. Ask some one to describe this scene,—the strange mission of the two disciples, the definite instruction which they received, their success in carrying out Christ's commands. For three years Christ had gone about on foot. Many times He had tramped over that mountain-side like a peasant into the city; but now He chooses to enter Jerusalem as a king. Dwell upon the thought suggested by this scene,—that Christ has need of us, and that He can make use of us in some way in fulfilling His mission. There are some things

which we can do to make ready for the coming of the Christ into our own hearts or into other hearts. What are they?

2. *The Second Scene: On the Way to Jerusalem,* vs. 8-10. Ask one of the scholars to describe this scene. Consult the other Gospels for additional particulars. (See Matt. 21 : 1-9 ; Luke 19 : 29-44 ; John 12 : 12-15.) Note that the joyous enthusiasm of this scene was all inspired by the central figure. There was nothing in the accessories to excite the multitude. Christ Himself was the inspiration, and human hearts filled with love to Him manifested their loyalty as best they could. It was a great halleluiahs chorus, such as the world had never before witnessed. How much of that spontaneous music have we in our hearts to-day? Draw attention to Luke 19 : 41-44, and impress upon the class what an awful thing it is to fail to respond to Christ's love.

3. *The Third Scene: In the City,* v. 11. Question the class about the wonderful impression made upon the city by this triumphal procession (Matt. 21 : 10, 11), and remind them of the impression which a great revival of religion makes in a city to-day, how it sets people talking, asking questions, how the gospel when it gets a chance turns the world upside down, right side up. Strive to lead the scholars to give Christ a better chance in their lives and hearts.

### For Teachers of the Boys and Girls

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

Begin by a short map-drill. Let the scholars find Bethany and the Mount of Olives, and point out their nearness to Jerusalem. Who lived at Bethany? Ask some one to read John 11 : 1. By comparing Mark 11 : 11 with Mark 11 : 19 and Luke 21 : 37, we can form some idea of where Jesus spent His nights during His last visit to Jerusalem. Take up the Lesson under three heads:

1. *Preparations for the Triumphal Entry,* vs. 1-6. Jesus sends two of His disciples to secure the colt upon which He is to ride. Ask the class for any reason why two are sent instead of one. Bring out the strength of companionship in Christ's service. Point out that, in all probability, it was a disciple of Jesus who owned the colt, and the fact

that Jesus needs it will be enough to secure it. Emphasize the teaching that we should always be prepared to consecrate what we own to the master's service, and that it is really an honor to be allowed to do so. Read v. 3 in the Rev. Ver., which suggests that the colt is to be sent back so soon as the triumphal entry is over. Now bring out the fact, that Jesus' faith in the disciple who owned the colt was not disappointed. Is He ever disappointed when He desires us to do something for Him?

2. *The Triumphal Entry*, vs. 7-10. Try to make vivid for the scholars the picture given us in these verses,—the return of the two disciples with the colt, the saddling of it with the disciples' garments, the spreading of gar-

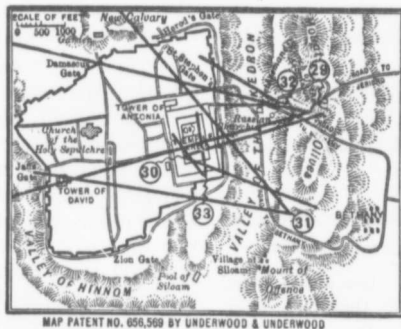
ments on the road, the cutting-down of the branches, the repeated strewing of the road with them, and the shouts of the crowd. Bring out the suggestion in v. 9, that two crowds had met, those accompanying Jesus, and a crowd of pilgrims likely from Galilee. Show that it was all a parable in action to set forth Jesus' claim to be the King of the Jews (see *Light from the East*). Press home the truth that Jesus is *our* rightful king. Are we welcoming Him into our hearts?

3. *After the Triumphal Entry*, v. 11. Here we have a picture of Jesus looking around upon the city which should have made Him king, but which He knew was going to reject Him. Point out the awful results of rejecting the Saviour.

### THE GEOGRAPHY LESSON

To-day let us take our position at a spot near the Bethany road where our map shows the point of a large V resting on the side of Olivet. The number 29 is connected with the point by a zigzag line. We shall stand at the V's point and look west across the whole city, as the long arms indicate. X

When Jesus rode down the western side of Olivet He saw the city looking in several respects much as it is to-day. The position of that part of the city wall is almost unchanged. The smaller buildings in the town are very like those He knew so well. (The larger buildings are



modern.) The green branches that were strewn in the road came from trees (probably palms) growing in the valley where we now see only olives and cypresses. Old traditions say that He went in through a gate where that double arch stands; the Moslems closed that entrance a few centuries ago. X

That open space just inside the wall is part of the old temple grounds where He "looked round about upon all things."

Use a stereograph entitled, *Jerusalem, City of the Great King*, from the Mount of Olives.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Christ recognizes our desire for human companionship in service. v. 1.

The king was poor: He rode upon a borrowed beast. v. 2.

"The king's business required haste." v. 3.

Obedience is the real test of a genuine disciple. v. 4.

The Christian should always be able to defend his conduct. v. 5.

There is no higher privilege than to be able to give something we own for the use of Jesus. v. 6.

Jesus is worthy of all our enthusiasm and devotion. v. 8.

The praise of our lips should find its echo in our lives. v. 10.

As of old, Jesus still looks "round about upon all things." v. 11.

*1. An. History  
2. Photo. of Holy Sepulchre  
3. Col. of Arch.  
4. Jerusalem*

### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." Find these words of the psalmist.

2. Where, in the Old Testament, is Jesus called "the prince of peace?"

ANSWERS, Lesson IV.—(1) Rom. 14 : 12.

(2) 1 John 4 : 18.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Does the Lord need us for the carrying on of His work?

2. Can we be too enthusiastic in serving Jesus?

### Prove from Scripture

That Jesus would enter our hearts.

### The Catechism

Ques. 97. *The Lord's Supper—its worthy partakers.* Four things are required of those who would worthily partake of the Lord's Supper: 1. *Faith.* We must discern the Lord's body in the sacrament; that is, we must see through the bread and wine the great fact of Christ's death for our sins, and trust Him as our Saviour. 2. *Repentance.* By sitting down at the Lord's table we profess to be His followers. What a mockery,

unless we have forsaken sin and turned to God! 3. *Love.* Jesus made love the test of a true disciple, John 21 : 15. 4. *Obedience.* This is the proof of our love to Christ. Now the Question says that we should examine ourselves, that is, test ourselves, as metals are tested, to see if these four things are in us.

### The Question on Missions

Ques. 5. *What are the religions of the East Indians?* Nearly 90 per cent. of the East Indians in British Guiana are Hindus. The rest are Mohammedans. The Hindu religion has 330,000,000 gods, anything may be a god. Their idols are hideous in form and feature, and represent all the abominations to be conceived by man's mind. Not one of their millions of gods has any quality of love, mercy or justice. Even little children are taught to fear continually the caprices or revenge of these imaginary deities, and the missionary's story of the one true God, who is love and full of pity for His children, awakens an interest and appeals to their hearts. The Mohammedan is a believer in the true God, whom he calls Allah, and he believes in Mohammed as God's prophet. He does not believe Jesus to be divine, and is much slower to embrace Christianity than the Hindu.

### FOR TEACHERS OF THE LITTLE ONES

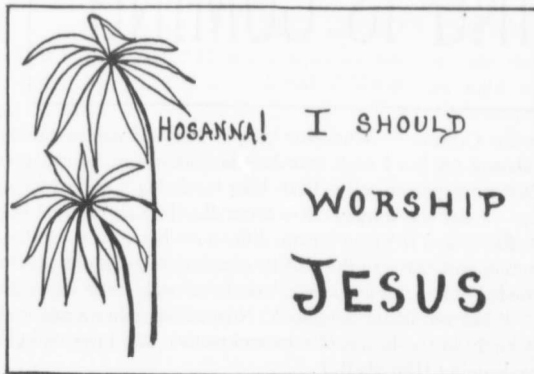
By Mrs. Jessie Munro Johnston, Pickering, Ont.

*A Look Forward*—To-day we shall hear Jesus judging His worshipers. Jesus and His disciples are now on their way from Jericho to Jerusalem.

Last Sunday we listened to the story Jesus told them as they walked along (recall Lesson). Do you remember what Jesus did for one poor man when passing along the road through Jericho? (Recall Blind Bartimæus.)

*The Last Week*—Jesus left Jericho on Friday; and I would like all the children to be able to remember just what Jesus did each day of that last week of His life on earth.

On Saturday He was at Bethany, the home of His friends Mary, Martha and Lazarus. Here He rested quietly all day.



The supper (when Mary anointed Jesus' feet with the costly ointment) took place on Saturday evening.

Our Lesson story tells us what Jesus did on Sunday.

*Palm Sunday*—Have a palm in your class room if possible. (Sketch a palm leaf on the board.) Have you seen children returning from some church carrying palm leaves? They would tell you, "It is Palm Sunday." What do they mean? We'll hear to-day about the procession that went with Jesus as He entered the beautiful city of Jerusalem, all shouting "Hosanna," etc. (v. 9), and waving the palm branches which they had in their hands. Tell of some visit of our governor general. Jesus their king is entering Jerusalem!

The people are at the temple (explain) worshipping. There seems to be an unusual excitement, as if they are expecting something to happen. "Jesus may be coming to Jerusalem," some say. "No. He'll be afraid the rulers will kill him. He'll keep out of the way," others say, but soon the word comes, "Jesus is coming! He is on the way to Jerusalem from Bethany now." Many people rush out of the temple. "We'll go and meet Him," they say, and away they go to join the procession following Jesus.

Our Lesson story tells us exactly how Jesus

traveled from Bethany to Jerusalem (read or tell the story). Explain that the ass was highly valued in that country and was ridden by kings and noblemen. The horse was used in war; the ass was used in peace. Crowds are following Jesus; crowds coming to meet Him from the temple. Listen to their joyous shouting! Praising God for all the mighty works Jesus had been doing! "I was a leper, and He made me clean!" "I was dumb, and He made me speak!" "He healed our sick ones!" "He raised Lazarus from the dead!" (What do you think Bartimeus shouted?) The Pharisees are angry. "Master, make your disciples keep quiet," they say. No, Jesus wants them to tell what He has done for them. He values their worship.

Tell of the arrival at the temple and of the children singing praises there.

*Golden Text*—Repeat Golden Text.

*Receiving Jesus Now*—Let us receive Jesus gladly into our heart and life. Sing a hymn of praise,—Hymn 540, Book of Praise (or No. 541 or 539).

*Jesus Needs our Service*—"The Lord hath need of them." Of what? Things we have to give. (What?)

*The Approval of the Great Judge*—On the red cardboard print, JESUS PRIZES ALL WHO WORSHIP HIM.

*To Remember*—I SHOULD WORSHIP JESUS.

#### FROM THE PLATFORM

# THE KING IS COMING

Print on the board, THE KING IS COMING. When the king of England drives in state through London, his capital, the streets are lined with crowds, who, often for hours, good-naturedly await his coming. At last some person cries, "The king is coming," and every one is on the alert to see and cheer him. Jesus was a king. How often did He make a state entry into His capital? Just once. Ask the School to name certain differences between the entry of Jesus and the progress of a modern monarch through the streets of his capital. But one feature was alike to both. The crowd cried: "The king is coming," as Jesus rode into Jerusalem, although not just in those words. What words did they use? Now ask whether Jesus is still a king. Where is His capital? Chiefly in the hearts of men and women and boys and girls. Are we letting Him in? Are we welcoming Him gladly?



Lesson VI. **THE BARREN FIG TREE AND THE DEFILED TEMPLE—TEMPERANCE LESSON** August 9, 1914

Mark 11 : 12-26. Study Mark 11 : 12-33. Read Matthew 21 : 12-32. Commit to memory vs. 22, 23.

**GOLDEN TEXT**—By their fruits ye shall know them.—Matthew 7 : 20.

12 And on the morrow, when they were come from Beth'any, he <sup>2</sup> was hungry :

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for <sup>3</sup> the time of figs was not yet.

14 And <sup>4</sup> Je'sus answered and said unto it, No man eat fruit <sup>5</sup> of thee <sup>6</sup> hereafter for ever. And his disciples heard it.

15 And they come to Jeru'salem : and <sup>7</sup> Je'sus went into the temple, and began to cast out them that sold and <sup>8</sup> bought in the temple, and overthrow the tables of the moneychangers, and the seats of them that sold <sup>9</sup> doves ;

16 And <sup>4</sup> would not suffer that any man should carry <sup>10</sup> any vessel through the temple.

17 And he taught, <sup>11</sup> saying unto them, Is it not written, My house shall be called <sup>12</sup> of all nations the house of prayer? but ye have made it a den of <sup>13</sup> thieves.

18 And <sup>14</sup> the scribes and chief priests heard it, and sought how they might destroy him : for they feared him, <sup>15</sup> because all the people was astonished at his <sup>16</sup> doctrine.

**Revised Version**—<sup>1</sup> out from ; <sup>2</sup> hungered ; <sup>3</sup> it was not the season of figs ; <sup>4</sup> he ; <sup>5</sup> from ; <sup>6</sup> henceforward ; <sup>7</sup> he entered ; <sup>8</sup> them that ; <sup>9</sup> the ; <sup>10</sup> a vessel ; <sup>11</sup> and said ; <sup>12</sup> a house of prayer for all the nations ; <sup>13</sup> robbers ; <sup>14</sup> chief priests and the scribes ; <sup>15</sup> for all the multitude ; <sup>16</sup> teaching ; <sup>17</sup> every evening he went forth out ; <sup>18</sup> as they passed by in the morning ; <sup>19</sup> withered away from ; <sup>20</sup> Rabbi ; <sup>21</sup> Omit For ; <sup>22</sup> Omit that ; <sup>23</sup> taken up and cast ; <sup>24</sup> what he saith cometh to pass ; <sup>25</sup> it ; <sup>26</sup> All things whatsoever ye pray and ask for, believe that ye have received them ; <sup>27</sup> whensoever ; <sup>28</sup> aught ; <sup>29</sup> one ; <sup>30</sup> Omit whole verse.

**LESSON PLAN**

- I. The Fruitless Fig Tree, 12-14.
- II. The Defiled Temple, 15-19.
- III. The Power of Faith, 20-26.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The barren fig tree and the defiled temple, Mark 11 : 12-14, 20-26. T.—The barren fig tree and the defiled temple, Mark 11 : 15-19, 27-33. W.—The barren fig tree and the defiled temple, Luke 13 : 6-9. Th.—"By their fruits," Matt. 7 : 7-20. F.—"The fruit of righteousness," James 3 : 11-18. S.—Jeremiah's warning, Jer. 7 : 1-11. S.—"Fruit in its season," Ps. 1.

**Shorter Catechism**—Ques. 98. *What is prayer?*  
A. Prayer is an offering up of our desires unto God, for

19 And <sup>17</sup> when even was come, he went out of the city.

20 And <sup>18</sup> in the morning, as they passed by, they saw the fig tree <sup>19</sup> dried up from the roots.

21 And Pe'ter calling to remembrance saith unto him, <sup>20</sup> Master, behold, the fig tree which thou cursedst is withered away.

22 And Je'sus answering saith unto them, Have faith in God.

23 <sup>21</sup> For verily I say unto you, <sup>22</sup> That whosoever shall say unto this mountain, Be thou <sup>23</sup> removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that <sup>24</sup> those things which he saith shall come to pass ; he shall have <sup>25</sup> whatsoever he saith.

24 Therefore I say unto you, <sup>26</sup> What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And <sup>27</sup> when ye stand praying, forgive, if ye have <sup>28</sup> ought against any <sup>29</sup> ; that your Father also which is in heaven may forgive you your trespasses.

<sup>30</sup> 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

**The Question on Missions**—6. How is the time of the East Indian child spent? In very many cases children are put to work at a very early age, first at home, then, later, in the sugar cane and rice fields, tending cattle, and otherwise working hard, enjoying nothing of the freedom of childhood.

**Lesson Hymns**—Book of Praise : 449 (Supplemental Lesson), 358, 360, 35 (Ps. Sel.), 574 (from PRIMARY QUARTERLY), 388.

**Special Scripture Reading**—Gal. 5 : 16-26. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 213, The Barren Fig Tree ; B. 704, The Defiled Temple. For Question on Missions, S. 73, A Sugar Cane Field. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Old Temple Grounds With Olivet and the Bethany Road at the East (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 367).

**THE LESSON EXPLAINED**

**Time and Place**—Monday, April 3, and Tuesday, April 4, A.D. 30 ; Mount of Olives and Jerusalem.

**Connecting Links**—Jesus returned to Bethany in the evening of Sunday, April 1, and spent the night there. The Lesson begins with His return to Jerusalem the next morning.

**I. The Fruitless Fig Tree, 12-14.**

V. 12. *On the morrow* ; after having again spent the night at Bethany. During this last week of Jesus' life, "His place of action dur-

ing the day was Jerusalem, His place of rest at night was Bethany." *Hungry*. Perhaps He had spent the night in prayer and fasting. Dr. A. B. Bruce suggests that the sights in the temple had killed sleep and appetite, so that Jesus left Bethany without taking any food.

Vs. 13, 14. *Fig tree* ; which is cultivated from one end of Palestine to the other, especially in the mountainous regions. *Having leaves* ; which begin to appear about the end of March. The summer foliage of the

fig is thick, and excels other trees for its cool and grateful shade. *Find any thing thereon.* At this season, March-April, any fig trees which were going to bear would have some immature fruit on them. *Nothing but leaves.* So in the Jewish nation Jesus did not find the fruit of love and obedience to God. *Not the season of figs* (Rev. Ver.); that is, of fully ripe, edible figs which were found in June. But the absence of the unripe figs showed that the tree was barren. *No man eat fruit, etc.* Jesus meant to teach that the Jewish nation would be punished for failing to bear fruit.

### II. The Defiled Temple, 15-19.

Vs. 15, 16. *Into the temple*; that is, the outer court of the temple, called the Court of the Gentiles, into which others than Jews were admitted. *Sold and bought*; animals, incense, oil and other things used in sacrifices. *Moneychangers*; greatly needed at that time because of the varied currencies used in Palestine, as indeed is the case in our own day. One important part of the money-changers' business in our Lord's day was exchanging the money brought by Jews from foreign countries for the Jewish coins required for the payment of the temple tax. *Doves*; the offering of the poor who were not able to bring sheep or oxen (see Lev. 5 : 7). *Carry a vessel* (Rev. Ver.); utensils or gear of any sort. People had got into the habit of making the sacred place a short-cut in the ordinary business of the city.

Vs. 17-19. *Is it not written.* See Isa. 56 : 7 ; Jer. 7 : 11. *My house . . . a house of prayer* (Rev. Ver.); a place for worship, not for gain. *For all the nations* (Rev. Ver.); Gentiles as well as Jews, as the appointment of the Court of the Gentiles showed. *Den of robbers* (Rev. Ver.); "like one of those caves inhabited by a band of outlawed robbers so common in the limestone caverns of Judea." The scenes in the temple court resembled the quarreling of brigands over their spoil. *Chief priests and . . . scribes* (Rev. Ver.); the religious rulers, who sold these rights to the traders, and were angry because their own gain was threatened. But Jesus' power over the multitude made the rulers fear Him. *Every evening* (Rev. Ver.). See on v. 12.

### III. The Power of Faith, 20-26.

Vs. 20-23. *In the morning.* See Connecting

Links. *They saw*; what they had not discerned in the evening dusk. *Peter . . . saith*; spokesman, as usual, for the Twelve. *Jesus answering saith*; answering the wonder in Peter's statement, which was shared by the others. *Have faith in God.* It was God's power which had caused the fig tree to wither; and the disciples should trust in that power. *This mountain*; the Mount of Olives, here taken as a picture of something very difficult. *Cast into the sea*; removed completely out of the way. The waters of the Dead Sea were well within view from the Mount of Olives. *Shall not doubt . . . shall believe . . . shall have.* True faith must bring the things desired because it lays hold upon the mighty power of God.

Vs. 24-26. *Therefore*; because of the power of faith. *Pray believe . . . have.* Faith will show itself in prayer, and prayer will bring the blessing. Between human dependence and divine omnipotence Jesus places the link of prayer. *Stand*; one of the Jewish attitudes in prayer (see 1 Sam. 1 : 26 ; Matt. 6 : 5), the other two being kneeling (1 Kgs. 8 : 54) and prostration (1 Kgs. 18 : 42). *Forgive*; Unless we are willing to forgive we cannot enjoy the favor of God, and upon that favor the answer to our prayers depends.

### Light from the East

FIG TREE—Was one of the valuable natural resources of Palestine. It grows to the height of fifteen feet, and spreads over twenty-five feet. It has the extraordinary characteristic of producing two crops of fruit every year in congenial climates. The first is produced on the old wood of the preceding season, and comes to maturity in June. The fig which is exported grows on the new wood, and comes to maturity in August, or later, according to the variety, and hangs on the boughs until winter. After many failures, Smyrna figs are grown successfully in California through the importation and cultivation of the insect which fertilizes the blossoms.

DEN OF ROBBERS—The caves in the wilderness of Judea were once full of lawless men who preyed upon travelers and carried off the harvests of the poor peasantry. And it seemed to Jesus that the temple had been turned into a lawless resort by the rapacious Sadducees

who held it. They rented at exorbitant prices booth spaces in the court of the Gentiles to money changers, cattle dealers and various other traffickers. They used even the office of the High Priest as a means of making cor-

rupt money. So flagrant and scandalous had the abuses become that the Talmud represents the temple as crying out against them, "Go hence ye sons of Eli, ye defile the temple of Jehovah."

### THE LESSON APPLIED

The purpose of all God's gracious dealings with us is that we might bear fruit. He is ever coming to us seeking the fruit. The choices we make day by day determine whether we are meeting the confidence God has in us, or whether we are disappointing God. If we cleave to the things that make for physical strength, moral force and true joy, then we are pleasing God and growing into true manhood; but if we are yielding to the lower impulses and passions then we are losing our manhood, and proving ourselves utterly unworthy of God's loving care. One of the most insidious temptations that beset the young is strong drink. The first glass looks so innocent and the tempted one feels so strong and self-confident. Where's the harm? But acts soon settle into habits and habits become our tyrants. Alexander the Great, "the conqueror of the world," who as a king and soldier, in the brief space of thirteen years, made himself master of ten nations, died the death of a drunkard while comparatively a young man. Before intemperance this great conqueror bowed in defeat. A great multitude in every generation repeat the tragic story. Only that man is safe and free to serve God's purpose who says "No" to the temptation from the first.

There is a last coming of God to find fruit in us. Then comes His judgment upon our barrenness. But the judgment He passes is the judgment we have already passed upon ourselves. By a series of evil choices evil becomes all-powerful in our lives, and gradually one citadel of our manhood after another falls before its advance until we become helpless. Is there any picture more pathetic and more instructive to the thinking than that of the confirmed drunkard? And for one Gough rescued by divine grace, hundreds die in their defeat. Even in this world we see the Lord's judgment working; and every such example is a flaming signal of danger warning us to beware.

But the liquor problem has a social as well as an individual aspect. There is an organized liquor traffic, and its work tells mightily on the life of the community and nation. Here, too, its effects are only evil. "The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink," declares Archbishop Ireland. In the face of this indictment, none too strongly put, what should be our attitude as Christians to this entrenched evil?

First, surely it should arouse our righteous indignation. It is so easy to drift into an easy complaisance towards wrong—and it is also unchristian. The gentleness of Jesus had latent in it a terrible fire. Meekness is controlled strength. Once, when Professor Phelps returned home from a long journey, he learned that his child of seven years had told a lie. Slowly a deadly pallor had spread over his face as he spoke to the child in a low, stern, yet quivering voice, such as befitted a great occasion; and the family who had never seen him so angry before were awed. To the child the lie "ceased to be an event; it became an epoch." His anger was so effective because never used to feed petty spites. It is a sign of nobility to have the capacity for anger so well under control that it finds passionate expression only against great wrongs. When the indignation of such a man does blaze forth it wields a mighty power.

The man who feels keenly and talks plainly will also act bravely. Wagner describes a Christian as "a just man who knows how to fight." Though we use other weapons than Jesus used in cleansing the temple, we should show His militant spirit.

Follow the Christ, the King,  
Live pure, speak true, right wrong,  
Else, wherefore born?

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

The events of this Lesson occurred the day after the triumphal entry, and they set forth Jesus' standard of life for those who would follow the king. The temperance aspects of the truth set forth have many varied applications. Bring out the fundamental spiritual lesson in each incident, and from that standard deal with modern conditions. Follow these lines:

1. *The curse of uselessness*, vs. 12-14. Show that, although this was not the proper time for ripe figs, which came later in the season, yet it was reasonable to expect the immature fruit, which might be eaten. (See Lesson Explained.) "Jesus would naturally expect to find some advanced fruit as there were advanced leaves. This incident is "an acted parable, having its whole significance in its symbolic meaning." The truth to set forth is that profession of loyalty to Jesus must have a corresponding fruit in life or retribution will fall. (See Matt. 7 : 20.) Take up the drinking customs of professing Christians, and discuss these in the light of Jesus' principle. Is the use of alcohol, with all its deadly results, to the glory of God? Can it be justified at banquets or other public functions by those in authority?

2. *The necessity of purity*, vs. 15-19. Point out that the cleansing of the temple necessarily followed His entry as Messiah. Take up v. 17 as the main motive for His conduct. Show that Jesus was not an opponent of the temple, but of all abuses carried on in the name of religion. This is the fundamental principle in life and the world, that everything should be devoted to its proper use. What God designed for use is to be protected from abuses. Take this as the starting point for a discussion of the prostituting, abusing power of alcohol. To emphasize its abuses deal with the effect of alcohol on the body, the brain, the home, business, government, religion.

3. *The necessity of faith in God as the secret of fruit bearing*, vs. 20-26. Fruitlessness, which obstructs the kingdom, can be removed

by prayer. Bring out the force of the saying that all things are possible to him that believeth. The final solution of the liquor traffic is in the return of God's people to Him in believing prayer, which will first remove their own failings, and then, through them, the failings of the state.

#### For Teachers of the Senior Scholars

Have a talk with the class about the temperance teaching of athletics, and show how even in Paul's day those who engaged in athletic sports were required to be temperate in all things (see 1 Cor. 9 : 25-27). The incidents in to-day's Lesson may be employed in the following way for temperance teaching:

1. *The Barren Fig Tree*, vs. 12-14, 20, 21. Ask one of the scholars to describe the scene,—the hungry master, His search for something to eat on the green fig tree, His disappointment, the blighting curse which fell upon the tree. Was it unreasonable for Jesus to look for fruit on the tree when it was not the fig season?

Show that this fig tree which bore nothing but leaves is a symbol of lives and institutions which, although they may make a fair show, contribute nothing to the welfare of the world. It will be easy to show that the liquor traffic belongs to this class, that there is nothing connected with it that ministers to the welfare of anybody. In what way is this fig tree a defective symbol? It illustrates only the negative side of the liquor traffic. If it were a perfect symbol the tree should be full of poisonous fruit.

2. *The Temple Defiled*, vs. 15-18. Question the class about this scene,—the dishonest, disgraceful traffic being carried on in the temple, how Jesus reminded these men of what God's house ought to be and what they had converted it into. Dwell upon how the presence of Jesus cowed these dishonest traffickers who knew that they were doing wrong.

Bring out that the defiled temple is a symbol of a life defiled by sin, that the sin of intemperance converts what is intended to be a temple of God (2 Cor. 6 : 16) into a poor, unhallowed thing.

Help the class to see that there is only one sure way of rescuing a life of this kind, and that is the way suggested by this passage. Christ must take possession of the life and drive out the evil appetites and passions and fill the soul with His own Spirit. Faith is the hand which lays hold on the divine helper and enables a man to rise above his weaknesses, and enables temperance workers to do wonders, to remove mountains.

### For Teachers of the Boys and Girls

First of all, remind the scholars of last Sabbath's Lesson, and of Jesus' habit of spending the night outside of Jerusalem, vs. 12, 19. Take up the Lesson under three sections:

1. *The fruitless fig tree*, vs. 12-14, 20, 21. Perhaps Jesus and His disciples had had no breakfast as yet, and the fig tree suggests the possibility of food. What was there about this tree which would lead one to expect to find fruit upon it? (See Lesson Explained.) Bring out the disappointment of Jesus. Then ask for Christ's prophecy in regard to the fig tree, and whether this prophecy was fulfilled. Now see that the class understands the real reason why the fig tree was condemned by Jesus. He was really acting a parable for the benefit of the disciples. The fig tree which

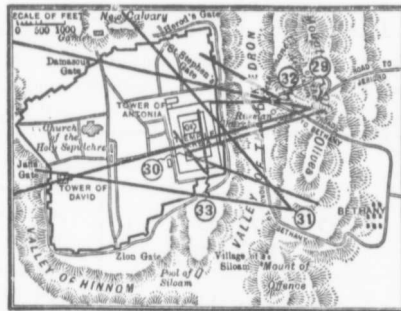
has leaves, but no fruit, is a useless fig tree. It is not doing what it was intended to do. Apply the lesson to individuals. God looks to us for fruit. Ask some one to read John 15 : 1-6. Then apply the Lesson to the drink traffic, and bring out its uselessness and its positive harm. It deserves to be destroyed.

2. *The desecrated temple*, vs. 15-19. Bring out by questioning what these traders were doing in the temple, the excuse they would have for being there, the true purpose of the temple (v. 17), the way in which the traders were desecrating it (v. 17), what Jesus did, and the manner in which His action aroused the enmity of the religious leaders. What right had Jesus to act in this way? Point out that on the previous day He had been proclaimed as the Messiah. Now apply the lesson. Ask someone to read 1 Cor. 6 : 19, 20. Emphasize the desecrating effects of strong drink upon the human body.

3. *The need of faith*, vs. 20-26. Ask the class what are some of the "mountains" we must seek to remove. Bring out the fact that intemperance is certainly one of these. We must work to remove it, but we must not forget to pray as well as work. We can have the help of God, but we must ask for it if we are to have it, and ask in faith.

### THE GEOGRAPHY LESSON

The number 30 on our Jerusalem map (see cut) is attached to the point of a V in the old temple area. Notice how the two arms of the V reach eastward over the city wall and out to the ridge of Olivet. Now let us take our stand at the V's point, and look eastward over the space between those diverging arms. This ground where we are standing used to be part of one of the outer courts of the temple. When Jesus and the disciples came over from Bethany on the day of which Mark writes they must have followed either that road which we see or another one (not



MAP PATENT NO. 556,569 BY UNDERWOOD & UNDERWOOD

now in sight); both connect Bethany with the city. The fig tree may have been growing beside the highway near which we now find fields and olive orchards. The inner and more sacred parts of the temple grounds were at our left, on successively higher levels. The building we see close by at the right is

a comparatively modern mosque belonging to the Turkish masters of Jerusalem, once the holy city of the Jews.

You can see the place by using the stereograph, Old Temple Grounds With Olivet and the Bethany Road at the East.

## ADDED HINTS AND HELPS

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

## Something to Look Up

1. It is written that our bodies are the temples of the Holy Ghost, so that we should take care not to harm or defile them. Where is this saying?

2. There are nine "fruits of the Spirit" spoken of in one of Paul's letters. What are the fruits, and where are the verses found?

ANSWERS, Lesson V.—(1) Ps. 145 : 13.  
(2) Isa. 9 : 6.

## For Discussion

1. Can a Christian use strong drink?
2. Is strong drink a help or hindrance in work?

## Prove from Scripture

That our fruitbearing glorifies God.

## The Catechism

Ques. 98. *Prayer—its definition.* 1. To whom should we offer prayer? To God only. Not to angels, for, though they minister to us (Heb. 1 : 14), we are never told that we can speak to them. Nor to saints : we shall go to them (Luke 16 : 9), but they never come to us, vs. 27-31. But to each of the three Persons in the Godhead we may pray—to the Father (Matt. 6 : 9) ; to the Son (Acts 7 :

59) ; to the Holy Spirit, Rom. 8 : 26. What authority have we to pray? Our authority comes from Christ. We may pray in His name, and God will answer as if Christ Himself were asking. In what spirit should we pray? With submission to God's will, being willing that our prayers should be answered in His time and way, not ours.

## The Question on Missions

Ques. 6. *How is the time of the East Indian child spent?* On the estates, while a small proportion of the children go to school, the great majority go to work in the fields from the age of ten years and upwards. The work is not, however, oppressive, and in many cases, where the parents are poor, the help of the child is needed. In the villages and settlements the children are employed in cutting grass for cattle and rendering domestic service. Sometimes they are sent to school and render service after school hours. Older children, especially girls, are set to care for the younger ones, while the mothers go to the fields. During the planting and reaping seasons of rice, children are all busily engaged. Some parents (and the number of such is increasing) deny themselves in order to give their children the opportunity to go to school. Very few girls are allowed any educational advantages.

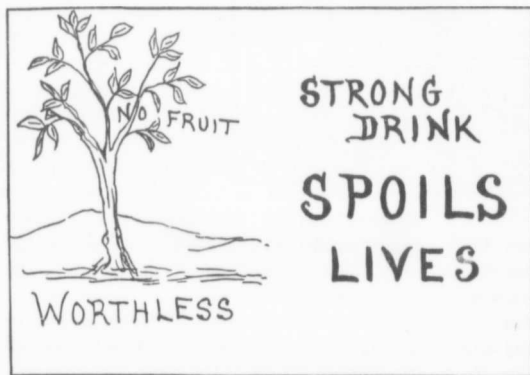
## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we shall hear Jesus judging the worthless.

*The Last Week*—Recall the events of Friday, Saturday and Sunday. Friday—Jesus

left Jericho to go to Jerusalem. Saturday—Arrived at Bethany. (Who were His friends there?) Mary anointed His feet at supper, with the costly ointment. Sunday—Palm Sunday. Jesus rode as a king into Jerusalem (recall last Lesson). Visited the temple and listened to the praises of the children. Returned to Bethany in the evening, Mark 11 : 19.

We are going to follow Jesus as He goes to the temple again. (Sketch temple on the hill.) We are going to learn that Jesus





wants His people to be reverent in God's house.

*The Unfruitful Fig Tree*—On the way from Bethany Jesus felt hungry. Before them by the roadside He saw a fig tree. Surely there will be good fruit on that tree (explain the use of fresh figs as food in Eastern countries). (Sketch a tree full of leaves but no fruit.) Alas! when they reached the tree there was nothing on it but leaves. Not a bit of fruit! Jesus told the disciples, "No one shall ever eat fruit from this tree." He meant to teach the disciples that *people* and *churches* and *nations* who are not fruitful in good works cannot live and grow, v. 20. And they came to Jerusalem (tell vs. 15-18). And every evening He went out of the city to Bethany.

*The Fig Tree Withered*—Tuesday. Jesus and His friends are again on their way to Jerusalem. They are getting near the place of the unfruitful fig tree. See! It is withered to the roots, useless, dead; just as Jesus had said it would be.

*The Promises of the Blossoms*—A few weeks ago you saw the orchards gay with blossoms, the apple, peach, pear, cherry and many other trees and bushes (sketch trees, and name other kinds). "There promises to be a good apple crop," said Uncle Ted. How did he know? Ah, the blossoms were promises that fruit would come later (explain). Some-

times there are lots of blossoms but very little fruit. The blossoms did not "keep their promise." They withered and died, injured by the frost or by insects. Some trees are full of beautiful blossoms and never one bit of good fruit.

*The Promises of the Boys and Girls*—People, boys and girls, are like trees. They have lovely blossoms (sweet, good ways) that are the promises of a beautiful, useful life. Selfishness and carelessness are the frost bites that come and nip the blossoms. Sins are the insects that destroy the blossoms, and stop the fruit growing in their lives.

*Golden Text*—"By their fruits ye shall know them" (explain). A sweet looking young girl allowed the insect of untruthfulness to destroy the blossoms (promises) of a lovely life. Jack allowed the cigarette habit to destroy the blossoms (promises) of a strong, good manhood.

*A Poisonous Insect*—The strong drink insect destroys many beautiful blossoms (promises), and the fruit from lives injured by strong drink is only bitter, useless fruit.

Here we'll draw a fine big apple (outline, or show an apple) to help us to remember that our lives should bear good fruit.

*The Approval of the Great Judge*—JESUS PRIZES ALL WHOSE LIVES ARE GOOD.

*To Remember*—JESUS WANTS TRUE SERVICE.

#### FROM THE PLATFORM

154 YEARS

Print on the board, 154 YEARS. Then tell the School that if a man were to put down a dollar bill every minute of every day, taking no time to eat or sleep, it would take him 154 years, if he could live that long, to put down enough dollar bills to equal the amount spent in Canada upon strong drink in one year. Now ask the School for what the barren fig tree was cursed. It was cursed for bearing no fruit, for doing no good. It would be a very serious thing if the \$81,000,000 that is spent by Canadians annually on strong drink was simply wasted. But the matter is worse than that. For this huge sum of money is spent on something which does positive harm. It brings forth evil fruit. What are some of its evil results? Ask the School for the Golden Text. What ought to be done with such a thing as the drink traffic?

## Lesson VII.

## THE WICKED HUSBANDMEN

August 16, 1914

Matthew 21 : 33-46. Read Luke 20 : 1-19. Commit to memory vs. 42-44.

GOLDEN TEXT—The stone which the builders rejected, the same was made the head o' the corner.—Matthew 21 : 42 (Rev. Ver.).

33 Hear another parable : There was a <sup>1</sup> certain householder, which planted a vineyard, and <sup>2</sup> hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into <sup>3</sup> a far country :

34 And when the <sup>4</sup> time of the fruit drew near, he sent his servants to the husbandmen, <sup>5</sup> that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first : and they did unto them <sup>6</sup> likewise.

37 But <sup>7</sup> last of all he sent unto them his son, saying, They will reverence my son.

38 But <sup>8</sup> when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and <sup>9</sup> let us seize on his inheritance.

39 And they <sup>10</sup> caught him, and cast him <sup>11</sup> out of the vineyard, and <sup>12</sup> slew him.

40 When <sup>13</sup> the lord therefore of the vineyard <sup>14</sup> cometh, what will he do unto those husbandmen ?

Revised Version—<sup>1</sup> man that was a householder ; <sup>2</sup> set a hedge about it ; <sup>3</sup> another country ; <sup>4</sup> season of the fruits ; <sup>5</sup> to receive his fruits ; <sup>6</sup> in like manner ; <sup>7</sup> afterward he ; <sup>8</sup> the husbandmen, when they saw the son, said ; <sup>9</sup> take his ; <sup>10</sup> took him ; <sup>11</sup> forth ; <sup>12</sup> killed ; <sup>13</sup> therefore the lord ; <sup>14</sup> shall come ; <sup>15</sup> miserable ; <sup>16</sup> the ; <sup>17</sup> was made ; <sup>18</sup> was from the Lord ; <sup>19</sup> away ; <sup>20</sup> shall be given ; <sup>21</sup> he that falleth ; <sup>22</sup> broken to pieces ; <sup>23</sup> scatter him as dust ; <sup>24</sup> Omī had ; <sup>25</sup> And when ; <sup>26</sup> hold on ; <sup>27</sup> multitudes.

## LESSON PLAN

- I. Wicked Deeds, 33-39.
- II. A Deserved Punishment, 40, 41.
- III. A Solemn Warning, 42-46.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The wicked husbandmen, Matt. 21 : 33-46. T.—“His own received Him not,” John 1 : 6-18. W.—A warning from history, 2 Chron. 36 : 11-19. Th.—A prophet cast into prison, Jer. 37 : 12-21. F.—“Whom ye crucified,” Acts 4 : 5-12. S.—Given to the Gentiles, Acts 13 : 38-48. S.—“The chief corner stone,” 1 Peter 2 : 1-10.

Shorter Catechism—Ques. 99. *What rule hath God given for our direction in prayer ?* A. The whole word of God is of use to direct us in prayer ; the special rule of direction is that form of prayer which

41 They say unto him, He will miserably destroy those <sup>15</sup> wicked men, and will let out <sup>16</sup> his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Je'sus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same <sup>17</sup> is become the head of the corner : this <sup>18</sup> is the Lord's doing, and it is marvellous in our eyes.

43 Therefore say I unto you, The kingdom of God shall be taken <sup>19</sup> from you, and <sup>20</sup> given to a nation bringing forth the fruits thereof.

44 And <sup>21</sup> whosoever shall fall on this stone shall be <sup>22</sup> broken : but on whomsoever it shall fall, it will <sup>23</sup> grind him to powder.

45 And when the chief priests and <sup>16</sup> Pharisees <sup>24</sup> had heard his parables, they perceived that he spake of them.

46 <sup>25</sup> But when they sought to lay <sup>26</sup> hands on him, they feared the <sup>27</sup> multitude, because they took him for a prophet.

Christ taught his disciples, commonly called *The Lord's Prayer*.

The Question on Missions—7. How are the people reached by the missionaries ? By holding open air meetings in the villages and among the residences on the sugar estates ; by visiting the people in their homes and meeting them individually as opportunity offers ; and by going in and out among them in their times of grief and joy.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 210, 207, 23 (Ps. Sel.), 537 (from PRIMARY QUARTERLY), 205.

Special Scripture Reading—Isa. 5 : 1-7. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 953, The Wicked Husbandmen. For Question on Missions, S. 74, A Missionary and Native Workers. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Jerusalem, Beautiful for Situation, from the Southeast (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 367).

## THE LESSON EXPLAINED

Time and Place—Tuesday, April 4, A.D. 30 ; the temple at Jerusalem.

Connecting Links—When Jesus reached the temple, to which He was returning from Bethany at the close of last Lesson, the Pharisees asked Him by what authority He was acting. He replied by a question about the baptism of John (vs. 23-27 ; Mark 11 : 27-33 ; Luke 20 : 1-8), and added the parables of the Two Sons (vs. 28-32) and the Wicked Husbandmen.

## I. Wicked Deeds, 33-39.

V. 33. *Another parable* ; immediately following that of the Two Sons, vs. 28-32. *A cer-*

*tain householder* ; the owner of an estate, representing God the creator and owner of all things. *Planted a vineyard* ; a familiar picture of the Jewish nation (see Isa. 5 : 1-7). Vineyards were very common in Palestine. *Set a hedge* (Rev. Ver.) ; a stone wall, perhaps with thorns on the top, or a fence of prickly pear, to keep out wild animals. *Digged a winepress*. In Palestine the winepress was often dug or hewn out of the limestone rock. There were two receptacles or vats. The upper one was the press proper, while the lower one was the winevat into which the juice pressed out of the grapes was

received. *Built a tower*; probably a wooden booth raised on a high platform in which a man sat to watch against robbers. In Palestine every vineyard or garden has its tower. *Let it out to husbandmen* (farmers); the terms being that the owner should receive a portion of the produce as rent. *Went into a far country*; by his absence testing their faithfulness and giving them a chance to develop their character.

Vs. 34-36. *Time of the fruit*; August or September. It denotes every occasion when God has the right to expect returns. *Sent his servants*; slaves. So God had sent prophet after prophet to the Hebrew people to tell them what He expected of them. *Receive the fruits*; the owner's share of what the vineyard had produced. *Beat . . . killed . . . stoned*; as the prophets of the Old Testament times had been persecuted and sometimes slain. (See 1 Kgs. 18 : 13; 22 : 24-27; Jer., chs. 37, 38, etc.) *Other servants more*. The point is the number of persons sent. So God sent many messengers to teach and warn His people. *In like manner* (Rev. Ver.); as if the savage mood had become a habit.

Vs. 37-39. *Afterward . . . his son* (Rev. Ver.); to take away all excuse. The husbandmen might, with some reason, have questioned the authority of the servants; they could not gainsay that of the son. So God, at last, sent His Son into the world. The prophets were "slaves;" Jesus was the son,—a great personal claim for Him to make. *The heir*; the one who had a right to the vineyard and its fruits, as the Messiah had a right to rule over God's people. *Kill him . . . take . . . inheritance* (Rev. Ver.); an impossibility in real life, but not more impossible than the thought of the Pharisees, that by putting Jesus to death they could become the real rulers and teachers of the people. *Took him* (Rev. Ver.) . . . *cast him out . . . slew him*; a vivid picture of Jesus' crucifixion just outside of Jerusalem.

## II. A Deserved Punishment, 40, 41.

Vs. 40, 41. *The lord* (owner) . . . *cometh*; as God would surely come to reckon with the Jewish nation. *What will he do . . . ?* Jesus makes the Jewish rulers pass sentence upon themselves. *They say*; that is, the very men whom the parable condemned; they could not help pronouncing their own doom. *Miserably destroy those miserable men* (Rev.

Ver.); "badly destroy those bad men." This came to pass when Jerusalem was destroyed in A.D. 70. *Let out the vineyard unto other* (Rev. Ver.). So those who refuse to do what God requires cannot expect to enjoy privileges from Him.

## III. A Solemn Warning, 42-46.

Vs. 42-44. *In the scriptures*. (See Ps. 118 : 22, 23.) *Stone . . . builders rejected*; when they were building the temple. *The head of the corner*; the stone connecting two walls at the top and supporting the roof. *The Lord's doing*; part of God's plan. *Kingdom of God . . . taken from you*; the Jews of our Lord's day who are here likened to the builders who had rejected the stone which God had chosen. *Given to a nation, etc.*; the heathen world whom the Jews despised. The "stone" is Jesus Himself, 1 Pet. 2 : 7, 8. *Fall on this stone . . . broken*; like an earthen vessel falling on a rock. "Stone" fall . . . *scatter him as dust* (Rev. Ver.); like chaff driven by the wind. This is a solemn picture of the doom of rejecting Jesus.

Vs. 45, 46. *Chief priests* (who were mostly Sadducees and Pharisees); the chief parties to the Jewish Sanhedrin. *Lay hold on him* (Rev. Ver.); that they might put Him to death. *Feared the multitude*; many of whom were Galileans present in Jerusalem for the Passover and enthusiastic for Jesus their fellow countryman. *Took him for a prophet*; one who spoke forth the words of God.

## Light from the East

LET IT—The soil of the vineyard is always the best available in the neighborhood, and it represents much labor in the past to bring it to a state of perfection. So a vineyard brings a high rent, usually one-half the produce every year. Sometimes the rent is a certain amount of money or a fixed quantity of produce whether the year be good or bad. The lease is given from year to year, sometimes for a period of years, occasionally for a life time, and in rare cases it is hereditary, passing from father to son. A missionary who called often to see a man and was always told that he was at the vineyard remarked upon it, and the man's wife replied: "The vineyard is like a baby, it needs constant tending if one would reap any benefit." Yet a vineyard of eight

acres used for producing raisins will sometimes net \$1,000, even when expenses are high.

SEIZE INHERITANCE—In a well ordered government such high handed proceedings could only issue in condign punishment of the

criminals. But under a weak and corrupt government long absence might easily affect a man's title to his property. And in the Turkish empire to-day the bribery of venal officials will often nullify just claims and establish the most flagrant injustice.

### THE LESSON APPLIED

This parable depicts the wonderful love of God. With the vineyard goes everything needful for its cultivation. Rich provision is made to ensure its prosperous working. What is asked in return is most reasonable. When the first servant is maltreated, another is sent, and yet another. Then the householder spares not his own son. So God deals with us. His love is long, patient, enduring. It is also self-sacrificing. When He gave His son, He gave all. When a heartbroken mother, whose debauched and worthless son lay in prison awaiting trial on a charge of manslaughter, told her sad story to her minister, he replied: "Why do you not leave him alone? He does not care for you." Her eyes filled with tears as, with infinite tenderness, she answered: "No, I know he does not care for me, but I care for him, and he cannot have a mother long." A mother's love for her wandering boy is a marvelous thing, but even it is only a gleam of the love that glows in the heart of God.

This love is bountiful in its giving. From earliest years we have been surrounded by every kindly and gracious influence. In home and church and Sunday School, loving hands have nurtured us, tender hearts have sheltered us, and wise words have been spoken for our instruction. In parent, teacher and friend we have had messengers from God to help, safeguard and bless our lives. The love of God has enveloped our days as the summer sunshine floods the rural landscape. But how strangely blind we have been to its meaning for our lives! We do not beat God's servants, but do we heed their invitations and their warnings? The poet Cowper was pursued through life with gift and remembrance and token that came he knew not from whence. At one time it was a precious snuff box, at another a gift of money, but always with no name attached. He had no suspicion that the heart of a good woman lay behind the

gifts and that his cousin Theodora was that woman. We marvel at his lack of insight. Are we any wiser? Do we always recognize the voice of God in the words of His messengers? Do we always see God as the source of our blessings?

The purpose of God's loving gifts to us is, that we may bear fruit. The hedge, wine-press and tower, as well as the mission of the servants, suggest that the one end the householder has in view is the productiveness of the vineyard. When we awaken to the love of God for us and yield our lives to Him in glad response, He at once sends us forth to serve. He expects a return in fruit from the vineyard which He entrusts to our care. We must give back if we are to continue to receive. Our rental consists in the fruit of our lives, in love and obedience and service.

We may refuse the demands of God's love. We may stifle the voice of conscience, disregard parental counsel, despise the teachings of the Bible and rebel against the authority of God. We are free. That God is so patient with us reveals the deep intensity and sincerity of His love. But there comes a last call. There is no messenger of mercy after the Son. In Him God speaks to us finally. When we reject the Christ, we yield our last chance.

To refuse finally the demands of God's love is personal and irretrievable ruin. Those demands have found their fullest expression in Jesus. Him we cannot ignore. He lies in our path as real and substantial as the solid stone. We must take account of His presence and message and our attitude to Him determines our weal or woe. He is the one foundation on whom a life can be safely built. Even while the rulers were carrying out their plan to crucify the Christ, the forces of vengeance were gathering and soon after broke in awful power upon them. The Christ whom we reject still reigns and all authority is in His

hands. If we are to be saved it must be by this Christ who is supreme over all forever and forever. No warning can be more sol-

emn than that of v. 44 as to the awful doom of those who reject Christ and the salvation which He offers so freely and lovingly.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

To get the full scope of this parable, take it up as a picture of the kingdom of God. Briefly sketch the outline. The vineyard is the kingdom, it belongs to God, the son is Jesus, the servants are the prophets, the wicked husbandmen are the Jews, who by their conduct brought retribution upon themselves. Lead the class in a discussion of the universal truth set forth:

1. *The supreme, ultimate authority in life and the world is the will of God*, and the one sin which brings death and woe into the world is the attempted supremacy of man's will. Emphasize the historical illustration in the Lesson, and the universal truth it embodies. So holiness is conformity to the will of God in actual life.

2. *The method of God is to permit man the free, independent use of his ability in the working out of his destiny.* Teach that the two elemental facts of personality are freedom and responsibility.

3. *God aids us by sending messengers to assist us in interpreting his will* and in giving Him that which is His own and is ours to give. Again illustrate from the parable by means of the mission of the prophets and Jesus. Bring out the way in which God's messengers appeal to us for His right. Discuss the opportunity of helpfulness as a messenger, the appeal of human need as another, the missionary enterprise as another. Question whether we are giving God His rightful place. Go further: How have you treated Jesus? Have you accepted His authority? Press home the question of absolute surrender to the will of God as revealed in Jesus.

4. *Self-will leads to inevitable destruction.* Show that there is nothing arbitrary in this punishment. Self-will rejects its opportunity for good and this rejection soon issues in loss of power, and loss of power is self-destruction. Take up the fact that the moral life accepts

the idea of a just judgment because it is based upon experience and observation.

The lesson to apply is the necessity of surrendering to the will of God. Are we giving God proper returns from His vineyard? In closing, show that the will surrendered to the will of God is the only real freedom, because it alone remains free from degrading influences.

#### For Teachers of the Senior Scholars

Discuss with the class the saying that the cultivation of the soil is the most humanizing and religious of all callings. It was God's choice for Adam when He established him in the garden. Are there spiritual laws in the natural world? Is there anything in the world to lead man to look through nature up to nature's God? What about Cain, who was a farmer? Was his case exceptional? The following treatment of the Lesson may be followed. Consider:

1. *The Vineyard*, v. 33. Point out that the owner did everything he could to make it productive. What is this part of the story intended to teach? That God had done everything He could for the Jewish nation, that God has done everything He can for us to make life a good success. When the Jews failed to make good their opportunity, God was not to blame; if we fail God is not to blame. Discuss the misfits and ne'er-do-weels who cast the blame on God, upon heredity and environment for which they hold God responsible, and lead the class to see that every man is the architect of his own fortune.

2. *The Husbandmen*, vs. 34-41. Bring out the character of these husbandmen,—selfish, cruel, criminal. The cultivation of a beautiful vineyard had no humanizing or religious influence over them. Whom do these husbandmen represent? First, the Jews who maltreated the prophets and who were about to put Jesus to death. But they also represent every one who fails to recognize God's

claim upon his life, who fails to reverence God's Son. Impress upon the class what an awful thing it is to treat God's love in this way, and make clear that punishment must, by the laws of God, fall upon the heads of such transgressors.

3. *The Rejected Stone*, vs. 42-46. How does this illustration carry our thoughts forward beyond the scope of the preceding parable? The son and heir rejected and put to death by the husbandmen becomes the most conspicuous figure in the world's history. In all things Christ must have the pre-eminence. We cannot reject Christ without incurring an awful fate. Make clear that our relationship to Christ determines our happiness or misery, our success or failure in life.

### For Teachers of the Boys and Girls

The Lesson to-day naturally divides into three sections :

1. *The vineyard*, v. 33. Remind the scholars of the great labor which had to be expended upon an Eastern vineyard to make it fruitful (see *Light from the East*). Then bring out, by questioning, what the owner of the vineyard had done for it. Explain the use of the hedge and of the tower for the protection of the vineyard. Ask the scholars what they think Christ meant to represent by the vineyard. Israel had been spoken of in the Old Testament as a vineyard which had been carefully tended by God Himself. Ask some one to read Isaiah 5 : 1-7. Christ likely meant to represent the kingdom of God.

Then remind the class that God has entrusted to us all a vineyard to cultivate, a task to do in life.

2. *The wicked husbandmen*, vs. 34-41. After the owner had taken so much pains with his vineyard, what did he do? Bring out the fact that he had a right to some returns from his own vineyard ; also his patience in repeating his demands. He sent many messengers. How were these messengers treated? Whom did Christ intend to represent by the messengers? For an answer, ask one of the scholars to read Jer. 7 : 25, 26. Remind the class of how such a servant of God as Jeremiah was treated by the people of Israel.

Now ask what was the final effort made to win these wicked tenants to reason (v. 37), and whom Christ meant by the son. Bring out by further questioning the attitude of the husbandmen toward the son, and their cruel treatment of him. Christ knows quite well what fate awaits Him at the hands of the Jews. Ask what happened at last to the husbandmen, and press home the solemn lesson that rejection of Christ can end in only one way, also the lesson that the opportunities which we reject will be given to others.

3. *The rejected stone*, vs. 42-46. Here we have a condensed parable. Bring out the lesson in it, that Christ, rejected by the Jews, and by many others, will yet be exalted over all (v. 42), and that those who come into conflict with Christ cannot but finally suffer for it, v. 44.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

While we were studying the Lesson for July 5 we saw a Syrian vineyard with its "tower" for the watchman,—just such a place as Jesus referred to in to-day's lesson. Let us stand near the Bethany highway on Olivet's western slope (the spot is marked 31 on our map, page 370) and look westward across the intervening Kidron valley to the part of the city where the story of our Lesson was told. That open space inside the city wall is the ancient temple area that used to be divided into several courts, one within another, at successively higher levels as one approached the sanctuary. We have, of

course, no way of knowing just where on the temple grounds Jesus told the story of the disloyal servants, and where the listening Pharisees realized that He really meant them ; but we may be perfectly sure it was somewhere within that open space, where we to-day see olive and cypress trees making pleasant spots of green in contrast to the broad stretches of bare pavement.

To see the place where our Lord warned the nation's religious leaders of their failure, use the stereograph entitled, *Jerusalem, Beautiful for Situation*, from the Southeast.



## ADDED HINTS AND HELPS

## Something to Look Up

1. Peter calls Jesus the "chief corner stone, elect, precious." Find the words.
2. Isaiah tells a parable of a vineyard, whose owner fenced it and cared for it, and which brought forth wild grapes. Read the parable.

ANSWERS, Lesson VI.—(1) 1 Cor. 6 : 19.  
(2) Gal. 5 : 22, 23.

## For Discussion

1. Are positions of great privilege to be sought or shunned?
2. Can v. 44 be reconciled with the love of Jesus?

## Prove from Scripture

That Jesus' enemies will perish.

## The Catechism

Ques. 99. *Prayer—its rule.* The Question gives us a twofold rule for prayer : (1) A general rule. (2) A special rule. The general rule is "the whole Word of God." This guides us in our prayers, by teaching us what God is, by showing us our own sinfulness and need, and by telling us how to approach God. Then, also, in the Bible, we find examples of what our prayers should contain—adoration, confession, petition, thanksgiving, consecration, communion. Besides, in all parts of the Bible, there are invitations to

pray, and encouragement to believe that our prayers will be answered. The special rule is "the Lord's Prayer," so called because Jesus taught it to His disciples. This is not a form we are bound always to use, but a guide to direct us. It contains three parts : (1) The Preface. (2) The Petitions. (3) The Conclusion.

## The Question on Missions

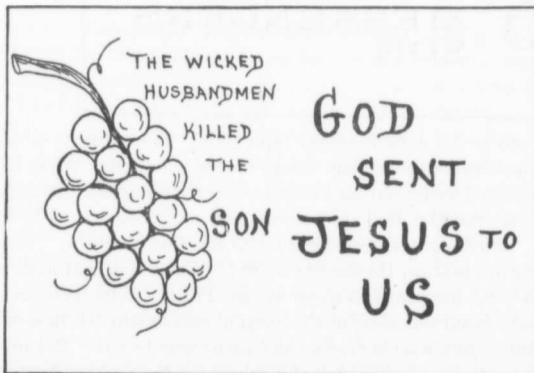
Ques. 7. *How are the people reached by the missionaries?* So much of the life of the people is spent out of doors, that it is easy to meet them in numbers. They are addressed in the market and other public places, and as they gather in groups among the residences in the villages and on the sugar estates. They are also reached in the hospitals and other public institutions. Where tact is used missionaries and catechists are sometimes permitted to address them at their festivals and funerals, and even at their temple doors. The work that tells, however, is personal work. Courtesy, kindness and sympathy never fail to unlock the doors both of house and heart. A garment (from the supplies sent from the home land) and a little material help in extreme cases, advice in business matters, counsel in the settlement of domestic differences, visitation of the sick, attention to the dying,—all commend the message.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We shall see Jesus judging the ungrateful. Show some fruit. Recall Golden Text of last Sunday, and Lesson. The rulers of the Jews were like that un-

fruitful fig tree, plenty of leaves (forms and ceremonies of worship), but bearing no good fruit. They were enemies of Jesus, and we shall soon hear how they caused Him to be put to death. They were not grateful to Him.

We left Jesus and His disciples on their way from Bethany to Jerusalem on Tuesday morning. When they reached the temple (use blackboard or sand tray), they were met by a number of Pharisees who began to find fault with what Jesus had



done. Jesus tells them the parable of the Wicked Husbandmen, which showed them just how they were acting and just what punishment God would send upon them. Picture the Lesson story vividly.

*The Farmer*—Describe the man who bought the vineyard (a farmer, or husbandman). He wants to have a fine, large vineyard.

*The Vineyard*—The land is bought. His servants planted a hedge around it (sketch) and digged a winepress (explain; see Lesson Explained) and built a tower (a raised mound of stones on which watchers could stand).

*The Husbandmen*—Soon the husbandman was called on business to a far country, taking with him his only son. The workers (husbandmen) were called to him and told that they must work in the vineyard while the master was gone, and each season they should give him his share of the fruit.

*The Wicked Husbandmen*—Away in a far country we now see the master of the vineyard talking to his servants. He is sending some of them back to the vineyard to get his share of the fruit. Describe the scene in the vineyard,—the fruit withheld, the servants beaten and driven out. Picture their return to their master,—one injured from being beaten, another lame. All were bruised and dusty. The master is very sorrowful, but is patient and forgiving. He sends other

servants and more, but they, too, come back wounded and bruised and bringing no fruit.

*The Only Son Sent*—Describe the scene,—the weeping mother, the sad father, the obedient son. After talking over the matter with the mother and son, the father says, "I will send my son to the vineyard, perhaps they will reverence my son." Vs. 38, 39 tell us how they treated the master's son.

*The Ungrateful Husbandmen Judged and Punished*—Servants come to the master telling him of the death of his only son. Describe his sorrow and disappointment. Now we see the wicked husbandmen before their master to be judged and punished. "What do you think the master will do to them?" Jesus asks His hearers. They reply, v. 41. Explain the parable (see Lesson Explained).

*Golden Text*—Repeat, and explain vs. 42-44.

*Receiving Jesus*—Are we receiving the Son and giving the master His share of our fruits? (Explain.) How are we treating His servants? (Explain.) Are we grateful to Him for sending His servants, and His only Son, Jesus? For all He sends us and does for us? Sing Hymn 518, Book of Praise.

*The Approval of the Great Judge*—On the red cardboard print, JESUS PRIZES ALL WHO ARE GRATEFUL.

*Something to Remember*—I SHOULD BE THANKFUL TO GOD.

### FROM THE PLATFORM

<p style="font-size: 2em; margin: 0;">GOD'S</p>	<p style="margin: 0;">KINGDOM WORKERS MESSENGERS SON</p>
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Ask the School what the vineyard in the parable to-day represents. It represents God's KINGDOM (Print as above). The householder did certain things for his vineyard. What has God done for His kingdom? The householder let out his vineyard to certain husbandmen who were supposed to work it. Bring out the fact that, in like manner, God looks to us to be WORKERS (Print) in His kingdom. Dwell on the responsibility which this involves. Now what does God expect from us? He expects fruit, He expects results. Whom has God sent to remind us of our duty in this regard? He has sent His MESSENGERS (Print). Who have been, and who are, God's messengers to us? Point out some of the harmful results which follow our rejection of these messengers of God. But who is God's chief messenger to us? His own SON (Print). To reject Him is the worst sin of all. Ask the School for the Golden Text.

Lesson VIII.

## THE WEDDING FEAST

August 23, 1914

Matthew 22 : 1-14. Commit to memory vs. 8, 9.

**GOLDEN TEXT**—O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her ! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not !—Luke 13 : 34 (Rev. Ver.).

1 And Je'sus answered and spake <sup>1</sup> unto them again by parables, and said,

2 The kingdom of heaven is <sup>2</sup> like unto a certain king, which made a <sup>3</sup> marriage for his son,

3 And sent forth his servants to call them that were bidden to the <sup>4</sup> wedding : and they would not come.

4 Again, he sent forth other servants, saying, Tell them <sup>5</sup> which are bidden, Behold, I have <sup>6</sup> prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come <sup>7</sup> unto the <sup>8</sup> marriage.

5 But they made light of it, and went their ways, one to his <sup>7</sup> farm, another to his merchandise :

6 And the <sup>9</sup> remnant took his servants, and entreated them <sup>9</sup> spitefully, and <sup>10</sup> slew them.

7 But <sup>11</sup> when the king <sup>12</sup> heard thereof, he was wroth : and he sent <sup>13</sup> forth his armies, and destroyed those murderers, and burned <sup>14</sup> up their city.

8 Then saith he to his servants, The wedding is

**Revised Version**—<sup>1</sup> again in parables unto them, saying ; <sup>2</sup> to ; <sup>3</sup> own ; <sup>4</sup> rest laid hold on ; <sup>5</sup> shamefully ; <sup>6</sup> Omitt forth ; <sup>7</sup> Omitt up ; <sup>8</sup> unto the partings of the highways ; <sup>9</sup> And those ; <sup>10</sup> filled ; <sup>11</sup> But when ; <sup>12</sup> behold ; <sup>13</sup> the king said ; <sup>14</sup> Omitt four words ; <sup>15</sup> out into the ; <sup>16</sup> the ; <sup>17</sup> Omitt are.

## LESSON PLAN

- I. The Invitation Given, 1-4.
- II. The Invitation Refused, 5-7.
- III. The Invitation Widened, 8-14.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The wedding feast, Matt. 22 : 1-14. T.—The marriage of the Lamb, Rev. 19 : 1-8. W.—The marriage supper of the Lamb, Rev. 19 : 9-18. Th.—A gracious invitation, Isa. 55 : 1-7. F.—The great refusal, Luke 14 : 15-24. S.—The wisdom of accepting, Prov. 1 : 20-33. S.—The great invitation, Rev. 22 : 8-17.

**Shorter Catechism**—*Ques.* 100. *What doth the preface of the Lord's prayer teach us ?* A. The preface of the Lord's Prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy

revelation, and confidence, as children to a father, able and ready to help us ; and that we should pray with and for others.

9 Go ye therefore <sup>9</sup> into the highways, and as many as ye shall find, bid to the <sup>8</sup> marriage.

10 <sup>10</sup> So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was <sup>11</sup> furnished with guests.

11 <sup>12</sup> And when the king came in to <sup>13</sup> see the guests, he saw there a man which had not on a wedding garment :

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless.

13 Then <sup>14</sup> said the king to the servants, Bind him hand and foot, <sup>15</sup> and take him away, and cast him <sup>16</sup> into outer darkness ; there shall be <sup>17</sup> weeping and gnashing of teeth.

14 For many are called, but few <sup>18</sup> are chosen.

15 For many are called, but few <sup>18</sup> are chosen.

16 For many are called, but few <sup>18</sup> are chosen.

**The Question on Missions**—S. Has the work grown ? Yes. It has spread from Better Hope in Demerara to Berbice on the east, and to Esequibo on the north and west. There are 70 native workers, including day school teachers ; 24 day schools and 31 Sunday Schools. The number of converts is increasing each year.

**Lesson Hymns**—Book of Praise : 449 (Supplemental Lesson), 129, 148, 26 (Ps. Sel.), 560 (from PRIMARY QUARTERLY), 151.

**Special Scripture Reading**—John 2 : 1-11. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 672, The Wedding Feast. For Question on Missions, S. 75, A Canadian Mission School. (Slides are obtained from the Presbyterian Lantern Slide Department, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Gethsemane Road to St. Stephen's Gate, Thronged With Pilgrims ; West from Olivet to City Wall (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 367).

## THE LESSON EXPLAINED

**Time and Place**—Tuesday, April 4, A.D. 30 ; the temple at Jerusalem.

**Connecting Links**—The Lesson for to-day, like that for last Sabbath, forms part of the teaching of Jesus in the temple.

## I. The Invitation Given, 1-4.

Vs. 1, 2. *Jesus answered* ; not to any question asked, but to the need of instruction and warning in the hearers. *The kingdom of heaven* ; the reign of the Messiah, who was to rule over men's hearts according to the laws which prevail in heaven—a time of gladness and joy. *A certain king* ; who stands, of course, for God. *Marriage feast* (Rev. Ver.) ; an occasion of great rejoicings. The word in Greek is plural,

denoting the various stages in the festival, which sometimes lasted for a whole week (Judg. 14 : 17), and also the many forms of joyous entertainment. *For his son* ; who, at this time, would be proclaimed as heir to the throne.

Vs. 3, 4. *Sent . . . servants to call them . . . bidden* ; literally, "to call the called," to summon those who had previously been invited. This second invitation to a feast was customary. To refuse it was considered a great insult. The "servants" here are John the Baptist and Jesus, the first invitation to Israel having been given by the prophets. *Would not come* ; perhaps being unwilling to recognize the son as heir. *Other servants* ; the apostles. *Oxen . .*

*fallings . . all . . ready* ; a plentiful feast picturing the abundant blessings of the gospel. The apostles could proclaim the gospel in all its fulness because they could tell of a Saviour who had died and risen again.

### II. The Invitation Refused, 5-7.

Vs. 5, 6. *Made light of it* ; treated the invitation as if it had been of no account. Indifference to the gospel is a rejection of it as really as active opposition. "An excuse, a delay, in God's account, is a plain refusal." *Farm . . merchandise*. Each man's business seemed to him of more importance than the king's invitation. *Entreated* (treated) *them shamefully, and killed them* (Rev. Ver.) ; as the Jews had acted towards the prophets, as Herod had murdered John the Baptist, as Jesus was about to be treated by the rulers, and as His followers were to suffer later. Some showed indifference and others enmity, but all were held alike guilty. The refusal to come meant refusing homage to the prince and heir, and acts of violence naturally followed.

V. 7. *When the king heard thereof* ; as the time will come for God to reckon with those who reject His invitations. *Wroth* ; at the disloyalty and rebellion shown in scorning the summons to the royal feast,—a picture of God's indignation against wickedness. *Sent . . armies . . destroyed . . burned their city* (Rev. Ver.) ; as, in A.D. 70, the Romans besieged Jerusalem and laid it waste.

### III. The Invitation Widened, 8-14.

Vs. 8-10. *Then* ; when the survivors of the second set of servants had returned and reported their ill-success. *The wedding is ready* ; as the blessings of the gospel have been fully provided. *Bidden . . not worthy*. This they had proved by rejecting the invitation. *Go . . into the highways* ; the places in a city where great roads leading into the country start. So the early Christian missionaries went to such meeting places of the nations as Antioch, Corinth and Rome. *Bid to the marriage feast* (Rev. Ver.). The meaning is, that the place refused by the unbelieving Jews would be taken by the Gentiles. *All . . both bad and good*. All may come to Jesus, the bad to be made good and the good to be made better. *Wedding . . furnished with guests*. There can be no failure in the plans of Jesus.

If some refuse His salvation, others, and great multitudes, will accept it.

Vs. 11, 12. *King . . to see the guests* ; to bid them a kindly and gracious welcome. His pleasure pictures that of God when sinners come to the Saviour. *A man . . not on a wedding garment* ; which the king in the parable had provided for each guest and which, of course, he expected all to wear. *Friend, etc.* The king was displeased at the disrespect and disobedience shown in refusing the wedding garment. *Speechless* ; with no excuse to offer.

Vs. 13, 14. V. 13 describes the punishment of the man. By refusing to obey the king's bidding he had shown himself to be not a friend but an enemy. His fate pictures that of all who reject God's salvation. A Jewish writing tells of a feast made by a king to which he invited guests without fixing the time. The wise dressed themselves fittingly and waited at the palace door. The foolish went away to their work. Suddenly the king issued his summons. The wise came in their festal robes, and the foolish in their working clothes. These were made to stand and watch the wise enjoying the meal. *Many . . called . . few chosen* (Rev. Ver.). Those at the feast are few compared with those who had rejected. It was true in Jesus' day, that the "many" rejected, and the few followed, Him.

### Light from the East

SENT SERVANTS—The marriage feast is an occasion when the very poor indulge in spending, and the wedding of a king's son would be a season of unexampled hospitality. We need to remember that there were in the days of the Lesson no watches or clocks, nor indeed any common standard of time except sunrise and sunset. So, when a householder of some social standing gave an invitation, he specified that his servant would call at the right time to conduct the guest to the feast. This custom not only solved the question of time and removed all difficulty which a stranger might have in finding the place, but it became a recognized courtesy which could not well be omitted.

ANGRY—In the very rare cases where persons declined to come after having accepted, the refusal was a deadly insult and to maltreat

and kill the servants was the height of madness. When the insulted host had the power, such conduct would be unmercifully avenged. And means would be adopted to cover up the disgrace by impromptu invitations which would be readily accepted, for the festivities were a very attractive thing. Being sud-

denly called from their occupations, the guests would not have time to prepare, and some of them would not have the necessary clothes, so the king himself provided suitable garments for them. Not to put these on was an offence against all good taste and was utterly inexcusable.

### THE LESSON APPLIED

God has loved us into being, not only that we may bear fruit, but also that we may be happy. If the previous parable emphasizes duty, this one suggests joy as an integral part of Christian experience. A wedding supper is a festival. The gospel is "good news." Heart-ache, the gloom of despair and the chill of unbelief Christ came to cure. Those who have believed in Him, have gone to the stake with a smile on their faces. Paul and Silas in prison made the night musical with their praises. The early victories of the Christian religion were largely due to the power of the gospel to make men happy under the blows of cruel persecution. The world is hungry for happiness. A thick gloom and sense of despair hang like a dark pall over a large part of the heathen world. Thousands are doomed to misery from their birth. There is only one power in all the earth that can lift this cloud, transfigure these lives, and fill these hearts with music, and that is the power of Jesus.

But this power can reach earth's needy children only through human channels. Messengers must go out into the highways bearing the king's invitation and commending His feast. Two great motives constrain us to be faithful in this service. One is the burden of the world's need. To sit with the king at His banqueting table and share His joy is possible only to those who receive His invitation, who hear His gospel. To keep from them the "glad tidings of great joy" is to leave them helpless and hopeless, the victims of fearful imaginings and cruel superstitions. Said Mtesa, king of Uganda, to Mr. Stanley: "Stamlee, say to the white people when you write to them, that I am like a man sitting in darkness, or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live."

The other motive is the urgent desire of the king. He is in dead earnest. The furnishing of guests for the feast is of supreme concern to Him. He will put Himself to any trouble to make the feast a success. He has made every sacrifice. He gave His Son for a lost world. A writer tells how one day, as he was going through the slums of a great city and saw the poor in all their misery and sin, he asked: "Why doesn't the heart of God break?" And then he had a vision. He saw Jesus, poor and hungry and homeless, and, as he followed Him to the cross, and beheld Him there, he heard a voice saying, "God's heart is broken. It broke there on Calvary."

That any one should refuse an invitation from the king seems incredible. The conduct of the first bidden is unnatural. The rejection of God's desire that we should enter into His fellowship and joys has no justification. To say "No" to God is unreasonable. Excuses we may offer, but a reason we cannot give for lightly treating any divine overture. If that is true when He bids us "Come," it is equally true when He bids us "Go." To accept His offer of good things for ourselves and then to deal negligently with His passion to have all mankind share His blessings is inconsistent and irrational. There is a "sweet reasonableness" in all God's plans and requirements of us.

Our parable speaks not only of grace, but also of judgment. Two classes stand condemned,—those who reject the invitation of the king, and those who unworthily accept it. It is possible to adopt the forms of religion without being religious, to assume the name of Christian without cultivating the Christian spirit, to have our name on the communion roll without being enrolled in the Lamb's book of life. If those who reject the divine overtures can plead no justifying reason, those who enter the feast without the wedding

garment can offer no excuse. For the righteousness we lack in ourselves we may find in Jesus. He offers us the robe of His perfect righteousness to cover our sins, and the gift of His Spirit to work that righteousness into our lives.

It should be noted that the wedding gar-

ment is an individual matter. It was provided for each person and each person must take it for himself. One man alone lacked it, and he was shut out. It is not enough for us to be in a good family or amongst holy persons or in a saintly church; we must receive God's salvation for ourselves.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

This is the third parable of warning given by Matthew. Show how it bears a twofold message,—a glorious invitation and a most calamitous ending to those who rejected the invitation. Discuss this, "The generosity of God cannot, with safety, be treated contemptuously." As a missionary Lesson take up:

1. *The kingdom contains the highest attainments for humanity.* Begin by asking wherein man finds the highest attainments of power, happiness and hope. Contrast Christianity with morality, philosophical theory and other religions.

2. *The urgency of the divine call or invitation.* Bring out the full force of this as it appears historically and personally.

3. *The essence of the kingdom in experience, the value of the wedding garment.* Get at the heart of it. Discuss this: "To enter heaven, to mingle with the society of the redeemed, to view the joys prepared for those who love God, all this affords no real satisfaction to the soul that is itself unholy, but only plunges it into deeper misery and darkness."

4. *Various attitudes to the invitation.* Deal with three facts which betray lack of Christlike character: (a) *Levity.* What is the mark of this trait in modern life? Is it agnostic, blatant or worldly? (b) *Rebellion.* Bring out that rebellion is a self-caused, voluntary attitude and necessarily carries with it exclusion from the presence of God. (c) *Neglect.* Picture the man who simply wandered in without regard to the divine requirements. Is he the unconverted or the self-righteous? Show that sin in any or every form, if not forgiven, leads to total darkness.

Take up the direct missionary implications. First, the urgent need of a thorough-going evangelism at home where so many fail to respond to the gospel invitation. Press for the reasons why the sinner seems opposed to such a glorious offer. Bring out, that in all these parables Jesus places the responsibility solely on the individual? Second, the urgent need of a thorough-going evangelism of the foreign field. In closing show that missions produce Christlike character, and that this is their justification.

#### For Teachers of the Senior Scholars

It is safe to say that most people like a feast better than a funeral, and a marriage feast is one of the most popular of social events, and a royal marriage feast few would be willing to miss. Discuss the following:

1. *The Invitation to the Marriage Feast, vs. 2-4.* Note what an earnest, loving invitation it was, with nothing formal about it. Everything indicated that it would be a great disappointment to the king if any one declined the invitation. In what sense is the kingdom of heaven like a marriage feast? It is joy and peace and goodwill. There is nothing about the gospel to make life gloomy and sad. To whom was the invitation first extended? Ask the class to quote some of the great invitations first extended to the Jews, such as Isa. 55:1; Matt. 11:28; Rev. 22:17. The same invitations are good for all ages and all nations.

2. *The Invitation Declined, vs. 3, 5-7.* Why was this? Show that the primary application of this is to the Jews who rejected the gospel invitations, but that it has an application to every age and every race. Question the class about some things in life which we cannot afford to make light of. We cannot afford to make light of sin, or of God's remedy



for sin, or of the great missionary work which is being done in which we are invited to have a part. Make clear that this is the greatest work in the world.

3. *The Wider Invitation Accepted*, vs. 8-14. How was the wedding furnished with guests? Bring out such points as the following: God's invitation is for the whole world, for Gentiles as well as Jews, for all classes and conditions of men. It is warm with a love which is broader than the measures of man's mind. Are we to learn from the fact that the outcasts of the highways and hedges accepted the invitation that the gospel's greatest triumphs are to be made with such? Note that in accepting the invitation we must comply with God's plan (see vs. 11-14). We are not fit in ourselves, we must have some divine clothing for the soul. Press home our need of the righteousness of Christ, and the condition of receiving it,—simple faith in Him.

#### For Teachers of the Boys and Girls

The Lesson to-day may be introduced by asking the class to suggest the audience to whom Jesus addressed this parable. Ask some one to read v. 45 of the preceding chapter. It may also be interesting to compare vs. 7, 8 of our Lesson with v. 43 of our last Lesson. Now take up the passage under two headings:

1. *The feast and the invitations*, vs. 1-10. Christ combines here two figures from the Old Testament, where communion with God is likened to a festival (Isa. 25 : 6), and to a

marriage, Isa. 61 : 10. Bring out, by questioning, the chief actors in this part of the parable,—the king, representing God; the son, representing Christ; the servants, representing the prophets and all God's messengers; the first invited guests, representing the respectable Jews; and the later invited guests, representing the outcasts among the Jews, and also the heathen. Remind the scholars of the way in which guests were invited in the East (see *Light from the East*). Bring out the different ways in which the invitation was received. Some make light of it. Do people ever do this to-day? Others persecute the messengers, and some even kill them. Now remind the class that those who make light of the messengers, and those who wound them, are really making light of the king and wounding him. He is intensely in earnest, and so those who reject the message are punished. What steps does the king now take to fill his palace with guests? Emphasize the missionary teaching here.

2. *The man without the wedding garment*, vs. 11-14. Suggest the scene, the guests all assembled, and the king entering to welcome them. What attracts his attention? Remind the class of the fact that people gathered off the highways would need proper clothes, and of the king's generosity in providing these. The man who neglects to put on the wedding garment is really disrespectful to the king. Who is represented here? The sinner who professes to be a Christian, and yet keeps on in his life of sin, with nothing to mark the difference between his life then and now.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

At the time when Jesus told the story of the great feast and the invited guests who rejected their invitation, Jerusalem was astir with preparations for a great festival,—the Passover. We can get a more vivid idea of the local conditions if we stand on one of the lower slopes of Olivet, at a spot where our Jerusalem map (see page 370) shows the point of a V resting near Gethsemane. The number 32 is attached to the point to identify it. Let us take our position at that V's point and look westward. The people whom we see thronging the road to Gethsemane are

Christian pilgrims who have come from some part of Europe in a large excursion party. To a certain extent the Hebrews who nineteen hundred years ago gathered here at Passover time were impelled by similar feelings to those of these Christian pilgrims. But, as Jesus declared, there were, among religious leaders of the nation, men who could not seem to wake up to the greatness of the new opportunity He was opening to them.

Use a stereograph entitled, *Gethsemane Road to St. Stephen's Gate, Thronged With Pilgrims; West from Olivet to City Wall*.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Only through Jesus can any one be saved, for "all our righteousnesses are as filthy rags." Where are these words found?

2. The time will come when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Find this prophecy.

ANSWERS, Lesson VII.—(1) 1 Peter 2 : 6. (2) Isa. 5 : 1-7.

#### For Discussion

1. Is it as bad to neglect the Saviour as openly to oppose Him?

2. Why are people called if they are not chosen?

#### Prove from Scripture

That salvation is offered to all.

#### The Catechism

Ques. 100. *The Lord's Prayer—its preface.* Note three points in this question : (1) *The Fatherhood of God.* Even the heathen had some dim idea of God as a Father in the sense of being our Maker, the One to whom we owe our existence. (See Paul's address on Mars' Hill, Acts 17 : 28.) In the Old Testament God is more clearly revealed as a Father in such passages especially as Ps. 68 : 5 ; 103 : 13. In the teachings of Jesus recorded

in the Gospels God's Fatherhood is very prominent (see Matt. 11 : 27 ; Luke 12 : 32 ; John 1 : 12). So also in the Epistles (see Rom. 8 : 15-17 ; Gal. 4 : 3-6 ; 1 John 3 : 1 ; 5 : 1). (2) *The greatness of God.* He is "in heaven," far above us. We must come to Him with reverence, Ps. 11 : 4 ; 123 : 1. (3) *The unity of believers.* God is "our" Father. Then we are all brethren, Matt. 23 : 8, 9.

#### The Question on Missions

Ques. 8. *Has the work grown?* The work is growing steadily. Begin at Better Hope Estate, in Demerara County, in the centre of the colony, it has spread to Berbice County on the east, and to Essequibo County on the north and west. There are now 24 day schools and 31 Sunday Schools. Those who have learned the story of the cross, gladly tell the "Jesus Story" to others. Whole families have thrown away their false gods, and though they must meet opposition of friends, and struggle against the superstition and ignorance which are so deeply rooted in their own hearts, God is surely prospering His work in our hands, and allowing us to see the fruit of our labors with Him among these people of India, whom He has transplanted that we may give them the gospel.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear Jesus judging the careless.

*As a Hen Gathereth Her Brood*—What excitement there was the day Mrs. Buff brought



out her brood of twelve dear, little yellow chicks ! Mrs. Buff was put in a "coop" in the nice green grass behind the house, and the chicks were allowed to get out and in between the bars. They soon began to pick and scratch, and sometimes wandered quite far from Mother Buff. One day big dog Bruno came barking around the house. Mother Buff became greatly alarmed. "Cluck, cluck," she cried in a very excited way, and every little chick but one scampered back to her and crept un-

der her wings for safety. "Cluck, cluck, cluck," she kept calling and bristling up her feathers and stretching out her neck and fussed and cackled till naughty little Fluffy came running from under a big currant bush and was safely tucked under her wings.

*Golden Text*—Jesus, perhaps when a little boy, must have seen a mother hen gathering her brood under her, for He speaks of it in our Golden Text (repeat). Jesus is standing looking down on the beautiful city of Jerusalem. He longed to take those people of Jerusalem under His care, but they would not come to Him when He called them.

*Review*—Our Lesson last Sunday tells us how they treated the son whom the master sent (recall).

*Lesson*—Our story to-day tells us about God's invitation to these people to come to the wedding feast of His Son (outline envelope). Picture the beautiful palace of an Eastern king. Invitations (envelope) have been sent out. The bride will come and it will be a joyous gathering. Everything is ready (describe), but the guests have not yet come. The king sends servants to look, but no one is coming yet. He sends servants to go out and call those who had been invited, but they would not come. Other ser-

vants are sent, vs. 4-6. Tell of the anger of the king and the punishment he gave those who would not come. The feast is ready. Others must be invited, vs. 8-10. Many came; all sorts of people. All are seated at the feast. The king comes. Ah! he sees one without the wedding garment (see Lesson Explained). How does the king treat this guest?

*The Parable*—God is the king. Jesus is the son. The wedding feast is union with Jesus. God invites everyone.

*A Missionary Thought*—We are all servants of the King. He wants us all to go out and bring others to Jesus. (How?) Jesus longs to gather everybody under His care (as a mother hen gathereth her brood).

*Accepting God's Invitation*—How eager Bessie was for the hour of the birthday party to arrive! How very often she read the invitation! How carefully she got ready! Are we eager to go to God's house? Eager to talk with Jesus? (Prayer.) Eager to read the invitation? (Bible.) Are we careful to get ready? (How?) Who only can help us?

*The Approval of the Great Judge*—JESUS PRIZES ALL WHO COME TO HIM.

*Something to Remember*—I SHOULD ACCEPT GOD'S INVITATION.

### FROM THE PLATFORM

UNGRATEFUL  
UNEXPECTED  
UNWORTHY GUESTS

Remind the School that the scene of to-day's Lesson is a wedding feast, and then ask what people who are invited to such a feast are called. Print GUESTS on the board. We are told in the story of three classes of guests. The first invitation went to those who would naturally be asked to a king's feast. What did these guests do with the invitation? They rejected it. Point out that ingratitude lay at the bottom of their refusal. What kind of guests were these, then? Print UNGRATEFUL. How did the king punish them? Then whom did he invite? Those who were hardly expected to be guests at a king's feast. Fill in UNEXPECTED. Among these guests who came at least one was UNWORTHY (Fill in). Ask why he was considered unworthy. Now bring out the application to the Jews who were ungrateful, to the Gentiles, and to those who try to enter the kingdom without fulfilling the requirements.

## Lesson IX.

## A DAY OF QUESTIONS

August 30, 1914

Matthew 22 : 15-22. Commit to memory vs. 16, 17.

GOLDEN TEXT—Render therefore unto Caesar the things that are Caesar's ; and unto God the things that are God's.—Matthew 22 : 21 (Rev. Ver.).

15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ?

Revised Version—1 ensnare ; 2 sent to him ; 3 and heard it.

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription ?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's ; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

## LESSON PLAN

I. A Crafty Question, 15-17.

II. A Complete Answer, 18-22.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—A day of questions, Matt. 22 : 15-22. T.—Questioners put to silence, Matt. 22 : 34-46. W.—To every one his due, Rom. 13 : 1-8. Th.—Honor all men, 1 Peter 2 : 11-17. F.—Christ pays tribute, Matt. 17 : 22-27. S.—Never man spake like this man, John 7 : 37-46. S.—Their craftiness exposed, Luke 20 : 19-26.

Shorter Catechism—Review Questions 97-100.

The Question on Missions—9. Are there Sunday

Schools, and what are they like ? There are many Sunday Schools. Some are well organized and the scholars are in regular classes. Some Schools are held in our churches and day school buildings, some under trees and in open galleries. The children learn the same lessons as are taught in Canadian Sunday Schools.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 505, 503, 46 (Ps. Sel.), 203 (from PRIMARY QUARTERLY), 506.

Special Scripture Reading—Rom. 13 : 1-7. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 896, The Tribute Money. For Question on Missions, S. 76, An Out-door Sunday School in an East Indian Village. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Pilgrims in the Temple Area ; North from El Aksa to the Dome of the Rock (Order from Underwood &amp; Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 367).

## THE LESSON EXPLAINED

Time and Place—Tuesday, April 4, A.D. 30 ; the temple at Jerusalem.

Connecting Links—The Pharisees were stung into bitter anger by the parables of Jesus, and they set to work, by starting argument after argument, to draw Him into saying something that would either discredit Him in the eyes of the people or bring Him into conflict with the Romans.

## I. A Crafty Question, 15-17.

V. 15. *The Pharisees* ; who were very strict in observing Moses' law, and held themselves aloof from their heathen neighbors. They hated the Roman rule in Palestine, and were fiercely opposed to the paying of taxes to support the Roman government, looking upon this as impiety and treason to God. They were looking for a Messiah who would deliver them from the galling yoke of Rome. *Took counsel* ; formed a plan into which they put all their skill and ingenuity. *Entangle* ; literally, "ensnare," as birds are taken in traps. They hoped to get Jesus to say something which would offend either the Roman rulers or the people.V. 16. *Their disciples* ; young men studying, like Saul of Tarsus (Acts 22 : 3), in the schools of the great rabbis. *The Herodians* ; the adherents and supporters of the Herods, descendants of Herod the Great, who ruled in Palestine and were looked upon as representatives of the Roman power. The Herodians, as a political party, were interested in the overthrow of Jesus because they thought that His teachings were dangerous to the existing government. The Pharisees and Herodians were opposed to each other ; but they agreed in their common opposition to Jesus. *Saying*. The snare was "set with much astuteness, and well baited with flattery, the bait coming first." *Master* ; teacher, "an appropriate address from scholars in search of knowledge, or desiring the solution of a knotty question." *True* ; sincere, a guide to be trusted. *Regardest not the person of men* ; not afraid of rulers, governors or emperors. The questioners ascribed to Jesus the qualities of : (1) sincerity,—*"true ;"* (2) fidelity as a religious teacher,—*"and teachest the way of God in truth ;"* (3) fear-

lessness,—“neither carest thou for any man ;” (4) impartiality in speaking the truth to all and about all,—“regardest not the person of men.” “The compliment, besides being treacherous, was insulting, implying that Jesus was a reckless simpleton who would give Himself away, and a vain man who could be flattered.”

V. 17. *Is it lawful.* Deut. 17 : 15 says : “Thou mayest not set a stranger over thee,” which was held to mean that the Jews should pay taxes to no foreign power. And yet their history shows that they were tributary in turn to Assyria, Babylon, Egypt and Persia. *To give tribute* ; literally, “census,” and thus the tax based on the census ; taxes on land and property and a head tax which all except children and old men had to pay. The special tax referred to here is “the annual poll tax” which was levied on the people for the treasury of the Roman emperor. The publicans collected it, and were obliged to transmit to the Roman treasury as much as accorded with the official census of the population. Hence the designation of the tax. It was the value of a day’s wages. *Cæsar* ; the title given to the Roman emperors. The one reigning at this time was Tiberius. Jesus had amongst His disciples Simon the Zealot (Luke 6 : 15, Rev. Ver.), that is, one of a Jewish party who were bitterly opposed to the Roman rule, including taxation. Might not He Himself be got to take a similar position and then be reported as a traitor to the Roman governor? Or if He should pronounce in favor of the tax, the multitude would be displeased and His enemies might more easily carry out their plans.

## II. A Complete Answer, 18-22.

Vs. 18, 19. *Perceived their wickedness* ; penetrated to the plot against His life which lay behind the flattering words of His questioners. *Ye hypocrites* ; playing the part of truth-seekers, in order to carry out their evil purpose. *The tribute money* ; literally, “the coin of the census,” the coin in which the head tax was paid. *Brought . . . a penny* ; a silver denarius equal in value to 16 or 17 cents of our money. The denarius in the days of Jesus was regarded as liberal pay for a day’s work. The costliness of Mary’s vase of ointment (see Mark 14 : 5 ; John 12 : 5) is seen

when it is remembered that the “three hundred pence” would be equal to the yearly income of a laborer.

Vs. 20-22. *Whose . . . image.* The coin would have stamped upon it the likeness of Tiberius. Jewish coins did not bear the image of their rulers. *Superscription* ; the names and titles of the emperor. These would encircle both sides of the coin, and written in full, would read : “Tiberius Cæsar, Son of the divine Augustus, the august chief priest.” *Render . . . unto Cæsar . . . Cæsar’s.* By using coins issued by the Roman government the Jews were so far served by that government, and in common honesty were bound to pay for that service. Besides they enjoyed protection and used roads provided by the Romans. The questioners had said “give” (v. 17) ; Jesus said “pay.” The taxes were a debt to Cæsar. *Unto God . . . God’s.* God, as maker, preserver, giver of countless blessings, the chief being His own Son, has a right to love and obedience as Cæsar to tribute. It was as if Jesus had said : “The kingdom of God is not of this world, it is possible to be a good subject of that kingdom and yet quietly submit to the rule of a foreign potentate.” *Marvelled* ; that Jesus could slip through their fingers so completely and easily. His teaching that both Cæsar and God must be paid was unanswerable.

## Light from the East

CÆSAR—Is the title given to early emperors of Rome, and to some modern rulers. It was part of the proper name of Julius Cæsar. The name was adopted by his nephew Octavius, afterwards known as Augustus. When he assumed the supreme power Rome was nominally a republic, and it was difficult to get a word that fitly described the autocrat. The term king was hated and feared by the populace on account of Rome’s past history, and it was rather despised by the generals because it was borne by many rulers whom they had overcome ; so the fame of Julius Cæsar and his unique position in the state suggested to his heir the use of his name, and it was passed on to his successors as the official title. The Cæsar then reigning, and whose picture was doubtless on

the penny, was Tiberius whose name is clouded with evil reports and terrible immoralities; but he was one of the ablest of the emperors, and the state was most prosperous

during his reign. The acceptance of his coin by the Jews showed that they acknowledged his rule, so they were morally bound to render him his dues.

### THE LESSON APPLIED

The insincere flattery of Jesus' enemies on the present occasion was, in fact, a richly deserved tribute. The master was true and spake the truth. "Will the man lie?" is a most searching question to ask about any one. If he will, then there is no solid foundation to his character. He is not trustworthy. The admission of any falseness on his part tends to destroy confidence in him and to undermine his influence. All he says and does is discounted. And he is disloyal to God "who cannot lie." "If you tell the truth," wrote General Gordon to his sister, "you have infinite power supporting you; but if not, you have infinite power against you. . . O! be open in all your ways. It is a girdle around your loins, strengthening you in all your wayfarings."

And of Jesus it was true, "Neither carest Thou for any man." He did His duty day by day undeceived by flattery and unmoved by blame. He never trimmed His sails to meet the popular breeze. He never hedged to avoid hostile criticism. He never feared what men might say or do. He had the courage of His convictions. He was loyal to God and conscience. Wrote a boy when asked why so many boys were not on active service in the Lord's army: "What is it that keeps so many boys back? It is cowardice. I do not say this from mere hearsay, but because it is my own experience. We are all afraid of what our play-fellows or work-fellows will say." Is that true? Then the courage of Jesus is a standing rebuke to our weakness, and His noble example ought to inspire us to develop a steadier and sturdier manhood.

The Christian enjoys a double citizenship, on earth and in heaven. This involves a twofold responsibility, to Caesar and to God. The divine and human authority are not opposed to each other. Ideally no conflict of duty is involved, for government is ordained of God and earthly rulers exercise their power as the vicegerents of God. Practically the state may pass beyond the exercise of its

legitimate authority and create situations in which loyalty to its demands would mean disloyalty to the king of kings. The rule to guide our conduct under all circumstances that may arise is embodied in our Golden Text.

We are to "render . . . unto Cæsar the things that are Cæsar's." We receive from the state, law, protection, freedom and many other privileges and blessings. We ought to make a worthy return. We owe it not only our taxes but also our service. The independent and intelligent study of all public questions, the exercise of our franchise as a sacred trust and duty, the support of our laws and law-makers, loyalty to our sovereign and his representatives, this and much more is involved in our obligations to the state. Even when we do not believe in some of our laws, we should still obey them and encourage those who try to enforce them. But this is not enough. Our loyalty to the state takes its quality from our loyalty to God. Our civic duty is joined with moral and religious duty. Moody once asked a preacher: "What about the political situation?" He replied: "I don't know anything about it; my citizenship is in heaven." The evangelist's answer was: "Better bring it down on earth for the next thirty days. We need that kind down here." Our citizenship must be Christian. If our laws are not just we must agitate to have them changed. If there is political corruption it must be ruthlessly exposed, denounced and overthrown. Just the day before Jesus uttered these words He drove the moneychangers out of the temple. Loyalty is no passive acquiescence in the existing order, but an active endeavor at once to safeguard all that is vital and worthy in present conditions and to change those conditions until they more nearly express the perfect will and righteousness of the heavenly King.

But we must also render "unto God the things which are God's." And this is the



allegiance that is to govern where duties clash. In the New Testament Epistles loyalty to the state is repeatedly urged and the early Christians were loyal to the Cæsars that sat upon the throne of Imperial Rome, however unworthy many of these men were. But when they were commanded to offer sacrifices to a Cæsar, they could not but refuse. Divine honors were due only to God. So Nebuchadnezzar, when ordering the three Hebrew youths to fall down and worship the golden image, and Darius, when ordering the people to worship him, were demanding the things that were God's, and not theirs, and the three young men and Daniel were right in refusing obedience. When the choice must be made between being loyal subjects and

loyal Christians, there can be no hesitation on our part. We must be the latter. "We must obey God rather than men."

Our allegiance to God lies at the foundation not only of our duties as citizens, but of our duties in every sphere of human activity. Our home life will be sweet and true, if God is our first thought there. Our relations to others will be kindly and helpful if they are governed by our relation to God. When God has the supreme place in our hearts, our loyalty to Him will purify and enrich every service. Old Jeremy Taylor likens our sinful hearts to clay on which God's image may be impressed. "Stamp it, and on this sordid metal make Thy holy image and it shall outshine The beauty of this golden mine."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

This is the first of three questions by the Jewish rulers. (See vs. 23-33 and vs. 34-40 for the other two.) Show that the recent teaching of Jesus had been so searching that His enemies were now determined to put Him to death. Their questions were for the purpose of getting some hold upon Him which might bring Him within the range of law, and hence subject to the Roman authorities. Call out these lessons:

1. *That sin and hatred unite enemies against a common foe.* Show that the Pharisees and Herodians were enemies and their union is a striking testimony to the powerful influence of Jesus. Deal with their procedure. See Luke 20 : 20 for further light. Point out how this same unity of evils always confronts the kingdom of God. Notice how quickly Jesus detects their plan. What does it indicate concerning His character?

2. *The subtle question.* To appreciate the full force of this question as to tribute it is necessary to remember that Jesus was now in Judea, which, unlike Galilee, was subject, and paid taxes directly, to Rome. Bring out the main facts to the effect that the use of Roman money by the Jews was regarded as a reflection upon them, being an admission that they were subject to Roman rule, also

they hoped Jesus would refuse to sanction such tribute thereby implicating Him before the Roman authorities.

3. *The master's answer.* Take up the various elements involved:

(a) He reminded them of their obligation to their government. Jesus always insisted upon the necessity of authority in society. Pause to bring out the force of this saying. Are there times when revolution is necessary and justifiable? If so, when? Does He urge loyal support to governments which are doing unchristian things? Distinguish between the necessity of government and any particular form of government.

(b) He reminded them that the kingdom of God was not national nor bound up with the life or authority of any form of government. It was "not of this world," a true, spiritual democracy.

(c) He called them back to the service of God. Follow out this most important principle and get at the true balance of life. Show how Jesus insisted upon duties rather than upon rights. In the light of this consider what is involved in the duties of citizenship, and also what rights are involved. Bring into the circle the duties we owe to God as part of a complete life. Show how intimately service enters into life. Take Paul's method as a commentary, 1 Cor., ch. 8.

The practical question to put is, whether the fulfilment of our duties holds its proper place in life. Many are insisting upon their rights. Is the balance held as Jesus would hold it?

### For Teachers of the Senior Scholars

With the title of the Lesson in mind call attention to how the questions people ask are often a revelation of what they are. A wise question increases our respect for a person, and a foolish question makes us feel that there is something lacking about a person. The answers we give to the questions asked are also a revelation of character. It requires a good deal of wisdom to answer a fool according to his folly, or to answer wisely a thoughtful question. The master knew how to do this as no one else ever did. We have a good illustration of this in to-day's Lesson.

1. *The Question*, vs. 15-17. What motive prompted this question? (V. 15.) Note how determined these evil-hearted men were to destroy this great teacher whose words and works were a condemnation of the kind of life they lived and of the claims they professed. If the good that is in us has much of Christlike intensity about it we shall come into conflict with evil just as Jesus did. Illustrate by reference to martyrs of every good cause. Question the class about the method of approach of these men to Jesus (v. 16),—their flattering words which, as far as they were concerned, were mere pretence, but which expressed nothing but the truth. Ask the scholars what they think of the saying, "Never trust a person who praises you to your face." Is there as much wisdom in the saying, "Never trust a person who never praises you to your face?" Discuss this question about taxes. What was the trap which they set for Jesus? They felt that there was no way of answering this question without involving Jesus in trouble either with the Jews or with the Romans. If He answered in the affirmative, He would destroy His influence with the Jews; if He answered in the negative, He would get into trouble with the Romans. These evil emissaries must have chuckled as they involved Jesus in this dilemma.

2. *The Answer*, vs. 18-22. Bring out how indignant Jesus was with those who had resorted to a species of low, mean cunning. There is a time to be indignant, but let us make sure not to grow indignant at the wrong time. How did Jesus answer this question? Why did He ask them to show Him a penny? If they were willing to enjoy the privileges and advantages which the Romans had brought to them,—the law and order, the good roads, the commercial advantages,—as honest people they ought to be willing to pay the taxes. But in doing so they must not forget their obligations to God,—love and worship and obedience. Is there anything for us to render to the state before we reach the age when we shall be called upon to vote and pay taxes, and discharge the obligations of citizenship? We owe it to the state to develop ourselves physically and intellectually and morally as best we can. We rob the state if we grow up in any other way. What do we owe to God? Ourselves, everything. Press home the claims of God upon us and all that we have.

### For Teachers of the Boys and Girls

Begin by reminding the scholars that to-day's Lesson is only one part of a long day's dispute with the Jewish rulers. Then take up the Lesson under three heads:

1. *The plot*, vs. 15, 16. The enmity of the Pharisees against Jesus leads them to hold secret meetings, in order to devise means for entrapping Him in His own words. Point out that these Pharisees are afraid of the people who seem ready to take the part of Jesus, and that they are anxious to make Jesus appear in a bad light before the people. Then perhaps the people will turn against Him. Bring out by questioning, who are sent to carry out the plot in the Lesson. The Pharisees do not want to appear in person, and so send a deputation of their disciples. Was this the first time that the Pharisees and Herodians, usually opposed to each other, had united in opposition to Jesus? Have some one read Mark 3 : 6. Bring out the fact that often evil people who have not much use for each other will unite to oppose what is good.

2. *The question*, vs. 16, 17. Try to see that

the scholars appreciate the insincere tone of flattery which the questioners adopt. In spite of it, of course, they were really speaking the truth. What shows that Jesus sees through their flattery? (Compare v. 18.) Emphasize the teaching, that we ought always to be sincere in what we say. Do we sometimes say things to God in prayer which we do not really mean? Ask for the question which was put to Jesus. If Jesus said it was lawful to pay tribute, whom would He offend? Many of the Jews who had hard feelings toward the Roman government. If He said it was unlawful to pay tribute, He would get into trouble with the Roman authorities.

3. *The answer*, vs. 18-22. What does Jesus ask for first of all? What was engraved on

the penny? What, then, is His answer to their question? Bring out the fact that the people were constantly accepting benefits from the Roman government. On the whole, Rome was giving them a secure government. Jesus suggests that they should be willing to pay for these benefits by their taxes. Say something to the class about their duty as coming citizens of their own country. As Canadians, we have many privileges. Ask for some of these. But we have also certain duties. Ask for some of these. There are greater privileges, however, which God gives us. What are some of these? Press home the lesson that we ought to be willing to show our gratitude to God by doing the duties which He demands of us.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Consult once more the Jerusalem map on page 370 and notice where the point of a V rests near the southern limits of the temple area with the V's arms reaching north. The number 33 is connected with the V to identify it. Let us stand on the roof of a building at the V's point, and look northward. The ground down in front of us is covered with people, chiefly men,—some moving about, others standing to watch the passing throng. Most of the crowd are clad in long robes, their heads crowned by voluminous turbans. It is a Moslem festival. The people we see are nearly all followers of Mohammed; but they are holding their celebration on the very ground where Hebrews used to worship. Where that comparatively modern building with the dome stands, people used to see smoke rising from the altar of burnt-offerings;

the sanctuary was a bit farther to the west (left). The stone staircase is modern. The relative levels of the ground where the cypresses grow and the ground where that building stands may not be just the same as they were nineteen centuries ago, but we can see for ourselves that it is still necessary to go up higher as one draws nearer to the holiest parts of the temple grounds. During our master's last long day of public teaching this same ground must have been thronged by other men in robes and turbans, looking much like these Moslems. The space where the cypresses grow was probably part of the old-time Court of the Gentiles, where the question about tribute-paying would likely be asked.

Use a stereograph entitled, *Pilgrims in the Temple Area*; North From El Aksa to the Dome of the Rock.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Enmity to Jesus will drive men to use unfair and unworthy tactics. v. 15.

Some people will unite in an evil cause who will not unite in a good one. v. 16.

There are times when evil men unconsciously speak the truth. v. 16.

It is easier to ask clever questions than to

answer them. v. 17.

Jesus is deceived neither by flattery nor by a show of sincerity. v. 18.

Jesus was a good teacher; He knew how to use eye gate. vs. 19, 20.

If we are true citizens of heaven, we will be good citizens of earth. v. 21.

We owe God more than we owe any earthly ruler. v. 21.

Men may marvel at Jesus, and yet turn away from Him. v. 22.

### Something to Look Up

1. Luke tells us that at the trial of Jesus the multitude said He forbade them to pay tribute to Caesar. Find the words.

2. Paul wrote to the Romans, "Let every soul be subject unto the higher powers." Give the chapter and verse.

ANSWERS, Lesson VIII.—(1) Isa. 64 : 6. (2) Habakkuk 2 : 14.

### For Discussion

1. Ought unjust taxes to be paid ?
2. Ought a Christian to take part in politics ?

### Prove from Scripture

That we should obey earthly rulers.

### The Catechism

Ques. 97-100 (Review). Recall briefly the four things required of those who would worthily partake of the Lord's Supper. Ques. 98-100 are on prayer, and their teaching, for review purposes, may be arranged as follows : (1) The contents of prayer. Ques. 98 tells us that we should ask only for things "agreeable to God's will," and that there should be in our prayers confession and thanksgiving. (2) The rule of prayer. The general and the special rule are set forth in Ques. 99 (see Lesson VII.). (3) The spirit of

prayer. It should be earnest ("the offering up of our desires," Ques. 98), reverent and believing (Ques. 100), unselfish ("with and for others," Ques. 100). (4) The authority of prayer. We have the right to pray "in the name of Christ" (Ques. 98) : that is, when we are guided by His spirit in our prayers, it is as if He Himself were praying in us.

### The Question on Missions

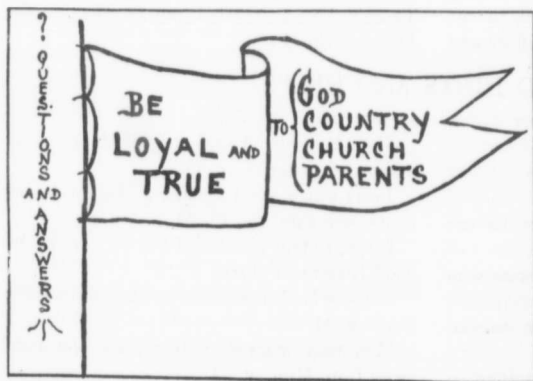
Ques. 9. *Are there Sunday Schools, and what are they like ?* Sunday Schools are held wherever it is possible to gather children together, sometimes in churches and day schools buildings, where regular classes are held, or perhaps under the trees where the children stand or sit on the ground, while a native worker teaches the Lesson. The same Lessons that Canadian Schools learn are used in teaching these little brown-faced children in far off British Guiana, and their ability and willingness to memorize verses of scripture and the Shorter Catechism put to shame many of our Canadian boys and girls. The large picture rolls used in our Primary classes are of great benefit to impress the truth on the minds of these people, who, with true Eastern characteristics, love pictures either mental or visual. As Christ taught in parable and illustration, so to these people the missionary can appeal by pictured facts.

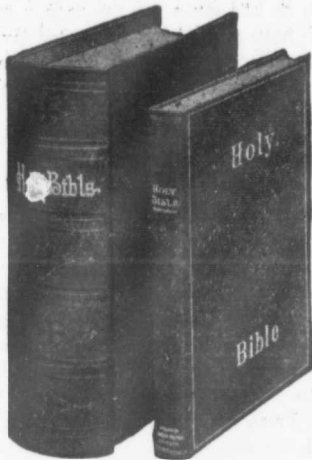
### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we shall see Jesus judging the false. After all these parables Jesus has been telling them, showing the Pharisees how wicked they are, they are

more angry at Him than ever. They are trying to get Jesus to say or do something that will cause Him to be brought before Pilate, the Roman governor (explain), and they thought Pilate would cause Him to be put to death. That is what they want,—to get rid of this Jesus who told them their faults and the punishment God would give them.

*Get and Give*—Impress the thought that if we get we should give. When we go to the fruit shop for some oranges, etc., we





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must give money for what we get. When a man builds a house for us, or digs a garden, etc., we must pay him for his work.

*The Things That Are Cæsar's*—Give each child a copper. Whose head is on these coppers? Yes, our own King George. Why? Who makes these coppers, etc.? Do the children know of any other things the government does for us? (Mention post offices, good roads, good laws, punishment of wrong-doers, etc.) Should we give something in return for these? (Explain taxes.)

*Golden Text*—Describe the Pharisees meeting Jesus on the street, stopping Him to ask questions to try to get Him to say or do something He should not (explain). Tell the question of the Pharisees, and Jesus' wise, cautious reply. Cæsar is king, head of the Roman government. They should be loyal to him (explain). (How?)

*The Things That Are God's*—What does God give to us? (Name blessings we enjoy.) Are we "giving back" to God? What do we owe Him? Can we repay Him?

*Giving Back to God*—Maizie told me she was going to give her father a birthday present of a fountain pen. "Where are you going to get the money?" "Why, Father will give me the money." She had nothing but what father gave her, but you may be

sure he loved the wee girl for her gift, although he had given her the money to buy it. We have nothing but what God gives us. We can only give Him back what belongs to Him. He loves us for our gifts. He gave us our life. We should give our life to Him. "We have nothing to give Him," some of you may think. Ah! yes you have. You can give yourself.

*Some Ways of Giving Back*—When we are giving our money for work that God wants done, we are giving back to Him. He wants the heathen to know of Jesus. We can give our money for missions, and we are giving it back to Him. He wants the poor, the sick, the strangers in our land cared for. All we give to churches, hospitals, Santa Claus Funds, Fresh Air Funds, etc., is giving back to God.

Sing Hymn 532, Book of Praise.

Jesus wants us all to be loyal and true to God, to our country, to our church, to our parents (explain).

*Blackboard*—A banner, TRUE TO GOD AND KING.

*The Approval of the Great Judge*—JESUS PRIZES ALL WHO ARE TRUE.

*Something to Remember*—I SHOULD BE TRUE.

#### FROM THE PLATFORM

### "How Can I Help England?"

Write on the board the above question. Then explain to the School that it comes from a poem of Browning's in which the poet has been recalling all that England has done for him, and then he asks how he can help England. Remind the School that the Jews were living under the Roman government, and receiving great benefits from that government. They were using these benefits, and should have been willing to pay for them through the taxes. That was what Jesus meant by the first part of the Golden Text. Ask the School to repeat it, and then apply the lesson to ourselves as Canadians. What do we owe to our country? But what does the second part of the Golden Text say? Has not God done more for us than any earthly ruler? Ask for some of the benefits which we have received from God. Now bring out the teaching that God expects certain things from us, and call for some of these things.



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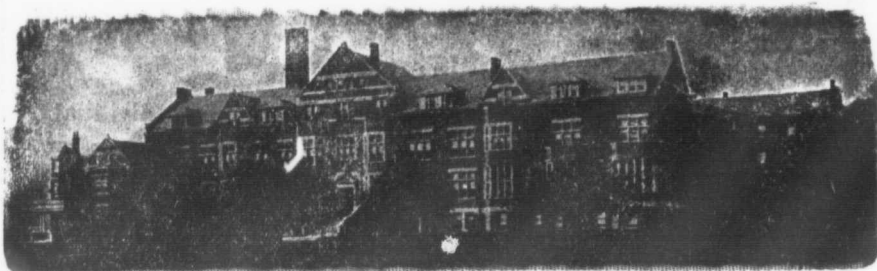
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## THE BOOK PAGE

The scene of a new story by Sir Gilbert Parker, **You Never Know Your Luck** (Bell & Cockburn, Toronto, 328 pages, \$1.25), is the imaginary town of Askatoon in Western Canada, and the tale, while not to be ranked with the author's best work, is interesting on account of its local color and atmosphere. The outstanding characters are Shiel Crozier, the son of an Irish baronet, who has lost all his money through gambling on horse races and has come to the Canadian West, under the assumed name of James Gathorne Kerry, to retrieve his fortunes; Kitty Tynan, a typical and attractive daughter of the prairie; and the wife of Crozier left behind in the old land, thought to be angered past the point of forgiveness because of his broken promise never to bet again. Kitty, ignorant of the fact that Crozier is married, falls in love with him; but when she discovers that Crozier has a wife already, she sets herself to bring them together. Meanwhile Crozier is badly wounded by a disreputable gang after giving testimony in a murder trial which resulted in the conviction of one of their number. Mrs. Crozier's arrival on the scene just when her husband is convalescing creates a situation which forms the dramatic climax of the story. To while away a summer holiday afternoon one might do a great deal worse than provide himself with a copy of this book.

**The Amazing Argentine**, by John Foster Fraser (Cassell & Co., Toronto, 280 pages, illustrated, \$1.50 net), is the catchy title of John Foster Fraser's newest book. Mr. Fraser, in whatever country he travels, sees with the eyes of a trained journalist and writes in a racy, breezy style that is always readable, even though in detail one may want to investigate further. Argentine, he counts amazing for the rapid progress it has made in agriculture, for the luxury of its cities, for the variety of opportunity it offers to make money, and for the enthusiastic patriotism of its people. The Argentine has leaped to first rank as a wheat producing land; and is rapidly capturing a lion's share of the chilled and frozen meat trade. 70,000,000 acres are in cultivation—about one sixth of the land available; and there are 30,000,000 cattle in the country, 80,000,000 sheep, and in addition over 8,000,000 horses. An enormous amount of British capital has been poured in to develop the country, especially in railway building. Mr. Fraser pictures the life in city and country, with its opportunities for commercial success, and sketches the type of man likely to succeed. Success, he declares, is the god of the Argentine, and that in that huge and rich country religion is a matter of almost universal indifference. The book gives a view of our South American neighbors that will stimulate thought in many directions.

Every doctor knows that his patients need more than medicine or surgery to set them on their feet. Dr. Richard C. Cabot, in his book which has reached a fifth edition, **What Men Live By** (McClelland, Goodchild & Stewart, Toronto, 341 pages, \$1.50 net), points out that the fundamental need of those who come to the physician, is more "real life." And the sub-title of the book, *Work, Play, Love, Worship*, indicates the author's view as to the main essentials

which must enter into a life of true health and joy. The series of studies on these four topics will prove of intense value to those who are in earnest about getting the most of life for themselves and others.

**The Corner-Stone of Education**, by Edward Lyttelton, D.D., Headmaster of Eton (G. P. Putnam's Sons, London and New York, 242 pages, \$1.50 net), is a book of very unusual interest for parents, teachers and all others interested in the training of boys. The author's experience as the head of probably the most famous of England's public schools gives special weight to his utterances. The "corner-stone of education," in the view of this outstanding educationalist, is parental training in the home. In one of the most striking chapters of the book, headed, *Where is the Source of Virtue?* it is declared that "the effect of home-training is so far certain that it is foolish to put any trust in any other influence such as school life or the personal influence of some teacher or friend after school life is over." From amongst innumerable other sentences worth quoting this is selected: "If the above estimate of the dominating influence of the early training is not wholly wrong, if, that is, it may be truly conceived of as the normally deciding factor in character-building, then plainly the most hopeful line for social reformers is to restore and reinvigorate the general idea of the English home." In fact the book is filled with the sanest and most sympathetic instruction and counsel for those who have been entrusted with the sacred task of training children for a good and happy life.

**A Hebrew Anthology**: By George Alexander Kohut (S. Bachrach, Cincinnati, 2 Vols., about 1,400 pages), is unique as being entirely by Gentile writers. It is "a collection of poems (Vol. I.) and dramas (Vol. II.) inspired by the Old Testament and post-Biblical tradition, gathered from the writings of English poets from the Elizabethan period and earlier to the present day." The compiler has been eminently catholic in his selections, writers from such great names as kings and queens of England, John Milton, Martin Luther, George Eliot, and Edwin Arnold, to such every day workers as Charles Haddon Spurgeon, and modern and hard-headed men as William Byron Forbush, being represented. Vol. I., which is the more interesting of the two volumes, contains, amongst others, *Poems on the Bible*, *Poems on the Apocrypha and Post-Biblical Tradition*, *Tales and Traditions from the Talmud and Other Sources*, and *Poems in Defence of the Jews*. The whole collection is one in which Christian as well as Jew will be intensely interested. The fact that every forward movement in modern times—such as the Ap. Fatorus and movements bound up with the names of Wyclif and Tyndale, John Milton and the Pilgrim Fathers, has been intimately associated with a Renaissance of the Hebrew Scriptures, shows the amazing vitality of Hebrew thought, which, in fact, is interwoven in the warp and woof of our Christianity. It is worth much to a Bible student to have such an anthology as Dr. Kohut's at his elbow; the lovers of sacred story will find therein many of their old favorites, and many new pieces of excellent merit.



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